

# Aṅguttara Nikāya

The Book of the Eights

*(Aṭṭhaka-nipāta)*

from

*The Numerical Discourses of the Buddha*

A Translation of the Aṅguttara Nikāya

by Bhikkhu Bodhi

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[150] The Book of the Eights

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

The First Fifty

I. Loving-Kindness

1 (1) Loving-Kindness

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī 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, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eight benefits are to be expected. What eight?

(1) "One sleeps well; (2) one awakens happily; (3) one does not have bad dreams; (4) one is pleasing to human beings; (5) one is pleasing to spirits;<sup>1</sup> (6) deities protect one; (7) fire, poison, and weapons do not injure one; and (8) if one does not penetrate further, one fares on to the brahmā world.

"When, bhikkhus, the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eight benefits are to be expected."

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<sup>1</sup> *Amanussā*. Lit. "non-humans." The word primarily refers to earth-bound deities, yakkhas, and demons. *Vism* 312,9–313,18 (Ppn 9.64–69) illustrates this benefit with a story about a monk who wins the affection of tree deities.

For one who, ever mindful, develops  
measureless loving-kindness,  
the fetters thin out as he sees  
the destruction of the acquisitions. [151]

If, with a mind free from hate,  
one arouses love toward just one being,  
one thereby becomes good.  
Compassionate in mind toward all beings,<sup>2</sup>  
the noble one generates abundant merit.

Those royal sages who conquered the earth  
with its multitudes of beings  
traveled around performing sacrifices:  
the horse sacrifice,<sup>3</sup> the person sacrifice,  
*sammāpāsa, vājapeyya, niraggaḷa*.<sup>4</sup>

All these are not worth a sixteenth part  
of a well-developed loving mind,  
just as the hosts of stars<sup>5</sup> cannot match  
a sixteenth part of the moon's radiance.

One who does not kill or enjoin killing,

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<sup>2</sup> *Sabbe ca pāṇe manasānukampī. Anukampā* (the abstract noun of *anukampī*) has a slightly different nuance than *karuṇā*, the second immeasurable quality. *Anukampā* usually suggests compassion as a motive for action on behalf of others, whereas *karuṇā* generally designates a meditative state.

<sup>3</sup> I translate on the basis of the Be and Ee reading *assamedham*, which accords with the name of the first of this traditional group of sacrifices mentioned elsewhere in the Nikāyas. At **4:39** these sacrifices are condemned for the harm they inflict on helpless creatures. Ce here reads *sassamedham*, "the corn sacrifice," the gloss found in Mp (both Ce and Be). The gloss is perhaps apologetic, intended to justify the ascription of this sacrifice to the royal sages.

<sup>4</sup> These are the names of other sacrifices.

<sup>5</sup> Reading with Be, Ee *tāragaṇā va* as against Ce *tāragaṇā ca*.

who does not conquer or enjoin conquest,  
one who has loving-kindness toward all beings<sup>6</sup>  
harbors no enmity toward anyone.

## 2 (2) Wisdom

"Bhikkhus, there are these eight causes and conditions that lead to obtaining the wisdom fundamental to the spiritual life<sup>7</sup> when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained. What eight?

(1) "Here, a bhikkhu lives in dependence on the Teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense of moral shame and moral dread, affection and reverence. This is the first cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained. [152]

(2) "As he is living in dependence on the Teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense of moral shame and moral dread, affection and reverence, he approaches them from time to time and inquires: 'How is this, bhante? What is the meaning of this?' Those venerable ones then disclose to him what has not been disclosed, clear up what is obscure, and dispel his perplexity about numerous perplexing points. This is the second cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

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<sup>6</sup> *Mettaṃso sabbabhūtānaṃ veraṃ tassa na kenaci*. Mp takes *mettaṃso* to be a compound of *mettā* and *aṃso*, glossing it *mettāyamānacittakoṭṭhāso*, "a portion of a loving mind." BHSD sv *aṃśa* testifies to the occurrence of *maitra aṃśa* in BHS literature; *maitreṇāṃśena sphuritvā* in Divyāvadāna 60.24 and 61.12.

<sup>7</sup> *Ādibrahmacariyikāya paññāya*. Mp: "[This is] insight, the wisdom that is the basis for the spiritual life of the path" (*maggabrahmacariyassa ādibhūtāya paññāyā ti vipassanāya*).

(3) "Having heard that Dhamma, he resorts to two kinds of withdrawal: withdrawal in body and withdrawal in mind. This is the third cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(4) "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. This is the fourth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(5) "He 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 the fifth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life.... [153]

(6) "He 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 the sixth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(7) "In the midst of the Saṅgha, he does not engage in rambling and pointless talk. Either he himself speaks on the Dhamma, or he requests someone else to do so, or he adopts noble silence.<sup>8</sup> This is the seventh cause and condition that leads to obtaining the wisdom fundamental to the spiritual life....

(8) "He dwells contemplating arising and vanishing in the five aggregates subject to clinging: 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional activities ... such is consciousness, such its origin, such its passing away.' This is the eighth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained.

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<sup>8</sup> *Ariyaṃ vā tuṅhībhāvaṃ nātimaññati.* Lit., "or he does not look down on noble silence."

(1) "His fellow monks esteem him thus: 'This venerable one lives in dependence on the Teacher or on a certain fellow monk in the position of a teacher, toward whom he has set up a keen sense of moral shame and moral dread, affection and reverence. This venerable one surely knows and sees.' This quality leads to affection, respect, esteem, accord, and unity.<sup>9</sup>

(2) "'As this venerable one is living in dependence on the Teacher or on a certain fellow monk in the position of a teacher ... [154] ... those venerable ones ... dispel his perplexity about numerous perplexing points. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

(3) "'Having heard that Dhamma, this venerable one resorts to two kinds of withdrawal: withdrawal in body and withdrawal in mind. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

(4) "'This venerable one is virtuous; he dwells restrained by the Pātimokkha ... he trains in them. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

(5) "'This venerable one has learnt much ... and penetrated well by view. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

(6) "'This venerable one has aroused energy for abandoning unwholesome qualities ... not casting off the duty of cultivating wholesome qualities. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity. [155]

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<sup>9</sup> *Piyattāya garuttāya bhāvanāya sāmāññāya ekībhāvāya samvattati.* Mp glosses *bhāvanāya* here with *bhāvanatthāya guṇasambhāvanāya vā*, "toward [meditative] development or toward esteem for virtues." The latter meaning seems to fit the context better. Mp glosses *sāmāññāya* with *samañadhammatthāya*, "for the sake of the ascetic's duty," but I think it more likely that *sāmāññā* is an abstract noun from *samāna*, meaning "the same" or "similar." I translate it as "accord," which agrees well with the following word *ekībhāvāya*. PED lists *sāmāñña*<sup>1</sup> as meaning "conformity" and "unity." The word occurs in this sense as the name of the fifth *vagga* of the Second Fifty (see p. ??? below). No Chinese parallel is listed, but see [Tens <n. 143>](#).

(7) "In the midst of the Saṅgha, this venerable one does not engage in rambling and pointless talk ... or he adopts noble silence. This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

(8) "This venerable one dwells contemplating arising and vanishing in the five aggregates subject to clinging.... This venerable one surely knows and sees.' This quality, too, leads to affection, respect, esteem, accord, and unity.

"These, bhikkhus, are the eight causes and conditions that lead to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained."

### 3 (3) Pleasing (1)<sup>10</sup>

"Bhikkhus, possessing eight qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What eight? Here, (1) a bhikkhu praises those who are displeasing and (2) criticizes those who are pleasing; (3) he is desirous of gains and (4) honor; (5) he is morally shameless and (6) morally reckless; (7) he has evil desires and (8) holds wrong view. Possessing these eight qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them.

"Bhikkhus, possessing eight qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What eight? [156] Here, (1) a bhikkhu does not praise those who are displeasing or (2) criticize those who are pleasing; (3) he is not desirous of gains or (4) honor; (5) he has a sense of moral shame and (6) moral dread; (7) he has few desires and (8) holds right view. Possessing these eight qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

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<sup>10</sup> An expanded parallel of **7:1**. Though they use the same framework, **8:4** is not exactly an expanded parallel of **7:2**.

#### 4 (4) Pleasing (2)

"Bhikkhus, possessing eight qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What eight? Here, a bhikkhu is (1) desirous of gains, (2) honor, and (3) reputation; (4) he does not know the proper time and (5) does not know moderation; (6) he is impure;<sup>11</sup> (7) he speaks much; and (8) he insults and reviles his fellow monks. Possessing these eight qualities, a bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them.

"Bhikkhus, possessing eight qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What eight? Here, a bhikkhu is (1) not desirous of gains, (2) honor, and (3) reputation; (4) he is one who knows the proper time and (5) who knows moderation; (6) he is pure; (7) he does not speak much; and (8) he does not insult and revile his fellow monks. Possessing these eight qualities, a bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

#### 5 (5) World (1)

"Bhikkhus, these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight? [157] Gain and loss, disrepute and fame, blame and praise, and pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions."

Gain and loss, disrepute and fame,  
blame and praise, pleasure and pain:  
these conditions that people meet

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<sup>11</sup> *Asuci*. Mp says only "he is possessed of impure bodily action, etc."

are impermanent, transient, and subject to change.

A wise and mindful person knows them  
and sees that they are subject to change.  
Desirable conditions don't excite his mind  
nor is he repelled by undesirable conditions.

He has dispelled attraction and repulsion;  
they are gone and no longer present.  
Having known the dustless, sorrowless state,  
he understands rightly and has transcended existence.

## 6 (6) World (2)

"Bhikkhus, these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight? Gain and loss, disrepute and fame, blame and praise, and pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

"Bhikkhus, an uninstructed worldling meets gain and loss, disrepute and fame, blame and praise, and pleasure and pain. An instructed noble disciple also meets gain and loss, disrepute and fame, blame and praise, and pleasure and pain. What [158] is the distinction, the disparity, the difference between an instructed noble disciple and an uninstructed worldling with regard to this?"

"Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will retain it in mind."

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

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

"(1) Bhikkhus, when an uninstructed worldling meets with gain, he does not reflect thus: 'This gain that I have met is impermanent, suffering, and subject to change.' He does not understand it as it really is. (2) When he meets with loss ... (3) ... fame ... (4) ... disrepute ... (5) ... blame ... (6) ... praise ... (7) ... pleasure ... (8) ... pain, he does not reflect thus: 'This pain that I have met is impermanent, suffering, and subject to change.' He does not understand it as it really is.

"Gain obsesses his mind, and loss obsesses his mind. Fame obsesses his mind, and disrepute obsesses his mind. Blame obsesses his mind, and praise obsesses his mind. Pleasure obsesses his mind, and pain obsesses his mind. He is attracted to gain and repelled by loss. He is attracted to fame and repelled by disrepute. He is attracted to praise and repelled by blame. He is attracted to pleasure and repelled by pain. Thus involved with attraction and repulsion, 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, bhikkhus, (1) when an instructed noble disciple meets with gain, he reflects thus: 'This gain that I have met is impermanent, suffering, and subject to change.' He thus understands it as it really is. (2) When he meets with loss ... (3) ... fame ... (4) ... [159] disrepute ... (5) ... blame ... (6) ... praise ... (7) ... pleasure ... (8) ... pain, he reflects thus: 'This pain that I have met is impermanent, suffering, and subject to change.' He thus understands it as it really is.

"Gain does not obsess his mind, and loss does not obsess his mind. Fame does not obsess his mind, and disrepute does not obsess his mind. Blame does not obsess his mind, and praise does not obsess his mind. Pleasure does not obsess his mind, and pain does not obsess his mind. He is not attracted to gain or repelled by loss. He is not attracted to fame or repelled by disrepute. He is not attracted to praise or repelled by blame. He is not attracted to pleasure or repelled by pain. Having thus discarded attraction and repulsion, he is freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is freed from suffering, I say.

"This, bhikkhus, is the distinction, the disparity, the difference between an instructed noble disciple and an uninstructed worldling."

[The verses are identical with those of 8:5.] [160]

## 7 (7) Devadatta's Failing

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak not long after Devadatta had left.<sup>12</sup> There the Blessed One addressed the bhikkhus with reference to Devadatta:

"Bhikkhus, it is good for a bhikkhu from time to time to review his own failings. It is good for him from time to time to review the failings of others. It is good for him from time to time to review his own achievements. It is good for him from time to time to review the achievements of others. Because he was overcome and obsessed by eight bad conditions, Devadatta is bound for the plane of misery, bound for hell, and he will remain there for an eon, unredeemable. What eight?

"(1) Because he was overcome and obsessed by gain, Devadatta is bound for the plane of misery, bound for hell, and he will remain there for an eon, unredeemable. (2) Because he was overcome and obsessed by loss ... (3) ... by fame ... (4) ... by disrepute ... (5) ... by honor ... (6) ... by lack of honor ... (7) ... by evil desires ... (8) ... by bad friendship, Devadatta is bound for the plane of misery, bound for hell, and he will remain there for an eon, unredeemable. Because he was overcome and obsessed by these eight bad conditions, Devadatta is bound for the plane of misery, bound for hell, and he will remain there for an eon, unredeemable.

"It is good for a bhikkhu to overcome gain whenever it arises. It is good for him to overcome loss whenever it arises... to overcome fame ... disrepute ... honor [161] ... lack of honor ... evil desires ... bad friendship whenever it arises.

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<sup>12</sup> Devadatta had created a schism in the Saṅgha and left with his own company of monks, intending to establish a rival order.

"And for what reason should a bhikkhu overcome gain whenever it arises? For what reason should he overcome loss ... fame ... disrepute ... honor ... lack of honor ... evil desires ... bad friendship whenever it arises? Those taints, distressful and feverish, that might arise in one who has not overcome arisen gain do not occur in one who has overcome it. Those taints, distressful and feverish, that might arise in one who has not overcome arisen loss ... arisen fame ... arisen disrepute ... arisen honor ... arisen lack of honor ... arisen evil desires ... arisen bad friendship do not occur in one who has overcome it. For this reason a bhikkhu should overcome gain whenever it arises. He should overcome loss ... fame ... disrepute ... honor ... lack of honor ... evil desires ... bad friendship whenever it arises.

"Therefore, bhikkhus, you should train yourselves thus: 'We will overcome gain whenever it arises. We will overcome loss ... fame ... disrepute ... honor ... lack of honor ... evil desires ... bad friendship whenever it arises.' It is in such a way that you should train yourselves." [162]

## 8 (8) Uttara on Failing

On one occasion the Venerable Uttara was dwelling at Mahisavatthu, in Dhavajālikā on Mount Saṅkheyya. There the Venerable Uttara addressed the bhikkhus...

"Friends, it is good for a bhikkhu from time to time to review his own failings. It is good for a bhikkhu from time to time to review the failings of others. It is good for a bhikkhu from time to time to review his own achievements. It is good for a bhikkhu from time to time to review the achievements of others."

Now on that occasion the great [deva] king Vessavaṇa was traveling from north to south on some business. He heard the Venerable Uttara at Mahisavatthu, in Dhavajālikā on Mount Saṅkheyya, teaching the Dhamma to the bhikkhus thus: 'Friends, it is good for a bhikkhu from time to time to review his own failings ... the failings of others ... his own achievements ... the achievements of others.' Then, just as a strong

man might extend his drawn-in arm or draw in his extended arm, Vessavaṇa disappeared from Mount Saṅkheyya and reappeared among the Tāvatiṃsa devas.

He approached Sakka, ruler of the devas, and said to him: "Respected sir, you should know that the Venerable Uttara, at Mahisavatthu, [163] in Dhavajālikā on Mount Saṅkheyya, has been teaching the Dhamma to the bhikkhus thus: 'Friends, it is good for a bhikkhu from time to time to review his own failings ... the failings of others ... his own achievements ... the achievements of others.'"

Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, Sakka disappeared from among the Tāvatiṃsa devas and reappeared at Mahisavatthu, in Dhavajālikā on Mount Saṅkheyya, in front of the Venerable Uttara. He approached the Venerable Uttara, paid homage to him, stood to one side, and said to him:

"Is it true, bhante, as is said, that you have been teaching the Dhamma to the bhikkhus thus: 'Friends, it is good for a bhikkhu from time to time to review his own failings ... the failings of others ... his own achievements ... the achievements of others?'"

"Yes, ruler of the devas."

"But, bhante, was this your own discernment, or was it the word of the Blessed One, the Arahant, the Perfectly Enlightened One?"

"Well then, ruler of the devas, I will give you a simile; even by means of a simile, some intelligent people understand the meaning of what has been said. Suppose not far from a village or town there was a great heap of grain, and a large crowd of people were to take away grain with carrying-poles, baskets, hip-sacks, [164] and their cupped hands. If someone were to approach that large crowd of people and ask them: 'Where did you get this grain?' what should they say?"

"Bhante, those people should say: 'We got it from that great heap of grain.'"

"So too, ruler of the devas, whatever is well spoken is all the word of the Blessed One, the Arahant, the Perfectly Enlightened One. We ourselves and others speak by drawing upon that."<sup>13</sup>

"It's astounding and amazing, bhante, how well you stated this: 'Whatever is well spoken is all the word of the Blessed One, the Arahant, the Perfectly Enlightened One. I myself and others derive our good words from him.'

"On one occasion, Bhante Uttara, the Blessed One was dwelling at Rājagaha, on Mount Vulture Peak, not long after Devadatta had left. There the Blessed One addressed the bhikkhus with reference to Devadatta: 'Bhikkhus, it is good for a bhikkhu from time to time to review his own failings ... [Sakka here cites the Buddha's entire discourse of 8:7, down to:] [165, 166] ... It is in such a way, bhikkhus, that you should train yourselves.'<sup>14</sup>

"Bhante Uttara, this exposition of the Dhamma has not been promulgated anywhere among the four human assemblies: that is, among bhikkhus, bhikkhunīs, male lay followers, and female lay followers.<sup>15</sup> Bhante, learn this exposition of the Dhamma, master this exposition of the Dhamma, and retain this exposition of the Dhamma in mind. This exposition of the Dhamma is beneficial; it pertains to the fundamentals of the spiritual life."

## 9 (9) Nanda

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<sup>13</sup> *Yaṃ kiñci subhāsitaṃ sabbaṃ taṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa. Tato upādāy'upādāya mayaṃ c'aññe ca bhaṇāma.* This could not be translated, "Whatever is the word of the Blessed One ... is well spoken." As stated, it expresses the idea that whatever good teachings the disciples speak, even when they themselves have originated them, can be regarded as *buddhavacana* because they are based on the Buddha's own teachings.

<sup>14</sup> It is probable that this sutta was put in the Eights because of the eight bad conditions mentioned in the discourse about Devadatta.

<sup>15</sup> It is hard to see on what basis Sakka says that this exposition of the Dhamma had not been established anywhere among the four assemblies (*n'āyaṃ dhammapariyāyo kismiñci patitṭhito*). The discourse on knowing one's own failings and achievements had already been taught to the bhikkhus, who are likely to have taught it to the other three assemblies.

"Bhikkhus, (1) one speaking rightly would say of Nanda that he is a clansman; (2) that he is strong; (3) that he is graceful; and (4) that he is strongly prone to lust."<sup>16</sup> How else could Nanda lead the complete and pure spiritual life unless (5) he guarded the doors of the sense faculties, (6) observed moderation in eating, (7) was intent on wakefulness, and (8) possessed mindfulness and clear comprehension?

"Bhikkhus, this is how Nanda guards the doors of the sense faculties: [167] If he needs to look to the east, he does so after he has fully considered the matter and clearly comprehends it thus: 'When I look to the east, bad unwholesome states of longing and dejection will not flow in upon me.' If he needs to look to the west ... to the north ... to the south ... to look up ... to look down ... to survey the intermediate directions, he does so after he has fully considered the matter and clearly comprehends it thus: 'When I look to the intermediate directions, bad unwholesome states of longing and dejection will not flow in upon me.' That is how Nanda guards the doors of the sense faculties.

"This is how Nanda observes moderation in eating: Here, reflecting carefully, Nanda consumes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for avoiding harm, and for assisting the spiritual life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and dwell at ease.' That is how Nanda observes moderation in eating.

"This is how Nanda is intent on wakefulness: [168] During the day, while walking back and forth and sitting, Nanda purifies his mind of obstructive qualities. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. In the middle watch of the night he lies down on the right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. That is how Nanda is intent on wakefulness.

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<sup>16</sup> Nanda, the Buddha's half-brother, apparently had strong sensual desires. After he became a monk he constantly thought of his fiancée and later hoped to be reborn among the celestial nymphs. His story is told at [Ud 3:2, 21–24](#).

"This is Nanda's mindfulness and clear comprehension: Nanda knows feelings as they arise, as they remain present, as they disappear; he knows perceptions as they arise, as they remain present, as they disappear; he knows thoughts as they arise, as they remain present, as they disappear.<sup>17</sup> That is Nanda's mindfulness and clear comprehension.

"How else, bhikkhus, could Nanda lead the complete and pure spiritual life unless he guarded the doors of the sense faculties, observed moderation in eating, was intent on wakefulness, and possessed mindfulness and clear comprehension?"

## 10 (10) Trash

On one occasion the Blessed One was dwelling at Campā on a bank of the Gaggārā Lotus Pond. Now on that occasion bhikkhus were reproving a bhikkhu for an offense. When being reproved, that bhikkhu answered evasively, diverted the discussion to an irrelevant subject, and displayed anger, hatred, and resentment.<sup>18</sup> Then the Blessed One addressed the bhikkhus: [169] "Bhikkhus, eject this person! Bhikkhus, eject this person!<sup>19</sup> This person should be banished. Why should another's son vex you?"<sup>20</sup>

"Here, bhikkhus, so long as the bhikkhus do not see his offense, a certain person has the same manner (1) of going forward and (2) returning, (3) of looking ahead and (4) looking aside, (5) of bending and (6) stretching his limbs, and (7) of wearing his robes

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<sup>17</sup> At 4:41, this is called the development of concentration that leads to mindfulness and clear comprehension.

<sup>18</sup> *Aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti.*

<sup>19</sup> I read with Ce, Be *niddhamath'etaṃ ... niddhamath'etaṃ*, as against Ee *dhamath'etaṃ ... niddhamath'etaṃ*.

<sup>20</sup> All readings of this sentence seem confused. Ce has *kiṃ vo paraputto vihethiyati*, where the passive verb does not seem to fit. Ee has *kiṃ vo paraputtā viheṭheti*, which links a plural subject to an active singular verb. Be has *kiṃ vo tena paraputtena visodhitena*, "What do you have [to do] with that son of another who has been purified?" which makes no sense in this context. Ee includes still more variants in its footnotes. I take the required reading to be: *kiṃ vo paraputto viheṭheyya*. Mp does not offer an explanation, but the implication seems to be that the troublesome monk, by his behavior, is not a real disciple of the Buddha and thus can be considered a "son" (that is, a disciple) of another teacher.

and (8) carrying his outer robe and bowl as the good bhikkhus.<sup>21</sup> When, however, they see his offense, they know him as a corruption among ascetics, just chaff and trash among ascetics. Then they expel him. For what reason? So that he doesn't corrupt the good bhikkhus.

"Suppose that when a field of barley is growing, some blighted barley would appear that would be just chaff and trash among the barley. As long as its head has not come forth, its roots would be just like those of the other [crops], the good barley; its stem would be just like that of the other [crops], the good barley; its leaves would be just like those of the other [crops], the good barley. When, however, its head comes forth, they know it as blighted barley, just chaff [170] and trash among the barley. Then they pull it up by the root and cast it out from the barley field. For what reason? So that it doesn't spoil the good barley.'

"So too, so long as the bhikkhus do not see his offense, a certain person here has the same manner of going forward ... and carrying his outer robe and bowl as the good bhikkhus. When, however, they see his offense, they know him as a corruption among ascetics, just chaff and trash among ascetics. Then they expel him. For what reason? So that he doesn't corrupt the good bhikkhus.

"Suppose that when a large heap of grain is being winnowed, the grains that are firm and pithy form a pile on one side, and the wind blows the spoiled grains and chaff to another side. Then the owners take a broom and sweep them even further away. For what reason? So that they don't spoil the good grain.

"So too, so long as the bhikkhus do not see his offense, a certain person here has the same manner of going forward ... and carrying his outer robe and bowl as the others, the good bhikkhus. When, however, the bhikkhus see his offense, they know him as [171] a corruption among ascetics, just chaff and trash among ascetics. Then they expel him. For what reason? So that he doesn't corrupt the good bhikkhus.

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<sup>21</sup> *Aññesaṃ bhaddakānaṃ bhikkhūnaṃ*. I assume that it is the above eight modes of behavior that account for the classification of this sutta among the Eights.

"Suppose a man needs a gutter for a well. He would take a sharp axe and enter the woods. He would strike a number of trees with the blade of his axe.<sup>22</sup> When so struck, the firm and pithy trees would give off a dull sound, but those that are inwardly rotten, corrupt and decayed would give off a hollow sound. The man would cut this tree down at its foot, cut off the crown, thoroughly clean it out, and use it as a gutter for a well.

"So too, bhikkhus, so long as the bhikkhus do not see his offense, a certain person here has the same manner of going forward and returning, of looking ahead and looking aside, of bending and stretching his limbs, of wearing his robes and carrying his outer robe and bowl, as the good bhikkhus. When, however, the bhikkhus see his offense, they know him as corruption among ascetics, just chaff and trash among ascetics. Then they expel him. For what reason? So that he doesn't corrupt the good bhikkhus." [172]

By living together with him, know him as  
an angry person with evil desires;  
a denigrator, obstinate, and insolent,  
envious, miserly, and deceptive.

He speaks to people just like an ascetic,  
[addressing them] with a calm voice;  
but secretly he does evil deeds,  
holds pernicious views, and lacks respect.

Though he is devious, a speaker of lies,  
you should know him as he truly is;  
then you should all meet in harmony

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<sup>22</sup> *Kuṭṭhāripāṣeṇa*. DOP is uncertain about the meaning but suggests it might be the ring or blade of the axe. PED has "throw of an axe."

and firmly drive him away.

Get rid of the trash!

Remove the depraved fellows!

Sweep the chaff away, non-ascetics

who think themselves ascetics!

Having banished those of evil desires,

of bad conduct and resort,

dwell in communion, ever mindful,

the pure with the pure;

then, in harmony, alert,

you will make an end of suffering.

## II. The Great Chapter

### 11 (1) Verañjā

Thus have I heard. On one occasion the Blessed One was dwelling at Verañjā at the foot of Naḷeru's neem tree.<sup>23</sup> Then a brahmin of Verañjā [173] approached the Blessed One and exchanged greetings with him. When he had concluded his greetings and cordial talk, he sat down to one side and said to the Blessed One:

"I have heard, Master Gotama: 'The ascetic Gotama does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat.' This is indeed true, for Master Gotama does not pay homage to brahmins who are old, aged, burdened with

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<sup>23</sup> *Naḷerupucimandamūle*. Sp I 108,29–30, says that Naḷeru was the name of a yakkha.

years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat. This is not proper, Master Gotama."<sup>24</sup>

"Brahmin, in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, I do not see one to whom I should pay homage, or for whom I should stand up, or whom I should offer a seat. For if the Tathāgata should pay homage to anyone, or stand up for him, or offer him a seat, even that person's head would split."

(1) "Master Gotama lacks taste."<sup>25</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama lacks taste.' The Tathāgata has abandoned his taste for forms, sounds, odors, tastes, and tactile objects. He has abandoned them, cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama lacks taste.' But you did not speak with reference to this." [174]

(2) "Master Gotama is not convivial."<sup>26</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is not convivial.' The Tathāgata has abandoned the enjoyment of forms, sounds, odors, tastes, and tactile objects. He has abandoned them, cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama is not convivial.' But you did not speak with reference to this."

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<sup>24</sup> A similar rebuke against the Buddha is voiced at **4:22**.

<sup>25</sup> *Arasarūpo bhavaṃ Gotamo*. Mp: "The brahmin, lacking wisdom, did not recognize that the Buddha was the eldest in the world. Utterly unwilling to accept the Buddha's statement, he spoke thus, referring to the 'taste of concord' (*sāmaggīrasa*), which in the world means paying homage, standing respectfully, reverential salutation, and polite conduct. To soften his mind, the Blessed One avoids directly contradicting him; instead he states that the term applies to him, but intending this in a different sense. [The Buddha speaks of 'taste'] as the gratification in sensual pleasure that arises in worldlings—even in those considered the best by way of class or rebirth—who relish, welcome, and lust after objects such as forms, etc."

<sup>26</sup> *Nibbhogo bhavaṃ Gotamo*. Mp says that the brahmin intended this in the sense that the Buddha lacks "the enjoyment of concord" (*sāmaggīparibhogo*, conviviality), by which he again refers to such respectful gestures as paying homage to elders, etc. But the Buddha speaks with reference to the lustful enjoyment of sensual pleasures that arises in ordinary beings.

(3) "Master Gotama is a proponent of non-doing."<sup>27</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is a proponent of non-doing.' For I assert the non-doing of bodily, verbal, and mental misconduct; I assert the non-doing of the numerous kinds of bad unwholesome deeds. It is in this way that one could rightly say of me: 'The ascetic Gotama is a proponent of non-doing.' But you did not speak with reference to this."

(4) "Master Gotama is an annihilationist."<sup>28</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is an annihilationist.' For I assert the annihilation of lust, hatred, and delusion; I assert the annihilation of the numerous kinds of bad unwholesome qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is an annihilationist.' But you did not speak with reference to this."

(5) "Master Gotama is a repeller."<sup>29</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is a repeller.' For I am repelled by bodily, verbal, and mental misconduct; I am repelled by the acquisition of the numerous kinds of bad unwholesome [175] qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is a repeller.' But you did not speak with reference to this."

(6) "Master Gotama is an abolitionist."<sup>30</sup>

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<sup>27</sup> *Akiriyaṇādo bhavaṃ gotamo*. The doctrine of non-doing, as expressed by its proponents, denies the distinction between good and evil. See DN 2.17, I 52,22–53,2; MN 60.13, I 404,21–35; MN 76.10, I 516,3–17, SN 24.6, III 208,20–209,6. Mp says that the brahmin intended this in the sense that the Buddha did not act in accord with convention, as by paying homage to his elders, etc. But the Buddha spoke with reference to the non-doing of bodily, verbal, and mental misconduct.

<sup>28</sup> *Ucchedavādo bhavaṃ gotamo*. The annihilationists proclaimed "the annihilation, destruction, and extermination" of a truly existent person at death. See DN 1.3.9–16, I 34–35. Mp says that the brahmin intended to accuse the Buddha of seeking to annihilate the long-established conventions of paying homage to elders, etc., but the Buddha spoke with reference to the annihilation of all defilements and unwholesome qualities by the four noble paths.

<sup>29</sup> *Jegucchī bhavaṃ gotamo*. Mp: "The brahmin calls the Blessed One a 'repeller' (*jegucchī*); he thinks that because the Buddha is repelled (*jigucchati*) by polite conduct such as paying homage to elders, he does not do such things. But the Blessed One acknowledges this in a metaphorical sense. He is repelled by bodily, verbal, and mental misconduct and by the various bad unwholesome qualities, just as a man fond of ornaments would be repelled and disgusted by feces."

<sup>30</sup> *Venayiko bhavaṃ gotamo*. *Venayiko*, from the verb *vineti* (to discipline, to remove), can mean "one who imposes discipline, one who trains others." But in the Buddha's time the word *venayiko* also

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is an abolitionist.' For I teach the Dhamma for the abolition of lust, hatred, and delusion; I teach the Dhamma for the abolition of the numerous kinds of bad unwholesome qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is an abolitionist.' But you did not speak with reference to this."

(7) "Master Gotama is a tormentor."<sup>31</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is a tormentor.' For I assert that bad unwholesome qualities—bodily, verbal, and mental misconduct—are to be burned up. I say that someone is a tormentor when he has abandoned the bad unwholesome qualities that are to be burned up; when he has cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. The Tathāgata has abandoned the bad unwholesome qualities that are to be burned up; he has cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama is a tormentor.' But you did not speak with reference to this."

(8) "Master Gotama is retiring."<sup>32</sup>

"There is, brahmin, a way in which one could rightly say of me: 'The ascetic Gotama is retiring.' For I say that someone is retiring when he has abandoned the production of renewed existence, the future bed of the womb; when he has cut it off at the root, made it like a palm stump, obliterated it [176] so that it is no more subject to future arising. The Tathāgata has abandoned the production of renewed existence, the

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seems to have acquired the meaning of "one who leads astray," who leads others to destruction. Thus Mp glosses *vineti*, in the brahmin's view, with *vināseti*, "destroys." But the Buddha affirms this in the sense that he teaches the Dhamma for the removal of lust and other defilements (*rāgādīnaṃ vinayāya*).

<sup>31</sup> *Tapassī bhavaṃ Gotamo*. A *tapassī* is usually an ascetic devoted to self-torment. The word is derived from the verb *tapati*, "to burn up, to heat up." The brahmin, according to Mp, uses the word in the sense of one who torments elders by not showing proper respect to them. But the Buddha uses the term to mean that he burns up unwholesome qualities.

