

Āṅguttara Nikāya:
Chakka-nipāta

The Book of the Sixes
from

The Numerical Discourses of the Buddha

A Translation of the Āṅguttara Nikāya
by Bhikkhu Bodhi

Wisdom Publications • Boston • 2012

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

The First Fifty

I. Worthy of Gifts

1 (1) Worthy of Gifts (1)

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, possessing six 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 six? (1) Here, having seen a form with the eye, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending.¹ (2) Having heard a sound with the ear, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending. (3) Having smelled an odor with the nose, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending. (4) Having experienced a taste with the tongue, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending. (5) Having felt a tactile object with the body, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly

¹ *N'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.* Mp: "Neither joyful nor saddened: [filled] with joy accompanied by lust in regard to a desirable object. Nor [is he] saddened: [filled] with sadness accompanied by aversion in regard to an undesirable object. But [he] dwells equanimous, mindful, and clearly comprehending: He is not equanimous because he has fallen into the 'equanimity of unknowing' (*aññāṇ'upekkhā*) through apathy in the case of a neutral object; but rather, being mindful and clearly comprehending, he maintains neutrality in relation to the object. In this sutta, the constant dwelling of an arahant is discussed."

comprehending. (6) Having cognized a mental phenomenon with the mind, a bhikkhu is neither joyful nor saddened, but dwells equanimous, mindful, and clearly comprehending. Possessing these six 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."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. [280]

2 (2) Worthy of Gifts (2)

"Bhikkhus, possessing six 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 six?²

(1) "Here, a bhikkhu wields the various kinds of psychic potency: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through a rampart, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he exercises mastery with the body as far as the brahmā world.

(2) "With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and human, those that are far as well as near.

(3) "He understands the minds of other beings and persons, having encompassed them with his own mind. He understands a mind with lust as a mind with lust, and a mind without lust as a mind without lust; a mind with hatred as a mind with hatred, and a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated

² For details on the first five mundane direct knowledges, see Vism chaps. 12 and 13.

mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated.

(4) "He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty [281] 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 he recollects his manifold past abodes with their aspects and details.

(5) "With the divine eye, which is purified and surpasses the human, he sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands 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 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 a heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on in accordance with their kamma.

(6) "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 six 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."

3 (3) Faculties

"Bhikkhus, possessing six 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 six? [282] The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom; and 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 six 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."

4 (4) Powers

"Bhikkhus, possessing six 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 six? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom; and 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 six 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."

5 (5) Thoroughbred (1)

"Bhikkhus, possessing six 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 six? Here, a king's excellent thoroughbred horse patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, and patiently endures tactile objects; and it is

endowed with beauty. Possessing these six factors, a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.³

"So too, possessing six 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 six? [283] Here, a bhikkhu patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, patiently endures tactile objects, and patiently endures mental phenomena. Possessing these six 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."

6 (6) Thoroughbred (2)

"Bhikkhus, possessing six 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 six? Here, a king's excellent thoroughbred horse patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, and patiently endures tactile objects; and it is endowed with strength. Possessing these six 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, possessing six 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 six? Here, a bhikkhu patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, patiently endures tactile objects, and patiently endures mental phenomena. Possessing these six 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."

7 (7) Thoroughbred (3)

³ See **5:139**, where the same simile is stated of a king's bull elephant.

"Bhikkhus, possessing six 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 six? Here, a king's excellent thoroughbred horse patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, and patiently endures tactile objects; and it is endowed with speed. [284] Possessing these six 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, possessing six 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 six? Here, a bhikkhu patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, patiently endures tactile objects, and patiently endures mental phenomena. Possessing these six 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."

8 (8) Unsurpassed Things

"Bhikkhus, there are these six unsurpassed things. What six? The unsurpassed sight, the unsurpassed hearing, the unsurpassed gain, the unsurpassed training, the unsurpassed service, and the unsurpassed recollection. These are the six unsurpassed things."⁴

9 (9) Subjects of Recollection

"Bhikkhus, there are these six subjects of recollection. What six? Recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtuous behavior, recollection of generosity, and recollection of the deities. These are the six subjects of recollection."⁵

⁴ Elaborated below at **6:30**.

⁵ Elaborated just below at **6:10** and again at **6:25**.

10 (10) Mahānāma

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

"Bhante, how does a noble disciple who has arrived at the fruit and understood the teaching often dwell?"⁶

"Mahānāma, a noble disciple [285] who has arrived at the fruit and understood the teaching often dwells in this way:⁷

(1) "Here, Mahānāma, a noble disciple recollects 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.' When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Tathāgata. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amidst an

⁶ *Ariyasāvako āgataphalo viññātasāsano*. Mp says that Mahānāma is asking about the stream-enterer's vital support (*sotāpannassa nissayavihāraṃ*).

⁷ The six recollections to follow are commented on in detail in *Vism* chap. 7.

unbalanced population,⁸ who dwells unafflicted amidst an afflicted population. As one who has entered the stream of the Dhamma,⁹ he develops recollection of the Buddha.

(2) "Again, Mahānāma, a noble disciple recollects the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Dhamma. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amidst an unbalanced population, who dwells unafflicted amidst an afflicted population [286]. As one who has entered the stream of the Dhamma, he develops recollection of the Dhamma.

(3) "Again, Mahānāma, a noble disciple recollects the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' When a noble disciple recollects the Saṅgha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Saṅgha. A

⁸ *Visamagatāya pajāya samappatto*. Mp: "Among beings who have become unbalanced (*visamagatesu*) through lust, hatred, and delusion, he has attained peace and calmness (*samaṃ upasamaṃ patto hutvā*)." From this, it is obvious that Mp takes Pāli *sama* to be equivalent to Skt *śama*, peace. But since the text establishes a contrast between *visama*, the imbalance (or unrighteousness) in which ordinary people live, and the *sama* that the noble disciple has attained, it is more likely that Pāli *sama* corresponds to Skt *sama*. Two Chinese parallels support this supposition. SĀ² 156, at T II 432c15–16, has 怨家及己親族。於此二人。無怨憎想。心常平等 ("Whether his enemies or his relatives, toward these two types of people he has no thought of hostility but his mind is balanced"). The other, T 1537.8 at T XXVI 492c13–15, has 於不平等諸有情類。得住平等。於有惱害諸有情類。住無惱害 ("Amidst unbalanced sentient beings, he obtains balance; among afflicted sentient beings he dwells without affliction"). Though contradicting the interpretation of *sama* offered by Mp, this confirms the evident meaning of the sutta.

⁹ *Dhammasotaṃ samāpanno*. Mp: "He has entered the stream of the Dhamma consisting in insight." Since the Pāli expression can easily be contracted to *sotāpanna*, I cannot see why Mp interprets *dhammasota* as insight (*vipassanā*) rather than the noble path (*ariyamagga*). In SN 55:5, at V 347,24–25, *sota* is used as a metaphor for the noble eightfold path.

noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amidst an unbalanced population, who dwells unafflicted amidst an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Saṅgha.

(4) "Again, Mahānāma, a noble disciple recollects his own virtuous behavior as unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on virtuous behavior. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. [287] This is called a noble disciple who dwells in balance amidst an unbalanced population, who dwells unafflicted amidst an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of virtuous behavior.

(5) "Again, Mahānāma, a noble disciple recollects his own generosity thus: 'It is truly my good fortune and gain that in a population obsessed by the stain of miserliness, I dwell at home with a mind devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.' When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on generosity. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amidst an

unbalanced population, who dwells unafflicted amidst an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of generosity.

(6) "Again, Mahānāma, a noble disciple recollects the deities thus: 'There are devas [ruled by] the four great kings, Tāvatiṃsa devas, Yāma devas, Tusita devas, devas who delight in creation, devas who control what is created by others, devas of Brahmā's company, and devas still higher than these.¹⁰ There exists in me too such faith as those deities possessed because of which, when they passed away here, they were reborn there; there exists in me too such virtuous behavior... such learning ... such generosity ... such wisdom as those deities possessed because of which, when they passed away here, they were reborn there.' When [288] a noble disciple recollects the faith, virtuous behavior, learning, generosity, and wisdom in himself and in those deities, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the deities. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amidst an unbalanced population, who dwells unafflicted amidst an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the deities.

"Mahānāma, a noble disciple who has arrived at the fruit and understood the teaching often dwells in just this way."

II. Cordiality

11 (1) Cordiality (1)

¹⁰ The first six are the deities of the six sense-sphere heavens. The devas of Brahmā's company (*brahmakāyikā devā*) are the deities of the brahmā world. The "devas still higher than these" are the devas of the higher planes in the form and formless realms.

"Bhikkhus, there are these six principles of cordiality.¹¹ What six?

(1) "Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality.

(2) "Again, a bhikkhu maintains verbal acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality.

(3) "Again, a bhikkhu maintains mental acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality. [289]

(4) "Again, a bhikkhu shares without reservation¹² any righteous gains that have been righteously obtained, including even the contents of his alms bowl, and uses such things in common with his virtuous fellow monks. This, too, is a principle of cordiality.

(5) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This, too, is a principle of cordiality.

(6) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks a view that is noble and emancipating, which leads out, for one who acts upon it, to the complete destruction of suffering. This, too, is a principle of cordiality.

"These, bhikkhus, are the six principles of cordiality."

12 (2) Cordiality (2)

"Bhikkhus, there are these six principles of cordiality that create affection and respect and conduce to cohesiveness, non-dispute, concord, and unity. What six?

¹¹ *Dhammā sārāṇīyā*. Mp explains *sārāṇīyā* as if it meant "fit to be remembered" (*sarītabbayuttakā*), but Edgerton, in BHSD (p. 593), regards *saṃrañjana*, *saṃrañjanīya*, "courteous, pleasing, polite, friendly," as the correct Skt equivalent. Five of these are at 5:105, where they are called "means of dwelling at ease" (*phāsuvihārā*).

¹² *Appaṭivibhattabhogī*. Mp explains that there are two kinds of reservation (*dve paṭivibhattāni*), regarding things and regarding persons. Reservation regarding things means that one decides to give away so much and keep so much for oneself. Reservation regarding persons means that one decides to give to one person but not to another. The bhikkhu described here does not make either of these reservations.

(1) "Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality that creates affection and respect and conduces to cohesiveness, non-dispute, concord, and unity.

(2) "Again, a bhikkhu maintains verbal acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....

(3) "Again, a bhikkhu maintains mental acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....

(4) "Again, a bhikkhu shares without reservation any righteous gains that have been righteously obtained, including even the contents of his alms bowl, and uses such things in common [290] with his virtuous fellow monks. This, too, is a principle of cordiality that creates affection and respect....

(5) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This, too, is a principle of cordiality that creates affection and respect....

(6) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks a view that is noble and emancipating, which leads out, for one who acts upon it, to the complete destruction of suffering. This, too, is a principle of cordiality that creates affection and respect....

"These, bhikkhus, are the six principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity."

13 (3) Escape

"Bhikkhus, there are these six elements of escape.¹³ What six?"