<sup>32</sup> *Apagabbha*. SED explains Skt *apagalbha* as "wanting in boldness, embarrassed, perplexed" (see too DOP sv *apagabbha*). The Buddha plays on the word as if it meant "rid of (*apa*) the womb (*gabbha*)." It is nearly impossible to capture this pun in translation; my use of "retiring" is a clumsy attempt to bridge the two senses: "timid" and "retired" from wandering through the round of rebirths.

future bed of the womb; he has cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama is retiring.' But you did not speak with reference to this.

"Suppose, brahmin, there was a hen with eight, ten, or twelve eggs that she had properly covered, incubated, and nurtured. Should the first among those chicks to pierce its shell with the points of its claws or beak and safely hatch be called the eldest or the youngest?"

"It should be called the eldest, Master Gotama. So it is the eldest among them."

"So too, brahmin, in a population immersed in ignorance, become like an egg, completely enveloped,<sup>33</sup> I have pierced the eggshell of ignorance. I am the sole person in the world who has awakened to the unsurpassed perfect enlightenment. So I am the eldest, the best in the world.

"My energy, brahmin, was aroused without slackening; my mindfulness was established without confusion; my body was tranquil without disturbance; my mind was concentrated and one-pointed. Secluded from sensual pleasures, secluded from unwholesome states, I entered and dwelled in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, I entered and dwelled 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. [177] With the fading away as well of rapture, I dwelled equanimous and, mindful and clearly comprehending, I experienced pleasure with the body; I entered and dwelled 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 entered and dwelled in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

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See **4:128 §4**.

"When my mind was thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, I directed it to the knowledge of the recollection of past abodes.<sup>34</sup> I recollected my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world-dissolution, many eons of world-evolution, many eons of world-dissolution and world-evolution thus: 'There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here.' Thus I recollected my manifold past abodes with their aspects and details.

"This, brahmin, was the first true knowledge attained by me in the first watch of the night. Ignorance was dispelled, true knowledge had arisen; darkness was dispelled, light had arisen, as happens when one dwells heedful, ardent, and resolute. This, brahmin, was my first breaking out, like that of the chick breaking out of the eggshell.  
[178]

"When my mind was thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, I directed it to the knowledge of the passing away and rebirth of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understood how beings fare on in accordance with their kamma thus: 'These beings who engaged in misconduct by body, speech, and mind, who reviled the noble ones, held wrong view, and undertook kamma based on wrong view, with the breakup of the body, after death, have been reborn in the plane of misery, in a bad destination, in the lower world, in hell; but these beings who engaged in good conduct by body, speech, and mind, who did not

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<sup>34</sup> Following Be and Ee, I give the first two knowledges in full. Ce abridges them.

revile the noble ones, who held right view, and undertook kamma based on right view, with the breakup of the body, after death, have been reborn in a good destination, in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understood how beings fare on in accordance with their kamma.

"This, brahmin, was the second true knowledge attained by me in the middle watch of the night. Ignorance was dispelled, true knowledge had arisen; darkness was dispelled, light had arisen, as happens when one dwells heedful, ardent, and resolute. This, brahmin, was my second breaking out, like that of the chick breaking out of the eggshell.

"When my mind was thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, I directed it to the knowledge of the destruction of the taints. I understood as it really is: 'This is suffering'; I understood as it really is: 'This is the origin of suffering'; I understood as it really is: 'This is the cessation of suffering'; I understood as it really is: 'This is the way leading to the cessation of suffering.' I understood as it really is: 'These are the taints'; [179] I understood as it really is: 'This is the origin of the taints'; I understood as it really is: 'This is the cessation of the taints'; I understood as it really is: 'This is the way leading to the cessation of the taints.'

"When I knew and saw thus, my mind was liberated from the taint of sensuality, from the taint of existence, and from the taint of ignorance.<sup>35</sup> When it was liberated there came the knowledge: '[It's] liberated.' I directly knew: '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.'

"This, brahmin, was the third true knowledge attained by me in the last watch of the night. Ignorance was dispelled, true knowledge had arisen; darkness was dispelled,

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<sup>35</sup> I do not follow Ce, which here includes *diṭṭhāsava*, the taint of views, absent in Be or Ee. The parallel passages in Ce at **3:59**, **4:198**, etc., do not include *diṭṭhāsava*.

light had arisen, as happens when one dwells heedful, ardent, and resolute. This, brahmin, was my third breaking out, like that of the chick breaking out of the eggshell."

When this was said, the brahmin of Verañjā said to the Blessed One: "Master Gotama is the eldest! Master Gotama is the best! Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

## 12 (2) Sīha

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Now on that occasion, a number of well-known Licchavis had assembled in the meeting hall and were sitting together speaking in many ways in praise of the Buddha, the Dhamma, and the Saṅgha. [180] On that occasion Sīha the general, a disciple of the Nigaṇṭhas, was sitting in that assembly. It then occurred to him: "Doubtlessly, he must be a Blessed One, an Arahant, a Perfectly Enlightened One. For a number of these well-known Licchavis have assembled in the meeting hall and are sitting together speaking in many ways in praise of the Buddha, the Dhamma, and the Saṅgha. Let me go see that Blessed One, the Arahant, the Perfectly Enlightened One."

Then Sīha went to the Nigaṇṭha Nātaputta and said to him: "Bhante, I wish to go see the ascetic Gotama."

"Since you are a proponent of deeds, Sīha, why go see the ascetic Gotama, a proponent of non-doing? For the ascetic Gotama is a proponent of non-doing who teaches his Dhamma for the sake of non-doing and thereby guides his disciples."<sup>36</sup>

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<sup>36</sup> It is strange that Mahāvīra (the Nigaṇṭha Nātaputta) is depicted as making such a statement. The Jains certainly must have known that the Buddha also taught a doctrine of kamma, though different from their own. Mp says that Nātaputta was extremely displeased at Sīha's request and thought to prevent him

Then Sīha's determination to go see the Blessed One subsided.

On a second occasion, a number of well-known Licchavis had assembled in the meeting hall and were sitting together speaking in many ways in praise of the Buddha, the Dhamma, and the Saṅgha ... [All as above, except this is now said to occur "on a second occasion."] [181] ... On a second occasion, Sīha's determination to go see the Blessed One subsided.

On a third occasion, a number of well-known Licchavis had assembled in the meeting hall and were sitting together speaking in many ways in praise of the Buddha, the Dhamma, and the Saṅgha. It then occurred to Sīha: "Doubtlessly, he must be a Blessed One, an Arahant, a Perfectly Enlightened One. For a number of these well-known Licchavis have assembled in the meeting hall and are sitting together speaking in many ways in praise of the Buddha, the Dhamma, and the Saṅgha. What can the Nigaṇṭhas do to me whether or not I obtain their permission? Without having obtained the permission of the Nigaṇṭhas, let me go see that Blessed One, the Arahant, the Perfectly Enlightened One."<sup>37</sup>

Then, with five hundred chariots, **Sīha the general** set out from Vesālī in the middle of the day in order to see the Blessed One. He went by carriage as far as the ground was suitable for a carriage, and then dismounted from his carriage and entered the monastery grounds on foot. He approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"I have heard this, bhante: 'The ascetic Gotama is a proponent of non-doing [182] who teaches his Dhamma for the sake of non-doing and thereby guides his disciples.' Do those who speak thus state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? Do they explain in accordance with

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from going. His words "destroyed the joy that had arisen in Sīha, as if striking a stray bull with a stick, extinguishing a burning lamp, or turning over a bowl of food."

<sup>37</sup> I read with Be, Ee: *yannūnāhaṃ anapaloketvā va nigaṇṭhe*, as against Ce *yannūnāhaṃ anapalokitā va nigaṇṭhe*. In the previous sentence, with *nigaṇṭhā* as subject, the past participles *apalokitā vā anapalokitā vā* are appropriate as nominatives in agreement with the subject. In the next sentence, where *ahaṃ* is the subject, an absolutive signifying an act of Sīha is preferable.

the Dhamma so that they would not incur any reasonable criticism or ground for censure?<sup>38</sup> For we do not want to misrepresent the Blessed One."

(1) "There is, Sīha, a way in which one could rightly say of me: 'The ascetic Gotama is a proponent of non-doing who teaches his Dhamma for the sake of non-doing and thereby guides his disciples.'<sup>39</sup>

(2) "There is a way in which one could rightly say of me: 'The ascetic Gotama is a proponent of deeds who teaches his Dhamma for the sake of deeds and thereby guides his disciples.'

(3) "There is a way in which one could rightly say of me: 'The ascetic Gotama is an annihilationist who teaches his Dhamma for the sake of annihilation and thereby guides his disciples.'

(4) "There is a way in which one could rightly say of me: 'The ascetic Gotama is a repeller who teaches his Dhamma for the sake of repulsion and thereby guides his disciples.'

(5) "There is a way in which one could rightly say of me: 'The ascetic Gotama is an abolitionist who teaches his Dhamma for the sake of abolition and thereby guides his disciples.'

(6) "There is a way in which one could rightly say of me: 'The ascetic Gotama is a tormentor who teaches his Dhamma for the sake of torment and thereby guides his disciples.'

(7) "There is a way in which one could rightly say of me: 'The ascetic Gotama is retiring, one who teaches his Dhamma for the sake of retiring and thereby guides his disciples.'

(8) "There is a way in which one could rightly say of me: 'The ascetic Gotama is a consoler<sup>40</sup> who teaches his Dhamma for the sake of consolation and thereby guides his disciples.'

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<sup>38</sup> See Threes <n. 78>.

<sup>39</sup> In **8:11** accusations §§1, 3–7 are leveled against the Buddha.

<sup>40</sup> Ce, Be have *assāsako*; Ee reads *assattho*, which means "consoled." I am not quite sure how this is intended as a criticism.

(1) "And in what way, Sīha, could one rightly say of me: 'The ascetic Gotama is a proponent of non-doing [183] who teaches his Dhamma for the sake of non-doing and thereby guides his disciples'? For I assert the non-doing of bodily, verbal, and mental misconduct; I assert the non-doing of the numerous kinds of bad unwholesome deeds. It is in this way that one could rightly say of me: 'The ascetic Gotama is a proponent of non-doing who teaches his Dhamma for the sake of non-doing and thereby guides his disciples.'

(2) "And in what way could one rightly say of me: 'The ascetic Gotama is a proponent of deeds who teaches his Dhamma for the sake of deeds and thereby guides his disciples'? For I assert good bodily, verbal, and mental conduct; I assert the doing of the numerous kinds of wholesome deeds. It is in this way that one could rightly say of me: 'The ascetic Gotama is a proponent of deeds who teaches his Dhamma for the sake of deeds and thereby guides his disciples.'

(3) "And in what way could one rightly say of me: 'The ascetic Gotama is an annihilationist who teaches his Dhamma for the sake of annihilation and thereby guides his disciples'? For I assert the annihilation of lust, hatred, and delusion; I assert the annihilation of the numerous kinds of bad unwholesome qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is an annihilationist who teaches his Dhamma for the sake of annihilation and thereby guides his disciples.'

(4) "And in what way could one rightly say of me: 'The ascetic Gotama is a repeller who teaches his Dhamma for the sake of repulsion and thereby guides his disciples'? For I am repelled by bodily, verbal, and mental misconduct; I am repelled by the acquisition of the numerous kinds of bad unwholesome qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is a repeller who teaches his Dhamma for the sake of repulsion and thereby guides his disciples.'

(5) "And in what way could one rightly say of me: 'The ascetic Gotama is an abolitionist who teaches his Dhamma for the sake of abolition and thereby guides his disciples'? For I teach the Dhamma for the abolition of lust, hatred, and delusion; [184] I teach the Dhamma for the abolition of the numerous kinds of bad unwholesome

qualities. It is in this way that one could rightly say of me: 'The ascetic Gotama is an abolitionist; he teaches his Dhamma for the sake of abolition and thereby guides his disciples.'

(6) "And in what way could one rightly say of me: 'The ascetic Gotama is a tormentor who teaches his Dhamma for the sake of tormenting and thereby guides his disciples'? For I assert that bad unwholesome qualities—bodily, verbal, and mental misconduct—are to be burned up. I say that someone is a tormentor when he has abandoned the bad unwholesome qualities that are to be burned up; when he has cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. The Tathāgata has abandoned the bad unwholesome qualities that are to be burned up; he has cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama is a tormentor who teaches his Dhamma for the sake of tormenting and thereby guides his disciples.'

(7) "And in what way could one rightly say of me: 'The ascetic Gotama is retiring, one who teaches his Dhamma for the sake of retiring and thereby guides his disciples'? For I say that someone is retiring when he has abandoned the production of renewed existence, the future bed of the womb; when he has cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. The Tathāgata has abandoned the production of renewed existence, the future bed of the womb; he has cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that one could rightly say of me: 'The ascetic Gotama is retiring, one who teaches his Dhamma for the sake of retiring and thereby guides his disciples.'

(8) "And in what way could one rightly say of me: 'The ascetic Gotama is a consoler, one who teaches his Dhamma for the sake of consolation and thereby guides his disciples'? For I [185] am a consoler with the supreme consolation; I teach the Dhamma for the sake of consolation and thereby guide my disciples. It is in this way that

one could rightly say of me: 'The ascetic Gotama is a consoler, one who teaches his Dhamma for the sake of consolation and thereby guides his disciples.'"<sup>41</sup>

When this was said, **Sīha the general** said to the Blessed One: "Excellent, bhante! Excellent, bhante! ... Let the Blessed One accept me as a lay follower who from today has gone for refuge for life."

"Make an investigation, Sīha! It is good for such well-known people like yourself to make an investigation."<sup>42</sup>

"Bhante, I am even more satisfied and pleased with the Blessed One for telling me: 'Make an investigation, Sīha! It is good for such well-known people like yourself to make an investigation.' For if the members of other sects were to gain me as their disciple, they would carry a banner all over Vesālī announcing: 'Sīha the general has become our disciple.' But the Blessed One rather tells me: 'Make an investigation, Sīha! It is good for such well-known people like yourself to make an investigation.' So for the second time, bhante, I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of bhikkhus. Let the Blessed One accept me as a lay follower who from today has gone for refuge for life."

"Sīha, your family has long been a fountain of support for the Nigaṇṭhas; hence you should consider continuing to give alms to them when they approach you."

"Bhante, I am even more satisfied and pleased with the Blessed One for telling me: 'Sīha, your family has long been a fountain of support for the Nigaṇṭhas; hence you should consider continuing to give alms to them when they approach you.' For I have heard: 'The ascetic Gotama says thus: [186] "Alms should be given only to me, not to others; alms should be given only to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others; only what is given to my disciples is very fruitful, not what is given to the disciples of others.'"<sup>43</sup> Yet the Blessed One encourages me to give to the Nigaṇṭhas, too. We'll know the right time for this. So

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<sup>41</sup> Mp: "Supreme consolation (*paramena assāseṇa*): the four paths and four fruits."

<sup>42</sup> What follows here, up to "and become independent of others in the teaching of the Teacher," closely matches Upāli's experience at **MN 56.16–18, I 379,2–380,10.**

<sup>43</sup> This charge is also addressed at **3:57.**

for the third time, bhante, I go to the Blessed One for refuge, to the Dhamma, and to the Saṅgha of bhikkhus. Let the Blessed One accept me as a lay follower who from today has gone for refuge for life."

Then the Blessed One gave **Sīha the general** a progressive discourse, that is, talk on giving, virtuous behavior, and heaven; he revealed the danger, degradation, and defilement of sensual pleasures and the benefit of renunciation. When the Blessed One knew that Sīha's mind was pliant, softened, rid of hindrances, uplifted, and confident, he revealed that Dhamma teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Then, just as a clean cloth rid of dark spots would readily absorb dye, so too, while **Sīha the general** sat in that same seat, there arose in him the dust-free, stainless Dhamma-eye: 'Whatever is subject to origination is all subject to cessation.' **Sīha the general** became one who had seen the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma, crossed over doubt, gotten rid of bewilderment, attained self-confidence, and become independent of others in the teaching of the Teacher. He then said to the Blessed One:

"Bhante, please let the Blessed One [187] together with the Saṅgha of bhikkhus accept tomorrow's meal from me."

The Blessed One consented by silence. Having understood that the Blessed One had consented, Sīha rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed. Then Sīha addressed a man: "Go, good man, find some meat ready for sale."

Then, when the night had passed, **Sīha the general** had various kinds of excellent foods prepared in his own residence, after which he had the time announced to the Blessed One: "It is time, bhante, the meal is ready."

Then, in the morning, the Blessed One dressed, took his bowl and robe, went to Sīha's residence along with the Saṅgha of bhikkhus, and sat down on the seat prepared for him. Now on that occasion a number of Nigaṇṭhas [went] from street to street and from square to square in Vesālī, thrashing their arms about and crying out: "Today **Sīha the general** has slain a plump animal to prepare a meal for the ascetic Gotama! The

ascetic Gotama knowingly uses meat [obtained from an animal killed] especially for his sake, the act being done on his account."

Then a man approached Sīha the general and whispered into his ear: "Sir, you should know that a number of Nigaṇṭhas [are going] from street to street and from square to square in Vesālī, thrashing their arms about and crying out: 'Today Sīha the general has slain a plump animal to prepare a meal for the ascetic Gotama! The ascetic Gotama knowingly uses meat [obtained from an animal killed] especially for his sake, [188] a deed done on his account.'"

"Enough, good man. For a long time those venerable ones have wanted to discredit the Buddha, the Dhamma, and the Saṅgha. They will never stop<sup>44</sup> misrepresenting the Blessed One with what is untrue, baseless, false, and contrary to fact; and we would never intentionally deprive a living being of life, even for the sake of our life."<sup>45</sup>

Then, with his own hands, Sīha the general served and satisfied the Saṅgha of bhikkhus headed by the Buddha with the various kinds of excellent food. Then, when the Blessed One had finished eating and had put away his bowl, Sīha sat down to one side. Then, the Blessed One instructed, encouraged, inspired, and gladdened Sīha with a Dhamma talk, after which he rose from his seat and departed.

### 13 (3) Thoroughbred

"Bhikkhus, possessing eight factors, a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What eight?

"Here, (1) a king's excellent thoroughbred horse is well born on both sides, maternal and paternal; he is born in whatever area other excellent thoroughbred horses

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<sup>44</sup> Ce, Ee *jīranti*; Be *jiridanti*. Mp: "They do not limit their slander (*abbhakkhānassa antaṃ na gacchanti*). Or else, this word *jiridanti* means shame (*lajjanatthe*). The meaning is that they are not ashamed (*na lajjanti*)."

<sup>45</sup> See the Jīvaka Sutta (MN 55) for the Buddha's position on meat-eating.

are born. (2) He respectfully eats whatever food they give him, whether moist or dry, without scattering it. (3) He is repelled by sitting down or lying down near feces or urine. (4) He is mild<sup>46</sup> [189] and pleasant to live with, and he does not agitate other horses. (5) He reveals his tricks, ploys, gambits, and wiles as they really are to his trainer so that his trainer can make an effort to stamp them out of him. (6) He carries loads, determined: 'Whether or not the other horses carry loads, I myself will carry them.' (7) When moving, he moves only along a straight path. (8) He is strong, and he shows his strength right up until the end of his life. Possessing these eight factors, a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.

"So too, bhikkhus, possessing eight qualities, a bhikkhu is worthy of gifts ... an unsurpassed field of merit for the world. What eight?

(1) "Here, a bhikkhu 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. (2) He respectfully eats whatever food they give him, whether coarse or excellent, without being annoyed. (3) He is repelled by bodily, verbal, and mental misconduct; he is repelled by the acquisition of the numerous kinds of bad unwholesome qualities. (4) He is mild and pleasant to live with, and he does not agitate other bhikkhus. (5) He reveals his tricks, [190] ploys, gambits, and wiles as they really are to the Teacher or to his wise fellow monks so that they can make an effort to stamp them out of him. (6) He is one who takes up the training, determined: 'Whether or not other bhikkhus train, I will train.' (7) When moving, he moves only along a straight path. In this connection, this is the straight path: right view ... right concentration. (8) He has aroused energy thus: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, energy,

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<sup>46</sup>

In Ee, *so rato* should be read without the hiatus as *soraoto*.

and exertion.<sup>47</sup> Possessing these eight qualities, a bhikkhu is worthy of gifts ... an unsurpassed field of merit for the world."

#### 14 (4) Wild Colts

"Bhikkhus, I will teach you the eight kinds of wild colts and the eight faults of a horse, and I will teach you the eight kinds of persons who are like wild colts and the eight faults of a person. Listen and attend closely. I will speak."

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

"And what, bhikkhus, are the eight kinds of wild colts and the eight faults of a horse?"

(1) "Here, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it backs up [191] and spins the chariot around behind it.<sup>48</sup> There is such a kind of wild colt here. This is the first fault of a horse.

(2) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it leaps back and [thereby] damages the rail and breaks the triple rod.<sup>49</sup> There is such a kind of wild colt here. This is the second fault of a horse.

(3) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it loosens its thigh from the chariot pole and crushes the chariot pole.<sup>50</sup> There is such a kind of wild colt here. This is the third fault of a horse.

(4) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it takes a wrong path and leads the chariot off the track. There is such a kind of wild colt here. This is the fourth fault of a horse.

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<sup>47</sup> Also at 2:5.

<sup>48</sup> *Piṭṭhito ratham pavatteti*. Mp: "Pushing the yoke up with its shoulder bone, it retreats, turning the chariot around with its backside."

<sup>49</sup> *Pacchā laṅghati, kubbaram hanati, tidaṇḍam bhāṅjati*. Mp: "It kicks up its two hind legs, strikes the chariot's rail, and damages the rail. It breaks the triple rod, the three rods in front of the chariot."

<sup>50</sup> *Rathīsāya satthim ussajjivā rathīsamyeva ajjhomaddati*. Mp: "Having lowered its head, it throws the yoke to the ground and strikes the chariot pole with its thigh and crushes the chariot pole with its two front feet."

(5) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it leaps up with the front of its body and churns the air with its front feet. There is such a kind of wild colt here. This is the fifth fault of a horse.

(6) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it does not heed its trainer or the goad<sup>51</sup> but destroys the mouthbit with its teeth [192] and sets out wherever it wishes. There is such a kind of wild colt here. This is the sixth fault of a horse.

(7) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it does not go forward or turn back but stands right there as still as a post. There is such a kind of wild colt here. This is the seventh fault of a horse.

(8) "Again, when a wild colt is told: 'Go forward!' and is being spurred and incited by its trainer, it tucks in its front legs and its back legs and sits down right there on all four legs. There is such a kind of wild colt here. This is the eighth fault of a horse.

"These are the eight kinds of wild colts and the eight faults of a horse.

"And what, bhikkhus, are the eight kinds of persons who are like wild colts and the eight faults of a person?

(1) "Here, when the bhikkhus are reproofing a bhikkhu for an offense, he exonerates himself by reason of lack of memory, saying: 'I don't remember [committing such an offense].' I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, backs up and spins the chariot around behind it. There is such a kind of person here like a wild colt. This is the first fault of a person.

(2) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, [193] he castigates the reprover himself: 'What right does an incompetent fool like you have to speak? Do you really think you have something to say?' I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer,

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<sup>51</sup> I follow Ce and Ee, which here and below read *patodaṃ*, as against Be *patodalattḥi*, "goad and whip."

leaps back and [thereby] damages the rail and breaks the triple pole. There is such a kind of person here like a wild colt. This is the second fault of a person.

(3) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, he attributes an offense to the reprover himself, saying: 'You have committed such and such an offense. Make amends for it first.' I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, loosens its thigh from the chariot pole and crushes the chariot pole. There is such a kind of person here like a wild colt. This is the third fault of a person.

(4) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, he answers evasively, diverts the discussion to an irrelevant subject, and displays anger, hatred, and bitterness. I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, takes a wrong path and leads the chariot off the track. There is such a kind of person here like a wild colt. This is the fourth fault of a person.

(5) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, he speaks while waving his arms about in the midst of the Saṅgha. I say this person is similar to [194] the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, leaps up with the front of its body and churns the air with its front feet. There is such a kind of person here like a wild colt. This is the fifth fault of a person.

(6) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, he does not heed the Saṅgha or his reprover but sets out wherever he wishes while still bearing his offense. I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, does not heed its trainer or the goad but destroys the mouthbit with its teeth and sets out wherever it wishes. There is such a kind of person here like a wild colt. This is the sixth fault of a person.

(7) "Again, when the bhikkhus are reproofing a bhikkhu for an offense, he does not say, 'I committed an offense,' nor does he say, 'I did not commit an offense,' but he vexes the Saṅgha by keeping silent. I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, does not go forward or

turn back but stands right there as still as a post. There is such a kind of person here like a wild colt. This is the seventh fault of a person.

(8) "Again, when the bhikkhus are reproving a bhikkhu for an offense, he says: [195] 'Why are you making such a fuss about me? Now I'll reject the training and return to the lower life.' He then rejects the training, returns to the lower life, and declares: 'Now you can be satisfied!' I say this person is similar to the wild colt that, when told: 'Go forward!' and when spurred and incited by its trainer, tucks in its front legs and its back legs and sits down right there on all four legs. There is such a kind of person here like a wild colt. This is the eighth fault of a person.

"These, bhikkhus, are the eight kinds of persons who are like wild colts and the eight faults of a person."

## 15 (5) Stains

"Bhikkhus, there are these eight stains. What eight? (1) Non-recitation is the stain of the hymns. (2) The stain of houses is lack of upkeep.<sup>52</sup> (3) The stain of beauty is laziness. (4) Heedlessness is the stain of a guard. (5) A woman's stain is misconduct. (6) Miserliness is a donor's stain. (7) Bad unwholesome qualities are stains in this world and the next. (8) A stain graver than this is ignorance, the very worst of stains. These, bhikkhus, are the eight stains."

Non-recitation is the stain of the hymns;<sup>53</sup>

the stain of houses is lack of upkeep;

the stain of beauty is laziness,

heedlessness is the stain of a guard.

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<sup>52</sup> *Anuṭṭhānamalā gharā*. Lit., "Houses have lack of initiative as their stain." Mp: "The stain of houses is the lack of initiative, the absence of energy." Mp-ṭ: "This is said because a house goes to ruin if one does not repeatedly take the initiative in repairing what has decayed and so forth."

<sup>53</sup> The verses are at Dhṃ 241-43ab. Dhṃ 243cd adds: "Having abandoned these stains, be stainless, O bhikkhus" (*etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo*).

A woman's stain is misconduct,  
miserliness is a donor's stain;  
bad unwholesome qualities are stains  
in this world and the next.  
A stain graver than these  
is ignorance, the worst of stains. [196]

## 16 (6) Mission

"Bhikkhus, possessing eight qualities, a bhikkhu is worthy of going on a mission.  
What eight?

"Here, (1)–(2) a bhikkhu is one who listens and who makes others listen; (3)–(4)  
he is one who learns well and makes others learn; (5)–(6) he is one who understands  
and communicates well; (7) he is skilled in [knowing] what is relevant and what  
irrelevant; and (8) he does not foment quarrels. Possessing these eight qualities, a  
bhikkhu is worthy of going on a mission.

"Bhikkhus, possessing eight qualities, Sāriputta is worthy of going on a mission.  
What eight?

"Here, Sāriputta is one who listens and who makes others listen ... he does not  
foment quarrels. Possessing these eight qualities, Sāriputta is worthy of going on a  
mission."

One who does not tremble when he arrives  
at an assembly with fierce debaters;  
who does not omit words  
or conceal his message;  
who speaks without hesitation,  
and does not waver when asked a question;  
a bhikkhu like this is worthy

of going on a mission.

### 17 (7) Bondage (1)

"Bhikkhus, a woman binds a man in eight ways. What eight? A woman binds a man by her form ... by her smile ... by her speech ... by singing [197] ... by weeping ... by her appearance ... by a present<sup>54</sup> ... by her touch.<sup>55</sup> A woman binds a man in these eight ways. Those beings are thoroughly bound who are bound by touch."<sup>56</sup>

### 18 (8) Bondage (2)

"Bhikkhus, a man binds a woman in eight ways. What eight? A man binds a woman by his form ... by his smile ... by his speech ... by singing ... by weeping ... by his appearance ... by a present ... by his touch. A man binds a woman in these eight ways. Those beings are thoroughly bound who are bound by touch."

### 19 (9) Pahārāda

On one occasion the Blessed One was dwelling at Verañjā at the foot of Naleru's neem tree. Then Pahārāda, ruler of the asuras, approached the Blessed One, paid homage to him, and stood to one side. The Blessed One then said to him: [198]

"Pahārāda, do the asuras take delight in the great ocean?"

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<sup>54</sup> *Vanabhaṅgena*. Lit., "by what is broken [from] the woods." Mp: "By a present, such as flowers or fruits, which are taken from the woods and brought to him."

<sup>55</sup> I translate on the basis of Ce, Ee. Be, in this sutta and the next, has a different eight means of binding, occurring in a different sequence, namely: by weeping, by a smile, by speech, by appearance, by a present, by scent, by taste, by touch (*ruṅṅena, hasitena, bhaṅṅitena, ākappena, vanabhaṅgena, gandhena, rasena, phassena*). Thus, apart from the change of sequence, Be replaces "form" and "singing" of Ce and Ee with "scent" and "taste." According to Mp, "appearance" (*ākappa*) means "the manner of dressing and so forth," but this may be too narrow. The Chinese parallel at [EĀ II 765c24–766a2](#) lists nine ways a woman binds a man: by singing, dancing, her skills, her touch, her smile, weeping, an expedient means, beautifying her face and body, and her appearance and deportment.

<sup>56</sup> I read with Ce, Be *subhaddhā yeva phassena baddhā*. Ee has a variant reading here and in the next sutta: *subaddhā yeva pāsena baddhā*, "[they are] thoroughly bound who are bound by a snare."

"Bhante, the asuras do take delight in the great ocean."

"But, Pahārāda, how many astounding and amazing qualities do the asuras see in the great ocean because of which they take delight in it?"

"The asuras see eight astounding and amazing qualities in the great ocean because of which they take delight in it. What eight?"

(1) "The great ocean, bhante, slants, slopes, and inclines gradually, not dropping off abruptly.<sup>57</sup> This is the first astounding and amazing quality that the asuras see in the great ocean because of which they take delight in it.

(2) "Again, the great ocean is stable and does not overflow its boundaries. This is the second astounding and amazing quality that the asuras see in the great ocean....

(3) "Again, the great ocean does not associate with a corpse, but quickly carries it to the coast and washes it ashore. This is the third astounding and amazing quality that the asuras see in the great ocean....

(4) "Again, when the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū and the Mahī—reach the great ocean, they give up their former names and designations [199] and are simply called the great ocean. This is the fourth astounding and amazing quality that the asuras see in the great ocean....

(5) "Again, whatever streams in the world flow into the great ocean and however much rain falls into it from the sky, neither a decrease nor a filling up can be seen in the great ocean. This is the fifth astounding and amazing quality that the asuras see in the great ocean....

(6) "Again, the great ocean has but one taste, the taste of salt. This is the sixth astounding and amazing quality that the asuras see in the great ocean....

(7) "Again, the great ocean contains many precious substances, numerous precious substances such as pearls, gems, lapis lazuli, conch, quartz, coral, silver, gold,

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<sup>57</sup> This last phrase is commonly rendered "with a sudden drop-off only after a long stretch." But the Pāli *na āyataken'eva papāto*, with the negative particle *na*, actually means the opposite: that there is *no* sudden drop-off. See DOP sv *āyataka*, instr. *āyakena*, "suddenly, abruptly; of a sudden." Mp explains: "It doesn't drop off at once like a steep precipice or deep pit. Beginning at the shore, it grows deeper by inches, feet, yards, [and successively longer measures] until it is 84,000 *yojanas* deep at the base of Mount Sineru."

rubies, and cats-eye. This [200] is the seventh astounding and amazing quality that the asuras see in the great ocean....

(8) "Again, the great ocean is the abode of great beings such as *timis*, *timīṅgalas*, *timirapīṅgalas*, *asuras*, *nāgas*, and *gandhabbas*.<sup>58</sup> There are in the great ocean beings with bodies one hundred *yojanas* long, two hundred, three hundred, four hundred, and five hundred *yojanas* long. This is the eighth astounding and amazing quality that the asuras see in the great ocean because of which they take delight in it.

"These, bhante, are the eight astounding and amazing qualities that the asuras see in the great ocean because of which they take delight in it. But do the bhikkhus take delight in this Dhamma and discipline?"

"Pahārāda, the bhikkhus do take delight in this Dhamma and discipline."

"But, bhante, how many astounding and amazing qualities do the bhikkhus see in this Dhamma and discipline because of which they take delight in it?"

"The bhikkhus see eight astounding and amazing qualities in this Dhamma and discipline because of which they take delight in it. What eight?"

(1) "Just as, Pahārāda, the great ocean slants, slopes, and inclines gradually, not dropping off abruptly, [201] so too, in this Dhamma and discipline penetration to final knowledge occurs by gradual training, gradual activity, and gradual practice, not abruptly.<sup>59</sup> This is the first astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it.

(2) "Just as the great ocean is stable and does not overflow its boundaries, so too, when I have prescribed a training rule for my disciples, they will not transgress it

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<sup>58</sup> The first three are legendary fish of gigantic size.

<sup>59</sup> *Anupubbāsikkhā*, *anupubbakiriyā*, *anupubbapaṭipadā*. I take these to be truncated instrumentals relative to *aññāpaṭivedho*. Mp glosses them with *anupubbāsikkhāya*, etc. Mp correlates each term with a set of training factors: "By *gradual training* the three trainings are included (see 3:89); by *gradual activity*, the thirteen ascetic practices (see *Vism* chap. 2); and by *gradual practice*, the seven contemplations, the eighteen great insights (see *Vism* 694,3–27, Ppn 22.113), the thirty-eight meditation objects, and the thirty-seven aids to enlightenment. *Penetration to final knowledge occurs ... not abruptly* (*na āyataken'eva aññāpaṭivedho*): there is no penetration to arahantship all at once (*ādito va*) like the hopping of a frog, without having fulfilled virtuous behavior and so forth. One is able to attain arahantship only after having fulfilled in due order (*paṭipāṭiyā*) virtuous behavior, concentration, and wisdom."

even for life's sake. This is the second astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

(3) "Just as the great ocean does not associate with a corpse, but quickly carries it to the coast and washes it ashore, so too, the Saṅgha does not associate with a person who is immoral, of bad character, impure, of 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; rather, it quickly assembles and expels him. Even though he is seated in the midst of the Saṅgha of bhikkhus, yet he is far from the Saṅgha and the Saṅgha is far from him. [202] This is the third astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

(4) "Just as, when the great rivers ... reach the great ocean, they give up their former names and designations and are simply called the great ocean, so too, when members of the four social classes—khattiyas, brahmins, vessas, and suddas—go forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata, they give up their former names and clans and are simply called ascetics following the Sakyan son. This is the fourth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

(5) "Just as, whatever streams in the world flow into the great ocean and however much rain falls into it from the sky, neither a decrease nor a filling up can be seen in the great ocean, so too, even if many bhikkhus attain final nibbāna by way of the nibbāna element without residue remaining, neither a decrease nor a filling up can be seen in the nibbāna element.<sup>60</sup> [203] This is the fifth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

(6) "Just as the great ocean has but one taste, the taste of salt, so too, this Dhamma and discipline has but one taste, the taste of liberation. This is the sixth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

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<sup>60</sup> *Na tena nibbānadhātuyā ūnattaṃ vā purattaṃ vā paññāyati.* Mp: "When no Buddhas have arisen in countless eons, it is not possible for even one being to attain nibbāna. Yet one cannot say, 'The nibbāna element is empty.' And during the time of a Buddha, when countless beings attain the deathless at a single assembly, one cannot say, 'The nibbāna element has become full.'"

(7) "Just as the great ocean contains many precious substances, numerous precious substances such as pearls ... cats-eye, so too, this Dhamma and discipline contains many precious substances, numerous precious substances: the four establishments of mindfulness, the four right strivings, the four bases for psychic potency, the five spiritual faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. This is the seventh astounding and amazing quality that the bhikkhus see in this Dhamma and discipline....

(8) "Just as the great ocean is the abode of great beings such as timis ... [204] ... gandhabbas; and as there are in the great ocean beings with bodies one hundred *yojanas* long ... five hundred *yojanas* long, so too this Dhamma and discipline is the abode of great beings: the stream-enterer, the one practicing for realization of the fruit of stream-entry; the once-returner, the one practicing for realization of the fruit of once-returning; the non-returner, the one practicing for realization of the fruit of non-returning; the arahant, the one practicing for arahantship. This is the eighth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it.

"These, Pahārāda, are the eight astounding and amazing qualities that the bhikkhus see in this Dhamma and discipline because of which they take delight in it."

## 20 (10) *Uposatha*<sup>61</sup>

On one occasion the Blessed One was dwelling at Sāvattthī in Migāramātā's Mansion in the Eastern Park. Now on that occasion, on the day of the *uposatha*, the Blessed One was sitting surrounded by the Saṅgha of bhikkhus. Then, as the night advanced, when the first watch passed, the Venerable Ānanda rose from his seat, arranged his upper robe over one shoulder, reverently saluted the Blessed One, and said to him: "Bhante, the night has advanced; the first watch has passed; the Saṅgha of

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<sup>61</sup> An unabridged version of this sutta, with a verse attached at the end, is [Ud 5:5, 51–56](#). It is also at [Vin II 236–40](#), where it serves as the background story to the rules about suspending a bhikkhu's right to participate in the Pātimokkha recitation.

bhikkhus has been sitting for a long time. Let the Blessed One recite the Pātimokkha to the bhikkhus." When this was said, the Blessed One was silent. [205]

As the night advanced [still further], when the middle watch passed, the Venerable Ānanda rose from his seat a second time, arranged his upper robe over one shoulder, reverently saluted the Blessed One, and said to him: "Bhante, the night has advanced [still further]; the middle watch has passed; the Saṅgha of bhikkhus has been sitting for a long time. Bhante, let the Blessed One recite the Pātimokkha to the bhikkhus." A second time the Blessed One was silent.

As the night advanced [still further], when the last watch passed, when dawn arrived and a rosy tint appeared on the horizon, the Venerable Ānanda rose from his seat a third time, arranged his upper robe over one shoulder, reverently saluted the Blessed One, and said to him: "Bhante, the night has advanced [still further]; the last watch has passed; dawn has arrived and a rosy tint has appeared on the horizon; the Saṅgha of bhikkhus has been sitting for a long time. Let the Blessed One recite the Pātimokkha to the bhikkhus."

"This assembly, Ānanda, is impure."

Then it occurred to the Venerable Mahāmoggallāna: "What person was the Blessed One referring to when he said: 'This assembly, Ānanda, is impure'?" Then the Venerable Mahāmoggallāna fixed his attention on the entire Saṅgha of bhikkhus, encompassing their minds with his own mind. He then saw that person sitting in the midst of the Saṅgha of bhikkhus: one who was immoral, of bad character, impure, of 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. Having seen him, he rose from his seat, went up to that person, and said to him: "Get up, friend. The Blessed One has seen you. You cannot live in communion with the bhikkhus." When this was said, that person remained silent.

A second time ... A third time the Venerable Mahāmoggallāna said to that person: [206] "Get up, friend. The Blessed One has seen you. You cannot live in communion with the bhikkhus." A third time that person remained silent.

Then the Venerable Mahāmogallāna grabbed that person by the arm, evicted him through the outer gatehouse, and bolted the door. Then he returned to the Blessed One and said to him: "I have evicted that person, bhante. The assembly is pure. Let the Blessed One recite the Pātimokkha to the bhikkhus."

"It's astounding and amazing, Moggallāna, how that hollow man waited<sup>62</sup> until he was grabbed by the arm." Then the Blessed One addressed the bhikkhus: "Now, bhikkhus, you yourselves should conduct the *uposatha* and recite the Pātimokkha. From today onward, I will no longer do so. It is impossible and inconceivable that the Tathāgata could conduct the *uposatha* and recite the Pātimokkha in an impure assembly.

"The asuras, bhikkhus, see these eight astounding and amazing qualities in the great ocean because of which they take delight in it. What eight?"

(1) "The great ocean, bhikkhus, slants, slopes, and inclines gradually, not dropping off abruptly. This is the first astounding and amazing quality that the asuras see in the great ocean because of which they take delight in it....

[All as in 8:19, but addressed to the bhikkhus.]

(8) "Again, the great ocean is the abode of great beings ... [207] ... five hundred *yojanas* long. This is the eighth astounding and amazing quality that the asuras see in the great ocean because of which they take delight in it.

"These, bhikkhus, are the eight astounding and amazing qualities that the asuras see in the great ocean because of which they take delight in it. So too, the bhikkhus see eight astounding and amazing qualities in this Dhamma and discipline because of which they take delight in it. What eight?"

(1) "Just as, bhikkhus, the great ocean slants, slopes, and inclines gradually, not dropping off abruptly, so too, in this Dhamma and discipline penetration to final knowledge occurs by gradual training, gradual activity, and gradual practice, not abruptly. This is the first astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it....

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<sup>62</sup> I read with Ce *āgamessati* as against Be, Ee *āgamissati*.

[All as in 8:19, but addressed to the bhikkhus.]

(8) "Just as the great ocean is the abode of great beings ... five hundred *yojanas* [208] long, so too, this Dhamma and discipline is the abode of great beings: the stream-enterer, the one practicing for the realization of the fruit of stream-entry ... the arahant, the one practicing for arahantship. This is the eighth astounding and amazing quality that the bhikkhus see in this Dhamma and discipline because of which they take delight in it.

"These, bhikkhus, are the eight astounding and amazing qualities that the bhikkhus see in this Dhamma and discipline because of which they take delight in it."

### III. Householders

#### 21 (1) Ugga (1)

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, you should remember the householder Ugga of Vesālī as one who possesses eight astounding and amazing qualities."<sup>63</sup> [209] This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered his dwelling.

Then, in the morning, a certain bhikkhu dressed, took his bowl and robe, and went to the residence of the householder Ugga of Vesālī. When he arrived, he sat down on the seat that was prepared for him. Then the householder Ugga of Vesālī approached that bhikkhu, paid homage to him, and sat down to one side. The bhikkhu then said to him:

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<sup>63</sup> At **1:253** he is declared the foremost among those who give what is agreeable. At **5:44** he makes agreeable offerings to the Buddha.

"Householder, the Blessed One declared that you possess eight astounding and amazing qualities. What are they?"

"I don't know, bhante, what eight astounding and amazing qualities the Blessed One declared that I possess. However, there are found in me eight astounding and amazing qualities. Listen and attend closely. I will speak."

"Yes, householder," the bhikkhu replied. The householder Ugga of Vesālī said this:

(1) "When, bhante, I first saw the Blessed One in the distance, as soon as I saw him my mind acquired confidence in him. This is the first astounding and amazing quality found in me.

(2) "With a confident mind, I attended on the Blessed One. The Blessed One then gave me a progressive discourse, that is, talk on giving, virtuous behavior, and heaven; he revealed the danger, degradation, and defilement of sensual pleasures and the benefit of renunciation. When the Blessed One knew that my mind was pliant, softened, rid of hindrances, uplifted, and confident, he [210] revealed that Dhamma teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Then, just as a clean cloth rid of dark spots would readily absorb dye, so too, while I sat in that same seat, the dust-free, stainless Dhamma-eye arose in me: 'Whatever is subject to origination is all subject to cessation.' I saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma, crossed over doubt, got rid of bewilderment, attained self-confidence, and became independent of others in the teaching of the Teacher. Right there I went for refuge to the Buddha, the Dhamma, and the Saṅgha, and undertook the training rules with celibacy as the fifth.<sup>64</sup> This is the second astounding and amazing quality found in me.

(3) "I had four young wives. I then went to them and said: 'Sisters, I have undertaken the training rules with celibacy as the fifth. If you want, you can enjoy wealth right here and do merits, or go back to your own family circle, or inform me if

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<sup>64</sup> *Brahmacariyapañcamāni sikkhāpadāni*. These are the usual five precepts, but with "abstinence from sexual activity" replacing "abstinence from sexual misconduct" as the third precept.

you want me to give you over to another man.' My eldest wife then said to me: 'Young sir, give me to such and such a man.' I sent for that man, and with my left hand I took my wife, with my right hand I took the ceremonial vase, and I gave her to that man. But even while giving away my wife, I don't recall that any alteration took place in my mind. This is the third astounding and amazing quality found in me. [211]

(4) "My family is wealthy but the wealth is shared unreservedly with virtuous people of good character. This is the fourth astounding and amazing quality found in me.

(5) "Whenever I attend on a bhikkhu, I attend on him respectfully, not without respect. This is the fifth astounding and amazing quality found in me.

(6) "If that venerable one teaches me the Dhamma, I listen to it respectfully, not without respect. If he doesn't teach me the Dhamma, then I teach him the Dhamma. This is the sixth astounding and amazing quality found in me.

(7) "It isn't unusual for deities to come and report to me: 'Householder, the Dhamma is well expounded by the Blessed One.' I then say to those deities: 'Whether you say so or not, the Dhamma is well expounded by the Blessed One.' Still, I do not recall any mental exultation arising because deities come to me or because I converse with deities. This is the seventh astounding and amazing quality found in me.

(8) "Of the five lower fetters taught by the Blessed One, I don't see any that I haven't abandoned.<sup>65</sup> This is the eighth astounding and amazing quality found in me. [212]

"These, bhante, are eight astounding and amazing qualities found in me. But I don't know what eight astounding and amazing qualities the Blessed One declared that I possess."

Then that bhikkhu, having received almsfood at the residence of the householder Ugga of Vesālī, rose from his seat and departed. After his meal, on returning from his alms round, he approached the Blessed One, paid homage to him, sat

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<sup>65</sup> As at 7:53 §7. With this he declares himself a non-returner.

down to one side, and reported to him the entire conversation he had had with the householder Ugga of Vesālī.

[The Blessed One said:] "Good, good, bhikkhu! I had declared that the householder Ugga of Vesālī possesses the same eight astounding and amazing qualities that he rightly explained to you. You should remember the householder Ugga of Vesālī as one who possesses these eight astounding and amazing qualities."

## 22 (2) Ugga (2)

On one occasion the Blessed One was dwelling among the Vajjis at Hatthigāma. There the Blessed One addressed the bhikkhus....

"Bhikkhus, you should remember the householder Ugga of Hatthigāma as one who possesses eight astounding and amazing qualities." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered his dwelling.

Then, in the morning, a certain bhikkhu dressed, took his bowl and robe, and went to the residence of the householder Ugga of Hatthigāma. When he arrived, he sat down on the seat that was prepared for him. Then the householder Ugga of Hatthigāma approached that bhikkhu, paid homage to him, and sat down to one side. The bhikkhu then said to him: [213]

"Householder, the Blessed One declared that you possess eight astounding and amazing qualities. What are they?"

"I don't know, bhante, what eight astounding and amazing qualities the Blessed One declared that I possess. However, there are found in me eight astounding and amazing qualities. Listen and attend closely. I will speak."

"Yes, householder," the bhikkhu replied. The householder Ugga of Hatthigāma said this:

(1) "Bhante, I was carousing in the Nāga Grove when I first saw the Blessed One in the distance. As soon as I saw him my mind acquired confidence in him and my drunkenness vanished. This is the first astounding and amazing quality found in me.

(2) "With a confident mind, I attended on the Blessed One. The Blessed One then gave me a progressive discourse ... [as in 8:21] ... Right there [214] I went for refuge to the Buddha, the Dhamma, and the Saṅgha, and undertook the training rules with celibacy as the fifth. This is the second astounding and amazing quality found in me.

(3) "I had four young wives. I then went to them ... [as in 8:21] ... But even while giving away my young wife, I don't recall that any alteration took place in my mind. This is the third astounding and amazing quality found in me.

(4) "My family is wealthy but the wealth is shared unreservedly with virtuous people of good character. This is the fourth astounding and amazing quality found in me. [215]

(5) "Whenever I attend on a bhikkhu, I attend on him respectfully, not without respect. If that venerable one teaches me the Dhamma, I listen to it respectfully, not without respect. If he doesn't teach me the Dhamma, then I teach him the Dhamma. This is the fifth astounding and amazing quality found in me.

(6) "It isn't unusual that when the Saṅgha has been invited by me [for a meal], deities come and report to me: 'That bhikkhu, householder, is liberated in both respects. That one is liberated by wisdom. That one is a body witness. That one is attained to view. That one is liberated by faith. That one is a Dhamma follower. That one is a faith follower. That one is virtuous, of good character. That one is immoral, of bad character.' Still, when I am serving the Saṅgha, I do not recall thinking: 'Let me give this one little, let me give that one a lot to that.' Rather, I give with an equal mind. This is the sixth astounding and amazing quality found in me.

(7) "It isn't unusual for deities to come and report to me: 'Householder, the Dhamma is well expounded by the Blessed One.' I then say to those deities: 'Whether you deities say so or not, the Dhamma is well expounded by the Blessed One.' Still, I do not recall any mental exultation arising because deities come to me or because I converse with deities. This is the seventh astounding and amazing quality found in me. [216]

(8) "If I were to pass away before the Blessed One, it wouldn't be surprising if the Blessed One would declare of me: 'There is no fetter bound by which the householder Ugga of Hatthigāma might return to this world.'<sup>66</sup> This is the eighth astounding and amazing quality found in me.

"These, bhante, are eight astounding and amazing qualities found in me. But I don't know what eight astounding and amazing qualities the Blessed One declared that I possess."

Then that bhikkhu, having received almsfood at the residence of the householder Ugga of Hatthigāma, rose from his seat and departed. After his meal, on returning from his alms round, he approached the Blessed One, paid homage to him, sat down to one side, and reported to him the entire conversation he had had with the householder Ugga of Hatthigāma.

[The Blessed One said:] "Good, good, bhikkhu! I had declared that the householder Ugga of Hatthigāma possesses these same eight astounding and amazing qualities that he rightly explained to you. You should remember the householder Ugga of Hatthigāma as one who possesses these eight astounding and amazing qualities."

### 23 (3) Hatthaka (1)

On one occasion the Blessed One was dwelling at Āḷavī at the Aggāḷava Shrine. There the Blessed One addressed the bhikkhus.... [217]

"Bhikkhus, you should remember Hatthaka of Āḷavī as one who possesses seven astounding and amazing qualities. What seven? (1) Hatthaka of Āḷavī is endowed with faith. (2) He is virtuous, and (3) has a sense of moral shame and (4) moral dread. (5) He is learned, (6) generous, and (7) wise. You should remember Hatthaka of Āḷavī as one who possesses these seven astounding and amazing qualities." This is what the Blessed

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<sup>66</sup> This is an alternative way of declaring oneself to be a non-returner. By saying that he will not return to "this world" (*imam lokam*) he indicates that he has eliminated the five lower fetters, which bind one to this world of sensual desire, and also that he is not yet an arahant, who does not return to any state of being.

One said. Having said this, the Fortunate One rose from his seat and entered his dwelling.

Then, in the morning, a certain bhikkhu dressed, took his bowl and robe, and went to the residence of Hatthaka of Āḷavī. When he arrived, he sat down on the seat that was prepared for him. Then Hatthaka of Āḷavī approached the bhikkhu, paid homage to him, and sat down to one side. The bhikkhu then said to him:

"Friend,<sup>67</sup> the Blessed One declared that you possess seven astounding and amazing qualities. What seven? 'Bhikkhus, Hatthaka of Āḷavī is endowed with faith. He is virtuous and has a sense of moral shame and moral dread. He is learned, generous, and wise.' The Blessed One declared that you possess these seven astounding and amazing qualities."

"I hope, bhante, that no white-robed layman was present?"

"No, friend. No white-robed layman was present."

"That's good, bhante."

Then that bhikkhu, having received almsfood at the residence of Hatthaka of Āḷavī, rose from his seat and departed. After his meal, on returning from his alms round, he approached the Blessed One, [218] paid homage to him, sat down to one side, [and reported to him all that had happened].<sup>68</sup>

[The Blessed One said:] "Good, good, bhikkhu! That clansman has few desires, since he does not want his inner wholesome qualities to be known by others. Therefore, bhikkhu, you should remember Hatthaka of Āḷavī as one who possesses this eighth astounding and amazing quality, that is, (8) fewness of desires."

## 24 (4) Hatthaka (2)

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<sup>67</sup> While Hatthaka is said to be dwelling in a residence (*nivesana*), unlike the preceding two lay followers, he is not addressed here as "householder" (*gahapati*) but as "friend" (*āvuso*). Whether this is intentional or a transmission error is impossible to determine. At **6:123**, however, Hatthaka is referred to as a householder (*gahapati*) whereas some of the other lay disciples in this *vagga* are called lay followers (*upāsaka*).

<sup>68</sup> The text repeats everything from the bhikkhu's going to Hatthaka's house up to the end of their conversation.

On one occasion the Blessed One was dwelling at Āḷavī at the Aggāḷava Shrine. Then Hatthaka of Āḷavī, accompanied by five hundred lay followers, [219] approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Your retinue is large, Hatthaka. How do you sustain this large retinue?"

"I do so, bhante, by the four means of attracting and sustaining others taught by the Blessed One.<sup>69</sup> When I know: 'This one is to be attracted and sustained by a gift,' I attract and sustain him by a gift. When I know: 'This one is to be attracted and sustained by endearing speech,' I attract and sustain him by endearing speech. When I know: 'This one is to be attracted and sustained by beneficent conduct,' I attract and sustain him by beneficent conduct. When I know: 'This one is to be attracted and sustained by impartiality,' I attract and sustain him by impartiality. There is wealth in my family, bhante. They don't think they should listen to me as if I were poor."<sup>70</sup>

"Good, good, Hatthaka! This is the method by which you can attract and sustain a large retinue. For all those in the past who attracted and sustained a large retinue did so by these same four means of attracting and sustaining others. All those in the future who will attract and sustain a large retinue will do so by these same four means of attracting and sustaining others. And all those at present who attract and sustain a large retinue do so by these same four means of attracting and sustaining others."

Then, after the Blessed One had instructed, encouraged, inspired, and gladdened Hatthaka of Āḷavī with a Dhamma talk, Hatthaka rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, [220] and departed.

Then, not long after Hatthaka of Āḷavī had left, the Blessed One addressed the bhikkhus: "Bhikkhus, you should remember Hatthaka of Āḷavī as one who possesses eight astounding and amazing qualities. What eight? (1) He is endowed with faith. (2) He

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<sup>69</sup> Mentioned at 4:32 and 4:256. At Fours <n. 70> I explain why I use two words to render *saṅgha*.

<sup>70</sup> *Daḷiddassa kho no tathā sotabbam maññanti*. Mp: "They do not listen to me as they would to a poor man, who cannot give anything or do anything; but they think they should listen to me and follow my advice and do not think they should transgress my instructions."

is virtuous, and (3) has a sense of moral shame and (4) moral dread. (5) He is learned, (6) generous, and (7) wise. (8) He has few desires. You should remember Hatthaka of Āḷavī as one who possesses these eight astounding and amazing qualities."

## 25 (5) Mahānāma

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the banyan tree park. Then Mahānāma the Sakyian approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"In what way, bhante, is one a lay follower?"

"When, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, in that way one is a lay follower."

"In what way, bhante, is a lay follower virtuous?"

"When, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness, in that way a lay follower is virtuous."

"In what way, bhante, is a lay follower practicing for his own welfare but not for the welfare of others?" [221]

(1) "When, Mahānāma, a lay follower is himself accomplished in faith but does not encourage others to accomplish faith; (2) when he is himself accomplished in virtuous behavior but does not encourage others to accomplish virtuous behavior; (3) when he is himself accomplished in generosity but does not encourage others to accomplish generosity; (4) when he himself wants to see bhikkhus but does not encourage others to see bhikkhus; (5) when he himself wants to hear the good Dhamma but does not encourage others to hear the good Dhamma; (6) when he himself retains in mind the teachings he has heard but does not encourage others to retain the teachings in mind; (7) when he himself examines the meaning of the teachings that have been retained in mind but does not encourage others to examine their meaning; (8) when he himself has understood the meaning and the Dhamma and practices in

accordance with the Dhamma, but does not encourage others to do so: it is in this way, Mahānāma, that a lay follower is practicing for his own welfare but not for the welfare of others.

"In what way, bhante, is a lay follower practicing for his own welfare and for the welfare of others?"

(1) "When, Mahānāma, a lay follower is himself accomplished in faith and also encourages others to accomplish faith; (2) when he is himself accomplished in virtuous behavior and also encourages others to accomplish virtuous behavior; (3) when he is himself accomplished in generosity and also encourages others to accomplish generosity; (4) when he himself wants to see bhikkhus and also encourages others to see bhikkhus; (5) when he himself wants to hear the good Dhamma and also encourages others to hear the good Dhamma; (6) when he himself retains in mind the teachings he has heard and also encourages others to retain the teachings in mind; (7) when he himself examines the meaning of the teachings that have been retained in mind and also encourages others to examine their meaning; (8) when he himself understands the meaning [222] and the Dhamma and then practices in accordance with the Dhamma, and also encourages others to practice in accordance with the Dhamma: it is in this way, Mahānāma, that a lay follower is practicing for his own welfare and also for the welfare of others."

## 26 (6) Jīvaka

On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's mango grove. Then Jīvaka Komārabhacca approached the Blessed One, paid homage to him, sat down to one side, and said to him:<sup>71</sup>

"In what way, bhante, is one a lay follower?"

[The rest as in 8:25.] [223]

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<sup>71</sup> Jīvaka was the Buddha's personal physician. For his background story, see [Vin I 268–80](#).

## 27 (7) Powers (1)

"Bhikkhus, there are these eight powers. What eight? (1) The power of children is weeping; (2) the power of women is anger; (3) the power of thieves is a weapon; (4) the power of kings is sovereignty; (5) the power of fools is to complain; (6) the power of the wise is to deliberate;<sup>72</sup> (7) the power of the learned is reflection; (8) the power of ascetics and brahmins is patience. These are the eight powers."

## 28 (8) Powers (2)

Then the Venerable Sāriputta approached the Blessed One ... The Blessed One then said to him: [224]

"Sāriputta, when a bhikkhu's taints have been destroyed, how many powers does he possess by reason of which he can claim: 'My taints have been destroyed'?"

"Bhante, when a bhikkhu's taints have been destroyed, he possesses eight powers by reason of which he can claim: 'My taints have been destroyed.' What eight?"

(1) "Here, bhante, a bhikkhu with taints destroyed has clearly seen all conditioned phenomena as they really are with correct wisdom as impermanent. This is a power of a bhikkhu with taints destroyed on the basis of which he can claim: 'My taints have been destroyed.'

(2) "Again, a bhikkhu with taints destroyed has clearly seen sensual pleasures as they really are with correct wisdom as similar to a charcoal pit. This is a power of a bhikkhu with taints destroyed ...

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<sup>72</sup> It seems that the two Pāli words *ujjhatti* and *nijjhatti* are being intentionally played off against one another. Mp glosses *ujjhattibala* with *ujjhānabala* and explains: "For fools have only the power of complaining: 'When that fellow said this and that, he said it to me, not to anyone else.' But [the wise] have the power of inference, of inferring what is beneficial and what is harmful: 'This is not so, hence it is that.'" On *nijjhatti* and its verb, *nijjhāpeti*, see **2:51**.

(3) "Again, the mind of a bhikkhu with taints destroyed slants, slopes, and inclines to seclusion; it is withdrawn,<sup>73</sup> delighting in renunciation, and is entirely finished with all things that are a basis for the taints. This is a power of a bhikkhu with taints destroyed ...

(4) "Again, a bhikkhu with taints destroyed has developed and well developed the four establishments of mindfulness. Since [225] that is so, this is a power of a bhikkhu with taints destroyed ...

(5)–(8) "Again, a bhikkhu with taints destroyed has developed and well developed the four bases for psychic potency ... the five spiritual faculties ... the seven factors of enlightenment ... the noble eightfold path. This is a power of a bhikkhu with taints destroyed on the basis of which he can claim: 'My taints have been destroyed.'

"Bhante, when a bhikkhu's taints have been destroyed, he possesses these eight powers on the basis of which he can claim: 'My taints have been destroyed.'"

## 29 (9) Inopportune Moments

"Bhikkhus, the uninstructed worldling says: 'The world has gained the opportunity! The world has gained the opportunity!'<sup>74</sup> but he does not know what is an opportunity and what is not an opportunity. There are, bhikkhus, these eight inopportune moments that are not right occasions for living the spiritual life. What eight?

(1) "Here, a Tathāgata has arisen in the world, 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, an Enlightened One, a Blessed One, and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. But a person has been

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<sup>73</sup> Reading with Ce *vavakaṭṭham*, rather than *vivekaṭṭham* with Be and Ee. *Vavakaṭṭha* is past participle of *vavakassati*. PED gives as meanings, "drawn away, alienated, withdrawn, secluded."

<sup>74</sup> *Khaṇakicco loko*. Lit., "moment-task world." Mp: "One does one's tasks at the moment. Having gained this opportunity, one does one's tasks."

reborn in hell. This is the first inopportune moment that is not the right occasion for living the spiritual life. [226]

(2) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. But a person has been reborn in the animal realm. This is the second inopportune moment that is not the right occasion for living the spiritual life.

(3) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. But a person has been reborn in the sphere of afflicted spirits. This is the third inopportune moment that is not the right occasion for living the spiritual life.

(4) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. But a person has been reborn in a certain order of long-lived devas.<sup>75</sup> This is the fourth inopportune moment that is not the right occasion for living the spiritual life.

(5) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. But a person has been reborn in the outlying provinces among the uncouth foreigners, [a place] to which bhikkhus, bhikkhunīs, male lay followers, and female lay followers do not travel. This is the fifth inopportune moment that is not the right occasion for living the spiritual life.

(6) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. A person has been reborn in the central provinces, but he holds wrong view and has a distorted perspective: 'There is nothing given, nothing sacrificed, nothing offered; there is no fruit or result of good and bad actions; there is no this world, no other world; there is no mother, no father; there are no beings spontaneously reborn; there are in the

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<sup>75</sup> *Dīghāyukaṃ devanikāyaṃ*. Mp: "This is said with reference to the order of non-percipient devas (*asaññaṃ devanikāyaṃ*)." However, it also seems to apply to the devas of the formless realm, who (because they lack bodies) cannot hear the Buddha or his disciples teach the Dhamma and thus cannot attain even the path of stream-entry.

world no ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.' This is the sixth inopportune moment that is not the right occasion for living the spiritual life.

(7) "Again, a Tathāgata has arisen in the world ... and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. A person has been reborn in the central provinces, but he is unwise, stupid, obtuse, unable to understand the meaning of what has been well stated and badly stated. This is the seventh inopportune moment that is not the right occasion for living the spiritual life.

(8) "Again, a Tathāgata has not arisen in the world ... and the Dhamma [227] leading to peace, nibbāna, and enlightenment is not taught as proclaimed by a Fortunate One. But a person has been reborn in the central provinces, and he is wise, intelligent, astute, able to understand the meaning of what has been well stated and badly stated. This is the eighth inopportune moment that is not the right occasion for living the spiritual life.

"These are the eight inopportune moments that are not the right occasions for living the spiritual life.

"There is, bhikkhus, one unique opportune moment that is the right occasion for living the spiritual life. What is it? Here, a Tathāgata has arisen in the world, 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, an Enlightened One, a Blessed One, and the Dhamma leading to peace, nibbāna, and enlightenment is taught as proclaimed by a Fortunate One. And a person has been reborn in the central provinces, and he is wise, intelligent, astute, able to understand the meaning of what has been well stated and badly stated. This, bhikkhus, is the one unique opportune moment that is the right occasion for living the spiritual life."

Having obtained the human state

when the good Dhamma has been well proclaimed,  
those who do not seize the moment  
have let the right moment slip by.

For many inopportune times are spoken of,  
occasions obstructive to the path;  
for it is only sometimes, on occasion,  
that Tathāgatas arise in the world.

If one has directly encountered them,  
[fortune] rarely gained in the world,  
if one has obtained the human state,  
and the good Dhamma is being taught,  
for a person desiring his own good,  
this is incentive enough to strive. [228]

How can one understand the good Dhamma,  
so that the moment won't slip by?  
For those who miss the moment grieve  
when they are reborn in hell.

One here who has failed to obtain  
the fixed course of the good Dhamma,<sup>76</sup>  
will come to regret it for a long time  
like a merchant who has missed a profit.

A person hindered by ignorance  
who has failed in the good Dhamma

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<sup>76</sup>

*Saddhammassa niyāmatam*. Mp glosses as the noble path (*ariyam maggam*).

will long experience wandering on  
in [the round of] birth and death.

But those who gain the human state  
when the good Dhamma is well proclaimed,  
have accomplished the Teacher's word,  
or will do so, or are doing so now.

Those who have practiced the path,  
proclaimed by the Tathāgata,  
have penetrated the right moment in the world  
the unsurpassed spiritual life.

You should dwell without leakages,  
guarded, ever-mindful in the restraints  
taught by the One with Vision,  
the Kinsman of the Sun.

Having cut off all underlying tendencies  
that follow one drifting in Māra's domain,<sup>77</sup>  
those who attain the destruction of the taints,  
though in the world, have gone beyond.

### 30 (10) Anuruddha

On one occasion the Blessed One was dwelling among the Bhaggas in  
Suṃsumāragira in the deer park at Bhesakalā Grove. Now on that occasion the

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<sup>77</sup> I read with Ce, Ee *māradheyyasarānuge*, as against Be *māradheyyaparānuge*. Mp: "That accompany saṃsāra, called 'Māra's realm'" (*māradheyyasaṅkhātāṃ saṃsāraṃ anugate*).