¹³ *Nissāraṇīyā dhātuyo*. Compare **5:200**, which describes a different set of "elements of escape."

(1) "Here, a bhikkhu might say thus: 'I have developed and cultivated the liberation of the mind by loving-kindness, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet ill will still obsesses my mind.' He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by loving-kindness, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet [291] ill will could still obsess one's mind. There is no such possibility. For this, friend, is the escape from ill will, namely, the liberation of the mind by loving-kindness.'

(2) "Then, a bhikkhu might say thus: 'I have developed and cultivated the liberation of the mind by compassion, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet the thought of harming still obsesses my mind.' He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by compassion, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet the thought of harming could still obsess one's mind. There is no such possibility. For this, friend, is the escape from the thought of harming, namely, the liberation of the mind by compassion.'

(3) "Then, a bhikkhu might say thus: 'I have developed and cultivated the liberation of the mind by altruistic joy, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet discontent still obsesses my mind.'¹⁴ He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by altruistic joy, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet discontent could still obsess one's mind. There is no such possibility. For this, friend, is the escape from discontent, namely, the liberation of the mind by altruistic joy.'

¹⁴ *Arati*. This word usually signifies dissatisfaction with the life of renunciation.

(4) "Then, a bhikkhu might say thus: 'I have developed and cultivated the liberation of the mind by equanimity, made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet lust still obsesses my mind.'" He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the liberation of the mind by equanimity, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, [292] yet lust could still obsess one's mind. There is no such possibility. For this, friend, is the escape from lust, namely, the liberation of the mind by equanimity.'¹⁵

(5) "Then, a bhikkhu might say thus: 'I have developed and cultivated the markless liberation of the mind,¹⁶ made it my vehicle and basis, carried it out, consolidated it, and properly undertaken it, yet my consciousness still follows after marks.'¹⁷ He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a way. It is impossible and inconceivable, friend, that one might develop and cultivate the markless liberation of the mind, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet one's consciousness could still follow after marks. There is no such possibility. For this, friend, is the escape from all marks, namely, the markless liberation of the mind.'

(6) "Then, a bhikkhu might say: 'I have discarded [the notion] "I am," and I do not regard [anything as] "This I am," yet the dart of doubt and bewilderment still obsesses my mind.' He should be told: 'Not so! Do not speak thus. Do not misrepresent the Blessed One; for it is not good to misrepresent the Blessed One. The Blessed One would certainly not speak in such a

¹⁵ This text uses the word *rāga*, which in this context probably means personal bias rather than sensual desire. Interestingly, at MN I 424,33–34, *upekkhā* is opposed to *paṭigha*, aversion, the polar opposite of *rāga*. Given that *upekkhā* is a state of inner poise beyond both attraction and repulsion, it is not surprising to find it offered as the antidote to the two opposed qualities.

¹⁶ *Animittā cetovimutti*. Mp: "The markless liberation of mind: strong insight (*balavavipassanā*). But the reciters of the Dīgha Nikāya say it is the meditative attainment of the fruit of arahantship (*arahattaphala-samāpattī*); for that is said to be markless because it lacks the marks of lust, etc., the marks of form, etc., and the marks of permanence, etc. (*sā hi rāganimittādīnañc'eva rūpanimittādīnañca niccanimittādīnañca abhāvā animittā ti vuttā*).

¹⁷ *Nimittānusārī*. Mp: "Follows after marks: follows along with the aforesaid marks." The "aforesaid marks" are those mentioned in the preceding note.

way. It is impossible and inconceivable, friend, that when [the notion] "I am" has been discarded, and one does not regard [anything as] "This I am", the dart of doubt and bewilderment could still obsess one's mind. There is no such possibility. For this, friend, is the escape from the dart of doubt and bewilderment, namely, the uprooting of the conceit "I am."¹⁸

"These, bhikkhus, are the six elements of escape."

14 (4) A Good Death

There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!"

"Friend!" those bhikkhus [293] replied. The Venerable Sāriputta said this:

"Friends, a bhikkhu passes his time¹⁹ in such a way that he does not have a good death.²⁰ And how does a bhikkhu pass his time in such a way that he does not have a good death?

"Here, (1) a bhikkhu delights in work, takes delight in work, is devoted to delight in work;²¹ (2) he delights in talk, takes delight in talk, is devoted to delight in talk; (3) he delights in sleep, takes delight in sleep, is devoted to delight in sleep; (4) he delights in company, takes delight in company, is devoted to delight in company; (5) he delights in bonding, takes delight in bonding, is devoted to delight in bonding; (6) he delights in proliferation, takes delight in proliferation, is devoted to delight in proliferation.²² When a bhikkhu passes his time in such a

¹⁸ In the standard correlation between stages of attainment and removal of defilements, doubt and bewilderment along with the view "This I am" are eliminated with the attainment of stream-entry, and the conceit "I am" with the attainment of arahantship (see SN 22:89, III 126–32). In the present passage, the persistence of doubt is taken as a criterion for determining that someone has not removed the conceit "I am."

¹⁹ *Vihāraṃ kappeti*. Lit., "arranges his dwelling." *Kappeti*, as suggesting a way to pass time, occurs in such expressions as *jīvitam kappeti*, "to make a living," *vāsam kappeti*, "to make a dwelling, to dwell," *nisajjam kappeti*, "to take a seat, to sit down," etc.

²⁰ *Na bhaddakam maraṇam hoti, no bhaddikā kālakiriya*. Pāli often pairs two words for death, *marāṇa* and *kālakiriya*. Since such a manner of expression sounds odd in English, I use one word. Mp says that what is meant by "not a good death" is rebirth in the plane of misery (*apāye paṭisandhim gaṇhāti*).

²¹ *Kammārāmo hoti kammarato kammārāmataṃ anuyutto*. In this context, *kamma* means construction work, common at monasteries, such as putting up new buildings and renovating existing facilities.

²² *Papañcārāmo hoti papañcarato papañcārāmataṃ anuyutto*. Mp says: "Proliferation is the proliferation of defilements, occurring by way of craving, views, and conceit and inducing intoxication" (*papañco ti taṇhādiṭṭhi-mānavasena pavatto madanākārasaṅṅhito kilesapapañco*). For more on *papañca*, see **Fours <n. 264>**.

way he does not have a good death. This is called a bhikkhu who delights in personal existence,²³ who has not abandoned personal existence to completely make an end of suffering.

"Friends, a bhikkhu passes his time in such a way that he has a good death. And how does a bhikkhu pass his time in such a way that he has a good death?

"Here, (1) a bhikkhu does not delight in work, does not take delight in work, is not devoted to delight in work; (2) he does not delight in talk, does not take delight in talk, is not devoted to delight in talk; (3) he does not delight in sleep, does not take delight in sleep, is not devoted to delight in sleep; (4) he does not delight in company, does not take delight in company, is not devoted to delight in company; (5) he does not delight in bonding, does not take delight in bonding, is not devoted to delight in bonding; (6) he does not delight in proliferation, does not take delight in proliferation, is not devoted to delight in proliferation. When a bhikkhu [294] passes his time in such a way he has a good death. This is called a bhikkhu who delights in nibbāna, who has abandoned personal existence to completely make an end of suffering."

The creature²⁴ devoted to proliferation,
who is delighted with proliferation,
has failed to attain nibbāna,
the unsurpassed security from bondage.

But one who has abandoned proliferation,
who finds delight in non-proliferation,
has attained nibbāna,
the unsurpassed security from bondage.

15 (5) Regret

²³ *Sakkāya*. Mp: "The round of existence with its three planes" (*tebhūmakavaṭṭam*).

²⁴ *Mago*. Lit., "a beast." Mp: "One like a beast" (*magasadiso*).

There the Venerable Sāriputta addressed the bhikkhus....

"Friends, a bhikkhu passes his time in such a way that he dies with regret. And how does a bhikkhu pass his time in such a way that he dies with regret?

"Here, (1) a bhikkhu delights in work, takes delight in work, is devoted to delight in work ... [as in 6:14] ... (6) he delights in proliferation, takes delight in proliferation, is devoted to delight in proliferation. When a bhikkhu passes his time in such a way he dies with regret. This is called a bhikkhu who delights in personal existence, who has not abandoned personal existence to completely make an end of suffering.

"Friends, a bhikkhu passes his time in such a way that he dies without regret. And how does a bhikkhu pass his time in such a way that he dies without regret?

"Here, (1) a bhikkhu does not delight in work, does not take delight in work, is not devoted to delight in work ... [295] ... (6) does not delight in proliferation, does not take delight in proliferation, is not devoted to delight in proliferation. When a bhikkhu passes his time in such a way he dies without regret. This is called a bhikkhu who delights in nibbāna, who has abandoned personal existence to completely make an end of suffering."

[The verses are identical with those of 6:14.]

16 (6) Nakula

On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira, in the deer park at Bhesakalā Grove. Now on that occasion the householder Nakulapitā was sick, afflicted, gravely ill. Then the housewife Nakulamātā said this to him: "Do not die full of concern,²⁵ householder. To die full of concern is painful. To die full of concern has been criticized by the Blessed One.²⁶

²⁵ *Sāpekkho*. Mp glosses this with *sataṇho*, "with craving," but I believe the intended meaning is more likely to be "with anxiety, with worry, with sorrow." Pāli *apekkhā*, like "concern," can mean both attachment and worry.

²⁶ Mp says that since she was not able to cure his illness with medicine, she roared this "lion's roar" (*sīhanāda*) to cure his illness by a declaration of truth (*saccakiriyā*).

(1) "It may be, householder, that you think thus: 'After I'm gone, Nakulamātā won't be able to support our children and maintain the household.' But you should not look at the matter in this way. I am skilled at weaving cotton and knitting wool. After you are gone, I'll be able to support the children [296] and maintain the household. Therefore, householder, do not die full of concern. To die full of concern is painful. To die full of concern has been criticized by the Blessed One.

(2) "It may be, householder, that you think thus: 'After I'm gone, Nakulamātā will take another husband.'²⁷ But you should not look at the matter in this way. You know, householder, and so do I, that for the last sixteen years we have led the layperson's celibate life.²⁸ Therefore, householder, do not die full of concern. To die full of concern is painful. To die full of concern has been criticized by the Blessed One.

(3) "It may be, householder, that you think thus: 'After I'm gone, Nakulamātā won't want to see the Blessed One and the Saṅgha of bhikkhus.' But you should not look at the matter in this way. After you are gone, householder, I will be even keener to see the Blessed One and the Saṅgha of bhikkhus. Therefore, householder, do not die full of concern. To die full of concern is painful. To die full of concern has been criticized by the Blessed One.

(4) "It may be, householder, that you think thus: 'Nakulamātā does not fulfill virtuous behavior.'²⁹ But you should not look at the matter in this way. I am one of the Blessed One's white-robed female lay disciples who fulfill virtuous behavior. If anyone has any doubt or uncertainty about this, the Blessed One, the Arahant, the Perfectly Enlightened One, is dwelling among the Bhaggas at Suṃsumāragira, in the deer park at Bhesakalā Grove. They can go and

²⁷ I read with *Ce varam*, as against *Be*, *Ee gharam*. Mp: "will take another husband" (*aññam sāmikaṃ gaṇhissati*). See SED sv *vara*²: "'chooser,' one who solicits a girl in marriage, suitor, lover, bridegroom, husband."

²⁸ *Gahaṭṭhakaṃ brahmacariyaṃ*. It is not unusual in traditional Buddhist cultures for devout couples who have begotten several children to mutually agree to observe celibacy.

²⁹ Since the structure of this section is parallel to the two that follow rather than to the three that precede it, it is evident that *mam'accayena* does not belong here. Though the expression is in all three printed eds., a Sinhala-script manuscript noted in *Ee* omits it. Like the two following sections, this one does not have a future verb *bhavissati*. Further, parallel to the next two sections, Nakulamātā here asserts that she *presently* fulfills virtuous behavior, directing one who doubts this to the Buddha. Hence, since Nakulamātā is speaking about a *current* fact, there is no need for her to refer to a time when her husband has passed away. Mp says that §§4–6 are Nakulamātā's declaration of truth.

ask him. Therefore, householder, do not die full of concern. [297] To die full of concern is painful. To die full of concern has been criticized by the Blessed One.

(5) "It may be, householder, that you think thus: 'Nakulamātā does not obtain internal serenity of mind.' But you should not look at the matter in this way. I am one of the Blessed One's white-robed female lay disciples who obtain internal serenity of mind. If anyone has any doubt or uncertainty about this, the Blessed One, the Arahant, the Perfectly Enlightened One is dwelling among the Bhaggas at Suṃsumāragira, in the deer park at Bhesakalā Grove. They can go and ask him. Therefore, householder, do not die full of concern. To die full of concern is painful. To die full of concern has been criticized by the Blessed One.

(6) "It may be, householder, that you think thus: 'Nakulamātā has not attained a foothold, a firm stand, assurance in this Dhamma and discipline;³⁰ she has not crossed over doubt, gotten rid of bewilderment, attained self-confidence, and become independent of others in the Teacher's teaching.' But you should not look at the matter in this way. I am one of the Blessed One's white-robed female lay disciples who have attained a foothold, a firm stand, assurance in this Dhamma and discipline; I am one of those who have crossed over doubt, gotten rid of bewilderment, attained self-confidence, and become independent of others in the Teacher's teaching. If anyone has any doubt or uncertainty about this, the Blessed One, the Arahant, the Perfectly Enlightened One is dwelling among the Bhaggas at Suṃsumāragira, in the deer park at Bhesakalā Grove. They can go and ask him. Therefore, householder, do not die full of concern. To die full of concern is painful. To die full of concern has been criticized by the Blessed One."

Then, while the householder Nakulapitā [298] was being exhorted in this way by the housewife Nakulamātā, his ailment subsided on the spot. Nakulapitā recovered from that illness, and that is how his illness was abandoned.

³⁰ *Na ... imasmim dhammavinaye ogādhappattā patigādhappattā assāsappattā.* These are all ways of asserting that she is at minimum a stream-enterer. It is interesting that she claims to have obtained a foothold in the *dhammavinaya*, which suggests that in certain contexts *vinaya* bears a wider meaning than the code of monastic regulations.

Then, not long after he had recovered, the householder Nakulapitā, leaning on a staff, approached the Blessed One. He paid homage to the Blessed One and sat down to one side. The Blessed One then said to him:

"It is truly your good fortune and gain, householder, that the housewife Nakulamātā has compassion for you, desires your good, and exhorts and instructs you. Nakulamātā is one of my white-robed female lay disciples who fulfill virtuous behavior. She is one of my white-robed female lay disciples who obtain internal serenity of mind. She is one of my white-robed female lay disciples who have attained a foothold, a firm stand, assurance in this Dhamma and discipline, who have crossed over doubt, gotten rid of bewilderment, attained self-confidence, and become independent of others in the Teacher's teaching. It is truly your good fortune and gain, householder, that the housewife Nakulamātā has compassion for you, desires your good, and exhorts and instructs you."

17 (7) Wholesome

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the evening, the Blessed One emerged from seclusion and went to the meeting hall, where he sat down in the seat that was prepared. In the evening, the Venerable Sāriputta, too, emerged from seclusion and went to the meeting hall, where [299] he paid homage to the Blessed One and sat down to one side. The Venerable Mahāmoggallāna ... the Venerable Mahākassapa ... the Venerable Mahākaccāyana ... the Venerable Mahākoṭṭhita ... the Venerable Mahācunda ... the Venerable Mahākappina ... the Venerable Anuruddha ... the Venerable Revata ... the Venerable Ānanda, too, emerged from seclusion and went to the meeting hall, where he paid homage to the Blessed One and sat down to one side.

Then, having passed most of the night sitting, the Blessed One got up from his seat and entered his dwelling. Soon after the Blessed One had left, those venerable ones, too, got up from their seats and went to their own dwellings. But those bhikkhus who were newly ordained, who had not long gone forth and had just recently come to this Dhamma and discipline, slept, snoring away until sunrise. With the divine eye, which is purified and surpasses

the human, the Blessed One saw those bhikkhus asleep, snoring away until sunrise. He then went to the meeting hall, sat down in the seat prepared for him, and addressed those bhikkhus:

"Bhikkhus, where is Sāriputta? Where is Mahāmoggallāna? Where is Mahākassapa? Where is Mahākaccāyana? Where is Mahākoṭṭhita? Where is Mahācunda? Where is Mahākappina? Where is Anuruddha? Where is Revata? Where is Ānanda? Where have those elder disciples gone?"

"Bhante, not long after the Blessed One left, those venerable ones, too, got up from their seats and went to their own dwellings."

"Bhikkhus, when the elder bhikkhus left, why did you newly ordained ones sleep, snoring away until sunrise?"

(1) "What do you think, bhikkhus? Have you ever seen or heard that a head-anointed khattiya king, while exercising rule all his life, is pleasing and agreeable to the country [300] if he spends as much time as he wants yielding to the pleasure of rest, the pleasure of sloth, the pleasure of sleep?"³¹

"No, bhante."

"Good, bhikkhus. I too have never seen or heard of such a thing."

(2) "What do you think, bhikkhus? Have you ever seen or heard that a royal official ... (3) ... a favorite son ... (4) ... a general ... (5) ... a village headman ... (6) ... a guild master, while exercising leadership over the guild all his life, is pleasing and agreeable to the guild if he spends as much time as he wants yielding to the pleasure of rest, the pleasure of sloth, the pleasure of sleep?"

"No, bhante."

"Good, bhikkhus. I too have never seen or heard of such a thing."

"Bhikkhus, what do you think? Suppose there is an ascetic or brahmin who spends as much time as he wants yielding to the pleasure of rest, the pleasure of sloth, the pleasure of sleep; one who does not guard the doors of the sense faculties, who is immoderate in eating, and is not intent on wakefulness; **who lacks insight into wholesome qualities; who does not**

³¹ *Yāvadatthaṃ seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharanto*. At 5:206 this is called a mental bondage (*cetaso vinibandha*).

dwelt intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night. Have you ever seen or heard that such a one, 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?"

"No, bhante."

"Good, bhikkhus. I too have never seen or [301] heard of such a thing.

"Therefore, bhikkhus, you should train yourselves thus: 'We will guard the doors of the sense faculties, be moderate in eating, and be intent on wakefulness; we will have insight into wholesome qualities, and will dwell intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night.'³² Thus, bhikkhus, should you train yourselves."

18 (8) The Fish Dealer

On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus. Then, while traveling along the highway, in a certain spot the Blessed One saw a fish dealer killing fish and selling them. He left the highway, sat down on a seat that was prepared for him at the foot of a tree, and addressed the bhikkhus: "Bhikkhus, do you see that fish dealer killing fish and selling them?"

"Yes, bhante."

(1) "What do you think, bhikkhus? Have you ever seen or heard that a fish dealer, killing fish [302] and selling them, might, by means of this work and livelihood, travel around by elephant or horse, by chariot or vehicle, or enjoy wealth or live off a large accumulation of wealth?"

"No, bhante."

"Good, bhikkhus. I too have never seen or heard of such a thing. For what reason? Because he looks on cruelly at the captive fish as they are brought for slaughter. Therefore he

³²

Also at 5:56.

does not travel around by elephant or horse, by chariot or vehicle, or enjoy wealth or live off a large accumulation of wealth.

(2) "What do you think, bhikkhus? Have you ever seen or heard that a cattle butcher, killing cows and selling them ... [303] (3) ... a butcher of sheep ... (4) ... a butcher of pigs ... (5) ... a butcher of poultry ... (6) ... a butcher of deer, killing deer and selling them, might, by means of that work and livelihood, travel around by elephant or horse, by chariot or vehicle, or enjoy wealth or live off a large accumulation of wealth?"

"No, bhante."

"Good, bhikkhus. I too have never seen or heard of such a thing. For what reason? Because he looks on cruelly at the captive deer as they are brought for slaughter. Therefore he does not travel around by elephant or horse, by chariot or vehicle, or enjoy wealth or live off a large accumulation of wealth.

"Bhikkhus, one who looks on cruelly at captive animals as they are brought for slaughter will not travel around by elephant or horse, by chariot or vehicle, or enjoy wealth or live off a large accumulation of wealth. What then can be said about one who looks on cruelly at a condemned human being brought up for slaughter? This will lead to his harm and suffering for a long time. With the breakup of the body after death, he will be reborn in the plane of misery, in a bad destination, in the lower world, in hell."

19 (9) Mindfulness of Death (1)

On one occasion the Blessed One was dwelling at Nāḍika in the brick hall. There the Blessed One addressed the bhikkhus: [304] "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**.³³ But do you, bhikkhus, develop mindfulness of death?"

³³ It is interesting to note that mindfulness of death culminates in the deathless.

(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.³⁴ I could then accomplish much!'³⁵ It is in this way that I develop mindfulness of death."

(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 the length of time it takes to eat a single alms meal³⁶ 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?"

³⁴ Mp explains the opening exclamation, *aho vata*, as an indeclinable expressive of longing (*patthanatthe nipāto*). Brahmāli rejects Mp's interpretation and regards the sentence as an emphatic statement of fact, which he renders: "Indeed, I may live just a night and a day; I should attend to the Blessed One's teaching." The Chinese parallel, EĀ 40.8 (T I 741c26–742b2), is in substantial agreement with Mp. Thus the first monk to speak (at T I 742a2–3) says: "When I contemplate death, I wish to go on living for seven days [and] contemplate the seven factors of enlightenment. This would be very beneficial [to me] in regard to the Tathāgata's teaching [and] after death I will have no regrets" (思惟死想時。意欲存七日。思惟七覺意。於如來法中多所饒益。死後無恨).

³⁵ *Bahuṃ vata me kataṃ assa*. Mp: "I could accomplish much in my task with respect to the teaching" (*sāsane mama kiccaṃ bahu kataṃ assa*). Mp-ṭ: "I would accomplish much in my task as a monk, which would be beneficial to me."