Venerable Anuruddha dwelled among the Cetis in the eastern bamboo park. While the Venerable Anuruddha was alone in seclusion, a course of thought arose in his mind thus:<sup>78</sup>

(1) "This Dhamma is for one with few desires, not for one with strong desires. (2) This [229] Dhamma is for one who is content, not for one who is discontent. (3) This Dhamma is for one who resorts to solitude, not for one who delights in company. (4) This Dhamma is for one who is energetic, not for one who is lazy. (5) This Dhamma is for one with mindfulness established, not for one who is muddle-minded. (6) This Dhamma is for one who is concentrated, not for one who is unconcentrated. (7) This Dhamma is for one who is wise, not for one who is unwise."

The Blessed One knew with his own mind the course of thought in the Venerable Anuruddha's mind. Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared from among the Bhaggas at *Sumsumāragira*, in the deer park at *Bhesakalā Grove*, and reappeared before the Venerable Anuruddha among the Cetis in the eastern bamboo park. The Blessed One sat down on the seat prepared for him. The Venerable Anuruddha then paid homage to him and sat down to one side, and the Blessed One said to him: "Good, good, Anuruddha! It is good that you have reflected on these thoughts of a great person, namely: 'This Dhamma is for one with few desires, not for one with strong desires.... This Dhamma is for one who is wise, not for one who is unwise.' Therefore, Anuruddha, also reflect on this eighth thought of a great person: 'This Dhamma is for one who delights in non-proliferation, who takes delight in non-proliferation, not for one who delights in proliferation, who takes delight in proliferation.'<sup>79</sup>

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<sup>78</sup> Mp: "After going forth, in his first rains retreat Anuruddha gained the meditative attainments and obtained the knowledge of the divine eye by which he could see a thousand world systems. He went to Sāriputta for advice ... and Sāriputta explained a meditation subject to him. He learned the meditation subject, took leave of the Buddha, and went to the Ceti country. Doing the work of an ascetic, for eight months he passed the time engaged in walking meditation. His body became fatigued with the effort, so he sat down in a bamboo thicket. Then this course of thought arose in him."

<sup>79</sup> *Nippapañcārāmassāyaṃ dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino.* Mp: "[This Dhamma is] for one 'who delights in non-proliferation,' who takes delight in the state of nibbāna, called 'non-proliferation' because it is devoid of proliferation by craving, conceit, and

"When, Anuruddha, you reflect on these eight thoughts of a great person, then, as much as you wish, secluded from sensual pleasures, secluded from unwholesome states, [230] you will enter and dwell in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination.

"When you reflect on these eight thoughts of a great person, then, as much as you wish, with the subsiding of thought and examination, you will 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.

"When you reflect on these eight thoughts of a great person, then, as much as you wish, with the fading away as well of rapture, you will dwell equanimous and, mindful and clearly comprehending, experience pleasure with the body; you will enter and dwell in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.'

"When you reflect on these eight thoughts of a great person, then, as much as you wish, with the abandoning of pleasure and pain, and with the previous passing away of joy and sadness, you will enter and dwell in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

"When, Anuruddha, you reflect upon these eight thoughts of a great person and gain at will, without trouble or difficulty, these four jhānas that constitute the higher mind and are pleasant dwellings in this very life, then, while you dwell contentedly, your rag-robe will seem to you as a chest full of variously colored garments seems to a householder or a householder's son; and it will serve for your delight, relief, and ease, and for entering upon nibbāna. [231]

"When you reflect upon these eight thoughts of a great person and gain at will ... these four jhānas ... then, while you dwell contentedly, your scraps of almsfood will seem to you as a dish of rice cleaned of black grains and served with many gravies and

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views" (*taṇhāmānadiṭṭhipapañcarahitattā nippapañcasāṅkhāte nibbānapade abhiratassa*). On *papañca*, see too 4:173 and [Fours <n. 264>](#).

curries seems to a householder or a householder's son; and they will serve for your delight, relief, and ease, and for entering upon nibbāna.

"When you reflect upon these eight thoughts of a great person and gain at will ... these four jhānas ... then, while you dwell contentedly, your dwelling place at the foot of a tree will seem to you as a house with a peaked roof, plastered inside and out, draft-free, with bolts fastened and shutters closed, seems to a householder or a householder's son; and it will serve for your delight, relief, and ease, and for entering upon nibbāna.

"When you reflect upon those eight thoughts of a great person and gain at will ... these four jhānas ... then, while you dwell contentedly, your bed and seat made of straw will seem to you as a couch spread with rugs, blankets, and covers, with an excellent covering of antelope hide, with a canopy above and red bolsters at both ends, seems to a householder or a householder's son; and it will serve for your delight, relief, and ease, and for entering upon nibbāna. [232]

"When you reflect upon these eight thoughts of a great person and gain at will ... these four jhānas ... then, while you dwell contentedly, your medicine of fermented cow's urine will seem to you as various medicaments of ghee, butter, oil, honey, and molasses seem to a householder or a householder's son; and it will serve for your delight, relief, and ease, and for entering upon nibbāna.

"Therefore, Anuruddha, you should also spend the next rains residence right here among the Cetis in the eastern bamboo park."

"Yes, bhante," the Venerable Anuruddha replied.

Then, having exhorted the Venerable Anuruddha, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Blessed One disappeared before the Venerable Anuruddha among the Cetis in the eastern bamboo park and reappeared among the Bhaggas at Sumsumāragira, in the deer park at Bhesakalā Grove. He then sat down on the seat prepared for him and addressed the bhikkhus: "I will teach you, bhikkhus, the eight thoughts of a great person. Listen and attend carefully. I will speak."

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

"And what, bhikkhus, are the eight thoughts of a great person? (1) This Dhamma is for one with few desires, not for one with strong desires. (2) This Dhamma is for one who is content, not for one who is discontent. (3) This Dhamma is for one who resorts to solitude, not for one who delights in company. (4) This Dhamma is for one who is energetic, not for one who is lazy. (5) This Dhamma is for one with mindfulness established, not for one who is muddle-minded. (6) This Dhamma is for one who is concentrated, not for one who is unconcentrated. (7) This Dhamma is for one who is wise, [233] not for one who is unwise. (8) This Dhamma is for one who delights in non-proliferation, who takes delight in non-proliferation, not for one who delights in proliferation, who takes delight in proliferation.

(1) "When it was said: 'This Dhamma is for one with few desires, not for one with strong desires,' with reference to what was this said? Here, when a bhikkhu is one with few desires, he does not desire: 'Let people know me to be one with few desires.' When he is content, he does not desire: 'Let people know me to be one who is content.' When he resorts to solitude, he does not desire: 'Let people know me to be one who resorts to solitude.' When he is energetic, he does not desire: 'Let people know me to be energetic.' When he is mindful, he does not desire: 'Let people know me to be mindful.' When he is concentrated, he does not desire: 'Let people know me to be concentrated.' When he is wise, he does not desire: 'Let people know me to be wise.' When he delights in non-proliferation, he does not desire: 'Let people know me to be one who delights in non-proliferation.' When it was said: 'This Dhamma is for one with few desires, not for one with strong desires,' it is with reference to this that this was said.

(2) "When it was said: 'This Dhamma is for one who is content, not for one who is discontent,' with reference to what was this said? Here, a bhikkhu is content with any kind of robes, almsfood, lodgings, and medicines and provisions for the sick. When it was said: 'This Dhamma is for one who is content, not for one who is discontent,' it is with reference to this that this was said.

(3) "When it was said: 'This Dhamma is for one who resorts to solitude, not for one who delights in company,' with reference to what was this said? Here, when a bhikkhu resorts to solitude, bhikkhus, bhikkhunīs, male lay followers, female lay followers, kings, royal ministers, heads of other sects, and disciples belonging to other sects approach him. In each case, with a mind that slants, slopes, and inclines to seclusion, withdrawn,<sup>80</sup> delighting in renunciation, he gives them a talk invariably concerned with dismissing them. [234] When it was said: 'This Dhamma is for one who resorts to solitude, not for one who delights in company,' it is with reference to this that this was said.

(4) "When it was said: 'This Dhamma is for one who is energetic, not for one who is lazy,' with reference to what was this said? Here, a bhikkhu 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. When it was said: 'This Dhamma is for one who is energetic, not for one who is lazy,' it is with reference to this that this was said.

(5) "When it was said: 'This Dhamma is for one with mindfulness established, not for one who is muddle-minded,' with reference to what was this said? Here, a bhikkhu is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. When it was said: 'This Dhamma is for one with mindfulness established, not for one who is muddle-minded,' it is with reference to this that this was said.

(6) "When it was said: 'This Dhamma is for one who is concentrated, not for one who is unconcentrated,' with reference to what was this said? Here, secluded from sensual pleasures ... a bhikkhu enters and dwells in the fourth jhāna. When it was said: 'This Dhamma is for one who is concentrated, not for one who is unconcentrated,' it is with reference to this that this was said.

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<sup>80</sup> I read with Ce *vavakaṭṭhena*, as against Be, Ee *vivekaṭṭhena*. PED says that *vavakaṭṭha* and *vūpakaṭṭha* are alternative forms of the same word. Both are distinct from *vivekaṭṭha*, "firm in seclusion." Since compounds with *viveka* precede this word, it is easy to see how the original word could have undergone mutation. On *vavakaṭṭha*, see [Eights <n. 73>](#).

(7) "When it was said: 'This Dhamma is for one who is wise, not for one who is unwise,' with reference to what was this said? Here, a bhikkhu 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. When it was said: 'This Dhamma is for one who is wise, not for one who is unwise,' it is with reference to this that this was said. [235]

(8) "When it was said: 'This Dhamma is for one who delights in non-proliferation, who takes delight in non-proliferation, not for one who delights in proliferation, who takes delight in proliferation,' with reference to what was this said? Here, a bhikkhu's mind launches out upon the cessation of proliferation, becomes placid, settles down, and is liberated in it. When it was said: 'This Dhamma is for one who delights in non-proliferation, who takes delight in non-proliferation, not for one who delights in proliferation, who takes delight in proliferation,' it is with reference to this that this was said."

Then the Venerable Anuruddha spent the next rains residence right there among the Cetas in the eastern bamboo park. Dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time the Venerable Anuruddha realized 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, he dwelled in it. He directly knew: "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." And the Venerable Anuruddha became one of the arahants.

On that occasion, when he had attained arahantship, the Venerable Anuruddha spoke these verses:<sup>81</sup>

"Having understood my thoughts,  
the unsurpassed teacher in the world  
came to me by psychic potency

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<sup>81</sup> Included among Anuruddha's verses at [Th 901-3](#).

in a mind-made body.

“He taught me more  
than my thoughts contained:  
the Buddha, delighting in non-proliferation,  
instructed me in non-proliferation.

“Having learned his Dhamma,  
I delighted in his teaching.  
I have gained the three true knowledges;  
the Buddha's teaching has been done.” [236]

#### IV. Giving

##### 31 (1) Giving (1)

“Bhikkhus, there are these eight gifts.<sup>82</sup> What eight? (1) Having insulted [the recipient], one gives a gift.<sup>83</sup> (2) One gives a gift from fear. (3) One gives a gift, [thinking]: ‘He gave to me.’ (4) One gives a gift, [thinking]: ‘He will give to me.’ (5) One gives a gift, [thinking]: ‘Giving is good.’ (6) One 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.’ (7) One gives a gift, [thinking]: ‘Because I have given this gift, I will gain a good reputation.’ (8) One gives a gift for the purpose of ornamenting the mind, equipping the mind.”<sup>84</sup>

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<sup>82</sup> The fifth, sixth, and eighth motives for giving are also at **7:52**.

<sup>83</sup> *Āsajja dānaṃ deti*. Mp: “One gives a gift when someone has arrived. Having seen one who has come, one instantly makes him sit down, honors him, and gives him a gift. One thinks, ‘I will give,’ but does not trouble him.” This explanation takes *āsajja* to be the absolute of *āsīdati*, glossed by Mp as *nisīdāpetvā*, “having made sit down.” In the Nikāyas, however, *āsajja* never seems to bear this sense but always means “having insulted, having offended, having encroached upon.” Since this type of giving occurs first in what is clearly a graded list, the usual meaning of *āsajja* is more pertinent.

<sup>84</sup> *Cittālaṅkāracittaparikkhārattham dānaṃ deti*. See **7:52**, which reads: *cittālaṅkāraṃ citta-parikkhāraṃ dānaṃ deti*. Mp: “For the purpose of ornamenting and equipping the mind with serenity and insight.”

### 32 (2) Giving (2)<sup>85</sup>

Faith, moral shame, and wholesome giving  
are qualities pursued by the good person;  
for this, they say, is the divine path  
by which one goes to the world of the devas.

### 33 (3) Grounds

"Bhikkhus, there are these eight grounds for giving.<sup>86</sup> What eight? (1) One gives a gift from desire. (2) One gives a gift from hatred. (3) One gives a gift from delusion. (4) One gives a gift from fear.<sup>87</sup> (5) One gives a gift, [thinking]: 'Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.' (6) One gives a gift, [thinking]: 'Having given this gift, with the breakup of the body, after death, I will be reborn in a good destination, in a heavenly world.' (7) One gives a gift, [thinking]: 'When I am giving this gift my mind becomes placid, [237] and elation and joy arise.' (8) One gives a gift for the purpose of ornamenting the mind, equipping the mind. These are the eight grounds for giving."

### 34 (4) The Field

"Bhikkhus, a seed sown in a field that possesses eight factors does not bring forth abundant fruits, its [fruits] are not delectable, and it does not yield a profit. What eight factors?"

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<sup>85</sup> It is likely that this sutta was originally a verse attached to the preceding one, which at some point was broken off and treated as separate. In its present form, it contains no set of eight factors to account for its inclusion in the Eights.

<sup>86</sup> *Dānavatthūni*. Mp: *dānakāraṇāni*, "causes for giving."

<sup>87</sup> Reading with Be, Ee *bhayā dānaṃ deti*; Ce has *garahā dānaṃ deti*, "one gives a gift from criticism," perhaps with the implication "from fear of criticism."

"Here, (1) the field has mounds and ditches; (2) it contains stones and gravel; (3) it is salty; (4) it is not deeply furrowed; (5) it does not have inlets [for the water to enter]; (6) it does not have outlets [for excess water to flow out]; (7) it does not have irrigation channels; and (8) it does not have boundaries. A seed sown in a field that possesses these eight factors does not bring forth abundant fruits, its [fruits] are not delectable, and it does not yield a profit.

"So too, bhikkhus, a gift given to ascetics and brahmins who possess eight factors is not of great fruit and benefit, and it is not very brilliant or pervasive. What eight factors? Here, the ascetics and brahmins are of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. A gift given to ascetics and brahmins who possess these eight factors is not of great fruit and benefit, and it is not very brilliant or pervasive.

"Bhikkhus, a seed sown in a field that possesses eight factors brings forth abundant fruits, its [fruits] are delectable, and it yields a profit. What eight factors?

"Here, (1) the field does not have mounds and ditches; (2) it does not contain stones and gravel; (3) it is not salty; (4) it is deeply [238] furrowed; (5) it has inlets [for the water to enter]; (6) it has outlets [for excess water to flow out]; (7) it has irrigation channels; and (8) it has boundaries. A seed sown in a field that possesses these eight factors brings forth abundant fruits, its [fruits] are delectable, and it yields a profit.

"So too, bhikkhus, a gift given to ascetics and brahmins who possess eight factors is of great fruit and benefit, and it is extraordinarily brilliant and pervasive. What eight factors? Here, the ascetics and brahmins are of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. A gift given to ascetics and brahmins who possess these eight factors is of great fruit and benefit, and it is extraordinarily brilliant and pervasive."

When the field is excellent,  
and the seed sown is excellent,  
and there is an excellent supply of rain,

the yield of grain is excellent.<sup>88</sup>

Its health is excellent;  
its growth [too] is excellent;  
its maturation is excellent;  
its fruit truly is excellent.

So too when one gives excellent food  
to those accomplished in virtuous behavior,  
it arrives at several kinds of excellence,  
for what one has done is excellent.

Therefore if one desires excellence  
let a person here be accomplished;  
one should resort to those accomplished in wisdom;  
thus one's own accomplishments flourish.

One accomplished in true knowledge and conduct,  
having gained accomplishment of mind,  
performs action that is accomplished  
and accomplishes the good.

Having known the world as it is,  
one should attain accomplishment in view.  
One accomplished in mind advances  
by relying on accomplishment in the path. [239]

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<sup>88</sup> In translating these verses, I alternate between "accomplishment" and "excellence" as renderings for *sampadā*, and "accomplished" and "excellent" as renderings for *sampanna*. In each case I have let my sense of natural English diction determine the appropriate choice.

Having rubbed off all stains,  
having attained nibbāna,  
one is then freed from all sufferings:  
this is total accomplishment.

### 35 (5) Rebirth on account of Giving

"Bhikkhus, there are these eight kinds of rebirth on account of giving. What eight?

(1) "Here, someone gives a gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. Whatever he gives, he expects something in return. He sees affluent khattiyas, affluent brahmins, or affluent householders enjoying themselves furnished and endowed with the five objects of sensual pleasure. It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with affluent khattiyas, affluent brahmins, or affluent householders!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his,<sup>89</sup> resolved on what is inferior,<sup>90</sup> not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with affluent khattiyas, affluent brahmins, or affluent householders—and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.

(2) "Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: 'The devas [ruled by] the four great kings [240] are long-lived, beautiful, and abound in happiness.' It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas [ruled by] the four great kings!' He sets his mind on this,

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<sup>89</sup> The text has *tassa taṃ cittaṃ*, but "aspiration" works better here than "mind" for *cittaṃ*.

<sup>90</sup> I read with Ee *hīne 'dhimuttaṃ* (= *hīne adhimuttaṃ*). Both Ce and Be have *hīne vimuttaṃ*. While Mp is ambiguous, it seems that Mp-ṭ has the latter, for it glosses: "Released upon is resolved upon, which means 'bent on, inclining toward, leaning toward'" (*vimuttan ti adhimuttaṃ, ninnāṃ poṇaṃ pabbhāranti attho*). Mp: "The inferior (*hīna*) is the five objects of sensual pleasure."

fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas [ruled by] the four great kings—and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.

(3)–(7) "Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: 'The Tāvatiṃsa devas ... the Yāma devas ... the Tusita devas ... the devas who delight in creation ... the devas who control what is created by others are long-lived, beautiful, and abound in happiness.' It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas who control what is created by others!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas who control what is created by others—and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.

(8) "Someone else gives a gift to an ascetic or a brahmin: food and drink ... and lighting. Whatever he gives, he expects something in return. He has heard: 'The devas of Brahmā's company [241] are long-lived, beautiful, and abound in happiness.' It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the devas of Brahmā's company!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the devas of Brahmā's company—and that is for one who is virtuous, I say, not for one who is immoral; for one without lust, not for one with lust.<sup>91</sup> The heart's wish of one who is virtuous succeeds because of his purity.

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<sup>91</sup> *Vītarāgassa, no sarāgassa*. This is added because rebirth in the brahmā world requires more than the practice of generosity. It must also be supported by the attainment of jhāna, which arises through the fading away of craving for sensual pleasures.

"These, bhikkhus, are the eight kinds of rebirth on account of giving."

### 36 (6) Activity

"Bhikkhus, there are these three bases of meritorious activity. What three? The basis of meritorious activity consisting in giving; the basis of meritorious activity consisting in virtuous behavior; and the basis of meritorious activity consisting in meditative development.

(1) "Here, bhikkhus, someone has practiced the basis of meritorious activity consisting in giving to a limited extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a limited extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in an unfavorable condition.

(2) "Someone else has practiced the basis of meritorious activity consisting in giving to a middling extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a middling extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn among humans in a favorable condition.

(3) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior [242] to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the devas [ruled by] the four great kings. There the four great kings, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior surpass the devas [ruled by] the four great kings in ten respects: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority; and in celestial forms, sounds, odors, tastes, and tactile objects.

(4) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tāvatiṃsa devas. There Sakka, ruler of the devas, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tāvatiṃsa devas in ten respects: in celestial life span ... and tactile objects.

(5) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Yāma devas. There the young deva Suyāma, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Yāma devas in ten respects: in celestial life span ... and tactile objects.

(6) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the Tusita devas. [243] There the young deva Santusita, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the Tusita devas in ten respects: in celestial life span ... and tactile objects.

(7) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the

body, after death, he is reborn in companionship with the devas who delight in creation. There the young deva Sunimmita, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the devas who delight in creation in ten respects: in celestial life span ... and tactile objects.

(8) "Someone else has practiced the basis of meritorious activity consisting in giving to a superior extent; he has practiced the basis of meritorious activity consisting in virtuous behavior to a superior extent; but he has not undertaken the basis of meritorious activity consisting in meditative development. With the breakup of the body, after death, he is reborn in companionship with the devas who control what is created by others. There the young deva Vasavattī, who had practiced superlatively the basis of meritorious activity consisting in giving and the basis of meritorious activity consisting in virtuous behavior, surpasses the devas who control what is created by others in ten respects: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority; and in celestial forms, sounds, odors, tastes, and tactile objects.

"These, bhikkhus, are the three bases of meritorious activity."

### 37 (7) The Good Person's Gifts

"Bhikkhus, there are these eight gifts of a good person?<sup>92</sup> What eight? [244] (1) He gives what is pure; (2) he gives what is excellent; (3) he gives a timely gift; (4) he gives what is allowable; (5) he gives after investigation; (6) he gives often; (7) while giving he settles his mind in confidence; and (8) having given, he is elated. These are the eight gifts of a good person."

He gives what is pure and excellent,

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<sup>92</sup> See **5:148**. The only common factor between the five qualities mentioned there and those listed here is giving at the proper time.

allowable drinks and food at the proper time;  
he gives gifts often to fertile fields of merit,  
to those who lead the spiritual life.

He does not feel regret,  
having given away many material things.  
Those with deep insight praise  
the gifts given in this way.

Having thus practiced charity  
with a mind freely generous,  
one intelligent and wise, rich in faith,  
is reborn in a pleasant, unafflicted world.

### 38 (8) The Good Person<sup>93</sup>

Bhikkhus, when a good person is born in a family, it is for the good, welfare, and happiness of many people. It is for the good, welfare, and happiness of (1) his mother and father, (2) his wife and children, (3) his slaves, workers, and servants, (4) his friends and companions, (5) his departed ancestors, (6) the king, (7) the deities, and (8) ascetics and brahmins. Just as a great rain cloud, nurturing all the crops, appears for the good, welfare, and happiness of many people, so too, when a good person is born in a family, it is for the good, welfare, and happiness of many people. It is for the good, welfare, and happiness of his mother and father ... [245] ... ascetics and brahmins."

The wise person, dwelling at home,  
truly lives for the good of many.  
Day and night diligent toward

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<sup>93</sup> This is an expanded parallel of **5:42**, but with different verses.

his mother, father, and ancestors,<sup>94</sup>  
he venerates them in accordance with the Dhamma,  
recollecting what they did [for him] in the past.<sup>95</sup>

Firm in faith, the pious man,  
having known their good qualities,<sup>96</sup>  
venerates the homeless renouncers,  
the mendicants who lead the spiritual life.<sup>97</sup>

Beneficial to the king and the devas,  
beneficial to his relatives and friends,  
indeed, beneficial to all,  
well established in the good Dhamma,  
he has removed the stain of miserliness  
and fares on to an auspicious world.

### 39 (9) Streams

"Bhikkhus, there are these eight streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness.<sup>98</sup>

What eight?

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<sup>94</sup> Mp glosses *pubbe* with *paṭhamameva*, but I suspect it is an abridgment of *pubbapeta*, mentioned in the prose. I translate on the basis of this supposition.

<sup>95</sup> I read these verses as consisting of two six-pāda stanzas followed by one four-pāda stanza. Ce and Be both divide them into four four-pāda stanzas. Ee does not divide them into stanzas.

<sup>96</sup> I read with Be, Ee *ñatvā dhamme ca pesalo*, as against Ce *ñatvā dhamme'dha pesale*.

<sup>97</sup> *Apace brahmacārayo*. Mp glosses as if *apace* represents *apacayati*, "to honor": *brahmacārino apacayati, nīcavuttitaṃ nesam āpajjati*. However, DOP takes *apaca* to mean "not cooking," and thus signifying homeless. I follow this with my rendering "mendicants."

<sup>98</sup> See 4:51–52, 5:45.

(1) "Here, a noble disciple has gone for refuge to the Buddha. This is the first stream of merit, stream of the wholesome, nutriment of happiness—heavenly, ripening in happiness, conducive to heaven—that leads to what is wished for, desired, and agreeable, to one's welfare and happiness.

(2) "Again, a noble disciple has gone for refuge to the Dhamma. This is the second stream of merit ... that leads to what is wished for, desired, and agreeable, to one's welfare and happiness.

(3) "Again, a noble disciple has gone for refuge to the Saṅgha. This is the third stream of merit ... that leads to what is wished for, desired, and agreeable, to one's welfare and happiness. [246]

"There are, bhikkhus, these five gifts, great gifts, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, not repudiated by wise ascetics and brahmins. What five?

(4) "Here, a noble disciple, having abandoned the destruction of life, abstains from the destruction of life. By abstaining from the destruction of life, the noble disciple gives to an immeasurable number of beings freedom from fear, enmity, and affliction. He himself in turn enjoys immeasurable freedom from fear, enmity, and affliction. This is the first gift, a great gift, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which is not being adulterated and will not be adulterated, not repudiated by wise ascetics and brahmins. This is the fourth stream of merit ... that leads to what is wished for, desired, and agreeable, to one's welfare and happiness.

(5)–(8) "Again, a noble disciple, having abandoned the taking of what is not given, 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. By abstaining from liquor, wine, and intoxicants, the basis for heedlessness, the noble disciple gives to an immeasurable number of beings freedom from fear, enmity, and affliction. He himself in turn enjoys immeasurable freedom from

fear, enmity, and affliction. This is the fifth gift, a great gift, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which is not being adulterated and will not be adulterated, not repudiated by wise ascetics and brahmins. This is the eighth stream of merit [247] ... that leads to what is wished for, desired, and agreeable, to one's welfare and happiness.

"These, bhikkhus, are the eight streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness."

#### 40 (10) Conducive

(1) "Bhikkhus, the destruction of life, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being the destruction of life at minimum conduces to a short life span.

(2) "Taking what is not given, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being taking what is not given at minimum conduces to loss of wealth.

(3) "Sexual misconduct, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being sexual misconduct at minimum conduces to enmity and rivalry.

(4) "False speech, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being false speech at minimum conduces to false accusations.

(5) "Divisive speech, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a

human being divisive speech at minimum conduces to being divided from one's friends.  
[248]

(6) "Harsh speech, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being harsh speech at minimum conduces to disagreeable sounds.

(7) "Idle chatter, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being idle chatter at minimum conduces to others distrusting one's words.

(8) "Drinking liquor and wine, repeatedly pursued, developed, and cultivated, is conducive to hell, to the animal realm, and to the sphere of afflicted spirits; for one reborn as a human being drinking liquor and wine at minimum conduces to madness."

#### V. *Uposatha*

#### 41 (1) In Brief

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī 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, observed complete in eight factors, the *uposatha* is of great fruit and benefit, extraordinarily brilliant and pervasive. And how is the *uposatha* observed complete in eight factors, so that it is of great fruit and benefit, extraordinarily brilliant and pervasive?<sup>99</sup> [249]

(1) "Here, bhikkhus, a noble disciple reflects thus: 'As long as they live the arahants abandon and abstain from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, they dwell compassionate toward all living beings. Today, for this night and day, I too shall abandon and abstain from the destruction of

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<sup>99</sup> On the noble ones' *uposatha* observance, see **3:70**.

life; with the rod and weapon laid aside, conscientious and kindly, I too shall dwell compassionate toward all living beings. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the first factor it possesses.

(2) "'As long as they live the arahants abandon and abstain from taking what is not given; they take only what is given, expect only what is given, and dwell with honest hearts devoid of theft. Today, for this night and day, I too shall abandon and abstain from taking what is not given; I shall accept only what is given, expect only what is given, and dwell with an honest heart devoid of theft. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the second factor it possesses.

(3) "'As long as they live the arahants abandon sexual activity and observe celibacy, living apart, abstaining from sexual intercourse, the common person's practice. Today, for this night and day, I too shall abandon sexual activity and observe celibacy, living apart, abstaining from sexual intercourse, the common person's practice. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the third factor it possesses.

(4) "'As long as they live the arahants abandon and abstain from false speech; they speak truth, adhere to truth; they are trustworthy and reliable, no deceivers of the world. Today, for this night and day, I too shall abandon and abstain from false speech; [250] I shall speak truth, adhere to truth; I shall be trustworthy and reliable, no deceiver of the world. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the fourth factor it possesses.

(5) "'As long as they live the arahants abandon and abstain from liquor, wine, and intoxicants, the basis for heedlessness. Today, for this night and day, I too shall abandon and abstain from liquor, wine, and intoxicants, the basis for heedlessness. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the fifth factor it possesses.

(6) "'As long as they live the arahants eat once a day, abstaining from eating at night and from food outside the proper time. Today, for this night and day, I too shall eat once a day, abstaining from eating at night and from food outside the proper time. I

shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the sixth factor it possesses.

(7) "'As long as they live the arahants abstain from dancing, singing, instrumental music, and unsuitable shows, and from adorning and beautifying themselves by wearing garlands and applying scents and unguents. Today, for this night and day, I too shall abstain from dancing, singing, instrumental music, and unsuitable shows, and from adorning and beautifying myself by wearing garlands and applying scents and unguents. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the seventh factor it possesses.

(8) "'As long as they live the arahants abandon and abstain from the use of high and luxurious beds; they lie down on a low resting place, either a small bed or a straw mat. Today, for this night and day, I too shall abandon and abstain from the use of high and luxurious beds; I shall lie down on a low resting place, either a small bed or a straw mat. I shall imitate the arahants in this respect [251] and the *uposatha* will be observed by me.' This is the eighth factor it possesses.

"It is in this way, bhikkhus, that the *uposatha* is observed complete in eight factors, so that it is of great fruit and benefit, extraordinarily brilliant and pervasive."

#### 42 (2) In Detail

"Bhikkhus, observed complete in eight factors, the *uposatha* is of great fruit and benefit, extraordinarily brilliant and pervasive. And how is the *uposatha* observed complete in eight factors, so that it is of great fruit and benefit, extraordinarily brilliant and pervasive?"

(1) "Here, bhikkhus, a noble disciple reflects thus: 'As long as they live the arahants abandon and abstain from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, they dwell compassionate toward all living beings. Today, for this night and day, I too shall abandon and abstain from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, I too shall dwell

compassionate toward all living beings. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the first factor it possesses ... [as in 8:41 down to] ...

(8) "'As long as they live the arahants abandon and abstain from the use of high and luxurious beds; they lie down on a low resting place, either a small bed or a straw mat. Today, for this night and day, I too shall abandon and abstain from the use of high and luxurious beds; I shall lie down on a low resting place, either a small bed or a straw mat. I shall imitate the arahants in this respect and the *uposatha* will be observed by me.' This is the eighth factor it possesses.

"It is in this way, bhikkhus, that the *uposatha* is observed complete in eight factors, so that it is of great fruit and benefit, extraordinarily brilliant and pervasive."  
[252]

"To what extent is it of great fruit and benefit? To what extent is it extraordinarily brilliant and pervasive? Suppose one were to exercise sovereignty and kingship over these sixteen great countries abounding in the seven precious substances, that is, [the countries of] the Aṅgans, the Magadhans, the Kāsis, the Kosalans, the Vajjis, the Mallas, the Cetis, the Vaṃsas, the Kurus, the Pañcālas, the Macchas, the Sūrasenas, the Assakas, the Avantis, the Gandhārans, and the Kambojans: this would not be worth a sixteenth part of the *uposatha* observance complete in those eight factors. For what reason? Because human kingship is poor compared to celestial happiness.

"For the devas [ruled by] the four great kings, a single night and day is equivalent to fifty human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is five hundred such celestial years. It is possible, bhikkhus, for a woman or man who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the devas [ruled by] the four great kings. It was with reference to this that I said human kingship is poor compared to celestial happiness.

"For the Tāvatiṃsa devas, a single night and day is equivalent to a hundred human years; thirty such days make up a month, and twelve such months make up a

year. The life span of those devas is a thousand such celestial years. [253] It is possible, bhikkhus, for a woman or man who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the Tāvatiṃsa devas. It was with reference to this that I said human kingship is poor compared to celestial happiness.

"For the Yāma devas, a single night and day is equivalent to two hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is two thousand such celestial years. It is possible, bhikkhus, for a woman or man who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the Yāma devas. It was with reference to this that I said human kingship is poor compared to celestial happiness.