³⁶ Mp-ṭ: "A single alms meal: a single alms meal able to sustain him for a single day." The point of the Pāli locution *tadantaram ... yadantaram* is not that he wants to live long enough to eat a single meal, but that, aware of the uncertainty of death's arrival, he wants to live *for the length of time* it takes to eat a single meal so that he can practice the Dhamma. In other words, if it takes twenty minutes to silently eat a meal, this is the length of time he hopes to live.

"Here, bhante, I think: '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. [305] 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, bhante, I think: '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!' 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 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!' 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: '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 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 (4) 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!': [306] these are called bhikkhus who dwell heedlessly. They develop mindfulness of death sluggishly for the destruction of the taints.

"But (5) 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 (6) 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."

20 (10) Mindfulness of Death (2)

On one occasion the Blessed One was dwelling at Nāḍika in the brick hall. There the Blessed One addressed the bhikkhus:

"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,³⁷ 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 die; that would be an obstacle for me. (2) I might stumble and fall down, or (3) my food might disagree with me, or (4) my bile [307] might become agitated, or (5) my phlegm might become agitated, or (6) sharp winds in me might become agitated, 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

³⁷ *Rattiyā patihitāya. Patihita (or paṭihita)* is not in PED; see SED sv *prati-dhā*. It is the past participle of *patidahati*, meaning "to commence, to begin, to approach," which seems relevant here. Mp glosses with *paṭipannāya*.

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 thus: '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 sharp winds might become agitated in me, and I might die; that would be an obstacle for me.'

"This bhikkhu should reflect thus: [308] '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 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**." [309]

III. The Unsurpassed Things

21 (1) Sāmaka

On one occasion the Blessed One was dwelling among the Sakyans at Sāmagāmaka near the lotus pond. Then, when the night had advanced, a certain deity of stunning beauty, illuminating the entire lotus pond, approached the Blessed One, paid homage to him, stood to one side, and said to the Blessed One:

"Bhante, there are these three qualities that lead to the decline of a bhikkhu. What three? (1) Delight in work, (2) delight in talking, and (3) delight in sleep. These are the three qualities that lead to the decline of a bhikkhu."

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

Then, when the night had passed, the Blessed One addressed the bhikkhus: "Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire lotus pond, approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these three qualities that lead to the decline of a bhikkhu. What three? Delight in work, delight in talking, and delight in sleep. These are the three qualities that lead to the decline of a bhikkhu.' This is what that deity said. Having said this, that deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there.

"It is, bhikkhus, a misfortune and loss for those of you whom even the deities know are declining in wholesome qualities.³⁸

³⁸ I read with Be *parihāyamāne*, as against Ce, Ee *parihānāya samvattamāne*.

"I will teach, bhikkhus, another three qualities that lead to decline. Listen and attend closely. I will speak."

"Yes, bhante," those bhikkhus replied.

The Blessed One said this: [310] "And what, bhikkhus, are the three [other] qualities that lead to decline? (4) Delight in company, (5) being difficult to correct, and (6) bad friendship. Those are the three [other] qualities that lead to decline.

"Bhikkhus, all those in the past who declined in wholesome qualities declined because of these six qualities. All those in the future who will decline in wholesome qualities will decline because of these six qualities. And all those at present who are declining in wholesome qualities are declining because of these six qualities."

22 (2) Non-Decline

"Bhikkhus, I will teach you these six qualities that lead to non-decline. Listen and attend closely. I will speak."

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

"And what, bhikkhus, are the six qualities that lead to non-decline? Not taking delight in work, not taking delight in talking, not taking delight in sleep, not taking delight in company, being easy to correct, and good friendship. These are the six qualities that lead to non-decline.

"Bhikkhus, all those in the past who did not decline in wholesome qualities did not decline because of these six qualities. All those in the future who will not decline in wholesome qualities will not decline because of these six qualities. And all those at present who are not declining in wholesome qualities are not declining because of these six qualities."

23 (3) Peril

(1) "Bhikkhus, 'peril' is a designation for sensual pleasures. (2) 'Suffering' is a designation for sensual pleasures. (3) 'Disease' is a designation for sensual pleasures. (4) 'Boil' [311] is a

designation for sensual pleasures. (5) 'Tie' is a designation for sensual pleasures. (6) 'Swamp' 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 perils pertaining to the present life or from the perils pertaining to future lives; therefore 'peril' is a designation for sensual pleasures.

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

Peril, suffering, and disease,
a boil, a tie, and a swamp:
these describe the sensual pleasures
to which the worldling is attached.

Having seen the peril in clinging
as the origin of birth and death,
being liberated by non-clinging
in the extinction of birth and death,
those happy ones have attained security;
they have reached nibbāna in this very life.
Having overcome all enmity and peril,
they have transcended all suffering.³⁹

24 (4) Himalayas

³⁹ These eight lines are also at **3:36**. Here all three eds. read *te khemappattā* in pāda a of the final verse.

"Bhikkhus, possessing six qualities, a bhikkhu might split the Himalayas, the king of mountains,⁴⁰ how much more than vile ignorance! What six? Here, a bhikkhu is (1) skilled in the attainment of concentration; (2) skilled in the duration of concentration; (3) skilled in emergence from concentration; (4) skilled in **fitness for** concentration; (5) skilled in **the area of** concentration; and (6) skilled in **resolution regarding** concentration.⁴¹ [312] Possessing these six qualities, a bhikkhu might split the Himalayas, the king of mountains, how much more than vile ignorance!"

25 (5) Recollection

"Bhikkhus, there are these six subjects of recollection.⁴² What six?"

(1) "Here, bhikkhus, a noble disciple recollects 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.' When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that

⁴⁰ The text uses the singular *himavantam pabbatarājam*. To conform to ordinary English usage I translate *himavantam* as "the Himalayas," despite apparent tension between the plural object and the singular "the king of mountains."

⁴¹ Mp: "He is skilled in the attainment of concentration (*samādhissa samāpattikusalo*): he is skilled in entering concentration, having comprehended what kind of food and climate is suitable. *Skilled in the duration of concentration* (*samādhissa thitikusalo*): he is able to stabilize concentration. *Skilled in emergence* (*samādhissa vuṭṭhānakusalo*): he is able to emerge at the predetermined time. *Skilled in fitness for concentration* (*samādhissa kallitakusalo*): he is able to gladden the mind for concentration, to make it fit. *Skilled in the area [or resort] of concentration* (*samādhissa gocarakusalo*): having avoided those things that are unsuitable and unhelpful for concentration, pursuing those that are suitable and helpful, he knows, 'This concentration takes a mark as its object; this one takes a characteristic as its object.' *Skilled in resolution regarding concentration* (*samādhissa abhinīhārakusalo*): in order to enter higher and higher meditative attainments, he is able to direct [the mind] to the concentration of the first jhāna and so forth." Mp-ṭ adds more information on these skills: "*Skilled in fitness*: able to make the mind enter [concentration] by removing the states that are opposed and by evenly applying the collaborative causes of concentration. *Skilled in the area*: skilled in what is to be done to produce concentration; skilled in the place where it occurs, namely, the meditation subject; and skilled in yoking mindfulness and clear comprehension to the area for going on alms round. *Skilled in resolution*: able to direct or lead [the mind] to the concentration of the first jhāna, etc., because they pertain to distinction." For more on the skills needed to master concentration, see **7:40–41** and **SN chap. 34**.

⁴² Mp glosses *anussatiṭṭhānāni* with *anussatikāraṇāni*, "causes of recollection," on which Mp-ṭ says: "The recollections are themselves 'causes of recollection' in that they function as the cause (*hetubhāvato*) for the welfare and happiness pertaining to this present life and the future life."

occasion his mind is simply straight. He has departed from greed, freed himself from it, emerged from it. 'Greed,' bhikkhus, is a designation for the five objects of sensual pleasure. Having made this a basis,⁴³ some beings here are purified in such a way.

(2) "Again, a noble disciple recollects the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here are purified in such a way.

(3) "Again, a noble disciple recollects the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' When [313] a noble disciple recollects the Saṅgha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here are purified in such a way.

(4) "Again, a noble disciple recollects his own virtuous behavior as unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here are purified in such a way.

⁴³ *Idampi kho bhikkhave ārammaṇaṃ karitvā*. In the Nikāyas the word *ārammaṇa* does not yet mean "object of consciousness" in the general sense, as it does in the Abhidhamma and commentaries. Occasionally in the Nikāyas *ārammaṇa* may signify an object of meditation, but this role is usually taken by *nimitta*, which does not necessarily mean the "counterpart sign" as it does in the commentaries. I do not interpret the present text to be saying that one takes the recollection of the Buddha *as an object*, but that one *makes it a basis*, or starting point, for departing from greed. For this, I draw support from Mp-ṭ, which glosses *ārammaṇaṃ karitvā* thus: "Having made it a condition, having made it a foundation" (*paccayaṃ karitvā pādakaṃ katvā*). Mp-ṭ takes "this" (*idam*) in the lemma above to be the access concentration (*upacārajjhāna*) obtained by recollection of the Buddha. Mp explains "are purified" (*visujjhanti*) to mean "they attain final nibbāna, the supreme purity."

(5) "Again, a noble disciple recollects his own generosity thus: 'It is truly my good fortune and gain that in a population obsessed by the stain of miserliness, I dwell with a mind devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.' When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here are purified in such a way.

(6) "Again, a noble disciple recollects the deities thus: 'There are devas [ruled by] the four great kings, Tāvatiṃsa devas, Yāma devas, Tusita devas, devas who delight in creation, devas who control what is created by others, devas [314] of Brahmā's company, and devas still higher than these. I too have such faith as those deities possessed, because of which, when they passed away here, they were reborn there; I too have such virtuous behavior... such learning ... such generosity ... such wisdom as those deities possessed, because of which, when they passed away here, they were reborn there.' When a noble disciple recollects the faith, virtuous behavior, learning, generosity, and wisdom in himself and in those deities, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed, freed himself from it, emerged from it. 'Greed,' bhikkhus, is a designation for the five objects of sensual pleasure. **Having made this a basis, too,** some beings here are purified in such a way.

"These, bhikkhus, are the six subjects of recollection."

26 (6) Kaccāna

There the Venerable Mahākaccāna addressed the bhikkhus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied.

The Venerable Mahākaccāna said this:

"It's astounding and amazing, friends, that the Blessed One, the Arahant, the Perfectly Enlightened One, who knows and sees, has discovered the opening in the midst of confinement for the purification of beings, for the overcoming of sorrow and lamentation, for the passing

away of pain and dejection, for the achievement of the method, for the realization of nibbāna, that is, the six subjects of recollection.⁴⁴ What six?

(1) "Here, friends, a noble disciple recollects the Tathāgata thus: 'The Blessed One is an arahant ... the Enlightened One, the Blessed One.' When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, [315] or delusion; on that occasion his mind is simply straight. He has departed from greed, freed himself from it, emerged from it. 'Greed,' friends, is a designation for the five objects of sensual pleasure. This noble disciple dwells with a mind **entirely like space**: vast, exalted, measureless, without enmity and ill will. **Having made this a basis**, some beings here become pure in such a way.⁴⁵

(2) "Again, a noble disciple recollects the Dhamma thus: 'The Dhamma is well expounded by the Blessed One ... to be personally experienced by the wise.' When a noble disciple recollects the Dhamma, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here become pure in such a way.