"For the Tusita devas, a single night and day is equivalent to four hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is four thousand such celestial years. It is possible, bhikkhus, for a woman or man who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the Tusita devas. It was with reference to this that I said human kingship is poor compared to celestial happiness.

"For the devas who delight in creation, a single night and day is equivalent to eight hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is eight thousand such celestial years. It is possible, bhikkhus, for a woman or man [254] who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the devas who delight in creation. It was with reference to this that I said human kingship is poor compared to celestial happiness.

"For the devas who control what is created by others, a single night and day is equivalent to sixteen hundred human years; thirty such days make up a month, and twelve such months make up a year. The life span of those devas is sixteen thousand

such celestial years. It is possible, bhikkhus, for a woman or man who observes the *uposatha* complete in these eight factors, with the breakup of the body, after death, to be reborn in companionship with the devas who control what is created by others. It was with reference to this that I said human kingship is poor compared to celestial happiness."

One should not kill living beings or take what is not given;<sup>100</sup>  
one should not speak falsehood or drink intoxicants;  
one should refrain from sexual activity, from unchastity;  
one should not eat at night or outside the prescribed time.

One should not wear garlands or apply scents;  
one should sleep on a [low] bed or a mat on the ground;  
this, they say, is the eight-factored *uposatha*  
proclaimed by the Buddha,  
who reached the end of suffering.

As far as the sun and moon revolve,  
shedding light, so beautiful to gaze upon,  
dispellers of darkness, moving through the firmament,  
they shine in the sky, brightening up the quarters. [255]

Whatever wealth exists within this sphere—  
pearls, gems, and beryl, an excellent stone,  
*siṅgī* gold or [natural mountain] gold,  
and the gold called *haṭaka*—  
those are not worth a sixteenth part  
of an *uposatha* complete in the eight factors,

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<sup>100</sup> These verses are identical with those at 3:70. See Threes <nn. 147–50>.

just as all the hosts of stars  
[do not match] the moon's radiance.

Therefore a virtuous woman or man,  
having observed the *uposatha* complete in eight factors  
and having made merit productive of happiness,  
blameless goes to a heavenly state.

#### 43 (3) Visākhā (1)

On one occasion the Blessed One was dwelling at Sāvattthī in Migāramātā's Mansion in the Eastern Park. Then Visākhā Migāramātā approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to her:

"Visākhā, observed complete in eight factors, the *uposatha* is of great fruit and benefit, extraordinarily brilliant and pervasive. And how is the *uposatha* observed complete in eight factors, so that it is of great fruit and benefit, extraordinarily brilliant and pervasive?"

[All as in 8:42, including the verses.] [256-258]

#### 44 (4) Vāseṭṭha

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then the male lay follower Vāseṭṭha approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Vāseṭṭha, observed complete in eight factors, the *uposatha* is of great fruit and benefit, extraordinarily brilliant and pervasive ...

[All as in 8:42, including the verses.] ...

When this was said, the male lay follower Vāseṭṭha said to the Blessed One: [259] "Bhante, if my beloved relatives and family members would observe the *uposatha* complete in eight factors, that would lead to their welfare and happiness for a long time. If all khattiyas would observe the *uposatha* complete in eight factors, that would lead to their welfare and happiness for a long time. If all brahmins ... vessas ... suddas would observe the *uposatha* complete in eight factors, that would lead to their welfare and happiness for a long time."

"So it is, Vāseṭṭha, so it is! If all khattiyas would observe the *uposatha* complete in eight factors, that would lead to their welfare and happiness for a long time. If all brahmins ... vessas ... suddas would observe the *uposatha* complete in eight factors, that would lead to their welfare and happiness for a long time. If the world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, would observe the *uposatha* complete in eight factors, that would lead to the welfare and happiness of the world for a long time. If these great sal trees would observe the *uposatha* complete in eight factors, that would lead to the welfare and happiness of these great sal trees for a long time, [if they could choose].<sup>101</sup> How much more then for a human being!"

#### 45 (5) Bojjhā

On one occasion the Blessed One was dwelling at Sāvattthī at Jeta's Grove, Anāthapiṇḍika's Park. Then the female lay follower Bojjhā approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to her:

"Bojjhā, observed complete in eight factors, the *uposatha* is of great fruit and benefit, extraordinarily brilliant and pervasive." [260]

[All as in 8:42, including the verses.] [261-62]

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<sup>101</sup> Of the three eds., only Ee has *sace ceteyyūṃ*, which is consistent with the reading of the parallel at 4:193, ll 194,24–25.

## 46 (6) Anuruddha

On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Now on that occasion the Venerable Anuruddha had gone off to pass the day and was in seclusion when a number of agreeable-bodied deities approached him, paid homage to him, stood to one side, and said to him:<sup>102</sup>

"Bhante Anuruddha, we [263] agreeable-bodied deities exert mastery and exercise control over three things. We immediately acquire whatever color we want. We immediately acquire whatever pleasure we want. And we immediately acquire whatever voice we want. We agreeable-bodied deities exert mastery and exercise control over these three things."

Then the Venerable Anuruddha thought: "May all these deities become blue, of blue complexion, with blue clothes and blue ornaments." Having known the Venerable Anuruddha's thought, those deities all became blue, of blue complexion, with blue clothes and blue ornaments. Then the Venerable Anuruddha thought: "May all these deities become yellow ... red ... white, of white complexion, with white clothes and white ornaments." Having known the Venerable Anuruddha's thought, those deities all became white, of white complexion, with white clothes and white ornaments.

Then one of those deities sang, one danced, and one snapped her fingers. Just as, when a musical quintet is well trained and its rhythm well coordinated,<sup>103</sup> and it is composed of skilled musicians, its music is exquisite, tantalizing, lovely, captivating, and intoxicating, [264] just so those deities' performance was exquisite, tantalizing, lovely,

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<sup>102</sup> In relation to **5:33**, Mp identifies these deities with the "devas who delight in creation" (*nimmānaratino devā*). See Fives <n. 36>. Mp relates the origin of the present sutta thus: "It is said that those deities, having examined their own glory, asked themselves: 'How did we obtain such glory?' Reflecting, they saw Anuruddha and knew: 'In the past, when he was a wheel-turning monarch, we were his consorts. We accepted his guidance and thus we have obtained this glory. Let's go. We will bring the elder and [together] we will enjoy (*anubhavissāma*) this glory.' Thus during the day they approached Anuruddha."

<sup>103</sup> *Suppaṭipatālitassa*. *Paṭipatāli* is not in PED, but SED sv *prati* > *pratitāla*, explained as "in music, a kind of measure." Mp (Ce) glosses *suppaṭipatālitassa* as *pamāṇena ṭhitabhāvajānanatthaṃ suṭṭhu paṭipatālitassa*, which I would translate: "well coordinated for the purpose of maintaining a particular measure."

captivating, and intoxicating. Thereupon the Venerable Anuruddha drew in his sense faculties. Then those deities, [thinking:] "Master Anuruddha is not enjoying [this]," disappeared right on the spot.<sup>104</sup>

Then, in the evening, the Venerable Anuruddha emerged from seclusion and approached the Blessed One. He paid homage to the Blessed One, sat down to one side, and said to him: "Here, bhante, I had gone off to pass the day and was in seclusion ... [he reports everything that happened down to] [265] ... Then those deities, [thinking:] 'Master Anuruddha is not enjoying [this],' disappeared right on the spot.

"Bhante, how many qualities should a woman possess so that, with the breakup of the body, after death, she is reborn in companionship with the agreeable-bodied deities?"

"If she possesses eight qualities, Anuruddha, a woman, with the breakup of the body, after death, is reborn in companionship with the agreeable-bodied deities. What eight?<sup>105</sup>

(1) "Here, Anuruddha, to whichever husband her parents give her—doing so out of a desire for her good, seeking her welfare, taking compassion on her, acting out of compassion for her—a woman rises before him and retires after him, undertaking whatever needs to be done, agreeable in her conduct and pleasing in her speech.

(2) "She honors, respects, esteems, and venerates those whom her husband respects—his mother and father, ascetics and brahmins—and when they arrive she offers them a seat and water.

(3) "She is skillful and diligent in attending to her husband's domestic chores, whether knitting or weaving; she possesses sound judgment about them in order to carry out and arrange them properly.

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<sup>104</sup> *Tā devatā 'na khvayyo anuruddho sādīyatī' ti tatth'ev'antaradhāyimsu.* Mp: "[The deities thought:] 'Master Anuruddha does not enjoy our dancing and singing. He closes his eyes and refuses to look at us. Why should we go on dancing and singing?' Then they disappeared right there."

<sup>105</sup> The first five items here are substantially identical with those mentioned at **5:33**, except for the grammatical changes needed to adapt to the context.

(4) "She finds out what her husband's domestic helpers [266]—whether slaves, messengers, or workers—have done and left undone; she finds out the condition of those who are ill; and she distributes to each an appropriate portion of food.

(5) "She guards and protects whatever income her husband brings home—whether money, grain, silver or gold<sup>106</sup>—and she is not a spendthrift, thief, wastrel, or squanderer of his earnings.

(6) "She is a female lay follower who has gone for refuge to the Buddha, the Dhamma, and the Saṅgha.

(7) "She is virtuous, abstaining from the destruction of life, taking what is not given, sexual misconduct, false speech, and liquor, wine, and intoxicants, the basis for heedlessness.

(8) "She is generous, one who dwells at home with a heart devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.

"Possessing these eight qualities, Anuruddha, a woman, with the breakup of the body, after death, is reborn in companionship with the agreeable-bodied deities."

She does not despise her husband,  
the man who constantly supports her,  
who ardently and eagerly  
always brings her whatever she wants.<sup>107</sup>

Nor does a good woman scold her husband  
with speech caused by jealousy;<sup>108</sup>  
the wise woman shows veneration  
to all those whom her husband reveres.

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<sup>106</sup> I read with Ee *rajataṃ vā jātārūpaṃ vā*, as at **5:33**. Neither Ce nor Be includes *rajataṃ* here but all three eds. include it at **8:49** just below.

<sup>107</sup> I read with Be, Ee (and Ce at **5:33**) *sabbakāmaharaṃ*, as against Ce *sabbakāmadaṃ* here.

<sup>108</sup> All three eds. read here *issāvādena*, my own preferred reading. See Fives <n. 37>.

She rises early, works diligently,  
manages the domestic help;  
she treats her husband in agreeable ways  
and safeguards the wealth he earns.

The woman who fulfills her duties thus,  
following her husband's will and wishes,  
is reborn among the devas  
called "the agreeable ones." [267]

#### 47 (7) Visākhā (2)

On one occasion the Blessed One was dwelling at Sāvattihī in Migāramātā's Mansion in the Eastern Park. Then Visākhā Migāramātā approached the Blessed One ... The Blessed One then said to her:

"Visākhā, possessing eight qualities, a woman, with the breakup of the body, after death, is reborn in companionship with the agreeable-bodied deities. What eight?"

[As in 8:46, including the verses.] [268]

#### 48 (8) Nakula

On one occasion the Blessed One was dwelling among the Bhaggas in Suṃsumāragira in the deer park at Bhesakalā Grove. Then the housewife Nakulamātā approached the Blessed One ... The Blessed One then said to her:

"Nakulamātā, possessing eight qualities, a woman, with the breakup of the body, after death, is reborn in companionship with the agreeable-bodied deities. What eight?"

[As in 8:46, including the verses.] [269]

49 (9) The Present World (1)<sup>109</sup>

On one occasion the Blessed One was dwelling at Sāvattthī in Migāramātā's Mansion in the Eastern Park. Then Visākhā Migāramātā approached the Blessed One ... The Blessed One then said to her:

"Visākhā, possessing four qualities, a woman is heading for victory in the present world and her life in this world succeeds.<sup>110</sup> What four? Here, a woman is capable at her work; she manages the domestic help; she behaves agreeably to her husband; and she safeguards his earnings.

(1) "And how, Visākhā, is a woman capable at her work? Here, a woman is skillful and diligent in attending to her husband's domestic chores, whether knitting or weaving; she possesses sound judgment about them in order to carry out and arrange them properly. It is in this way that a woman [270] is capable at her work.

(2) "And how does a woman manage the domestic help? Here, a woman finds out what her husband's domestic helpers—whether slaves, messengers, or workers—have done and left undone; she finds out the condition of those who are ill; and she distributes to each an appropriate portion of food. It is in this way that a woman manages the domestic help.

(3) "And how does a woman behave agreeably to her husband? Here, a woman would not commit any misdeed that her husband would consider disagreeable, even at the cost of her life. It is in this way that a woman behaves agreeably to her husband.

(4) "And how does a woman safeguard his earnings? Here, a woman guards and protects whatever income her husband brings home—whether money or grain, silver or gold—and she is not a spendthrift, thief, wastrel, or squanderer of his earnings. It is in this way that a woman safeguards his earnings.

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<sup>109</sup> This sutta can be considered a composite, since the eight items are reached by combining two tetrads.

<sup>110</sup> Mp explains *ayam'sa loko āraddho hoti* thus: *Ayam assa loko idhaloke karaṇamattāya āraddhattā paripuṇṇattā āraddho hoti paripuṇṇo* ("This world succeeds for her and is fulfilled because she succeeds and reaches fulfillment simply by doing [what is to be done] in the present world").

"Possessing these four qualities, a woman is heading for victory in the present world and her life in this world succeeds.

"Possessing four [other] qualities, Visākhā, a woman is heading for victory in the other world and her life in the other world succeeds. What four? Here, a woman is accomplished in faith, accomplished in virtuous behavior, accomplished in generosity, and accomplished in wisdom.

(5) "And how, Visākhā, is a woman accomplished in faith? Here, a woman is endowed with faith. She 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.' It is in this way that a woman is accomplished in faith.

(6) "And how is a woman accomplished in virtuous behavior? [271] Here, a woman abstains from the destruction of life ... from liquor, wine, and intoxicants, the basis for heedlessness. It is in this way that a woman is accomplished in virtuous behavior.

(7) "And how is a woman accomplished in generosity? Here, a woman dwells at home with a heart devoid of the stain of miserliness, freely generous, open-handed, delighting in relinquishment, devoted to charity, delighting in giving and sharing. It is in this way that a woman is accomplished in generosity.

(8) "And how is a woman accomplished in wisdom? Here, a woman is wise; she possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.<sup>111</sup> It is in this way that a woman is accomplished in wisdom.

"Possessing these four qualities, Visākhā, a woman is heading for victory in the other world and her life in the other world succeeds."

Capable in attending to her work,

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<sup>111</sup> Following Ee, I have filled out the text, abridged in Ce and Be.

managing the domestic help,  
she treats her husband in agreeable ways  
and safeguards the wealth he earns.

Rich in faith, possessed of virtue,  
charitable and devoid of miserliness,  
she constantly purifies the path  
that leads to safety in the future life.

They call any woman  
who has these eight qualities,  
virtuous, firm in Dhamma,  
a speaker of truth.

Accomplished in sixteen aspects,<sup>112</sup>  
complete in eight factors,  
such a virtuous female lay follower  
is reborn in an agreeable deva world.

## 50 (10) The Present World (2)

"Bhikkhus, possessing four qualities, a woman is heading for victory in the present world and her life in this world succeeds. What four? [272]

[What follows is identical with 8:49, inclusive of the verses, but addressed to the bhikkhus.] [273-74]

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<sup>112</sup> *Soḷasākārasampannā*. The reference is not immediately clear from the text itself. Mp: "The eight stated in the sutta, and the eight in the stanzas, make sixteen aspects. Or the eight she herself possesses, and the [same] eight in which she enjoins others, make sixteen aspects."

## The Second Fifty

### I. Gotamī

#### 51 (1) Gotamī<sup>113</sup>

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park.<sup>114</sup> Then Mahāpajāpatī Gotamī approached the Blessed One, paid homage to him, stood to one side, and said to him:

"Bhante, it would be good if women could obtain the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."<sup>115</sup>

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<sup>113</sup> This sutta, the canonical account of the founding of the Bhikkhunī Saṅgha, has been the subject of extensive scholarly investigations. The narrative also occurs at Vin II 253–56. Several recent studies on the sutta, from a critical perspective, are in Mohr and Tsedroen 2010. Particularly instructive in this collection is Ute Hüsken, "The Eight Garudhammas," and Anālayo, "Women's Renunciation in Early Buddhism: The Four Assemblies and the Foundation of the Order of Nuns," which treats the chronological problem at pp. 86–90.

<sup>114</sup> The chronology is unclear to me. Mp says that at the time this sutta begins the Buddha was living among the Sakyans during his *first* return journey to Kapilavatthu (*paṭhamagamanena gantvā viharati*). Yet, given that Mahāpajāpatī could go forth only after the death of her husband, the Buddha's father Suddhodana, and that it seems improbable Suddhodana died during the Buddha's first return visit to Kapilavatthu, which took place soon after his enlightenment, this fact is hardly credible. It would also lead to an odd anachronism. The Cūḷavagga reports that Ānanda and other prominent Sakyans became monks after the Buddha's first journey to Kapilavatthu (Vin II 182–83). Ānanda became the Buddha's attendant twenty years after the enlightenment, when the Buddha was fifty-five, and served the Buddha in this capacity for twenty-five years, right up until the end of his master's life (Th 1041–43). In this sutta, however, Ānanda is depicted as the Buddha's attendant *before* the founding of the Bhikkhunī Saṅgha. Whether this event occurred shortly after the Buddha's first return trip to Kapilavatthu, or even five or ten years later, it would still be too early for Ānanda to be serving as his attendant. Thus, unless Ānanda was not actually the Buddha's attendant at the time, there seems to be a chronological tension between the situation depicted in the sutta and the likely period when women first obtained ordination.

<sup>115</sup> I summarize the sequence of events from Mp. When the Buddha returned to Kapilavatthu, he gave the going forth to Nanda and Rāhula and later resolved a conflict between the Sakyans and their neighbors, the Koliyans (the Buddha's relatives on his mother's side). Following this, 250 young men from each side left the home life under the Buddha. After a while, they began to pine for their wives. The Buddha brought them to the Kuṇāla Lake, where he taught them the Kuṇāla Jātaka on the wiles and deceitfulness of women. On hearing this, the five hundred young monks attained stream-entry, and shortly afterwards, became arahants. Their wives sent them messages entreating them to return home, but they replied that they were now incapable of living the household life. The women therefore went to Mahāpajāpatī and asked her to request the Buddha, her stepson, to allow women to go forth. Mahāpajāpatī took the women under her wing, went to the Buddha, and made this request.

"Enough, Gotamī! Do not favor the going forth of women from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

A second time ... A third time Mahāpajāpatī Gotamī said to the Blessed One: "Bhante, it would be good if women could obtain the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

"Enough, Gotamī! Do not favor the going forth of women from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."<sup>116</sup>

Then Mahāpajāpatī Gotamī, thinking: "The Blessed One does not allow the going forth of women from the household life into homelessness," miserable and saddened, wept with a tearful face. She then paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

Having stayed in Kapilavatthu as long as he wanted, the Blessed One set out on tour toward Vesālī. Wandering on tour, he eventually arrived at Vesālī, where he dwelled in the hall with the peaked roof in the Great Wood.

Then Mahāpajāpatī Gotamī had her hair cut off, put on ochre robes, and together with a number of Sakyan women,<sup>117</sup> [275] set out toward Vesālī. Eventually, she reached Vesālī and [went to] the hall with the peaked roof in the Great Wood. Then, with her feet swollen and her body covered with dust, miserable and saddened, weeping with a tearful face, she stood outside the entrance. The Venerable Ānanda saw her standing there in such a condition and said to her:

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<sup>116</sup> Mp: "Why does he refuse her? Isn't it the case that all Buddhas have four assemblies? This is true, but he refuses her with the thought that if women are given permission to go forth only after they have made repeated efforts, they will maintain their ordination and revere it, recollecting how difficult it was to obtain the going forth."

<sup>117</sup> These were the five hundred Sakyan women whose husbands had gone forth and attained arahantship. In a personal communication, Pruitt writes: "There's no indication of how much time elapsed between the Buddha's departure and what follows here. In Thī-a 3, [the commentator] Dhammapāla says, 'He had the young Nanda and the young Rāhula go forth and then the Teacher returned again to Rājagaha. On a later occasion, when the Teacher was living in the Kūṭāgāra Hall near Vesālī, the great King Suddhodana attained final quenching [nibbāna], having realized arahantship even while he was still [reigning] under the white parasol. The inclination to go forth arose in Mahā-Pajāpatī' (Pruitt 1998:6–7). This is also given at Thī-a 141 (Pruitt 1998:181). King Suddhodana is the only layman I know of who became an arahant and remained a layman, which means he could not have lived more than seven days after becoming an arahant."

"Gotamī, why are you standing outside the entrance with your feet swollen and your body covered with dust, miserable and saddened, weeping with a tearful face?"

"I do so, Bhante Ānanda, because the Blessed One does not allow the going forth of women from the household life into homelessness."

"Well then, Gotamī, you wait right here [a moment]<sup>118</sup> while I ask the Blessed One to grant women the going forth."

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Bhante, Mahāpajāpatī Gotamī is standing outside the entrance with her feet swollen and her body covered with dust, miserable and saddened, weeping with a tearful face, because the Blessed One does not allow the going forth of women. Bhante, it would be good if women could obtain the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

"Enough, Ānanda! Do not favor the going forth of women from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

A second time ... A third time the Venerable Ānanda said to the Blessed One: "Bhante, it would be good if women could obtain the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

"Enough, Ānanda! Do not favor the going forth of women from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

[276]

Then it occurred to the Venerable Ānanda: "The Blessed One does not allow the going forth of women from the household life into homelessness. Let me ask the Blessed One for the going forth of women in some other way."

Then the Venerable Ānanda said to the Blessed One: "Bhante, if a woman were to go forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata, would it be possible for her to realize the fruit of stream-

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<sup>118</sup> Be has *muhuttam*, not in Ce or Ee.

entry, the fruit of once-returning, the fruit of non-returning, and the fruit of arahantship?"

"It would be, Ānanda.

"If, bhante, it would be possible for a woman to realize the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, and the fruit of arahantship, [and considering that] Mahāpajāpatī Gotamī had been very helpful to the Blessed One—having been his maternal aunt, wet-nurse, and foster mother who nurtured him with breast milk when his mother died—it would be good if women could obtain the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata."

"If, Ānanda, Mahāpajāpatī Gotamī accepts eight principles of respect,<sup>119</sup> let that itself be her full ordination.<sup>120</sup>

(1) "A bhikkhunī who has been ordained for a hundred years should pay homage to a bhikkhu who has been ordained that same day, should rise up for him, reverentially salute him, and behave courteously toward him. This principle should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.<sup>121</sup>

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<sup>119</sup> *Aṭṭha garudhamme*. The term *garudhamma* is ambiguous. The word *garu* normally means "heavy, weighty, grave," as for example in the expression *garukā āpatti*, a grave or major offense. But *garuṃ karoti*, lit., "to make weighty," means "to respect," and *garukata*, "respected." Thus *garudhamma* can mean either a "heavy, grave rule" or "a rule to be respected, a principle of respect." Mp endorses the second interpretation: "The *garudhammas* are principles that are to be treated with respect by the bhikkhunīs who accept them." The translators of the Vinaya into Chinese also lean toward this interpretation. Thus in the corresponding passage in the Sarvāstivāda Vinaya (at T XXIII 345b29–c33) they are referred to as 八敬法, "eight principles of respect." The Mūlasarvāstivāda Vinaya (for instance at T XXIV 350c29) calls them 八尊敬法, "eight principles of honor and respect." But the Dharmaguptaka Vinaya (at T XXII 923a27 and elsewhere) designates them 八盡形壽不可過法, "eight principles not to be transgressed throughout life," which corresponds to the Pāli *yāvajīvaṃ anatikkamanīyo*. And the Mahīśāsaka Vinaya (at T XXII 185c19) likewise calls them 八不可越法, "eight principles not to be violated."

<sup>120</sup> It is interesting to note how the subject of the discussion shifts almost imperceptibly from the going forth (*pabbajjā*) of women to their full ordination (*upasampadā*). The former refers simply to their leaving the household life, the latter to a formal act of admission into the Saṅgha.

<sup>121</sup> In the section of the Cūḷavagga immediately following the one on the origins of the Bhikkhunī Saṅgha, Mahāpajāpatī asks the Buddha to permit bhikkhus and bhikkhunīs to pay homage to one another (and show other signs of respect) exclusively on the basis of seniority, without distinction of gender. The Buddha replies that it is impossible for him to grant such an allowance. He then issues a rule: "Bhikkhus should not pay homage to women, stand up for them, salute them reverentially, or behave respectfully toward them. One who does so commits an offense of wrongdoing" (*na bhikkhave mātugāmassa abhi-*

(2) "A bhikkhunī should not enter upon the rains in a place where there are no bhikkhus.<sup>122</sup> This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(3) "Every half-month a bhikkhunī should ask the Saṅgha of bhikkhus about two things: about [the day] of the uposatha, and about coming for the exhortation.<sup>123</sup> [277] This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(4) "When a bhikkhunī has observed the rains, she should invite correction before both Saṅghas in regard to three things: in regard to anything seen, heard, or suspected.<sup>124</sup> This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(5) "A bhikkhunī who has committed a grave offense should observe a half-month's penalty period before both Saṅghas.<sup>125</sup> This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(6) "A probationer who has completed two years of training in the six principles should seek full ordination from both Saṅghas.<sup>126</sup> This principle, too, should be honored,

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*vādanaṃ paccutthānaṃ añjalikammaṃ sāmīcikkammaṃ kātabbamaṃ; yo kareyya āpatti dukkaṭassa*). The incident is at [Vin II 257–58](#).

<sup>122</sup> This refers to the three months' fixed residence during the rainy season.

<sup>123</sup> Thus on the *uposatha* day a bhikkhu is assigned the task of giving the bhikkhunīs an exhortation (*ovāda*). See Thānissaro 2007b:446–47.

<sup>124</sup> The "invitation" (*pavāraṇā*) is a ceremony held on the last day of the rains residence at which all the Saṅgha members in order of seniority ask the others to point out any fault they may have committed, whether seen, heard about, or suspected. Each bhikkhu extends the invitation to all the other bhikkhus. By this rule, however, bhikkhunīs are obliged to invite correction from both the bhikkhus and the other bhikkhunīs. See Thānissaro 2007b:447–48.

<sup>125</sup> The penalty period (*mānatta*) is imposed on a monastic guilty of a *saṅghādisesa* offense. During this period, the offending bhikkhu must undergo penalization for a period of six days; each day he must also inform all his fellow bhikkhus of his transgression, a humiliating experience. In the case of bhikkhunīs, however, the penalty period lasts two weeks and must be observed in relation to both bhikkhus and bhikkhunīs. For details, see Thānissaro 2007b:358–73. In this rule, the word *garudhamma* has a different meaning from its use in relation to the eight principles as a set. Here, Mp glosses it as *garukaṃ saṅghādisesāpattiṃ*, that is, it is the breach of a *saṅghādisesa* rule. Hüskin (in Mohr and Tsedroen [2010], p. 144) conflates the two senses of the term and thus sees an inconsistency here where there is really none.

<sup>126</sup> A probationer (*sikkhamānā*) is a woman candidate for full ordination who has already gone forth. To complete the requirements for ordination, she is obliged to live for two years observing a special

respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(7) "A bhikkhunī must in no way insult or revile a bhikkhu. This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

(8) "From today on, Ānanda, bhikkhunīs are prohibited from admonishing bhikkhus, but bhikkhus are not prohibited from admonishing bhikkhunīs. This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

"If, Ānanda, Mahāpajāpatī Gotamī accepts these eight principles of respect, let that itself be her full ordination."<sup>127</sup>

Then the Venerable Ānanda, having learned these eight principles of respect from the Blessed One, went to Mahāpajāpatī Gotamī and said to her: "If, Gotamī, you accept eight principles of respect, that itself will be your full ordination:

(1) "A bhikkhunī who has been ordained for a hundred years should pay homage to a bhikkhu who has been ordained that same day, should rise up for him, reverentially salute him, and behave properly toward him. This principle should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts....

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training in regard to six rules (*cha dhammā*). The six rules—specified at Vin IV 319,24–29, in connection with Bhikkhunī Pācittiya 63—involve observing *without transgression* the precepts of abstinence from killing any living being, taking what is not given, sexual activity, false speech, intoxicants, and eating at an improper time (between midday and the following daybreak). Breach of any of these rules presumably requires the candidate to revert to the beginning of her two years' training.

<sup>127</sup> In the Vibhaṅga section of the Vinaya Piṭaka, the rules of the Bhikkhunī Pātimokkha are shown to have been laid down in response to specific incidents of misbehavior on the part of a certain bhikkhunī (or group of bhikkhunīs). Several of these rules are already included among the *garudhammas*. Thus *garudhammas* 2, 3, 4, and 7 correspond to Bhikkhunī Pācittiyas 56, 59, 57, and 52. *Garudhamma* 6 has counterparts in Bhikkhunī Pācittiyas 63 and 64. The fact that the background stories to these rules show them originating at different points in the early history of the Bhikkhunī Saṅgha casts doubt on the historicity of the present account, which shows the eight *garudhammas* being laid down at the very beginning of the Bhikkhunī Saṅgha. If the eight *garudhammas* had been laid down at the birth of the Bhikkhunī Saṅgha, they would have already been in force and there would have been no need for the Buddha to issue rules to prohibit the same undesirable behavior. He could simply have pointed to the existing rule. The fact that he did issue new rules thus collides with the thesis that the eight *garudhammas* were laid down at the very start of the Bhikkhunī Saṅgha.

(8) "From today bhikkhunīs are prohibited from admonishing bhikkhus, [278] but bhikkhus are not prohibited from admonishing bhikkhunīs. This principle, too, should be honored, respected, esteemed, and venerated, and should not be transgressed as long as life lasts.

"If, Gotamī, you accept these eight principles of respect, that itself will be your full ordination."

"Bhante Ānanda, if a woman or a man—young, youthful, and fond of ornaments, with head bathed—obtains a garland of blue lotuses, jasmine flowers, or lilies,<sup>128</sup> they would accept it with both hands and place it on top of their head. In the same way, I accept these eight principles of respect as not to be transgressed as long as life lasts."

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, Mahāpajāpatī Gotamī has accepted the eight principles of respect as things not to be transgressed as long as life lasts."

"If, Ānanda, women had not obtained the going forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata, the spiritual life would have been of long duration; the good Dhamma would have stood firm even for a thousand years. However, Ānanda, because women have gone forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata, now the spiritual life will not be of long duration; the good Dhamma will last only five hundred years.<sup>129</sup>

"Just as, Ānanda, prowling burglars<sup>130</sup> easily assail those families that have many women and few men, so in whatever Dhamma and discipline women obtain the going forth from the household life into homelessness, that spiritual life does not last long.

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<sup>128</sup> For *atimuttaka*, DOP gives "a kind of shrub (perhaps *Ougeinia oojeinensis*); its flower." Rather than use an obscure Pāli or Latin term, I freely render the name of the flower as "lilies."

<sup>129</sup> Assuming the historical authenticity of this passage, if the Buddha had wished to proscribe the ordination of women, it seems he would likely have pointed out this danger to Ānanda at the beginning of their conversation. Ānanda would then have desisted from his effort and women would not have received the right to ordain.

<sup>130</sup> *Corehi kumbhatthenakehi*. Lit, "bandits who commit pot theft." Mp: "They make a lamp with a pot and by means of its light search for valuable goods in others' homes."

"Just as, Ānanda, when a field of hill rice has ripened, [279] if the bleaching disease attacks it,<sup>131</sup> that field of hill rice does not last long, so in whatever Dhamma and discipline women obtain the going forth from the household life into homelessness, that spiritual life does not last long.

"Just as, Ānanda, when a field of sugar cane has ripened, if the rusting disease attacks it,<sup>132</sup> that field of sugar cane does not last long, so in whatever Dhamma and discipline women obtain the going forth from the household life into homelessness, that spiritual life does not last long.

"Just as, Ānanda, a man might build a dyke around a large reservoir as a precaution so that the water would not overflow, so too, as a precaution I have prescribed for bhikkhunīs the eight principles of respect as things not to be transgressed as long as life lasts."<sup>133</sup>

## 52 (2) Exhortation

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

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<sup>131</sup> *Setatthikā rogajāti nipatati.* Mp: "A kind of insect pierces the stalk and enters the middle of the reed. When the stalk is pierced, the sap comes out and cannot reach the top of the paddy plant."

<sup>132</sup> *Mañjītthikā rogajāti nipatati.* Mp: "The internal reddening of the sugar cane."