(3) "Again, a noble disciple recollects the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way ... the unsurpassed field of merit for the world.' When a noble disciple recollects the Saṅgha, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... [316] ... some beings here become pure in such a way.

(4) "Again, a noble disciple recollects his own virtuous behavior as unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. When a noble disciple recollects his virtuous behavior, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... some beings here become pure in such a way.

(5) "Again, a noble disciple recollects his own generosity thus: 'It is truly my good fortune ... that in a population obsessed by the stain of miserliness, I dwell with a mind devoid

⁴⁴ Mp: "In the midst of confinement (*sambādhe*): amidst confinement in the five objects of sensual pleasure. Made a discovery of the opening (*okāsādhigamo*): the opening is the six subject of recollection, which he has discovered."

⁴⁵ Where the preceding sutta reads *idh'ekacce sattā visujjhanti*, the present one has *idh' ekacce sattā visuddhidhammā bhavanti*. There is no difference in the meaning.

of the stain of miserliness ... delighting in giving and sharing.' When a noble disciple recollects his generosity, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed ... beings here become pure in such a way.

(6) "Again, a noble disciple recollects the deities thus: 'There are devas [ruled by] the four great kings ... [317] ... I too have **such faith ... such virtuous behavior ... such learning ... such generosity ...** such wisdom as those deities possessed, because of which, when they passed away here, they were reborn there.' When a noble disciple recollects the faith, virtuous behavior, learning, generosity, and wisdom in himself and in those deities, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight. He has departed from greed, freed himself from it, emerged from it. 'Greed,' friends, is a designation for the five objects of sensual pleasure. This noble disciple dwells with a mind **entirely like space:** vast, exalted, measureless, without enmity and ill will. **Having made this a basis, too,** some beings here become pure in such a way.

"It's astounding and amazing, friends, that the Blessed One, the Arahant, the Perfectly Enlightened One, who knows and sees, has discovered the opening in the midst of confinement for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna, that is, the six subjects of recollection."

27 (7) Occasion (1)

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, **how many proper occasions** are there for going to see an esteemed bhikkhu?"⁴⁶

⁴⁶ *Manobhāvanīyassa bhikkhuno dassanāya upasaṅkamitum.* The commentaries consistently explain *manobhāvanīyā* to mean "those who increase esteem," or "those worthy of esteem," rather than "those who have developed the mind." Thus **Spk II 250,1-2,** says those bhikkhus are *manobhāvanīyā* "who, when seen, make the mind grow in the wholesome" (*yesu hi diṭṭhesu kusalavasena cittaṃ vaḍḍhati*).

"There are, bhikkhu, these six proper occasions for going to see an esteemed bhikkhu. What six?

(1) "Here, bhikkhu, when a bhikkhu's mind is obsessed and oppressed by sensual lust, and he does not understand as it really is the escape from arisen sensual lust, on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, my mind is obsessed and oppressed by sensual lust, [318] and I do not understand as it really is the escape from arisen sensual lust. Please teach me the Dhamma for abandoning sensual lust.' The esteemed bhikkhu then teaches him the Dhamma for abandoning sensual lust. This is the first **proper occasion for going to see** an esteemed bhikkhu.

(2) "Again, when a bhikkhu's mind is obsessed and oppressed by ill will, and he does not understand as it really is the escape from arisen ill will, on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, my mind is obsessed and oppressed by ill will....' The esteemed bhikkhu then teaches him the Dhamma for abandoning ill will. This is the second **proper occasion for going to see** an esteemed bhikkhu.

(3) "Again, when a bhikkhu's mind is obsessed and oppressed by dullness and drowsiness, and he does not understand as it really is the escape from arisen dullness and drowsiness, on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, my mind is obsessed and oppressed by dullness and drowsiness....' The esteemed bhikkhu then teaches him the Dhamma for abandoning dullness and drowsiness. This is the third **proper occasion for going to see** an esteemed bhikkhu.

(4) "Again, when a bhikkhu's mind is obsessed and oppressed by restlessness and remorse, and he does not understand as it really is the escape from arisen restlessness and remorse, on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, my mind is obsessed and oppressed by restlessness and remorse.... [319] ... The esteemed bhikkhu then teaches him the Dhamma for abandoning restlessness and remorse. This is the fourth **proper occasion for going to see** an esteemed bhikkhu.

(5) "Again, when a bhikkhu's mind is obsessed and oppressed by doubt, and he does not understand as it really is the escape from arisen doubt, on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, my mind is obsessed and oppressed by doubt, and I

do not understand as it really is the escape from arisen doubt. Please teach me the Dhamma for abandoning doubt.' The esteemed bhikkhu then teaches him the Dhamma for abandoning doubt. This is the fifth **proper occasion for going to see** an esteemed bhikkhu.

(6) "Again, when a bhikkhu does not know and see what object to rely on and attend to in order to attain the immediate destruction of the taints,⁴⁷ on that occasion he should approach an esteemed bhikkhu and say to him: 'Friend, I do not know and see what object to rely on and attend to in order to attain the immediate destruction of the taints. Please teach me the Dhamma for the destruction of the taints.' The esteemed bhikkhu then teaches him the Dhamma for the destruction of the taints. This is the sixth **proper occasion for going to see** an esteemed bhikkhu.

"These, bhikkhu, are the six **proper occasions for going to see** an esteemed bhikkhu."
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28 (8) Occasion (2)

On one occasion a number of elder bhikkhus were dwelling at Bārāṇasī in the deer park at Isipatana. Then, after their meal, on returning from their alms round, those elder bhikkhus assembled and were sitting together in the pavilion hall when this conversation arose among them: "What, friends, is the **proper occasion for going to see** an esteemed bhikkhu?"

When this was said, one bhikkhu told those elders: "Friends, after his meal, when an esteemed bhikkhu has returned from his alms round, washed his feet, and is sitting with his legs crossed, holding his body straight, having established mindfulness before him: that is the **proper occasion for going to see** him."

When he had spoken, another bhikkhu told him: "Friend, that isn't the **proper occasion for going to see** an esteemed bhikkhu. After his meal, when an esteemed bhikkhu has returned from his alms round, washed his feet, and is sitting with his legs crossed, holding his body straight, having established mindfulness before him, his fatigue on account of his walking [for

⁴⁷ *Yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto anantarā āsavānaṃ khayō hoti.* On the "immediate destruction of the taints," see Fours **<n.234>**.

alms] and his meal has not yet subsided. Therefore that is not the **proper occasion for going to see** him. But in the evening, when an esteemed bhikkhu has emerged from seclusion and is sitting in the shade of his dwelling with his legs crossed, holding his body straight, having established mindfulness before him: that is the **proper occasion for going to see** him."

When he had spoken, another bhikkhu told him: "Friend, that isn't the **proper occasion for going to see** an esteemed bhikkhu. [321] In the evening, when an esteemed bhikkhu has emerged from seclusion and is sitting in the shade of his dwelling with his legs crossed, holding his body straight, having established mindfulness before him, the object of concentration that he attended to during the day is still present to him.⁴⁸ Therefore that is not the **proper occasion for going to see** him. But when an esteemed bhikkhu has risen as the night begins to fade and is sitting with his legs crossed, holding his body straight, having established mindfulness before him: that is the **proper occasion for going to see** him."

When he had spoken, another bhikkhu told him: "Friend, that isn't the **proper occasion for going to see** an esteemed bhikkhu. When an esteemed bhikkhu has risen as the night begins to fade and he is sitting with his legs crossed, holding his body straight, having established mindfulness before him, on that occasion his body is fresh; it is easy for him to attend to the teaching of the Buddhas. Therefore that is not the **proper occasion for going to see** him."

When this was said, the Venerable Mahākaccāna said to those elder bhikkhus: "Friends, in the presence of the Blessed One I heard and learned this:

"There are, bhikkhu, these six **proper occasions for going to see** an esteemed bhikkhu. What six? (1) Here, bhikkhu, when a bhikkhu's mind is obsessed and oppressed by sensual lust ... [as in 6:27] [322] ... (2) ... obsessed and oppressed by ill will ... (3) ... obsessed and oppressed by dullness and drowsiness ... (4) ... obsessed and oppressed by restlessness and remorse ... (5) ... obsessed and oppressed by doubt ... (6) ... when a bhikkhu does not know and see what object to rely on and attend to in order to attain the immediate destruction of the taints ... The esteemed bhikkhu then teaches him the Dhamma for the destruction of the taints. This is the sixth **proper occasion for going to see** an esteemed bhikkhu.'

⁴⁸ Mp: "On that occasion when he is sitting in his daytime dwelling it occurs in his mind door."

"Friends, in the presence of the Blessed One I heard and learned this: 'These, bhikkhu, are the six **proper occasions for going to see** an esteemed bhikkhu.'"

29 (9) Udāyī

Then the Blessed One addressed the Venerable Udāyī: "Udāyī, how many subjects of recollection are there?"

When this was said, the Venerable Udāyī was silent. A second time ... A third time the Blessed One addressed the Venerable Udāyī: "Udāyī, how many subjects of recollection are there?" And a third time the Venerable Udāyī was silent.

Then the Venerable Ānanda said to the Venerable Udāyī: "The Teacher is addressing you, friend Udāyī."

"I heard him, friend Ānanda. [323]"

"Here, bhante, a bhikkhu recollects his manifold past abodes, that is, one birth, two births ... [as in 6:2] ... Thus he recollects his manifold past abodes with their aspects and details. This, bhante, is a subject of recollection."

Then the Blessed One addressed the Venerable Ānanda: "I knew, Ānanda, that this hollow man Udāyī does not devote himself to the higher mind.⁴⁹ How many subjects of recollection are there, Ānanda?"

"There are, bhante, five subjects of recollection. What five?"

(1) "Here, bhante, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells 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, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the

⁴⁹ *Adhicittam*. Mp: "The mind of concentration and insight." The monk Udāyī (Lāḷudāyī) often blunders in his explanation of doctrinal points and is then reproached by the Buddha.

third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' This subject of recollection, developed and cultivated in this way, leads to a happy dwelling in this very life.⁵⁰

(2) "Again, bhante, a bhikkhu attends to the perception of light; he focuses on the perception of day thus: 'As by day, so at night; as at night, so by day.' Thus, with a mind that is open and uncovered, he develops a mind imbued with luminosity.⁵¹ This subject of recollection, developed and cultivated in this way, leads to obtaining knowledge and vision.

(3) "Again, bhante, a bhikkhu reviews this very body upwards from the soles of the feet, downwards from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.' This subject of recollection, developed and cultivated in this way, leads to abandoning sensual lust.