<sup>133</sup> Mp (Ce): "By this he shows the following: 'When a causeway is not built around a large reservoir, whatever water would have remained there if the causeway had first been built does not remain because there is no causeway. So too, these principles of respect have been prescribed in advance, before an incident has arisen, for the purpose of preventing transgression. If they had not been prescribed, then, because women have gone forth, the good Dhamma would have lasted five hundred years. But because they have been laid down in advance, it will continue another five hundred years and thus last for the thousand years originally stated.' And this expression 'a thousand years' is said with reference to arahants who have attained the analytic knowledges (*paṭisambhidāpabhedappattakhīṇāsavānaṃ vases'eva vuttam*). Following this, for another thousand years, there appear dry-insight arahants; for another thousand years, non-returners; for another thousand years, once-returners; and for another thousand years, stream-enterers. Thus the good Dhamma of penetration (*paṭivedhasaddhammo*) will last five thousand years. The Dhamma of learning (*pariyattidhammo*) will also last this long. For without learning, there is no penetration, and as long as there is learning, there is penetration." From the above, we can see that according to the commentary, the allowance for women to go forth will not shorten the life span of the Dhamma; this is because the Buddha laid down the eight principles of respect, which serve as the dyke or causeway.

"Bhante, how many qualities should a bhikkhu possess to be agreed upon as an exhorter of bhikkhunīs?"<sup>134</sup>

"Ānanda, a bhikkhu should possess eight qualities to be agreed upon as an exhorter of bhikkhunīs. What eight?

(1) "Here, Ānanda, a bhikkhu is virtuous ... [as in 8:2 §4] ... Having undertaken the training rules, he trains in them.

(2) "He has learnt much ... [as in 8:2 §5] ... and penetrated well by view.

(3) "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.

(4) "He is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning.

(5) "He is capable [280] of instructing, encouraging, inspiring, and gladdening the Saṅgha of bhikkhunīs with a Dhamma talk.

(6) "He is pleasing and agreeable to most of the bhikkhunīs.

(7) "He has never before committed a grave offense against a woman wearing the ochre robe who has gone forth under the Blessed One.

(8) "He has seniority of twenty years or more.

"A bhikkhu should possess these eight qualities to be agreed upon as an exhorter of bhikkhunīs."

53 (3) Brief<sup>135</sup>

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<sup>134</sup> This is evidently referring to the third *garudhamma*. Another anachronism appears here, at least in relation to the commentarial chronology. The Bhikkhunī Saṅgha, on this chronology, was founded soon after the Buddha's first visit to Kapilavatthu (or, on other chronologies, perhaps five or ten years after the enlightenment), yet it requires the bhikkhu who is to give the exhortation to have twenty years' seniority. This, of course, would not have been possible until at least twenty years after the founding of the Bhikkhu Saṅgha. By that time, however, Mahāpajāpatī would likely have been too old to make the long journey to Vesālī by foot.

<sup>135</sup> Also at [Vin II 258–59](#). The sutta mirrors **7:83**.

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Mahāpajāpatī Gotamī approached the Blessed One, paid homage to him, stood to one side, and said to him: "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."

"Gotamī, those things of which you might know: 'These things lead (1) to passion, not to dispassion; (2) to bondage, not to detachment; (3) to building up, not to dismantling; (4) to strong desires, not to fewness of desires; (5) to non-contentment, not to contentment; (6) to company, not to solitude; (7) to laziness, not to the arousing of energy; (8) to being difficult to support, not to being easy to support,' you should definitely recognize: 'This is not the Dhamma; this is not the discipline; this is not the teaching of the Teacher.' But, Gotamī, those things of which you might know: 'These things lead (1) to dispassion, not to passion; (2) to detachment, not to bondage; (3) to dismantling, not to building up; (4) to fewness of desires, not to strong desires; (5) to contentment, not to non-contentment; (6) to solitude, not [281] to company; (7) to the arousing of energy, not to laziness; (8) to being easy to support, not to being difficult to support,' you should definitely recognize: 'This is the Dhamma; this is the discipline; this is the teaching of the Teacher.'"

54 (4) Dīghajāṇu

On one occasion the Blessed One was dwelling among the Koliyans near the Koliyan town named Kakkarapatta. There the young Koliyan Dīghajāṇu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Bhante, we are laymen enjoying sensual pleasures, living at home in a house full of children. We use sandalwood from Kāsī; we wear garlands, scents, and unguents; we receive gold and silver. Let the Blessed One teach us the Dhamma in a way that will lead to our welfare and happiness in this present life and in future lives."

"There are, Byagghapajja,<sup>136</sup> these four things that lead to the welfare and happiness of a clansman in this present life. What four? Accomplishment in initiative, accomplishment in protection, good friendship, and balanced living.

(1) "And what is accomplishment in initiative? Here, whatever may be the means by which a clansman earns his living—whether by farming, trade, raising cattle, archery, government service, or some other craft—he is skillful and diligent; he possesses sound judgment about it in order to carry out and arrange it properly. This is called accomplishment in initiative.

(2) "And what is accomplishment in protection? Here, a clansman sets up protection and guard over the wealth he has [282] acquired by initiative and energy, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, thinking: 'How can I prevent kings and thieves from taking it, fire from burning it, floods from sweeping it off, and displeasing heirs from taking it?' This is called accomplishment in protection.

(3) "And what is good friendship? Here, in whatever village or town a clansman lives, he associates with householders or their sons—whether young but of mature virtue, or old and of mature virtue—who are accomplished in faith, virtuous behavior, generosity, and wisdom; he converses with them and engages in discussions with them. In so far as they are accomplished in faith, he emulates them with respect to their accomplishment in faith; in so far as they are accomplished in virtuous behavior, he emulates them with respect to their accomplishment in virtuous behavior; in so far as they are accomplished in generosity, he emulates them with respect to their accomplishment in generosity; in so far as they are accomplished in wisdom, he emulates them with respect to their accomplishment in wisdom. This is called good friendship.

(4) "And what is balanced living? Here, a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]:

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<sup>136</sup> Though Ce spells the name "Vyagghapajja," I use this spelling to be consistent with the spelling of the name at **4:194**. This must have been his clan name, Dīghajāṇu his personal name.

'In this way my income will exceed my expenditures rather than the reverse.' Just as an appraiser or his apprentice, holding up a scale, knows: 'By so much it has dipped down, by so much it has gone up,' so a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]: 'In this way my income will exceed my expenditures [283] rather than the reverse.'

"If this clansman has a small income but lives luxuriously, others would say of him: 'This clansman eats his wealth just like an eater of figs.'<sup>137</sup> But if he has a large income but lives sparingly, others would say of him: 'This clansman may even starve himself.'<sup>138</sup> But it is called balanced living when a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]: 'In this way my income will exceed my expenditures rather than the reverse.'

"The wealth thus amassed has four sources of dissipation: womanizing, drunkenness, gambling, and bad friendship, bad companionship, bad comradeship. Just as if there were a large reservoir with four inlets and four outlets, and a man would close the inlets and open the outlets, and sufficient rain does not fall, one could expect the water in the reservoir to decrease rather than increase; so the wealth thus amassed has four sources of dissipation: womanizing ... bad comradeship.

"The wealth thus amassed has four sources of accretion: one avoids womanizing, drunkenness, and [284] gambling, and cultivates good friendship, good companionship, good comradeship. Just as if there were a large reservoir with four inlets and four outlets, and a man would open the inlets and close the outlets, and sufficient rain falls;

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<sup>137</sup> Ce, Ee *udumbarakhādikaṃ va*; Be *udumbarakhādīvāyaṃ*. The intended meaning is obscure. Mp explains: "One wishing to eat figs might shake a ripe fig tree and with one effort knock down many fruits. He would eat the ripe fruits and depart, leaving behind the rest; just so, one who spends the greater part of his earnings enjoys his wealth by dissipating it, so it is said: 'This clansman eats his wealth just like the eater of figs.'" A Chinese parallel to this sutta, **SĀ 91 (T II 23a22–c17)** reads at T II 23b17: 人皆名為優曇鉢果，無有種子。愚癡貪欲。不顧其後；"Everyone calls him a fig; he has no heir. The foolish man, a prey to craving, does not consider those who come after."

<sup>138</sup> Ce, Ee *ajaddhumārikaṃ*; Be *ajeṭṭhamaraṇaṃ*. DOP relates the compound to Skt *jagdhvā*, "having eaten," and defines *ajaddhumārikā* as "death by starvation." See PED sv *jaddhu*, said to occur only as negative *ajaddhu*, "not eating, abstaining from food." Mp (Ce) glosses with *anāthamaraṇaṃ*, "death without a protector," Mp (Be) *anāyakamaraṇaṃ*, "death without a leader." It seems Mp (Ce) is glossing the reading found in Be. The Chinese at **T II 23b19–20** has 傍人皆言是愚癡人如餓死狗, "His dependents will all say, 'That foolish man is like a dog starving to death.'"

one could expect the water in the reservoir to increase rather than decrease, so the wealth amassed has four sources of accretion: one avoids womanizing ... and cultivates good friendship.

"These are the four things that lead to the welfare and happiness of a clansman in this very life.

"There are, Byagghapajja, these four [other] things that lead to a clansman's welfare and happiness in future lives. What four? Accomplishment in faith, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom.

(5) "And what is accomplishment in faith? Here, a clansman is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant ... teacher of devas and humans, the Enlightened One, the Blessed One.' This is called accomplishment in faith.

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

(7) "And what is accomplishment in generosity? Here, a clansman dwells at home with a heart devoid of the stain of miserliness, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is called accomplishment in generosity.

(8) "And what is accomplishment in wisdom? [285] Here, a clansman 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 accomplishment in wisdom.

"These are the four [other] things that lead to the welfare and happiness of a clansman in future lives."

Enterprising in his occupations,

heedful in his arrangements,  
balanced in his way of living,  
he safeguards the wealth he earns.

Endowed with faith, accomplished in virtue,  
charitable and devoid of miserliness,  
he constantly purifies the path  
that leads to safety in future lives.

Thus these eight qualities  
of the faithful seeker of the household life  
are said by the one who is truly named<sup>139</sup>  
to lead to happiness in both states:  
to good and welfare in this very life,  
and to happiness in future lives.  
Thus for those dwelling at home,  
their generosity and merit increase.

## 55 (5) Ujjaya

Then the brahmin Ujjaya 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:

"Master Gotama, I wish to go abroad. Let Master Gotama teach me the Dhamma about things that would lead to my welfare and happiness in this present life and in future lives."

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<sup>139</sup> *Akkhātā saccanāmena*. The one "truly named" is the Buddha, since the name "Buddha" corresponds to his real stature as an enlightened one. See too Sixes, <n. 70>.

[What follows is identical with 8:54, inclusive of the four verses, but addressed to the brahmin.] [286-89]

56 (6) Peril<sup>140</sup>

"Bhikkhus, (1) 'peril' is a designation for sensual pleasures. (2) 'Suffering' is a designation for sensual pleasures. (3) 'Disease' is a designation for sensual pleasures. (4) 'A boil' is a designation for sensual pleasures. (5) 'A dart' is a designation for sensual pleasures. (6) 'A tie' is a designation for sensual pleasures. (7) 'A swamp' is a designation for sensual pleasures. (8) 'A womb' is a designation for sensual pleasures.

"And why, bhikkhus, is 'peril' a designation for sensual pleasures? One excited by sensual lust, bound by desire and lust, is not freed from the peril pertaining to this present life [290] or from the peril pertaining to future lives; therefore 'peril' is a designation for sensual pleasures.

"And why is 'suffering' ... 'disease' ... 'a boil' ... 'a dart' ... 'a tie' ... 'a swamp' ... 'a womb' a designation for sensual pleasures? One excited by sensual lust, bound by desire and lust, is not freed from the womb pertaining to this present life or from the womb pertaining to future lives;<sup>141</sup> therefore 'a womb' is a designation for sensual pleasures."

Peril, suffering, and disease,  
a boil, a dart, and a tie,  
a swamp and a womb:  
these describe the sensual pleasures  
to which the worldling is attached.  
Being immersed in what is enjoyable,

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<sup>140</sup> An expanded parallel of 6:23. The additional designations for sensual pleasures are "dart" (*salla*) and "womb" (*gabbha*). The verses differ from those at 6:23. The whole sutta, with verses, is cited at **Nidd II 62,29-38 (VRI ed. 240)**.

<sup>141</sup> *Diṭṭhadhammikāpi gabbhā na parimuccati, samparāyikāpi gabbhā na parimuccati*. Mp: "The womb pertaining to the present life is a human womb; the womb pertaining to future lives is a womb other than the human."

he again goes to the womb.

But when a bhikkhu is ardent  
and does not neglect clear comprehension,  
in such a way he transcends  
this miserable bog;  
he surveys this trembling population  
that has fallen into birth and old age.

### 57 (7) Worthy of Offerings (1)

"Bhikkhus, possessing eight 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 eight?

(1) "Here, a bhikkhu is virtuous.... Having undertaken the training rules, he trains in them.

(2) "He has learnt much ... and penetrated well by view.

(3) "He has good friends, good companions, good comrades.

(4) "He is one of right view, [291] possessing a right perspective.

(5) "He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are dwellings in happiness in this very life.

(6) "He recollects his manifold past abodes, that is, one birth, two births ... [as in 8:11] ... thus he recollects his manifold past abodes with their aspects and details.

(7) "With the divine eye, which is purified and surpasses the human ... [as in 8:11] ... he understands how beings fare on in accordance with their kamma.

(8) "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.

"Possessing these eight 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."

#### 58 (8) Worthy of Offerings (2)

"Bhikkhus, possessing eight 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 eight?

(1) "Here, a bhikkhu is virtuous.... Having undertaken the training rules, he trains in them.

(2) "He has learnt much ... and penetrated well by view.

(3) "He has aroused energy;<sup>142</sup> he is strong, firm in exertion, and has not cast off the duty of cultivating wholesome qualities.

(4) "He is a forest dweller, one who resorts to remote lodgings.

(5) "He has vanquished discontent and delight; he overcame discontent whenever it arose.

(6) "He has vanquished fear and terror; he overcame fear and terror whenever they arose. [292]

(7) "He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are dwellings in happiness in this very life.

(8) "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.

"Possessing these eight 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."

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<sup>142</sup> The usual phrase, "for the abandoning of unwholesome qualities and for the acquisition of wholesome qualities," is omitted, perhaps deliberately because this bhikkhu is an arahant.

## 59 (9) Eight Persons (1)

"Bhikkhus, these eight persons are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What eight? The stream-enterer, the one practicing for realization of the fruit of stream-entry; the once-returner, the one practicing for realization of the fruit of once-returning; the non-returner, the one practicing for realization of the fruit of non-returning; the arahant, the one practicing for realization of the fruit of arahantship.<sup>143</sup> These eight persons, bhikkhus, are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

The four practicing the way<sup>144</sup>  
and the four established in the fruit:  
this is the upright Saṅgha—  
composed in wisdom and virtuous behavior.<sup>145</sup>

For people intent on sacrifice,  
for living beings seeking merit,  
making merit that ripens in the acquisitions,<sup>146</sup>  
what is given to the Saṅgha bears great fruit.

## 60 (10) Eight Persons (2)

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<sup>143</sup> Text here has *arahattaphalacchikiriyāya paṭipanno*, whereas **8:19** has *arahattāya paṭipanno*.

<sup>144</sup> The verses are also at **SN 11:16, l 233**.

<sup>145</sup> *Paññāsīlasamāhito*. Mp glosses: *paññāya ca sīlena ca samannāgato*. Though this takes *samāhito* to mean "possessing" rather than attainment of *samādhi*, by translating it as "composed" we can see how the word indirectly refers to *samādhi*.

<sup>146</sup> *Karotaṃ opadhikaṃ puññaṃ*. The word *opadhikaṃ* means that the merit ripens in *upadhi*, a future acquisition of the five aggregates, and that the deed conduces to well-being in the round of rebirths rather than to liberation.

"Bhikkhus, these eight persons are worthy of gifts ... an unsurpassed field of merit for the world. What eight? [293] The stream-enterer, the one practicing for realization of the fruit of stream-entry ... the arahant, the one practicing for realization of the fruit of arahantship. These eight persons, bhikkhus, are worthy of gifts ... an unsurpassed field of merit for the world."

The four practicing the way  
and the four established in the fruit:  
the eight persons among beings—  
this is the foremost Saṅgha.

For people intent on sacrifice,  
for living beings seeking merit,  
making merit that ripens in the acquisitions,  
what is given here bears great fruit.

## II. Cāpāla

### 61 (1) Desire

"Bhikkhus, there are these eight kinds of persons found existing in the world. What eight?

(1) "Here, when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He rouses himself, strives, and makes an effort to acquire gain.<sup>147</sup> Nevertheless, he fails to acquire gain. Due to that lack of gain, he sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This is called a bhikkhu desirous of gain [294] who rouses himself, strives, and makes an effort to

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<sup>147</sup>

Mp: "For gaining the four requisities," that is, robes, almsfood, dwellings, and medicines.

acquire gain, but not getting it, sorrows and laments: he has fallen away from the good Dhamma.

(2) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He rouses himself, strives, and makes an effort to acquire gain. He acquires gain. Due to that gain, he becomes intoxicated, grows heedless, and drifts into heedlessness. This is called a bhikkhu desirous of gain who rouses himself, strives, and makes an effort to acquire gain, and getting it, becomes intoxicated and heedless: he has fallen away from the good Dhamma.

(3) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He does not rouse himself, strive, and make an effort to acquire gain. He does not acquire gain. Due to that lack of gain, he sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This is called a bhikkhu desirous of gain who does not rouse himself, strive, and make an effort to acquire gain, and not getting it, sorrows and laments: he has fallen away from the good Dhamma.

(4) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He does not rouse himself, strive, and make an effort to acquire gain. Nevertheless, he acquires gain. Due to that gain, he becomes intoxicated, grows heedless, and drifts into heedlessness. This is called a bhikkhu desirous of gain who does not rouse himself, strive, and make an effort to acquire gain, and getting it, becomes intoxicated and heedless: he has fallen away from the good Dhamma.

(5) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He rouses himself, strives, and makes an effort to acquire gain. Nevertheless, [295] he fails to acquire gain. He does not sorrow, languish, and lament due to that lack of gain; he does not weep beating his breast and become confused. This is called a bhikkhu desirous of gain who rouses himself, strives, and makes an effort to acquire gain, and not getting it, does not sorrow and lament: he has not fallen away from the good Dhamma.

(6) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He rouses himself, strives, and makes an effort to acquire gain. He

acquires gain. He does not become intoxicated, grow heedless, and drift into heedlessness due to that gain. This is called a bhikkhu desirous of gain who rouses himself, strives, and makes an effort to acquire gain, and getting it, does not become intoxicated and heedless: he has not fallen away from the good Dhamma.

(7) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He does not rouse himself, strive, and make an effort to acquire gain. He does not acquire gain. He does not sorrow, languish, and lament due to that lack of gain; he does not weep beating his breast and become confused. This is called a bhikkhu desirous of gain who does not rouse himself, strive, and make an effort to acquire gain, and not getting it, does not sorrow and lament: he has not fallen away from the good Dhamma.

(8) "But when a bhikkhu is dwelling in solitude, living independently, a desire arises in him for gain. He does not rouse himself, strive, and make an effort to acquire gain. Nevertheless, he acquires gain. He does not become intoxicated, grow heedless, and drift into heedlessness due to that gain. This is called a bhikkhu desirous of gain who does not rouse himself, strive, and make an effort to acquire gain, and getting it, does not become intoxicated and heedless: he has not fallen away from the good Dhamma.

"These are the eight kinds of persons found existing in the world." [296]

62 (2) Able

(1) "Bhikkhus, possessing six qualities, a bhikkhu is able [to benefit] both himself and others.<sup>148</sup> What six?

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<sup>148</sup> *Alaṃ attano alaṃ pasesaṃ*. I add the phrase in brackets on the basis of Mp, which says: "Able [to benefit] himself and able [to benefit] others: capable, fit, equipped in practicing for the welfare of himself and of others" (*attano ca pasesaṅca hitapaṭipattiyāṃ samattho pariyatto anucchaviko*).

"Here, (i) a bhikkhu is one of quick apprehension concerning wholesome teachings;<sup>149</sup> (ii) he is capable of retaining in mind the teachings he has learnt; (iii) he investigates the meaning of the teachings he has retained in mind; (iv) he has understood the meaning and the Dhamma and practices in accordance with the Dhamma; (v) he is a good speaker with a good delivery, gifted with speech that is polished, clear, articulate, expressive of the meaning; (vi) he is one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing these six qualities, a bhikkhu is able [to benefit] both himself and others.

(2) "Possessing five qualities, a bhikkhu is able [to benefit] both himself and others. What five?

"Here, a bhikkhu is not one of quick apprehension concerning wholesome teachings. However, (i) he is capable of retaining in mind the teachings he has learnt; (ii) he investigates the meaning of the teachings he has retained in mind; (iii) he has understood the meaning and the Dhamma and practices in accordance with the Dhamma; (iv) he is a good speaker with a good delivery ... expressive of the meaning; (v) he is one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing these five qualities, a bhikkhu is able [to benefit] both himself and others.

(3) "Possessing four qualities, a bhikkhu is able [to benefit] himself but not others. What four?

"Here, (i) a bhikkhu is one of quick apprehension concerning wholesome teachings; (ii) he is capable of retaining in mind the teachings he has learnt; [297] (iii) he investigates the meaning of the teachings he has retained in mind; (iv) he has understood the meaning and the Dhamma and practices in accordance with the Dhamma. However, he is not a good speaker with a good delivery, nor is he gifted with speech that is polished, clear, articulate, expressive of the meaning; and he is not one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above four qualities, a bhikkhu is able [to benefit] himself but not others.

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<sup>149</sup> *Khippanisanti ca hoti kusalesu dhammesu.* Mp. "He takes up quickly, which means that when such subjects as the aggregates, elements, and sense bases are being taught, he understands them quickly" (*khippaṃ upadhāreti, khandhadhātu-āyatanādīsū kathiyamānesu te dhamme khippaṃ jānāti*).

(4) "Possessing four qualities, a bhikkhu is able [to benefit] others but not himself. What four?

"Here, (i) a bhikkhu is one of quick apprehension concerning wholesome teachings; (ii) he is capable of retaining in mind the teachings he has learnt. However, he does not investigate the meaning of the teachings he has retained in mind; and he has not understood the meaning and the Dhamma and does not practice in accordance with the Dhamma. (iii) Still, he is a good speaker with a good delivery ... expressive of the meaning; and (iv) he is one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above four qualities, a bhikkhu is able [to benefit] others but not himself.

(5) "Possessing three qualities, a bhikkhu is able [to benefit] himself but not others. What three?

"Here, a bhikkhu is not one of quick apprehension concerning wholesome teachings. However, (i) he is capable of retaining in mind the teachings he has learnt; (ii) he investigates the meaning of the teachings he has retained in mind; and (iii) he has understood the meaning and the Dhamma and practices in accordance with the Dhamma. But he is not a good speaker with a good delivery ... [298] ... expressive of the meaning; and he is not one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above three qualities, a bhikkhu is able [to benefit] himself but not others.

(6) "Possessing three qualities, a bhikkhu is able [to benefit] others but not himself. What three?

"Here, a bhikkhu is not one of quick apprehension concerning wholesome teachings, but (i) he is capable of retaining in mind the teachings he has learnt. However, he does not investigate the meaning of the teachings he has retained in mind, and he has not understood the meaning and the Dhamma and does not practice in accordance with the Dhamma. (ii) Still, he is a good speaker with a good delivery ... expressive of the meaning; and (iii) he is one who instructs, encourages, inspires, and

gladdens his fellow monks. Possessing the above three qualities, a bhikkhu is able [to benefit] others but not himself.

(7) "Possessing two qualities, a bhikkhu is able [to benefit] himself but not others. What two?

"Here, a bhikkhu is not one of quick apprehension concerning wholesome teachings, and he is not capable of retaining in mind the teachings he has learnt. However, (i) he investigates the meaning of the teachings he has retained in mind; and (ii) he has understood the meaning and the Dhamma and practices in accordance with the Dhamma. But he is not a good speaker with a good delivery ... expressive of the meaning; and he is not one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above two qualities, a bhikkhu is able [to benefit] himself but not others.

(8) "Possessing two qualities, a bhikkhu is able [to benefit] others but not himself. What two?

"Here, a bhikkhu is not one of quick apprehension concerning wholesome teachings; he is not capable of retaining in mind the teachings he has learnt; he does not investigate the meaning of the teachings he has retained in mind; [299] and he does not understand the meaning and the Dhamma and practice in accordance with the Dhamma. But (i) he is a good speaker with a good delivery ... expressive of the meaning; and (ii) he is one who instructs, encourages, inspires, and gladdens his fellow monks. Possessing the above two qualities, a bhikkhu is able [to benefit] others but not himself."

### 63 (3) In Brief

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"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."

"It is in just this way that some hollow men here make requests of me, but when the Dhamma has been explained, they think only of following me around."<sup>150</sup>

"Bhante, let the Blessed One teach me the Dhamma in brief. Let the Fortunate One teach me the Dhamma in brief. Perhaps I might come to understand the meaning of the Blessed One's statement; perhaps I might become an heir of the Blessed One's statement."

"In that case, bhikkhu, you should train yourself thus: 'My mind will be firm and well settled internally. Arisen bad unwholesome states will not obsess my mind.' Thus should you train yourself.

(1) "When, bhikkhu, your mind is firm and well settled internally, and arisen bad unwholesome states do not obsess your mind, then you should train yourself thus: [300] 'I will develop and cultivate the liberation of the mind by loving-kindness, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.' Thus should you train yourself.

"When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity."<sup>151</sup>

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<sup>150</sup> *Dhamme ca bhāsīte mamaññeva anubandhitabbaṃ maññanti.* Mp: "It is said that although an exhortation was given [to him], this bhikkhu remained heedless. Having heard the Dhamma, he just hung around but did not want to strive. Therefore the Blessed One rebuked him. But since the bhikkhu had the supporting conditions for arahantship, the Buddha exhorted him with the words [below], 'Thus should you train yourself.'"

<sup>151</sup> Mp: "This is the meaning: 'When, bhikkhu, you have developed this fundamental concentration of loving-kindness in such a way, you should not be satisfied merely with this much, but you should attain four and five jhānas [in the fivefold jhāna scheme] in regard to other meditation objects. Thus you should develop it according to the method "with thought and examination" and so forth.'" While, in the jhāna scheme of the Nikāyas, the transition from the first to the second jhāna is marked by the simultaneous

(2)–(4) "When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: 'I will develop and cultivate the liberation of the mind by compassion ... the liberation of the mind by altruistic joy ... the liberation of the mind by equanimity, make it a vehicle and basis, carry it out, consolidate it, and properly undertake it.' Thus should you train yourself.

"When this concentration has been developed and cultivated<sup>152</sup> by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

(5) "When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: 'I will dwell contemplating the body in the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.' Thus should you train yourself.

"When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination [301] only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

(6)–(8) "When, bhikkhu, this concentration has been developed and well developed by you in this way, then you should train yourself thus: 'I will dwell

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elimination of thought (*vitakka*) and examination (*vicāra*), other texts distinguish *samādhi* as threefold: as with thought and examination, without thought but with examination, and without thought and examination (see DN 33.1.10, III 219,19–20; MN 128.31, III 162,13–16; SN 43:3, IV 360,11–13). This middle stage of *samādhi* gave rise, in the Abhidhamma, to a fivefold scheme of jhānas that inserts, after the first jhāna, a second jhāna that is without thought but with examination. This scheme then renumbers the second, third, and fourth jhānas of the fourfold scheme as the third, fourth, and fifth jhānas to obtain a fivefold scheme. The *samādhi* with rapture (*sappītika*) includes the first and second jhānas (of the fourfold scheme); that without rapture (*nippītika*) includes the third and fourth jhānas. The *samādhi* with comfort (*sātasahagata*) is the third jhāna, and the *samādhi* with equanimity (*upekkhāsahagata*) the fourth jhāna.

<sup>152</sup> I read with Ee *bahulīkato*, as against Ce, Be *subhāvīto*.

contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world.' Thus should you train yourself.

"When this concentration has been developed and cultivated by you in this way, then you should develop this concentration with thought and examination; you should develop it without thought but with examination only; you should develop it without thought and examination. You should develop it with rapture; you should develop it without rapture; you should develop it accompanied by comfort; and you should develop it accompanied by equanimity.

"When, bhikkhu, this concentration has been developed and well developed by you in this way, then wherever you walk, you will walk at ease; wherever you stand, you will stand at ease; wherever you sit, you will sit at ease; wherever you lie down, you will lie down at ease."

Having received such an exhortation from the Blessed One, that bhikkhu rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.<sup>153</sup> Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time that bhikkhu realized 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, he dwelled in it. [302] He directly knew: "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." And that bhikkhu became one of the arahants.

#### 64 (4) Gayā

On one occasion the Blessed One was dwelling at Gayā on Gayāsīsa. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

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<sup>153</sup> This sentence is not in Ce, apparently omitted by oversight.

(1) "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, I perceived only a light, but I did not see forms.<sup>154</sup>

(2) "It occurred to me, bhikkhus: 'If I should perceive a light and also see forms, in such a case this knowledge and vision of mine would become even more purified.'<sup>155</sup> So on a later occasion, as I was dwelling heedful, ardent, and resolute, I perceived a light and also saw forms. Yet I did not associate with those deities, converse with them, and engage in a discussion with them.

(3) "It occurred to me, bhikkhus: 'If I perceive a light and see forms, and also associate with those deities, converse with them, and engage in a discussion with them, in such a case this knowledge and vision of mine would become even more purified.' So on a later occasion, as I was dwelling heedful, ardent, and resolute, I perceived a light and saw forms, and I also associated with those deities, conversed with them, and engaged in a discussion with them. Yet I did not know about those deities: 'These deities are from this or that order of devas.' [303]

(4) "It occurred to me, bhikkhus: 'If I perceive a light and see forms, and associate with those deities, converse with them, and engage in a discussion with them, and also know about those deities: 'These deities are from this or that order of devas,' in such a case this knowledge and vision of mine would become even more purified.' So on a later occasion, as I was dwelling heedful, ardent, and resolute, I perceived a light and saw forms, and associated with those deities, conversed with them, and engaged in a discussion with them, and I also knew about those deities: 'These deities are from this or that order of devas.' Yet I did not know of those deities: 'After passing away here these deities were reborn there as a result of this kamma.'

(5) "... and I also knew about those deities: 'After passing away here these deities were reborn there as a result of this kamma.' Yet I did not know of those deities: 'As a result of this kamma, these deities subsist on such food and experience such pleasure and pain.'

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<sup>154</sup> *Obhāsaññeva kho sañjānāmi, no ca rūpāni passāmi.* Mp glosses *obhāsaṃ* as the "light of the knowledge of the divine eye" (*dibbacakkhuññāṇobhāsaṃ*).

<sup>155</sup> Mp: "Here, knowledge and vision (*ñāṇadassana*) is the divine eye (*dibbacakkhubhūtaṃ*)."

(6) "... and I also knew about those deities: 'As a result of this kamma, these deities subsist on such food and experience such pleasure and pain.' Yet I did not know of those deities: 'As a result of this kamma, these deities have a life span of such length.'

(7) "... and I also knew about those deities: 'As a result of this kamma, these deities have a life span of such length.' Yet I did not know whether or not I had previously lived together with those deities.

(8) "It occurred to me, bhikkhus: 'If (i) I perceive a light and (ii) see forms; and (iii) I associate with those deities, converse with them, and engage in a discussion with them [304]; and (iv) know about those deities: 'These deities are from this or that order of devas'; and (v) 'After passing away here, these deities were reborn there as a result of this kamma'; and (vi) 'As a result of this kamma, these deities subsist on such food and experience such pleasure and pain'; and (vii) 'As a result of this kamma, these deities have a life span of such length'; and (viii) also know whether or not I had previously lived together with those deities, in such a case this knowledge and vision of mine would become even more purified.'

"So on a later occasion, as I was dwelling heedful, ardent, and resolute: (i) I perceived a light and (ii) saw forms; and (iii) I associated with those deities, conversed with them, and engaged in a discussion with them; and (iv) I also knew about those deities: 'These deities are from this or that order of devas'; and (v) 'After passing away here, these deities were reborn there as a result of this kamma'; and (vi) 'As a result of this kamma, these deities subsist on such food and experience such pleasure and pain'; and (vii) 'As a result of this kamma, these deities have a life span of such length'; and (viii) I also knew whether or not I had previously lived together with those deities.<sup>156</sup>

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<sup>156</sup> Mp associates these eight facets respectively with the following eight kinds of higher knowledge: (1) the knowledge of the divine eye; (2) the knowledge of spiritual potency; (3) the knowledge encompassing the minds of others; (4) the knowledge of how beings fare in accordance with their kamma; (5) the knowledge of the future; (6) the knowledge of the present; (7) the knowledge of the past; and (8) the knowledge of past lives. Mp continues: "These are the eight knowledges that have come down in the text. But this sutta should be explained by conjoining these with the insight knowledges, the four path knowledges, the four fruition knowledges, the four reviewing knowledges, the four analytical knowledges, and the six knowledges unique to a Buddha."

"So long, bhikkhus, as my knowledge and vision about the devas with its eight facets was not well purified, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. But when my knowledge and vision about the devas with its eight facets was well purified, then I [305] 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.'"