(4) "Again, bhante, suppose a bhikkhu were to see a corpse thrown aside in a charnel ground, one, two, [324] or three days dead, bloated, livid, and festering. He compares his own body with it thus: 'This body, too, is of the same nature; it will be like that; it is not beyond that.'⁵² Or suppose he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of living beings. He compares his own body with it thus: 'This body, too, is of the same nature; it will be like that; it is not beyond that.' Or suppose he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews ... a fleshless skeleton smeared with blood, held together with sinews ... a skeleton without flesh and blood, held together with sinews ... disconnected bones scattered in all directions: here a handbone, there a footbone, here a

⁵⁰ Ironically, this may be the only place in the Nikāyas where three jhānas are referred to as an *anusatiṭṭhāna*, "subject of recollection." Neither text nor Mp offers an explanation why the fourth jhāna is set off as a separate subject of recollection, the fifth here. In fact, the use of the designation *anusatiṭṭhāna* for the five contemplations mentioned by Ānanda, and the sixth added by the Buddha, seems unique to this sutta.

⁵¹ *Yathā divā tathā rattim, yathā rattim tathā divā.* Also at 4:41. Mp explains: "As by day he attends to the perception of light, just so does he attend to it at night. As at night he attends to the perception of light, just so does he attend to it during the day. *Obtaining knowledge and vision*: this is obtaining the divine eye, called knowledge and vision."

⁵² Here and below are the nine charnel ground contemplations, as in the Satipaṭṭhāna Sutta, at DN 22.7–10, II 295–97; MN 10.12–30, I 58–59.

shinbone, there a thighbone, here a hipbone, there a backbone, and there the skull. He compares his own body with it thus: 'This body, too, is of the same nature; it will be like that; it is not beyond that.' Or suppose he were to see a corpse thrown aside in a charnel ground, bones bleached white, the color of shells ... bones heaped up, more than a year old ... bones rotted, crumbled to dust. He compares his own body with it thus: [325] 'This body, too, is of the same nature; it will be like that; it is not beyond that.' This subject of recollection, developed and cultivated in this way, leads to the uprooting of the conceit 'I am.'

(5) "Again, bhante, with the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, a bhikkhu enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This subject of recollection, developed and cultivated in this way, leads to the penetration of numerous elements.⁵³

"These, bhante, are the five subjects of recollection."

"Good, good, Ānanda! Therefore, Ānanda, remember this sixth subject of recollection, too.

(6) "Here, ever mindful a bhikkhu goes forward, ever mindful he returns, ever mindful he stands, ever mindful he sits, ever mindful he lies down to sleep, ever mindful he undertakes work. This subject of recollection, developed and cultivated in this way, leads to mindfulness and clear comprehension."

30 (10) Unsurpassed Things

"Bhikkhus, there are these six unsurpassed things. What six? (1) The unsurpassed sight, (2) the unsurpassed hearing, (3) the unsurpassed gain, (4) the unsurpassed training, (5) the unsurpassed service, and (6) the unsurpassed recollection.⁵⁴

(1) "And what, bhikkhus, is the unsurpassed sight? Here, someone goes to see the elephant-gem, the horse-gem, the jewel-gem, or to see various sights; or else they go to see an

⁵³ This must be referring to the fourth jhāna as the basis for the six kinds of direct knowledge.

⁵⁴ In Pāli: *dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.*

ascetic or brahmin of wrong views, of wrong practice. There is this seeing; this I do not deny. But this seeing is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and [326] nibbāna. When, however, one of settled faith, of settled devotion, decided, full of confidence, goes to see the Tathāgata or a disciple of the Tathāgata: this unsurpassed sight is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna. This is called the unsurpassed sight. Such is the unsurpassed sight.

(2) "And how is there the unsurpassed hearing? Here, someone goes to hear the sound of drums, the sound of lutes, the sound of singing, or to hear various sounds; or else they go to hear the Dhamma of an ascetic or brahmin of wrong views, of wrong practice. There is this hearing; this I do not deny. But this hearing is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and nibbāna. When, however, one of settled faith, of settled devotion, decided, full of confidence, goes to hear the Tathāgata or a disciple of the Tathāgata: this unsurpassed hearing is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna. This is called the unsurpassed hearing. Such is the unsurpassed sight and the unsurpassed hearing.

(3) "And how is there the unsurpassed gain? Here, someone gains a son, a wife, or wealth; or they gain various [327] goods; or else they obtain faith in an ascetic or brahmin of wrong views, of wrong practice. There is this gain; this I do not deny. But this gain is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and nibbāna. When, however, one of settled faith, of settled devotion, decided, full of confidence, obtains faith in the Tathāgata or in a disciple of the Tathāgata: this unsurpassed gain is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna. This is called the unsurpassed gain. Such is the unsurpassed sight, the unsurpassed hearing, and the unsurpassed gain.

(4) "And how is there the unsurpassed training? Here, someone trains in elephantry, in horsemanship, in chariotry, in archery, in swordsmanship; or they train in various fields; or else they train under an ascetic or brahmin of wrong views, of wrong practice. There is this training; this I do not deny. But this training is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and nibbāna. When, however, one of settled faith, of settled devotion, decided, full of confidence, trains in the higher virtuous behavior, the higher mind, and the higher wisdom in the Dhamma and discipline proclaimed by the Tathāgata: this unsurpassed training is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the [328] realization of nibbāna. This is called the unsurpassed training. Such is the unsurpassed sight, the unsurpassed hearing, the unsurpassed gain, and the unsurpassed training.

(5) "And how is there the unsurpassed service? Here, someone serves a khattiya, a brahmin, a householder; or they serve various others; or else they serve an ascetic or brahmin of wrong views, of wrong practice. There is this kind of service; this I do not deny. But this kind of service is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and nibbāna. When, however, one of settled faith, of settled devotion, decided, full of confidence, serves the Tathāgata or a disciple of the Tathāgata: this unsurpassed service is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna. This is called the unsurpassed service. Thus there is the unsurpassed sight, the unsurpassed hearing, the unsurpassed gain, the unsurpassed training, and the unsurpassed service.

(6) "And how is there the unsurpassed recollection? Here, someone recollects the gain of a son, a wife, or wealth; or else they recollect various kinds of gain; or else they recollect an ascetic or brahmin of wrong views, of wrong practice. There is this kind of recollection; this I do not deny. But this kind of recollection is low, common, worldly, ignoble, and unbeneficial; it does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and nibbāna. When, however, one [329] of settled faith, of settled devotion,

decided, full of confidence, recollects the Tathāgata or a disciple of the Tathāgata: this unsurpassed recollection is for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and dejection, for the achievement of the method, for the realization of nibbāna. This is called the unsurpassed recollection.

"These, bhikkhus, are the six unsurpassed things."

Having gained the best of sights,
and the unsurpassed hearing,
having acquired the unsurpassed gain,
delighting in the unsurpassed training,
attentive in service,
they develop recollection
connected with seclusion,
secure, leading to the deathless.

Rejoicing in heedfulness,
prudent, restrained by virtue,
in time they realize
where it is that suffering ceases.

IV. Deities

31 (1) Trainee

"Bhikkhus, these six qualities lead to the decline of a bhikkhu who is a trainee. What six?
[330] Delight in work, delight in talking, delight in sleep, delight in company, not guarding the doors of the sense faculties, and lack of moderation in eating. These six qualities lead to the decline of a bhikkhu who is a trainee.

"Bhikkhus, these six qualities lead to the non-decline of a bhikkhu who is a trainee. What six? 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, and moderation in eating. These six qualities lead to the non-decline of a bhikkhu who is a trainee."

32 (2) Non-Dcline (1)

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

"Bhante, there are these six qualities that lead to the non-decline of a bhikkhu. What six? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for heedfulness, and reverence for hospitality.⁵⁵ These six qualities lead to the non-decline of a bhikkhu."

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

Then, when the night had passed, the Blessed One addressed the bhikkhus: "Last night, bhikkhus, when the night had advanced, a certain deity of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage to me, stood to one side, and said to me: 'Bhante, there are these six qualities that lead to the non-decline of a bhikkhu. What six? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for heedfulness, and reverence for hospitality. [331] These six qualities lead to the non-decline of a bhikkhu.' This is what that deity said. Then that deity paid homage to me, circumambulated me keeping the right side toward me, and disappeared right there."

Respectful toward the Teacher,

⁵⁵ *Paṭisambhāra*. At **2:152** it is said that there are two kinds of hospitality: with material things and with the Dhamma.

respectful toward the Dhamma,
deeply revering the Saṅgha,
respectful toward heedfulness,
revering hospitality: this bhikkhu
cannot fall away, but is close to nibbāna.

33 (3) Non-Decline (2)

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

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

34 (4) Moggallāna

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then, while the Venerable Mahāmoggāllāna was alone in seclusion, the

following course of thought arose in him: "Which devas know: 'I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment?'" [332]

Now at that time, a bhikkhu named Tissa had recently died and been reborn in a certain brahmā world. There too they knew him as "the brahmā Tissa, powerful and mighty." Then, just as a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from Jeta's Grove and reappeared in that brahmā world. When he saw the Venerable Mahāmoggallāna coming in the distance, the brahmā Tissa said to him:

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

"Which devas, Tissa, know: 'I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment?'"

(1) "The devas [ruled by] the four great kings have such knowledge, respected Moggallāna."

"Do all the devas [ruled by] the four great kings have such knowledge, Tissa?"

"Not all, respected Moggallāna. **Those who do not possess unwavering confidence in the Buddha, the Dhamma, and the Saṅgha, and who lack the virtuous behavior loved by the noble ones, do not have such [333] knowledge. But those who possess unwavering confidence in the Buddha, the Dhamma, and the Saṅgha, and who have the virtuous behavior loved by the noble ones, know:** 'I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment.'"

(2) "Do only the devas [ruled by] the four great kings have such knowledge, or do the Tāvatiṃsa devas ... (3) ... the Yāma devas ... (4) ... the Tusita devas ... (5) ... the devas who delight in creation ... (6) ... the devas who control what is created by others have it?"

"The devas who control what is created by others also have such knowledge, respected Moggallāna."

"Do all the devas who control what is created by others have such knowledge, Tissa?"

"Not all, respected Moggallāna. Those who do not possess unwavering confidence in the Buddha, the Dhamma, and the Saṅgha, and who lack the virtuous behavior loved by the noble ones, do not have such knowledge. But those who possess unwavering confidence in the Buddha, the Dhamma, and the Saṅgha, and who have the virtuous behavior loved by the noble ones, know: 'I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment.'"

Then, having delighted and rejoiced in the statement of the brahmā Tissa, just as [334] a strong man might extend his drawn-in arm or draw in his extended arm, the Venerable Mahāmoggallāna disappeared from the brahmā world and reappeared in Jeta's Grove.

35 (5) **Pertain to True Knowledge**

"Bhikkhus, these six things **pertain to** true knowledge. What six? The perception of impermanence, the perception of suffering in the impermanent, the perception of non-self in what is suffering, the perception of abandoning, the perception of dispassion, and the perception of cessation.⁵⁶ These six things **pertain to** true knowledge."

36 (6) Disputes

"Bhikkhus, there are these six roots of disputes. What six?