## 65 (5) Overcoming

"Bhikkhus, there are these eight bases of overcoming.<sup>157</sup> What eight?"

(1) "One percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' This is the first basis of overcoming.<sup>158</sup>

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<sup>157</sup> *Abhibhāyatanāni*. From the descriptions both in the text and commentary, it seems that the "bases of overcoming" are actually approaches to the *kaṣiṇas*, described in detail in Vism, chaps. 4 and 5. Mp: "The *abhibhāyatanāni* are causes of overcoming (*abhibhavanakāraṇāni*). What do they overcome? The adverse qualities and the objects. For they overcome the adverse qualities opposed to them (*paṭipakkhabhāvena paccanīkadhamme*) and, through a person's superior knowledge, [they overcome] the objects (*puggalassa ṇāṇuttariyatāya ārammaṇāni*)."

<sup>158</sup> Mp: "*Percipient of forms internally (ajjhataṃ rūpasāññī)*: This refers to the internal form used for the preliminary work. For someone does the preliminary work [of meditation] on a blue form, such as the head hairs, the bile, or the irises. Doing the preliminary work on a yellow form, he uses bodily fat, the skin, or the surfaces of the hands and feet, or a yellow area in the eyes. Doing the preliminary work on a red form, he uses flesh, blood, the tongue, or a red area in the eyes. Doing the preliminary work on a white form, he uses bones, teeth, nails, or the whites of the eyes. These are not perfectly blue, yellow, red, or white, but impure. [He] sees forms externally (*eko bahiddhā rūpāni passati*): When the preliminary work has thus occurred internally, but the mark appears externally, he is said to be 'one percipient of forms internally [who] sees forms externally,' that is, his preliminary work is done internally but absorption (*jhāna*) occurs externally. *Having overcome them (tāni abhibhuyya)*: As a person with good digestion who has obtained a mere spoonful of food collects it together, thinking, 'What is there to eat here?' and uses limited ability, so a person whose knowledge is emerging, one of clear knowledge, thinks: 'What is there to attain in regard to a limited object? This isn't troublesome for me.' Having overcome those forms, he enters an attainment, and with the arising of the mark he reaches absorption. *He is percipient thus (evaṃsaññī hoti)*: He is percipient with the perception of reflective attention (*ābhoga*) and with the perception of the *jhāna*. 'I know, I see' (*jānāmi passāmi*): By this, his reflective attention is spoken of; for that occurs after he has emerged from the attainment, not in the attainment itself. The perception

(2) "One percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' This is the second basis of overcoming.<sup>159</sup>

(3) "One not percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' This is the third basis of overcoming.<sup>160</sup>

(4) "One not percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' This is the fourth basis of overcoming.

(5) "One not percipient of forms internally sees forms externally, blue ones, blue in color, with a blue hue, with a blue tint. Having overcome them, he is percipient thus: 'I know, I see.' This is the fifth basis of overcoming.<sup>161</sup>

(6) "One not percipient of forms internally sees forms externally, yellow ones, yellow in color, with a yellow hue, with a yellow tint. Having overcome them, he is percipient thus: 'I know, I see.' This is the sixth basis of overcoming. [306]

(7) "One not percipient of forms internally sees forms externally, red ones, red in color, with a red hue, with a red tint. Having overcome them, he is percipient thus: 'I know, I see.' This is the seventh basis of overcoming.

(8) "One not percipient of forms internally sees forms externally, white ones, white in color, with a white hue, with a white tint. Having overcome them, he is percipient thus: 'I know, I see.' This is the eighth basis of overcoming.

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of overcoming (*abhibhavanasaññā*) exists in the attainment, but the perception of reflective attention (*ābhogasaññā*) occurs after he has emerged from the attainment."

<sup>159</sup> Mp: "As a hungry person who has obtained ample food does not see that meal as large but thinks: 'Give me seconds and thirds. What will this do for me?' so a person whose knowledge is emerging, one of clear knowledge, thinks: 'What is there to attain here? This isn't a measureless object. It isn't troublesome for me to obtain one-pointedness of mind.' Having overcome [those forms], he enters an attainment, and with the arising of the mark he reaches absorption."

<sup>160</sup> Mp: "*One not percipient of forms internally sees forms externally (ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati)*: This describes one for whom the preliminary work and the mark have arisen externally. Thus both by way of the preliminary work and by way of absorption, he is called one who is not percipient of forms internally [but] sees forms externally."

<sup>161</sup> Mp: "From the fifth base of overcoming on, he shows their thorough purification. For these bases are stated by way of purified colors (*visuddhavaṇṇavasen'eva*)." The colored bases of overcoming are illustrated by similes below at **10:29**, as well as at **DN 16.3.29–32, II 110–11.**

"These, bhikkhus, are the eight bases of overcoming."

## 66 (6) Emancipations

"Bhikkhus, there are these eight emancipations.<sup>162</sup> What eight?

(1) "One possessing form sees forms. This is the first emancipation.<sup>163</sup>

(2) "One not percipient of forms internally sees forms externally. This is the second emancipation.<sup>164</sup>

(3) "One is focused only on 'beautiful.' This is the third emancipation.<sup>165</sup>

(4) "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,' one enters and dwells in the base of the infinity of space. This is the fourth emancipation.

(5) "By completely surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' one enters and dwells in the base of the infinity of consciousness. This is the fifth emancipation.

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<sup>162</sup> The word *vimokkha* is used here in a specific and limited sense and does not imply irreversible liberation of the mind from all defilements; this latter is usually indicated by *akuppā cetovimutti* or *cetovimutti paññāvimutti*. Mp: "In what sense are they emancipations? In the sense of releasing (*adhimuccanaṭṭhena*). In what sense releasing? In the sense of thoroughly freeing from adverse qualities, and in the sense of thoroughly freeing through delight in the object. What is meant is [the mind's] occurrence on the object without constraint, free from worry, like a child sleeping on his father's lap, his body completely relaxed. This second meaning [regarding the object] does not apply to the last emancipation, but only to the others [for in the last emancipation there is no object of perception]."

<sup>163</sup> *Rūpī rūpāni passati*. Mp: "Here, 'form' is the jhāna with a form object, which has arisen by way of a blue *kaṣiṇa*, etc., based on something internal such as head hairs, etc. One who gains this [jhāna] is said to possess form. One might also see forms with the eye of jhāna externally, such as a blue *kaṣiṇa*, etc. What is indicated by this are the four form-sphere jhānas in the case of a person who has attained jhāna through the *kaṣiṇas* with an internal or external basis."

<sup>164</sup> *One not percipient of forms internally sees forms externally (ajjhattaṃ arūpasaññī, bahiddhā rūpāni passati)*. Mp: "One who is not percipient of forms internally is one who does not attain form-sphere jhānas based on his own head hairs, etc. What is shown by this are the form-sphere jhānas of one who attains jhāna externally, having done the preliminary work externally."

<sup>165</sup> *Subhant'eva adhimutto hoti*. Mp: "By this what is shown are jhānas based on extremely purified color *kaṣiṇas*, such as blue, etc." Mp points out that Paṭiṣ, a canonical exegetical treatise, defines the emancipation on the beautiful as the four immeasurable states (loving-kindness, compassion, altruistic joy, and equanimity); see [Paṭiṣ II 39,14-26](#). It seems that the first emancipation comprises the first two bases of overcoming; the second, the second two bases of overcoming; and the third, the remaining four bases of overcoming.

(6) "By completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,' one enters and dwells in the base of nothingness. This is the sixth emancipation.

(7) "By completely surmounting the base of nothingness, one enters and dwells in the base of neither-perception-nor-nonperception. This is the seventh emancipation.

(8) "By completely surmounting the base of neither-perception-nor-nonperception, one enters and dwells in the cessation of perception and feeling.<sup>166</sup> This is the eighth emancipation.

"These, bhikkhus, are the eight emancipations." [307]

#### 67 (7) Declarations (1)

"Bhikkhus, there are these eight ignoble declarations.<sup>167</sup> What eight? (1) Saying that one has seen what one has not seen; (2) saying that one has heard what one has not heard; (3) saying that one has sensed what one has not sensed; (4) saying that one has cognized what one has not cognized; (5) saying that one has not seen what one has actually seen; (6) saying that one has not heard what one has actually heard; (7) saying that one has not sensed what one has actually sensed; (8) saying that one has not cognized what one has actually cognized. These are the eight ignoble declarations."

#### 68 (8) Declarations (2)

"Bhikkhus, there are these eight noble declarations.<sup>168</sup> What eight? (1) Saying that one has not seen what one has not seen; (2) saying that one has not heard what one has not heard; (3) saying that one has not sensed what one has not sensed; (4) saying that one has not cognized what one has not cognized; (5) saying that one has

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<sup>166</sup> On the cessation of perception and feeling (*saññāvedayitanirodha*), see MN 43.25, I 296,5–23; MN 44.16–21, 301,30–302,27; SN 41.6, IV 293–95; Vism 702–9, Ppn 23.16–52.

<sup>167</sup> Obtained by combining the four of 4:250 and the four of 4:252.

<sup>168</sup> Obtained by combining the four of 4:251 and the four of 4:253.

seen what one has actually seen; (6) saying that one has heard what one has actually heard; (7) saying that one has sensed what one has actually sensed; (8) saying that one has cognized what one has actually cognized. These are the eight noble declarations."

#### 69 (9) Assemblies<sup>169</sup>

"Bhikkhus, there are these eight assemblies. What eight? An assembly of khattiyas, an assembly of brahmins, an assembly of householders, an assembly of ascetics, an assembly of the devas [ruled by] the four great kings, an assembly of the Tāvatiṃsa devas, an assembly of Māra, an assembly of Brahmā.

(1) "Now I recall, bhikkhus, approaching an assembly consisting of many hundreds of khattiyas. I previously sat there, conversed, and held discussions. I appeared just like them, and my voice became like their voice. I instructed, encouraged, inspired, and gladdened them with a Dhamma talk, and while I was speaking they did not recognize me but thought: 'Who is it that is speaking, a deva or a human being?' Having instructed, encouraged, inspired, and gladdened them with a Dhamma talk, I disappeared, and when I had disappeared they did not recognize me but thought: 'Who was it that has disappeared, a deva or a human being?'<sup>170</sup> [308]

(2)–(8) "Then I recall, bhikkhus, approaching an assembly consisting of many hundreds of brahmins ... an assembly consisting of many hundreds of householders ... an assembly consisting of many hundreds of ascetics ... an assembly consisting of many

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<sup>169</sup> Also at DN 16.3.21–23, II 109–10.

<sup>170</sup> This passage, which shows the Buddha as a master of bodily transformations, seems to have proto-Mahāyānist features. Mp comments: "Whether the others are white, black, or brown, the Teacher is golden-colored. But this is stated with reference to shape. And the shape alone is perceived by them. It is not the case that the Blessed One becomes like a foreigner or like one wearing pearl earrings; he sits there in the form of a Buddha. But they see him as having the same shape as themselves. Some speak with a broken voice, some with a cackling voice, some with the voice of a crow, but the Teacher always has the voice of Brahmā. This is stated with reference to the language. For if the Teacher is sitting in a king's seat, they think, 'The king speaks sweetly today.' When the Blessed One departs after speaking, and they see the [real] king arrive, they wonder: 'Who was that?'... Even though they investigate, they do not know. Then why does the Buddha teach the Dhamma to them if they do not know? To plant impressions (*vāsanatthāya*). For when the Dhamma is heard even in such a way, it becomes a condition for the future. Thus he teaches out of consideration for the future."

hundreds of the devas [ruled by] the four great kings ... an assembly consisting of many hundreds of the Tāvatiṃsa devas ... an assembly consisting of many hundreds under Māra ... an assembly consisting of many hundreds under Brahmā. I previously sat there, conversed, and held discussions. I appeared just like them, and my voice became like their voice. I instructed, encouraged, inspired, and gladdened them with a Dhamma talk, and while I was speaking they did not recognize me but thought: 'Who is it that is speaking, a deva or a human being?' Having instructed, encouraged, inspired, and gladdened them with a Dhamma talk, I disappeared, and when I had disappeared they did not recognize me but thought: 'Who was it that has disappeared, a deva or a human being?'

"These, bhikkhus, are the eight assemblies."

#### 70 (10) Earthquakes<sup>171</sup>

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the morning, the Blessed One dressed, took his bowl and robe, and entered Vesālī for alms. When he had walked for alms in Vesālī, after his meal, on returning from his alms round, he addressed the Venerable Ānanda: "Take a sitting cloth, Ānanda. Let us go to the Cāpāla Shrine for the day's dwelling."

"Yes, bhante," the Venerable Ānanda replied and, having taken a sitting cloth, he followed closely behind the Blessed One. The Blessed One then went to the Cāpāla Shrine, sat down on the seat that was prepared for him, and said to the Venerable Ānanda: [309]

"Delightful is Vesālī, Ānanda. Delightful is the Udena Shrine, delightful the Gotamaka Shrine, delightful the Sattamba Shrine, delightful the Bahuputta Shrine, delightful the Sārandada Shrine, delightful the Cāpāla Shrine. Whoever, Ānanda, has developed and cultivated the four bases for psychic potency, made them a vehicle and

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<sup>171</sup> The portion of this sutta as far as the verse is also at [SN 51:10, V 258–63](#). The entire sutta is at [DN 16.3.1–20, II 102–9](#).

basis, carried them out, consolidated them, and properly undertaken them could, if he so wished, live on for an eon or for the remainder of an eon. The Tathāgata, Ānanda, has developed and cultivated the four bases for psychic potency, made them a vehicle and basis, carried them out, consolidated them, and properly undertaken them. If he so wished, the Tathāgata could live on for an eon or for the remainder of an eon."<sup>172</sup>

But though the Venerable Ānanda was given such an obvious signal by the Blessed One, though he was given such an obvious hint, he was unable to pick up the hint. He did not request the Blessed One: "Bhante, let the Blessed One live on for an eon! Let the Fortunate One live on for an eon, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of devas and humans." For his mind was obsessed by Māra.<sup>173</sup>

A second time ... A third time the Blessed One addressed the Venerable Ānanda: "Delightful is Vesālī ... Delightful is the Udena Shrine ... delightful the Cāpāla Shrine. Whoever, Ānanda, has developed and cultivated the four bases for psychic potency ... and properly undertaken them could, if he so wished, live on for an eon or for the remainder of an eon. The Tathāgata, Ānanda, has developed and cultivated the four bases for psychic potency, made them a vehicle and basis, carried them out, consolidated them, and properly undertaken them. If he so wished, the Tathāgata could live on for an eon or for the remainder of an eon."

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<sup>172</sup> *Kappaṃ vā tiṭṭheyya kappāvesesaṃ vā.* Mp glosses *kappa*, "eon," as *āyukappa*, "the life eon," the full normal life span of human beings at a particular time, presently a hundred years. *Kappāvesesa*, "the remainder of the eon," is explained as a little more than the normal life span of a hundred years. Mp mentions the view of an elder named Mahāsīva, who held that the Buddha could live on for the rest of the cosmic eon, but Mp cites the old commentary as holding that the "life eon" alone is intended (*idameva aṭṭhakathāya niyāmitaṃ*). Nevertheless, nowhere else in the Nikāyas is *kappa* used in the sense of a normal human life span, and there seems no compelling reason to ascribe to the word as used here a meaning different from the usual one, that is, a cosmic eon.

<sup>173</sup> *Yathā taṃ Mārena pariyuṭṭhitacitto.* Mp: "As any worldlying would not be able to pick up a hint, so Ānanda was unable to pick it up. For Māra can obsess the mind of anyone who has not entirely abandoned the twelve cognitive inversions (*vipallāsa*; see 4:49), and Ānanda [being only a stream-enterer] still had four of them. [Mp-ṭ: The inversions of perception and thought that take the unattractive as attractive and the painful as pleasurable.] Māra obsessed his mind by displaying a frightful sight. On seeing this, the elder failed to pick up the clear hint given him by the Buddha."

But again, though the Venerable Ānanda [310] was given such an obvious signal by the Blessed One, though he was given such an obvious hint, he was unable to pick up the hint .... For his mind was obsessed by Māra.

Then the Blessed One addressed the Venerable Ānanda: "You may go, Ānanda, at your own convenience."

"Yes, bhante," the Venerable Ānanda replied, and he rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and sat down at the foot of a tree not far from the Blessed One.

Then, not long after the Venerable Ānanda had left, Māra the Evil One said to the Blessed One: "Bhante, let the Blessed One now attain final nibbāna! Let the Fortunate One now attain final nibbāna! Now is the time, bhante, for the Blessed One's final nibbāna! These words were uttered, bhante, by the Blessed One:<sup>174</sup> 'I will not attain final nibbāna, Evil One, until there are bhikkhu disciples of mine who are competent, disciplined, self-confident, attained to security from bondage,<sup>175</sup> learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing in the proper way, conducting themselves accordingly; who have learned their own teacher's teaching and can explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it; who can thoroughly refute in reasoned ways the current tenets of others and teach the wondrous Dhamma.' Now at present the Blessed One has bhikkhu disciples who are competent ... and who can teach the wondrous Dhamma. Bhante, let the Blessed One now attain final nibbāna! Let the Fortunate One now attain final nibbāna! Now is the time for the Blessed One's final nibbāna!

"And these words were uttered, bhante, by the Blessed One: 'I will not attain final nibbāna, Evil One, until there are bhikkhunī disciples of mine who are competent ...

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<sup>174</sup> Interestingly, in the Nikāyas no such conversation between the Buddha and Māra is recorded as having taken place earlier in the Buddha's life. It is referred to only in this sutta and its parallels at [DN 16.3.7–8, II 104–6](#), and [SN 51:10, V 260,29–262,11](#).

<sup>175</sup> The expression *pattayogakkhemā*, "attained to security from bondage," is in all three eds. of AN but is absent from some (but not all) eds. of the text's parallels in DN and SN mentioned in the preceding note. Since the phrase normally denotes the attainment of arahantship, it seems out of place in a description of the lay disciples. Mp comments on all the other expressions here but this, which suggests it was not present in the version available to the commentator.

until there are male lay disciples of mine [311] who are competent ... until there are female lay disciples of mine who are competent ... and teach the wondrous Dhamma.' Now at present the Blessed One has bhikkhunī disciples ... male lay disciples ... female lay disciples who are competent, disciplined, self-confident, attained to security from bondage, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, practicing in the proper way, conducting themselves accordingly; who have learned their own teacher's doctrine and can explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it; who can thoroughly refute in reasoned ways the current tenets of others and teach the wondrous Dhamma. Bhante, let the Blessed One now attain final nibbāna! Let the Fortunate One now attain final nibbāna! Now is the time for the Blessed One's final nibbāna!

"And these words were uttered, bhante, by the Blessed One: 'I will not attain final nibbāna, Evil One, until this spiritual life of mine has become successful and prosperous, extensive, popular, widespread, well proclaimed among devas and humans.' That spiritual life of the Blessed One has become successful and prosperous, extensive, popular, widespread, well proclaimed among devas and humans. Bhante, let the Blessed One now attain final nibbāna! Let the Fortunate One now attain final nibbāna! Now is the time, bhante, for the Blessed One's final nibbāna!"

[The Blessed One said:]: "Be at ease, Evil One. It won't be long before the Tathāgata's final nibbāna takes place. Three months from now the Tathāgata will attain final nibbāna."

Then the Blessed One, at the Cāpāla Shrine, mindful and clearly comprehending, let go his vital force.<sup>176</sup> And when the Blessed One had let go his vital force, a great earthquake occurred, frightening and terrifying, and peals of thunder shook the sky.

Then, having understood the meaning of this, the Blessed One on that occasion uttered this inspired utterance: [312]

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<sup>176</sup> *Āyusañkhāraṃ ossaji*. Mp: "Having thoroughly set up mindfulness, having limited it by knowledge, he discarded, abandoned, his vital force. The Blessed One did not relinquish his vital force in the way one drops a clod of earth with one's hand, but he resolved, 'I will enter fruition attainment for only three more months but not beyond that.'"

"Comparing the incomparable and continued existence,  
the sage let go the force of existence.  
Rejoicing internally, concentrated,  
he broke his own existence like a coat of armor."<sup>177</sup>

Then it occurred to the Venerable Ānanda: "This earthquake was indeed powerful! This earthquake was indeed very powerful, frightening and terrifying, and peals of thunder shook the sky! What is the cause and condition for a powerful earthquake?"

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Bhante, this earthquake was indeed powerful! This earthquake was indeed very powerful, frightening and terrifying, and peals of thunder shook the sky! What, bhante, is the cause and condition for a powerful earthquake?"

"Ānanda, there are these eight causes and conditions for a powerful earthquake. What eight?"

(1) "Ānanda, this great earth is established upon water; the water rests upon wind; the wind blows in space. There comes a time, Ānanda, when strong winds blow and shake the water. The water, being shaken, shakes the earth. This is the first cause and condition for a powerful earthquake.

(2) "Again, there is an ascetic or brahmin who possesses psychic potency and has attained mastery of mind, or a deity who is very powerful and mighty. He has developed a limited perception of earth and a measureless perception of water. He makes this

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<sup>177</sup> The verse is difficult, especially the first couplet. It is commented on identically by Spk III 254–55, Sv II 557–58, Mp IV 153–54, and Ud-a 329–30. The commentaries offer two interpretations, one taking *tulam* and *atulam* as opposites, the other taking *tulam* as the short present participle (= *tulento*) and *atulam* and *sambhavam* as the opposites. I adopt the second interpretation. For a fuller discussion of the verse, see CDB 1941–44, n. 255.

earth shake, shudder, and tremble.<sup>178</sup> This is the second cause and condition for a powerful earthquake.

(3) "Again, when the bodhisatta passes away from the Tusita order and, mindful and clearly comprehending, enters his mother's womb, this [313] earth shakes, shudders, and trembles. This is the third cause and condition for a powerful earthquake.

(4) "Again, when the bodhisatta, mindful and clearly comprehending, emerges from his mother's womb, this earth shakes, shudders, and trembles. This is the fourth cause and condition for a powerful earthquake.

(5) "Again, when the Tathāgata awakens to the unsurpassed perfect enlightenment, this earth shakes, shudders, and trembles. This is the fifth cause and condition for a powerful earthquake.

(6) "Again, when the Tathāgata sets in motion the unsurpassed wheel of the Dhamma, this earth shakes, shudders, and trembles. This is the sixth cause and condition for a powerful earthquake.

(7) "Again, when the Tathāgata, mindful and clearly comprehending, lets go his vital force, this earth shakes, shudders, and trembles. This is the seventh cause and condition for a powerful earthquake.

(8) "Again, when the Tathāgata, attains final nibbāna by the nibbāna element without residue remaining, this earth shakes, shudders, and trembles. This is the eighth cause and condition for a powerful earthquake.

"These are the eight causes and conditions for a powerful earthquake." [314]

### III. Pairs

#### 71 (1) Faith (1)

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<sup>178</sup> Ce and Ee have *kampeti*, *saṅkampeti*, *sampakampeti*. Be adds a fourth verb, *sampavedheti*, which might be rendered "makes [it] shudder." Just below, non-causative counterparts of the three verbs occur in Ce and Ee: *kampati*, *saṅkampati*, *sampakampati*. Be has a fourth, *sampavedhati*.

(1) "Bhikkhus, a bhikkhu may be endowed with faith but he is not virtuous; thus he is incomplete with respect to that factor. He should fulfill that factor, [thinking]: 'How can I be endowed with faith and also be virtuous?' But when a bhikkhu is endowed with faith and is also virtuous, then he is complete with respect to that factor.

(2) "A bhikkhu may be endowed with faith and virtuous, but he is not learned; thus he is incomplete with respect to that factor. He should fulfill that factor, [thinking]: 'How can I be endowed with faith, virtuous, and also learned?' But when a bhikkhu is endowed with faith, virtuous, and also learned, then he is complete with respect to that factor.

(3) "A bhikkhu may be endowed with faith, virtuous, and learned, but he is not a speaker on the Dhamma ... (4) ... a speaker on the Dhamma, but not one who frequents assemblies ... (5) ... one who frequents assemblies, but not one who confidently teaches the Dhamma to an assembly ... (6) ... one who confidently teaches the Dhamma to an assembly, but not 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) ... 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, but not one who, with the destruction of the taints, 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 he is incomplete with respect to that factor. He should fulfill that factor, [315] [thinking]: 'How can I be endowed with faith ... and also be one who, with the destruction of the taints, 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?'"

(8) "But when a bhikkhu is (i) endowed with faith, (ii) virtuous, and (iii) learned; (iv) a speaker on the Dhamma; (v) one who frequents assemblies; (vi) one who confidently teaches the Dhamma to an assembly; (vii) 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; and (viii) he is also one who, with the destruction of the taints,

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, then he is complete with respect to that factor.

"A bhikkhu who possesses these eight qualities is one who inspires confidence in all respects and who is complete in all aspects."

## 72 (2) Faith (2)

(1) "Bhikkhus, a bhikkhu may be endowed with faith but he is not virtuous; thus he is incomplete with respect to that factor. He should fulfill that factor, [thinking]: 'How can I be endowed with faith and also be virtuous?' But when a bhikkhu is endowed with faith and is also virtuous, then he is complete with respect to that factor.

(2) "A bhikkhu may be endowed with faith and virtuous, but he is not learned; thus he is incomplete with respect to that factor. He should fulfill that factor, [thinking]: 'How can I be endowed with faith, virtuous, and also learned?' But when a bhikkhu is endowed with faith, virtuous, and also learned, then he is complete with respect to that factor.

(3) "A bhikkhu may be endowed with faith, virtuous, and learned, but he is not a speaker on the Dhamma ... (4) ... a speaker on the Dhamma, but not one who frequents assemblies ... (5) ... one who frequents assemblies, but not one who confidently teaches the Dhamma to an assembly [316] ... (6) ... one who confidently teaches the Dhamma to an assembly, but he is not one who contacts with the body and dwells in those peaceful emancipations, transcending forms, that are formless ... (7) ... one who contacts with the body and dwells in those peaceful emancipations, transcending forms, that are formless, but not one who, with the destruction of the taints, 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 he is incomplete with respect to that factor. He should fulfill that factor, [thinking]: 'How can I be endowed with faith ... and also be one who, with the destruction of the taints, 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?"

(8) "But when a bhikkhu is (i) endowed with faith, (ii) virtuous, and (iii) learned; (iv) a speaker on the Dhamma; (v) one who frequents assemblies; (vi) one who confidently teaches the Dhamma to an assembly; (vii) one who contacts with the body and dwells in those peaceful emancipations, transcending forms, that are formless; and (viii) he is also one who, with the destruction of the taints, 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, then he is complete with respect to that factor.

"A bhikkhu who possesses these eight qualities is one who inspires confidence in all respects and who is complete in all aspects."

### 73 (3) Mindfulness of Death (1)<sup>179</sup>

On one occasion the Blessed One was dwelling at Nāḍika in the brick hall. There the Blessed One addressed the bhikkhus: [317] "Bhikkhus!"

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

"Bhikkhus, mindfulness of death, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation. But do you, bhikkhus, develop mindfulness of death?"

(1) When this was said, one bhikkhu said to the Blessed One: "Bhante, I develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think thus: 'May I live just a night and a day so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

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<sup>179</sup> An expanded parallel of **6:19**. The additional sections are on living for half a day and for the time needed to eat half a meal.

(2) Another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just a day so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(3) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just half a day so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(4) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just the time it takes to eat a single alms meal so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(5) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, [318] bhante, I think: 'May I live just the time it takes to eat half an alms meal so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(6) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just the time it takes to chew and swallow four or five mouthfuls of food so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(7) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just the time it takes to chew and swallow a single mouthful of food so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

(8) Still another bhikkhu said to the Blessed One: "I too, bhante, develop mindfulness of death."

"But how, bhikkhu, do you develop mindfulness of death?"

"Here, bhante, I think: 'May I live just the time it takes to breathe out after breathing in, or to breathe in after breathing out, so that I may attend to the Blessed One's teaching. I could then accomplish much!' It is in this way that I develop mindfulness of death."

When this was said, the Blessed One said to those bhikkhus: "Bhikkhus, (1) the bhikkhu who develops mindfulness of death thus: 'May I live just a night and a day so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (2) the one who develops mindfulness of death thus: [319] 'May I live just a day so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (3) the one who develops mindfulness of death thus: 'May I live just half a day so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (4) the one who develops mindfulness of death thus: 'May I live just the length of time it takes to eat a single alms meal so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (5) the one who develops mindfulness of death thus: 'May I live just the length of time it takes to eat half an alms meal so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (6) the one who develops mindfulness of death thus: 'May I live just the length of time it takes to chew and

swallow four or five mouthfuls of food so that I may attend to the Blessed One's teaching. I could then accomplish much!': these are called bhikkhus who dwell heedlessly. They develop mindfulness of death sluggishly for the destruction of the taints.

"But (7) the bhikkhu who develops mindfulness of death thus: 'May I live just the length of time it takes to chew and swallow a single mouthful of food so that I may attend to the Blessed One's teaching. I could then accomplish much!'; and (8) the one who develops mindfulness of death thus: 'May I live just the length of time it takes to breathe out after breathing in, or to breathe in after breathing out, so that I may attend to the Blessed One's teaching. I could then accomplish much!': these are called bhikkhus who dwell heedfully. They develop mindfulness of death keenly for the destruction of the taints.

"Therefore, bhikkhus, you should train yourselves thus: 'We will dwell heedfully. We will develop mindfulness of death keenly for the destruction of the taints.' Thus should you train yourselves." [320]

#### 74 (4) Mindfulness of Death (2)<sup>180</sup>

On one occasion the Blessed One was dwelling at Nāḍika in the brick hall. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, mindfulness of death, when developed and cultivated, is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation. And how is this so?

"Here, bhikkhus, when day has receded and night has approached, a bhikkhu reflects thus: 'I could die on account of many causes. (1) A snake might bite me, or a scorpion or centipede might sting me, and I might thereby die; that would be an obstacle for me. (2) I might stumble and fall down, or (3) my food might disagree with

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An expanded parallel of **6:20**.

me, or (4) my bile might become agitated, or (5) my phlegm might become agitated, or (6) sharp winds in me might become agitated, or (7) people might attack me, or (8) wild spirits might attack me, and I might die; that would be an obstacle for me.'

"This bhikkhu should reflect thus: 'Do I have any bad unwholesome qualities that have not been abandoned, which might become an obstacle for me if I were to die tonight?' If, upon review, the bhikkhu knows: 'I have bad unwholesome qualities that have not been abandoned, which might become an obstacle for me if I were to die tonight,' then he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those bad unwholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so that bhikkhu [321] should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those bad unwholesome qualities.

"But if, upon review, the bhikkhu knows: 'I do not have any bad unwholesome qualities that have not been abandoned, which might become an obstacle for me if I were to die tonight,' then he should dwell in that same rapture and joy, training day and night in wholesome qualities.

"But when night has receded and day has approached, a bhikkhu reflects thus: 'I could die on account of many causes. A snake might bite me ... or wild spirits might attack me, and I might die; that would be an obstacle for me.'

"This bhikkhu should reflect thus: 'Do I have any bad unwholesome qualities that have not been abandoned which might become an obstacle for me if I were to die this day?' If, upon review, the bhikkhu knows: 'I have bad unwholesome qualities that I have not yet abandoned, which might become an obstacle for me if I were to die this day,' then he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those bad unwholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to

extinguish [the fire on] his clothes or head, so that bhikkhu should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those bad unwholesome qualities.

"But if, upon review, the bhikkhu knows: 'I do not have any bad unwholesome qualities [322] that I have not yet abandoned, which might become an obstacle for me if I were to die this day,' then he should dwell in that same rapture and joy, training day and night in wholesome qualities.

"It is, bhikkhus, when mindfulness of death is developed and cultivated in this way that it is of great fruit and benefit, culminating in the deathless, having the deathless as its consummation."

#### 75 (5) Accomplishments (1)

"Bhikkhus, there are these eight accomplishments. What eight? Accomplishment in initiative, accomplishment in protection, good friendship, balanced living, accomplishment in faith, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom. These are the eight accomplishments."

[Four verses are attached, identical with those of 8:54.]

#### 76 (6) Accomplishments (2)

"Bhikkhus, there are these eight accomplishments. What eight?<sup>181</sup>  
Accomplishment in initiative, accomplishment in protection, good friendship, balanced living, accomplishment in faith, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom.

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<sup>181</sup> The eight accomplishments (*sampadā*) and their definitions are as in **8:54**, but without the section on the four dissipations of wealth.

(1) "And what is accomplishment in initiative? Here, whatever may be the means by which a clansman earns his living—whether by farming, trade, raising cattle, archery, government service, or by some other craft [323]—he is skillful and diligent; he possesses sound judgment about it in order to carry out and arrange it properly. This is called accomplishment in initiative.

(2) "And what is accomplishment in protection? Here, a clansman sets up protection and guard over the wealth he has acquired by initiative and energy, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, thinking: 'How can I prevent kings and thieves from taking it, fire from burning it, floods from sweeping it off, and displeasing heirs from taking it?' This is called accomplishment in protection.