(1) "Here, a bhikkhu is angry and hostile. When a bhikkhu is angry and hostile, he dwells without respect and deference toward the Teacher, the Dhamma, and the Saṅgha, and he does not fulfill the training. Such a bhikkhu creates a dispute in the Saṅgha that leads to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans. If, bhikkhus, you perceive any such root of dispute either in yourselves or in others, you should strive to abandon this evil root of dispute. And if you do not perceive any such root of dispute either in yourselves or in others, you should practice so that this evil root of dispute

⁵⁶ These last three perceptions are explained at **10:60 §§5–7**.

does not emerge in the future [335]. In such a way this evil root of dispute is abandoned and does not emerge in the future.

(2) "Again, a bhikkhu is a denigrator and insolent ... (3) ... envious and miserly ... (4) ... crafty and hypocritical ... (5) ... one who has evil desires and wrong view ... (6) ... one who adheres to his own views, holds to them tenaciously, and relinquishes them with difficulty. When a bhikkhu adheres to his own views, holds to them tenaciously, and relinquishes them with difficulty, he dwells without respect and deference toward the Teacher, the Dhamma, and the Saṅgha, and he does not fulfill the training. Such a bhikkhu creates a dispute in the Saṅgha that leads to the harm of many people, to the unhappiness of many people, to the ruin, harm, and suffering of devas and humans. If, bhikkhus, you perceive any such root of dispute either in yourselves or in others, you should strive to abandon this evil root of dispute. And if you do not perceive any such root of dispute either in yourselves or others, you should practice so that this evil root of dispute does not emerge in the future. In such a way this evil root of dispute is abandoned and does not emerge in the future.

"These, bhikkhus, are the six roots of dispute." [336]

37 (7) Giving

On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the female lay follower Veḷukaṇṭakī Nandamātā had prepared an offering possessed of six factors for the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna. With the divine eye, which is purified and surpasses the human, the Blessed One saw the female lay follower Veḷukaṇṭakī Nandamātā preparing this offering and he then addressed the bhikkhus:

"Bhikkhus, the female lay follower Veḷukaṇṭakī Nandamātā is preparing an offering possessed of six factors for the Saṅgha of bhikkhus headed by Sāriputta and Moggallāna. And how is an offering possessed of six factors? Here, the donor has three factors and the recipients have three factors.

“What are the three factors of the donor? (1) The donor is joyful before giving; (2) she has a placid, confident mind in the act of giving; and (3) she is elated after giving. These are the three factors of the donor.

"What are the three factors of the recipients? Here, (4) the recipients are devoid of lust or are practicing to remove lust; (5) they are devoid of hatred or are practicing to remove hatred; (6) they are devoid of delusion or are practicing to remove delusion. These are the three factors of the recipients.

"Thus the donor has three factors, and the recipients have three factors. In such a way the offering possesses six factors. It is not easy to measure the merit of such an offering thus: 'Just so much is the 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'; rather, it is reckoned simply as an incalculable, immeasurable, great mass of merit. Bhikkhus, just as it is not easy to measure the water in the great ocean [337] thus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hundreds of thousands of gallons of water,' but rather it is reckoned simply as an incalculable, immeasurable, great mass of water; so too, it is not easy to measure the merit of such an offering ... rather, it is reckoned simply as an incalculable, immeasurable, great mass of merit."

Prior to giving one is joyful;
while giving one settles the mind in trust;
after giving one is elated:
this is success in the act of offering.

When they are devoid of lust and hatred,
devoid of delusion, without taints,
self-controlled, living the spiritual life,
the field for the offering is complete.

Having cleansed oneself⁵⁷
and given with one's own hands,
the act of charity is very fruitful
for oneself and in relation to others.

Having performed such a charitable deed
with a mind free from miserliness,
the wise person, rich in faith,
is reborn in a happy, non-afflictive world.

38 (8) Self-Initiative

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

"Master Gotama, I hold such a thesis and view as this: 'There is no self-initiative; there is no initiative taken by others.'⁵⁸

"Brahmin, I have never seen or heard of anyone holding such a thesis and view as this. For how [338] can one who comes on his own and returns on his own say: 'There is no self-initiative; there is no initiative taken by others'?"

(1) "What do you think, brahmin? Does the element of instigation exist?"⁵⁹

"Yes, sir."

⁵⁷ *Ācamayitvāna*. Mp explains this literally: one washes one's hands and feet and cleans one's mouth.

⁵⁸ *Natthi attakāro, natthi parakāro*. Lit., "There is no self-doing, there is no other-doing." The Buddha refutes him just below by pointing out the obvious fact that the brahmin has come of his own free will (*sayam*) and will depart of his own free will.

⁵⁹ *Ārambhadhātu*. Mp: "The energy that occurs by way of beginning [an activity]" (*ārabhanavasena pavattaviriyam*). The next two elements mentioned just below, *nikkamadhātu* and *parakkamadhātu*, can be understood respectively as the energy needed to persist in an action and to consummate it. The three are proposed as the antidote to dullness and drowsiness at 1:18 and SN 46:51, V 105,28–106,2, and as means of nurturing the enlightenment factor of energy at SN 46:2, V 66,9–15, and SN 46:51, V 104,14–20.

"When the element of instigation exists, are beings seen to instigate activity?"

"Yes, sir."

"When beings are seen to instigate activity because the element of instigation exists, this is the self-initiative of beings; this is the initiative **taken by others.**"

(2) "What do you think, brahmin? Does the element of persistence exist?"

"Yes, sir."

"When the element of persistence exists, are beings seen to persist in activity?"

"Yes, sir."

"When beings are seen to persist in activity because the element of persistence exists, this is the self-initiative of beings; this is the initiative **taken by others.**

(3) "What do you think, brahmin? Does the element of exertion exist?"

"Yes, sir."

"When the element of exertion exists, are beings seen to exert themselves in activity?"

"Yes, sir."

"When beings are seen to exert themselves in activity because the element of exertion exists, this is the self-initiative of beings; **this is the initiative taken by others.**

(4) "What do you think, brahmin? Does the element of strength exist?"⁶⁰

"Yes, sir."

"When the element of strength exists, are beings seen to be possessed of strength?"

"Yes, sir."

"When beings are seen to be possessed of strength because the element of strength exists, this is the self-initiative of beings; **this is the initiative taken by others.**"

(5) "What do you think, brahmin? Does the element of continuation exist?"

"Yes, sir."

"When the element of continuation exists, are beings seen to continue [in an action]?"

"Yes, sir."

⁶⁰ Mp does not differentiate the next three factors mentioned here—*thāmadhātu*, *ṭhitidhātu*, and *upakkamadhātu*—but says merely that they are various names for energy.

"When beings are seen to continue [in an action] because the element of continuation exists, this is the self-initiative of beings; **this is the initiative taken by others.**

(6) "What do you think, brahmin? Does the element of force exist?"

"Yes, sir."

"When the element of force exists, are beings seen to act with force?"

"Yes, sir."

"When beings are seen to act with force because the element of force exists, this is the self-initiative of beings; **this is the initiative taken by others.**

"Brahmin, I have never seen or heard of anyone holding such a thesis and view [as yours]. For how [338] can one who comes on his own and returns on his own say: 'There is no self-initiative; there is no initiative on the part of others'?"

"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."

39 (9) Origination

"Bhikkhus, there are these three causes for the origination of kamma. What three? (1) Greed is a cause for the origination of kamma; (2) hatred is a cause for the origination of kamma; and (3) delusion is a cause for the origination of kamma.

"It is not non-greed that originates from greed; rather, it is just greed that originates from greed. It is not non-hatred that originates from hatred; rather, it is just hatred that originates from hatred. It is not non-delusion that originates from delusion; rather, it is just delusion that originates from delusion.

"It is not [339] because of kamma born of greed, hatred, and delusion that [the realms] of devas and humans—as well as other good destinations—are seen; rather, it is because of

kamma born of greed, hatred, and delusion that hell, the animal realm, and the sphere of afflicted spirits—as well as other bad destinations—are seen. These are three causes for the origination of kamma.

"There are, bhikkhus, these three [other] causes for the origination of kamma. What three? (4) Non-greed is a cause for the origination of kamma; (5) non-hatred is a cause for the origination of kamma; and (6) non-delusion is a cause for the origination of kamma.

"It is not greed that originates from non-greed; rather, it is just non-greed that originates from non-greed. It is not hatred that originates from non-hatred; rather, it is just non-hatred that originates from non-hatred. It is not delusion that originates from non-delusion; rather, it is just non-delusion that originates from non-delusion.

"It is not because of kamma born of non-greed, non-hatred, and non-delusion that hell, the animal realm, and the sphere of afflicted spirits—as well as other bad destinations—are seen; rather, it is because of kamma born of non-greed, non-hatred, and non-delusion that [the realms] of devas and humans—as well as other good destinations—are seen. These are three [other] causes for the origination of kamma."

40 (10) Kimbila⁶¹

Thus have I heard. On one occasion the Blessed One was dwelling at Kimbilā in a *nicula* grove. Then the Venerable Kimbila approached the Blessed One, paid homage to him, sat down to one side, and said: [340]

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

"Here, Kimbila, after a Tathāgata has attained final nibbāna, (1) the bhikkhus, bhikkhunīs, male lay followers, and female lay followers dwell without reverence and deference toward the Teacher. (2) They dwell without reverence and deference toward the Dhamma. (3) They dwell without reverence and deference toward the Saṅgha. (4) They dwell without reverence and deference toward the training. (5) They dwell without reverence and deference

⁶¹ An expanded parallel of 5:201.

toward heedfulness. (6) They dwell without reverence and deference toward hospitality. This is the cause and reason why the good Dhamma does not continue long after a Tathāgata has attained final nibbāna."

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

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

41 (11) A Block of Wood

Thus have I heard. On one occasion the Venerable Sāriputta was dwelling at Rājagaha on Mount Vulture Peak. Then, in the morning, the Venerable Sāriputta dressed, took his bowl and robe, and descended from Mount Vulture Peak together with a number of bhikkhus. In a certain place he saw a large block of wood and addressed the bhikkhus: "Do you see, friends, that large block of wood?"

"Yes, friend."

(1) "If he so wished, friends, a bhikkhu possessing psychic potency who has attained mastery of mind might focus on that block of wood as earth. What [341] is the basis for this? Because the earth element exists in that block of wood. On this basis a bhikkhu possessing psychic potency who has attained mastery of mind might focus on it as earth.

(2)-(4) "If he so wished, friends, a bhikkhu possessing psychic potency who has attained mastery of mind might focus on that block of wood as water ... as fire ... as air. What is the basis for this? Because the water element... the fire element ... the air element exists in that block of

wood. On this basis a bhikkhu possessing psychic potency who has attained mastery of mind might focus on it as air.

(5)-(6) "If he so wished, friends, a bhikkhu possessing psychic potency who has attained mastery of mind might focus on that block of wood as beautiful ... as unattractive. For what reason? Because the element of beauty ... the element of the unattractive exists in that block of wood.. On this basis a bhikkhu possessing psychic potency who has attained mastery of mind might focus on that block of wood as unattractive."