(3) "And what is good friendship? Here, in whatever village or town a clansman lives, he associates with householders or their sons—whether young but of mature virtue, or old and of mature virtue— who are accomplished in faith, virtuous behavior, generosity, and wisdom; he converses with them and engages in discussions with them. In so far as they are accomplished in faith, he emulates them with respect to their accomplishment in faith; in so far as they are accomplished in virtuous behavior, he emulates them with respect to their accomplishment in virtuous behavior; in so far as they are accomplished in generosity, he emulates them with respect to their accomplishment in generosity; in so far as they are accomplished in wisdom, he emulates them with respect to their accomplishment in wisdom. This is called good friendship.

(4) "And what is balanced living? Here, a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]: 'In this way my income will exceed my expenditures rather than the reverse.' Just as an appraiser or his apprentice, holding up a scale, knows: 'By so much it has dipped down, [324] by so much it has gone up,' so a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]: 'In this way my income will exceed my expenditures rather than the reverse.'

"If this clansman has a small income but lives luxuriously, others would say of him: 'This clansman eats his wealth just like an eater of figs.' But if he has a large income but lives sparingly, others would say of him: 'This clansman may even starve himself.' But it is called balanced living when a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, [aware]: 'Thus my income will exceed my expenditures rather than the reverse.'

(5) "And what is accomplishment in faith? Here, a clansman is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant ... teacher of devas and humans, the Enlightened One, the Blessed One.' This is called accomplishment in faith.

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

(7) "And what is accomplishment in generosity? Here, a clansman dwells at home with a heart devoid of the stain of miserliness, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is called accomplishment in generosity.

(8) "And what is accomplishment in wisdom? [325] Here, a clansman 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 accomplishment in wisdom.

"These, bhikkhus, are the eight accomplishments."

[The four verses are identical with those in 8:54.]

77 (7) Desire

There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!"

"Friend," those bhikkhus replied. The Venerable Sāriputta said this:

"Friends, there are these eight kinds of persons found existing in the world.

What eight?"...

[What follows is identical with 8:61, but spoken by Sāriputta.] ... [326-28]

"These are the eight kinds of persons found existing in the world."

#### 78 (8) Able

There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!"...

(1) "Friends, possessing six qualities, a bhikkhu is able [to benefit] both himself and others. What six?...

[What follows is identical with 8:62, but spoken by Sāriputta.] ... [329-31]

"Possessing these two qualities, a bhikkhu is able [to benefit] others but not himself."

#### 79 (9) Decline<sup>182</sup>

"Bhikkhus, these eight qualities lead to the decline of a bhikkhu who is a trainee. What eight? 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, delight in bonding, and delight in proliferation. These eight qualities lead to the decline of a bhikkhu who is a trainee.

"Bhikkhus, these eight qualities lead to the non-decline of a bhikkhu who is a trainee. What eight? 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, not taking delight in bonding, and not taking delight in proliferation. These eight qualities lead to the non-decline of a bhikkhu who is a trainee." [332]

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An expanded parallel to **6:31** and partly to **5:90** and **7:26**.

## 80 (10) Grounds for Laziness and Arousing Energy

"Bhikkhus, there are these eight grounds for laziness. What eight?"

(1) "Here, a bhikkhu has to do some work. It occurs to him: 'I have some work to do. While I'm working, my body will become tired. Let me lie down.' He lies down. He does not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the first ground for laziness.

(2) "Again, a bhikkhu has done some work. It occurs to him: 'I've done some work. Because of the work, my body has become tired. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the second ground for laziness.

(3) "Again, a bhikkhu has to make a trip. It occurs to him: 'I have to make a trip. While traveling, my body will become tired. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the third ground for laziness.

(4) "Again, a bhikkhu has made a trip. It occurs to him: 'I've made a trip. While traveling, my body has become tired. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the fourth ground for laziness.

(5) "Again, a bhikkhu has walked for alms in a village or town but has not gotten as much food as he needs, whether coarse or excellent. It occurs to him: [333] 'I've walked for alms in the village or town but didn't get as much food as I need, whether coarse or excellent. My body has become tired and unwieldy. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the fifth ground for laziness.

(6) "Again, a bhikkhu has walked for alms in a village or town and has gotten as much food as he needs, whether coarse or excellent. It occurs to him: 'I've walked for

alms in the village or town and gotten as much food as I need, whether coarse or excellent. My body has become as heavy and unwieldy as a heap of wet beans. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the sixth ground for laziness.

(7) "Again, a bhikkhu is a little ill. It occurs to him: 'I'm a little ill. I need to lie down. Let me lie down.' He lies down. He does not arouse energy ... for the realization of the as-yet-unrealized. This is the seventh ground for laziness.

(8) "Again, a bhikkhu has recovered from illness. Soon after recovering, it occurs to him: 'I've recovered from illness; I've just recovered from illness. My body is still weak and unwieldy. Let me lie down.' He lies down. He does not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the eighth ground for laziness.

"These are the eight grounds for laziness. [334]

"Bhikkhus, there are these eight grounds for arousing energy. What eight?

(1) "Here, a bhikkhu has some work to do. It occurs to him: 'I have to do some work. While working, it won't be easy for me to attend to the teaching of the Buddhas. Let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' He arouses energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the first ground for arousing energy.

(2) "Again, a bhikkhu has done some work. It occurs to him: 'I've done some work. While working, it wasn't possible for me to attend to the teaching of the Buddhas. Let me arouse energy....' This is the second ground for arousing energy.

(3) "Again, a bhikkhu has to make a trip. It occurs to him: 'I have to make a trip. While traveling, it won't be easy for me to attend to the teaching of the Buddhas. Let me in advance arouse energy....' This is the third ground for arousing energy.

(4) "Again, a bhikkhu has made a trip. It occurs to him: 'I've made a trip. While traveling, it wasn't possible for me to attend to the teaching of the Buddhas. Let me arouse energy....' This is the fourth ground for arousing energy. [335]

(5) "Again, a bhikkhu has walked for alms in a village or town but has not gotten as much food as he needs, whether coarse or excellent. It occurs to him: 'I've walked for alms in a village or town but didn't get as much food as I need, whether coarse or excellent. My body is light and wieldy. Let me arouse energy....' This is the fifth ground for arousing energy.

(6) "Again, a bhikkhu has walked for alms in a village or town and has gotten as much food as he needs, whether coarse or excellent. It occurs to him: 'I've walked for alms in the village or town and gotten as much food as I need, whether coarse or excellent. My body is strong and wieldy. Let me arouse energy....' This is the sixth ground for arousing energy.

(7) "Again, a bhikkhu is a little ill. It occurs to him: 'I'm a little ill. It's possible that my illness will grow worse. Let me in advance arouse energy....' This is the seventh ground for arousing energy.

(8) "Again, a bhikkhu has recovered from illness. Soon after recovering, it occurs to him: 'I've recovered from illness, just recovered from illness. It is possible that my illness will return. Let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' He arouses energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the eighth ground for arousing energy.

"These are the eight grounds for arousing energy." [336]

#### IV. Mindfulness

#### 81 (1) Mindfulness<sup>183</sup>

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<sup>183</sup> An expanded parallel of 5:24, 6:50, and 7:65.

"Bhikkhus, (1) when there is no mindfulness and clear comprehension, for one deficient in mindfulness and clear comprehension, (2) the sense of moral shame and moral dread lack their proximate cause. When there is no sense of moral shame and moral dread, for one deficient in a sense of moral shame and moral dread, (3) 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, (4) virtuous behavior lacks its proximate cause. When there is no virtuous behavior, for one deficient in virtuous behavior, (5) right concentration lacks its proximate cause. When there is no right concentration, for one deficient in right concentration, (6) 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, (7) disenchantment and dispassion lack their proximate cause. When there is no disenchantment and dispassion, for one deficient in disenchantment and dispassion, (8) 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 mindfulness and clear comprehension, for one deficient in mindfulness and clear comprehension, the sense of moral shame and moral dread lack their proximate cause. When there is no sense of moral shame and moral dread ... the knowledge and vision of liberation lacks its proximate cause.

"Bhikkhus, (1) when there is mindfulness and clear comprehension, for one possessing mindfulness and clear comprehension, (2) the sense of moral shame and moral dread possess their proximate cause. When there is a sense of moral shame and moral dread, for one possessing a sense of moral shame and moral dread, (3) restraint of the sense faculties possesses its proximate cause. When there is restraint of the sense faculties, for one who exercises restraint over the sense faculties, (4) virtuous behavior possesses its proximate cause. When there is virtuous behavior, for one whose behavior is virtuous, (5) right concentration possesses its proximate cause. When there

is right concentration, for one possessing right concentration, (6) 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, (7) disenchantment and dispassion possess their proximate cause. [337] When there is disenchantment and dispassion, for one possessing disenchantment and dispassion, (8) 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 mindfulness and clear comprehension, for one possessing mindfulness and clear comprehension, the sense of moral shame and moral dread possess their proximate cause. When there is a sense of moral shame and moral dread ... the knowledge and vision of liberation possesses its proximate cause."

## 82 (2) Puṇṇiya

Then the Venerable Puṇṇiya approached Blessed One, paid homage to him, sat down to one side, and said to him:

"Bhante, why is it that at times the Tathāgata is disposed to teach the Dhamma and at times is not disposed to teach?"<sup>184</sup>

"When, Puṇṇiya, a bhikkhu is endowed with faith but does not approach [him], the Tathāgata is not disposed to teach the Dhamma. But when a bhikkhu is endowed with faith and approaches [him], the Tathāgata is disposed to teach.

"When a bhikkhu is endowed with faith and approaches [him], but he does not attend [on him]... When he attends [on him] but does not ask questions ... When he asks questions but does not listen to the Dhamma with eager ears ... When he listens to the Dhamma with eager ears, but having heard it, does not retain it in mind ... When, having

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<sup>184</sup> *Tathāgataṃ dhammadesanā paṭibhāti.* Here I render this peculiar Pāli idiom in accordance with the context as "is disposed to teach." Literally, it would be rendered "a Dhamma teaching shines upon [or 'occurs to'] the Tathāgata."

heard it, he retains it in mind but does not examine the meaning of the teachings that have been retained in mind ... When he examines the meaning of the teachings that have been retained in mind but does not understand the meaning and the Dhamma and then practice in accordance with the Dhamma, the Tathāgata is not disposed to teach the Dhamma.

"But, Puṇṇiya, (1) when a bhikkhu is endowed with faith, [338] (2) approaches [the Tathāgata], (3) attends [on the Tathāgata], (4) asks questions, and (5) listens to the Dhamma with eager ears; and (6) having heard the Dhamma, he retains it in mind, (7) examines the meaning of the teachings he has retained in mind, and (8) understands the meaning and the Dhamma and then practices in accordance with the Dhamma, the Tathāgata is disposed to teach the Dhamma. When, Puṇṇiya, one possesses these eight qualities, the Tathāgata is entirely disposed to teach the Dhamma."<sup>185</sup>

### 83 (3) Rooted

"Bhikkhus, wanderers of other sects may ask you: (1) 'In what, friends, are all things rooted? (2) Through what do they come into being? (3) From what do they originate?'<sup>186</sup> (4) Upon what do they converge? (5) By what are they headed? (6) What exercises authority over them? (7) What is their supervisor? (8) What is their essence?' If you are asked thus, how would you answer them?"

"Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will retain it in mind."

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

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

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<sup>185</sup> *Ekantapaṭibhānā tathāgataṃ dhammadesanā hoti.*

<sup>186</sup> A distinction between *sambhava* (in question 2) and *samudaya* (in question 3) is hard to pinpoint, since in the suttas the two words are often used almost synonymously. Mp derives *samudaya* from the verb form *samudenti* and glosses this with *rāsī bhavanti*, "to accumulate, to become a heap."

"Bhikkhus, if wanderers of other sects should ask you: 'What, friends, are all things rooted in? ... [339] ... What is their essence?' you should answer them as follows.

"Friends, (1) all things are rooted in desire. (2) They come into being through attention. (3) They originate from contact. (4) They converge upon feeling. (5) They are headed by concentration. (6) Mindfulness exercises authority over them. (7) Wisdom is their supervisor. (8) Liberation is their essence.<sup>187</sup>

"If you are asked these questions, it is in such a way that you should answer those wanderers of other sects."

#### 84 (4) A Thief

"Bhikkhus, possessing eight factors, a master thief quickly gets into trouble and does not last long. What eight? (1) He attacks one who does not attack him. (2) He steals without leaving anything behind. (3) He kills a woman. (4) He rapes a young girl. (5) He robs a monk. (6) He robs the royal treasury. (7) He does his work in his neighborhood. And (8) he is not skilled in hiding [his plunder].<sup>188</sup> Possessing these eight factors, a master thief quickly gets into trouble and does not last long.

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<sup>187</sup> Brahmalī offers a fine explanation of this cryptic sutta: "I understand *sabbe dhammā* to be a reference to the world of personal experience. The meaning would then be as follows: All elements of our experience are *rooted in desire (chandamūlakā)* in the sense that we exist due to desire (taking *chanda* as equivalent to craving). They *come into being through attention (manasikārasambhavā)* in the sense that we only experience what we attend to. They *originate from contact (phassasamudayā)* because without contact we don't experience anything at all. They *converge upon feeling (vedanāsamosaṇṇā)* in the sense that feeling is the most important aspect of our experience, the basic motivating factor in everything we do. They are *headed by concentration (samādhippamukhā)* in the sense that concentration is a controlling faculty (an *indriya*) whose lead all elements of our experience must follow. They are under *the authority of mindfulness (satādhīpateyyā)* because mindfulness is another controlling faculty which directs us in whatever we do or experience. All things have *wisdom as supervisor (paññuttarā)* because wisdom is the chief of the controlling faculties; wisdom, more than anything else, controls our experience (the last three factors are what allow us to get a sense of being in charge of our lives). That *liberation is their essence (vimuttisārā)*, the most excellent of all things, is self-explanatory."

<sup>188</sup> Mp clarifies some of these points. (1) An unskilled thief attacks those who should not be attacked, such as old people, children, and virtuous people who are not his enemies and who don't attack him. (2) A skillful thief should take only half of what is available; for example, if there are two articles of clothing he should take only one; of portions of food, he should take one for himself and leave the other (he can take the superior item for himself). (7) An unskilled thief commits theft in a nearby village, town, or city. (8) An unskilled thief does not purify the path to the other world by "depositing" a portion of his spoils in gifts to those "worthy of offerings" (*yaṃ laddhaṃ, taṃ dakkhiṇeyye nidahituṃ cheko na hoti,*

"Bhikkhus, possessing eight factors, a master thief does not quickly get into trouble and lasts long. What eight? (1) He does not attack one who does not attack him. (2) He does not steal without leaving anything behind. (3) He does not kill a woman. (4) He does not rape a young girl. (5) He does not rob a monk. (6) He does not rob the royal treasury. (7) He does not do his work in his neighborhood. And (8) he is skilled in hiding [his plunder]. Possessing these eight factors, a master thief does not quickly get into trouble and lasts long." [340]

## 85 (5) Designations

"Bhikkhus, (1) 'Ascetic' is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One. (2) 'Brahmin' is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One. (3) 'Healer' ... (4) 'Master of knowledge'<sup>189</sup> ... (5) 'One unstained' ... (6) 'Stainless one' ... (7) 'Knower' ... (8) 'Liberated one' is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One."

That highest state to be attained by an ascetic,<sup>190</sup>  
by a brahmin who has lived the spiritual life,  
to be attained by a master of knowledge and a healer—  
that highest state to be attained by one unstained,  
by a stainless one who is purified,  
to be attained by a knower, by one liberated—  
[over that] I am triumphant in battle;  
freed, I free others from bondage.

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*paralokamaggam na sodheti*). Presumably a skillful thief will “deposit” part of his plunder by offering it to worthy monks and thereby “purify the path to the other world.”

<sup>189</sup> I follow Ce here. Be and Ee put *vedagū* before *bhisakko*.

<sup>190</sup> The verse as preserved seems incomplete because the relative clauses beginning with *yam* are not explicitly completed by a demonstrative clause. I thus follow Vanarata’s suggestion that an implicit demonstrative corresponding to *anuttaram pattaḅbam* should be read into the concluding verse. It seems that *vijitasāṅgamo* refers precisely to this, and I have thus added “over that” in brackets.

I am a nāga, supremely tamed,<sup>191</sup>  
one beyond training, attained to nibbāna.

## 86 (6) Nāgita<sup>192</sup>

On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus when he reached the Kosalan brahmin village named Icchānaṅgala. There the Blessed One dwelled in the Icchānaṅgala woodland thicket. The brahmin householders of Icchānaṅgala heard: "It is said that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Icchānaṅgala and is now dwelling [341] in the Icchānaṅgala woodland thicket. Now a good report about that Master Gotama has circulated thus: 'That Blessed One is an arahant, perfectly enlightened ... [as in 6:42] ... he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such arahants."

Then, when the night had passed, the brahmin householders of Icchānaṅgala took abundant food of various kinds and went to the Icchānaṅgala woodland thicket. They stood outside the entrance making an uproar and a racket. Now on that occasion the Venerable Nāgita was the Blessed One's attendant. The Blessed One then addressed the Venerable Nāgita: "Who is making such an uproar and a racket, Nāgita? One would think it was fishermen at a haul of fish."

"Bhante, these are the brahmin householders of Icchānaṅgala who have brought abundant food of various kinds. They are standing outside the entrance, [wishing to offer it] to the Blessed One and the Saṅgha of bhikkhus."

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble

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<sup>191</sup> Ce *paramo danto*; Be *paramadanto*; Ee *paramaṃ danto*. The gloss in Mp, *paramadamathena dantattā paramadanto nāma*, suggests that *parama* qualifies *danto*, not *nāgo* as in Ce.

<sup>192</sup> The opening framework of this sutta is the same as that of **5:30** and **6:42** but the content of the discourse partly differs.

or difficulty, might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise."

"Let the Blessed One now consent, bhante, let the Fortunate One consent. This is now the time for the Blessed One to consent. Wherever the Blessed One will go now, the brahmin householders of town and countryside will incline in the same direction. Just as, [342] when thick drops of rain are pouring down, the water flows down along the slope, so too, wherever the Blessed One will go now, the brahmin householders of town and country will incline in the same direction. For what reason? Because of the Blessed One's virtuous behavior and wisdom."

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation ... might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise.

"Even some deities, Nāgita, may not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble or difficulty.

(1) "When,<sup>193</sup> Nāgita, you come together and meet, intent on companionship, it occurs to me: 'Surely, these venerable ones do not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble or difficulty; for when they [343] come together and meet, they are intent upon companionship.

(2) "I see, Nāgita, bhikkhus laughing and playing by poking one another with the fingers. It then occurs to me: 'Surely, these venerable ones do not gain at will, without trouble or difficulty, this bliss of renunciation ... which I gain at will, without trouble or

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<sup>193</sup> In what follows, factors §§4–7 are identical with §§1–4 of **6:42**. In Ce and Ee, §§5–6 of **6:42** are excluded from this sutta, but the last sentence of **6:42**, not a numerical factor there, here becomes §8. Be includes §§5–6 of **6:42**, which then become §§8–9. The final sentence of the sutta would then either be unnumbered or counted as §10. If Be is followed, it is hard to account for this sutta being in the Eights rather than in the Nines or Tens. §§1–3 of the present sutta have no counterparts in the previous versions. Brahmāli suggests numbering the sentence that begins "Even some deities" as §1 and treating the final sentence of the sutta as unnumbered, which would be consistent with **6:42**. However, I here follow the numbering scheme of Ce, my primary source text.

difficulty; for these venerable ones laugh and play by poking one another with the fingers.'

(3) "I see, Nāgita, bhikkhus who, having eaten as much as they want until their bellies are full, yield to the pleasure of rest, the pleasure of sloth, the pleasure of sleep. It then occurs to me: 'Surely, these venerable ones do not gain at will, without trouble or difficulty, this bliss of renunciation ... which I gain at will, without trouble or difficulty. For having eaten as much as they want until their bellies are full, they yield to the pleasure of rest, the pleasure of sloth, the pleasure of sleep.'

(4) "I see, Nāgita, a bhikkhu dwelling on the outskirts of a village sitting in a state of concentration. It then occurs to me: 'Now a monastery attendant or a novice will return to this venerable one and cause him to fall away from that concentration.'<sup>194</sup> [344] For this reason I am not pleased with this bhikkhu's dwelling on the outskirts of a village.

(5) "I see, Nāgita, a forest-dwelling bhikkhu sitting dozing in the forest. It then occurs to me: 'Now this venerable one will dispel this sleepiness and fatigue and attend only to the perception of forest, [a state of] oneness.' For this reason I am pleased with this bhikkhu's dwelling in the forest.

(6) "I see, Nāgita, a forest-dwelling bhikkhu sitting in the forest in an unconcentrated state. It then occurs to me: 'Now this venerable one will concentrate his unconcentrated mind or guard his concentrated mind.' For this reason I am pleased with this bhikkhu's dwelling in the forest.

(7) "I see, Nāgita, a forest-dwelling bhikkhu sitting in the forest in a state of concentration. It then occurs to me: 'Now this venerable one will liberate his unliberated mind or guard his liberated mind.' For this reason I am pleased with this bhikkhu's dwelling in the forest.

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<sup>194</sup> The Ce reading here agrees more closely with the Be reading of **6:42** than with the Ce reading of the latter. But here Ce has the verb *paccessati*, "to return" (absent in Ce **6:42**), whereas in both suttas Be has *upaṭṭhahissati*, "will serve." Ee's *saccessati* is likely to be a misreading of *paccessati*. This version has no mention of *sahadhammika*, a co-religionist, as in **6:42**.

(8) "When, Nāgita, I am traveling on a highway and do not see anyone ahead of me or behind me, even if it is just for the purpose of defecating and urinating, on that occasion I am at ease."

#### 87 (7) Almsbowl

"Bhikkhus, when a lay follower possesses eight qualities, the Saṅgha, if it so wishes, may overturn the almsbowl on him.<sup>195</sup> What eight? [345] (1) He tries to prevent bhikkhus from acquiring gains; (2) he tries to bring harm to bhikkhus; (3) he tries to prevent bhikkhus from residing [in a certain place]; (4) he insults and reviles bhikkhus; (5) he divides bhikkhus from each other; (6) he speaks dispraise of the Buddha; (7) he speaks dispraise of the Dhamma; (8) he speaks dispraise of the Saṅgha. When a lay follower possesses these eight qualities, the Saṅgha, if it so wishes, may overturn the almsbowl on him.

"Bhikkhus, when a lay follower possesses eight qualities, the Saṅgha, if it so wishes, may turn the almsbowl upright on him. What eight? (1) He does not try to prevent bhikkhus from acquiring gains; (2) he does not try to bring harm to bhikkhus; (3) he does not try to prevent bhikkhus from residing [nearby]; (4) he does not insult and revile bhikkhus; (5) he does not divide bhikkhus from each other; (6) he speaks praise of the Buddha; (7) he speaks praise of the Dhamma; (8) he speaks praise of the Saṅgha. When a lay follower possesses these eight qualities, the Saṅgha, if it so wishes, may turn the almsbowl upright on him."

#### 88 (8) Lack of Confidence

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<sup>195</sup> *Pattam nikkujjeyya*. The procedures of overturning the almsbowl and turning it upright are authorized at [Vin II 124–27](#). See Ṭhānissaro 2007b:411–12. Mp: "May overturn the almsbowl on him: They do not actually turn the almsbowl upside down in front of him, but they enact the motion of 'overturning the almsbowl,' which means that they do not accept gifts from this person. Similarly, they might decide to abolish this act by enacting a motion to turn the bowl upright (*ukkujjeyya*), which entitles them to receive his gifts again." This procedure was used in Burma during the tumultuous period of late 2007 when the monks decided that the behavior of the military junta toward the Saṅgha merited such a penalty. The monks walked down the streets with their bowls actually turned upside down to express disapproval of the rulers' actions.

"Bhikkhus, when a bhikkhu possesses eight qualities, lay followers, if they wish, may proclaim their lack of confidence in him.<sup>196</sup> What eight? (1) He tries to prevent laypeople from acquiring gains; (2) he tries to bring harm to laypeople; (3) he insults and reviles laypeople; (4) he divides laypeople from each other; (5) he speaks dispraise of the Buddha; (6) he speaks dispraise of the Dhamma; (7) he speaks dispraise of the Saṅgha; (8) they see him at an improper resort.<sup>197</sup> When a bhikkhu possesses these eight qualities, lay followers, if they wish, may proclaim their lack of confidence in him. [346]

"Bhikkhus, when a bhikkhu possesses eight qualities, lay followers, if they wish, may proclaim their confidence in him. What eight? (1) He does not try to prevent laypeople from acquiring gains; (2) he does not try to bring harm to laypeople; (3) he does not insult and revile laypeople; (4) he does not divide laypeople from each other; (5) he speaks praise of the Buddha; (6) he speaks praise of the Dhamma; (7) he speaks praise of the Saṅgha; (8) they see him at a [proper] resort. When a bhikkhu possesses these eight qualities, lay followers, if they wish, may proclaim their confidence in him."

## 89 (9) Reconciliation

"Bhikkhus, when a bhikkhu possesses eight qualities, the Saṅgha, if it wishes, may enjoin an act of reconciliation on him.<sup>198</sup> What eight? (1) He tries to prevent laypeople from acquiring gains; (2) he tries to bring harm to laypeople; (3) he insults and reviles laypeople; (4) he divides laypeople from each other; (5) he speaks dispraise of the Buddha; (6) he speaks dispraise of the Dhamma; (7) he speaks dispraise of the

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<sup>196</sup> *Appasāda*. Mp: "When this has been proclaimed, they need not rise up from their seat for him, or pay homage to him, or go out to meet him, or give him gifts."

<sup>197</sup> Mp mentions the "five unsuitable resorts," probably a reference to those at **5:102**.

<sup>198</sup> *Paṭisāraṇiyakamma*. When this is imposed, the bhikkhu must go to the householder, accompanied by another bhikkhu, and apologize to him. If he fails to win the householder's forgiveness, his companion should try to reconcile them. The background story is at Vin II 15–18, with the legal stipulations at Vin II 18–21. For details, see Ṭhānissaro 2007b:407–11.

Saṅgha; (8) he does not fulfill a legitimate promise to laypeople. When a bhikkhu possesses these eight qualities, the Saṅgha, if it wishes, may enjoin an act of reconciliation on him.

"Bhikkhus, when a bhikkhu possesses eight qualities, the Saṅgha, if it wishes, may revoke an act of reconciliation [previously imposed on him]. What eight? (1) He does not try to prevent laypeople from acquiring gains; (2) he does not try to bring harm to laypeople; (3) he does not insult and revile laypeople; (4) he does not divide laypeople from each other; (5) he speaks praise of the Buddha; [347] (6) he speaks praise of the Dhamma; (7) he speaks praise of the Saṅgha; (8) he fulfills a legitimate promise to laypeople. When a bhikkhu possesses these eight qualities, the Saṅgha, if it wishes, may revoke an act of reconciliation [previously imposed on him]."

#### 90 (10) Behavior

"Bhikkhus, a bhikkhu charged with aggravated misconduct<sup>199</sup> should behave rightly with respect to eight principles. (1) He should not give full ordination; (2) he should not give dependence;<sup>200</sup> (3) he should not have a novice attend upon him; (4) he should not accept an agreement to serve as an exhorter of bhikkhunīs; (5) even if he is agreed upon, he should not exhort bhikkhunīs; (6) he should not accept any agreement [to serve as an officer] in the Saṅgha; (7) he should not be placed in any chief position; (8) he should not give rehabilitation [in a case] with that root.<sup>201</sup> A bhikkhu charged with aggravated misconduct should behave rightly with respect to these eight principles."

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<sup>199</sup> *Tassapāpiyasikakamma*. The grounds for this penalty are discussed at [Vin II 85–86](#). See, too, Ṭhānissaro (2007a:549–51, where it is rendered “further-punishment transaction.” According to the origin story, this penalty is imposed on a bhikkhu who speaks evasively or reacts aggressively when charged with a grave offense (an offense of the *saṅghādisesa* class) and then admits to it only under pressure.

<sup>200</sup> See Fives [n. 112](#).

<sup>201</sup> *Na ca tena mūlena vuṭṭhāpetabbo*. Mp says: “He does not get to do an act of rehabilitation [in a case] that takes that root” (*taṃ mūlaṃ katvā abbhānakammaṃ kātuṃ na labhati*). The exact meaning is unclear. I follow Brahmāli’s suggestion that *mūla* here is “the root offense,” that is, the original offense that led to the formal charge of aggravated misconduct.

## V. Similarity<sup>202</sup>

91-117 (1-27)<sup>203</sup>

Then the female lay follower Bojjhā ... Sirimā ... Padumā ... Sutanā ... Manujā ... Uttarā ... Muttā ... Khemā ... Somā<sup>204</sup> ... Rucī ... Princess Cundī ... the female lay follower Bimbī ... Princess Sumanā ... [348] Queen Mallikā ... the female lay follower Tissā ... Soṇā the mother of Tissā ... the mother of Soṇā ... Kāṇā ... the mother of Kāṇā ... Uttarā Nandamātā<sup>205</sup> ... Visākhā Migāramātā ... the female lay follower Khujjuttarā ... the female lay follower Sāmāvatī ... Suppavāsā the Koliyan daughter ... the female lay follower Suppiyā ... the housewife Nakulamātā ...

## VI. Lust, Etc., Repetition Series<sup>206</sup>

118 (1)

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<sup>202</sup> Ee does not number this chapter or the suttas it contains. Ce and Be number it X (or 10), continuing the consecutive numbering scheme used for the earlier *vaggas* in this *nipāta*. Ce numbers the suttas 1–27, Be 91–116. The difference in number stems from the addition of one laywoman mentioned in Ce (which I follow) but missing in Be.

<sup>203</sup> The editions differ in the extent to which they attach epithets to the personal names of the women. Ce has the greatest number; some may be late additions. Ee attaches *upāsikā* only to Khujjuttarā, Sāmāvatī, and Suppiyā; Be attaches it to these three and to Bojjhā. The designations *rājakumārī* (princess) and *devī* (queen) are found only in Ce. I have been irregular in my treatment of the word *mātā* pertaining to a woman's identity. When it follows another name occurring in the genitive, I translate it "mother." When it is the last part of a compound, as in Migāramātā, I leave it untranslated, assuming it was probably part of the woman's actual name-in-use and not merely a way of indicating her identity. Mp says that all these suttas should be elaborated by way of the undertaking of the *uposatha* observance complete with the eight factors. Thus presumably they should all be modeled on **8:42**. At **8:43** and **8:45** we already find this for Visākhā and Bojjhā respectively.

<sup>204</sup> This name is omitted in Be, which accordingly has only twenty-six suttas in this chapter.

<sup>205</sup> She is probably identical with Velukaṇṭakī Nandamātā. See **Ones <n. 127>**.

<sup>206</sup> Ee does not number this *vagga*. Ce and Be number it XI (or 11), continuing their consecutive numbering schemes. As with the Book of Sevens, 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 117 to 626. I have not assigned this series a *vagga* number. I follow the sutta numbering of Be, though my count starts and ends one number higher because of the additional female lay follower in the previous *vagga* (absent in Be).

"Bhikkhus, for direct knowledge of lust, eight things are to be developed. What eight? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. For direct knowledge of lust, these eight things are to be developed."

119 (2)

"Bhikkhus, for direct knowledge of lust, eight things are to be developed. What eight? (1) One percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' (2) One percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' (3) One not percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' (4) One not percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: 'I know, I see.' [349] (5) One not percipient of forms internally sees forms externally, blue ones, blue in color, with a blue hue, with a blue tint ... (6) ... yellow ones, yellow in color, with a yellow hue, with a yellow tint ... (7) ... red ones, red in color, with a red hue, with a red tint ... (8) ... white ones, white in color, with a white hue, with a white tint. Having overcome them, he is percipient thus: 'I know, I see.' For direct knowledge of lust, these eight things are to be developed."

120 (3)

"Bhikkhus, for direct knowledge of lust, eight things are to be developed. What eight? (1) "One possessing form sees forms. (2) One not percipient of form internally sees forms externally. (3) One is focused only on 'beautiful.' (4) 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,' one enters and dwells in the base of the infinity of space. (5) By completely surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' one enters and dwells in the base of the infinity of consciousness. (6) By completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,' one enters and dwells in the base of nothingness. (7) By completely surmounting the base of nothingness, one enters and dwells in the base of neither-perception-nor-nonperception. (8) By completely surmounting the base of neither-perception-nor-nonperception, one enters and dwells in the cessation of perception and feeling. For direct knowledge of lust, these eight things are to be developed."

121 (4)–147 (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 eight things are to be developed."

148 (31)– 627 (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 [350] ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness ... these eight things are to be developed."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

The Book of the Eights is finished.