42 (12) Nāgita⁶²

Thus have I heard. 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 in the Icchānaṅgala woodland thicket. Now a good report about that Master Gotama has circulated thus: 'That Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized by his own direct knowledge the world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he 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

⁶² See 5:30. Although the framework of the two suttas is the same, their content is so different that it is questionable whether the present sutta can be considered an expanded parallel of the other.

Nāgita was the Blessed One's attendant. The Blessed One then addressed the Venerable Nāgita: [342] "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 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, 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."

(1) "Here, Nāgita, I see a bhikkhu dwelling on the outskirts of a village [343] sitting in a state of concentration. It then occurs to me: 'Now a monastery attendant or a novice or a co-religionist will cause that venerable one to fall away from that concentration.'⁶³ For this reason I am not pleased with this bhikkhu's dwelling on the outskirts of a village.

(2) "I see, Nāgita, a forest-dwelling bhikkhu sitting and dozing in the forest. It then occurs to me: 'Now this venerable one will dispel this sleepiness and fatigue and attend only to

⁶³ I read with *Ce ārāmiko vā samaṇuddeso vā sahadhammiko vā*. Neither Be nor Ee includes *sahadhammiko vā*. Be's reading here is very different: *idān' imaṃ āyasmantaṃ ārāmiko vā upaṭṭhahissati samaṇuddeso vā taṃ tamhā samādhimhā cāvessati*; "Now a monastery attendant or a novice will serve this venerable one, which will cause him to fall away from that concentration." Ee follows Be, but with *ghaṭṭessati*, "strike against, offend, provoke," instead of *upaṭṭhahissati*.

the perception of forest, [a state of] oneness.⁶⁴ For this reason I am pleased with this bhikkhu's dwelling in the forest.

(3) "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.

(4) "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.

(5) "I see, Nāgita, a bhikkhu dwelling on the outskirts of a village, who gains robes, almsfood, lodgings, and **medicines and provisions for the sick**. Desiring gain, honor, and fame, he neglects seclusion; he neglects remote lodgings in forests and jungle groves [344]. Having entered the villages, towns, and capital cities, he takes up his residence. For this reason I am not pleased with this bhikkhu's dwelling on the outskirts of a village.

(6) "I see, Nāgita, a forest-dwelling bhikkhu who gains robes, almsfood, lodgings, and **medicines and provisions for the sick**. Having dispelled that gain, honor, and praise, he does not neglect seclusion; he does not neglect remote lodgings in forests and jungle groves. For this reason I am pleased with this bhikkhu's dwelling in the forest.

"When, Nāgita, I am traveling on a highway and do not see anyone ahead of me or behind me, even if it is for the purpose of defecating and urinating, on that occasion I am at ease."⁶⁵

V. Dhammika

43 (1) The Nāga

⁶⁴ *Araññasāññaṃyeva manasi karissati ekattaṃ*. Mp: "Oneness: he will bring to mind just the perception of the forest, a one-pointed state of uniformity" (*ekasabhāvaṃ, ekaggatābhūtāṃ araññasāññaṃ yeva citte karissati*). The wording here is reminiscent of MN 121, III 104,²⁰⁻²¹: *araññasāññaṃ paṭicca manasi karoti ekattaṃ*, "he attends to the oneness dependent on the perception of the forest."

⁶⁵ Mp: "By this much, the Teacher has praised a forest lodging."

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, in the morning, the Blessed One dressed, took his bowl and robe, and entered Sāvattthī for alms. When he had walked for alms in Sāvattthī, after his meal, on returning from his alms round, he addressed the Venerable Ānanda: "Come, Ānanda, let us go to Migāramātā's Mansion in the Eastern Park [345] to pass the day."

"Yes, bhante," the Venerable Ānanda replied.

Then the Blessed One, together with the Venerable Ānanda, went to Migāramātā's Mansion in the Eastern Park.

Then in the evening the Blessed One emerged from seclusion and addressed the Venerable Ānanda: "Come, Ānanda, let us go to the eastern gate to bathe."

"Yes, bhante," the Venerable Ānanda replied.

Then the Blessed One, together with the Venerable Ānanda, went to the eastern gate to bathe. Having bathed at the eastern gate and come out, he stood in one robe drying himself. On that occasion, King Pasenadi of Kosala's bull elephant⁶⁶ named "Seta" was coming out through the eastern gate to the accompaniment of instrumental music and drumming. People saw him and said: "The king's bull elephant is handsome! The king's bull elephant is beautiful! The king's bull elephant is graceful! The king's bull elephant is massive! He's a nāga, truly a nāga."

When this was said, the Venerable Udāyī said to the Blessed One: "Bhante, is it only when people see an elephant possessed of a large massive body that they say: 'A nāga, truly a nāga!' or do people also say this when they see [other] things possessed of a large massive body?"

"(1) Udāyī, when people see an elephant possessed of a large massive body, they say: 'A nāga, truly a nāga!' (2) When people see a horse possessed of a large massive body, they say: 'A nāga, truly a nāga!' (3) When people see a bull possessed of a large massive body, they say: 'A nāga, truly a nāga!' (4) When people see a serpent possessed of a large massive body, they say:

⁶⁶ The various applications of the word *nāga* will be explained just below. King's Pasenadi's bull elephant was called "Seta" ("White") because its body was white.

'A nāga, truly a nāga!' (5) When people see a tree [346] possessed of a large massive body, they say: 'A nāga, truly a nāga!' (6) When people see a human being possessed of a large massive body, they say: 'A nāga, truly a nāga!' But, Udāyī, in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, I call one a nāga who does no evil by body, speech, and mind.⁶⁷

"It's astounding and amazing, bhante, how well this was stated by the Blessed One: 'But, Udāyī, in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, I call one a nāga who does no evil by body, speech, and mind.' I rejoice, bhante, in this good statement of the Blessed One with these verses:⁶⁸

“There is an enlightened human being
to whom people pay homage
and to whom the devas too pay homage—
for so I have heard from the Arahant.

“[They pay homage to him]
who is self-tamed and concentrated,
traveling on the path of brahmā,
who takes delight in peace of mind,
who has gone beyond all phenomena;
who has transcended all fetters,
and come out from the jungle to the jungle-free;⁶⁹

⁶⁷ A pun is intended here. The Buddha's statement—*āguṃ na karoti*—playfully derives the word *nāga* from *na + āguṃ*, “no evil.” *Nāga* thus becomes an epithet for the Buddha, or, more broadly, for any arahant. See Sn 527: *Āguṃ na karoti kiñci loke ... nāgo tādi pavuccate tathattā* (“One who does no evil in the world ... the stable one is for such a reason called a nāga”). See too Th 1249 (= SN 8:8, I 192,³⁴): *Nāganāmo'si bhagavā* (“You are named Nāga, O Blessed One”).

⁶⁸ Mp identifies this Udāyī with Kāḷudāyī. However, the same verses at Th 689–704 are ascribed simply to Udāyī, while a different set of verses in Th (527–36) is ascribed to Kāḷudāyī. This proves that Mp's identification of the poet cannot be correct. There is a Chinese parallel to this sutta, MĀ 118 (at T I 608b2–609a3), which at several points proved helpful in my reading of the Pāli verses.

⁶⁹ Reading with Be *vanā nibbanam āgataṃ*. Ce, Ee have *nibbāna* in place of *nibbana*. Mp draws out the word play: “From the jungle of defilements, he has come to the jungle-free; he has reached nibbāna which is devoid of defilements” (*kilesavanato nibbanam kilesavanarahitam nibbānam āgataṃ sampattam*). It seems that

who delights in departing from sensual pleasures
like pure gold that is freed from its ore.

"He is the nāga who outshines all,
like the Himalayas amidst the other mountains.
Among all things named nāga,
he, unsurpassed, is the one truly named.⁷⁰

"I will extol for you the nāga:
indeed, he does no evil.
Mildness and harmlessness
are two feet of the nāga.

"Austerity and celibacy
are the nāga's other two feet.⁷¹
Faith is the great nāga's trunk,
and equanimity his ivory tusks.

"Mindfulness is his neck, his head is wisdom,
investigation, and reflection on phenomena.⁷²

Ce and Ee have transposed *nibbāna* from the gloss into the text itself. The Chinese at T I 608c2 has 於林離林去, "from the woods he has left the woods," which supports the Be reading.

⁷⁰ *Saccanāmo* is not "one whose name is truth," but "one who is truly named," whose name truly corresponds to his being. Mp: "He is truly named, really named, accurately named 'nāga' just because of not doing evil" (*tacchanāmo bhūtanāmo āguṃ akaraṇeneva nāgoti evaṃ avitathanāmo*). The Chinese (at T I 608c7) has 一切龍中龍, 真諦無上龍, "he is the nāga among all nāgas, in truth the nāga who is unsurpassed."

⁷¹ There is a word play here between two meanings of *caraṇa*, "conduct, behavior" and "feet." Mp glosses: "They are the Buddha-nāga's two hind feet."

⁷² *Sati gīvā siro paññā vīmaṃsā dhammacintanā*. I translate the terms quite literally. Mp, however, says: "The tip of the elephant's trunk is called investigation (*vīmaṃsā*) because [it investigates] things to determine whether they are hard or soft, edible or inedible, etc. He then rejects whatever should be rejected and takes whatever should be taken. So, for the Buddha-nāga, *reflection on phenomena* (*dhammacintanā*)—referring to his knowledge that determines the classes of phenomena—is his [means of] investigation. With this knowledge he knows who is capable and who incapable." The Chinese at 608c11 renders the line in a more straightforward way: 智慧頭思惟分別法, "his head of wisdom reflects on and discriminates phenomena."

Dhamma is the balanced heat of his belly,
and seclusion is his tail.⁷³

"This meditator, delighting in consolation,⁷⁴
is inwardly well concentrated.
When walking, the nāga is concentrated;
when standing, the nāga is concentrated.

"When lying down, the nāga is concentrated;
when sitting, too, the nāga is concentrated. [347]
Everywhere, the nāga is restrained:
this is the nāga's accomplishment.

"He eats blameless food,
but doesn't eat what is blameworthy.
When he gains food and clothing,
he avoids storing it up.

"Having cut off all fetters and bonds,
whether they be gross or subtle,
in whatever direction he goes,
he goes without concern.

⁷³ In pāda c I read *samātapo* with Be and Ee as against Ce *samāvāpo*. Mp: "It is the concentration of the fourth jhāna that is here called *dhamma*. For it is on this basis that the supernormal powers succeed. Therefore it is called *balanced heat of the belly* (*kucchisamātapo*). *Seclusion* (*viveka*) refers to bodily seclusion, mental seclusion, and seclusion from the acquisitions (*kāyacittaupadhiviveko*). As the elephant uses its tail to ward off mosquitoes, so the Tathāgata resorts to seclusion to ward off householders and monks." The Chinese reads the couplet (at 608c12) as 受持諸法腹, 樂遠離雙臂, "upholding dharmas is his belly, and delight in seclusion is his pair of arms." Apparently in this transmission, *vāladhi* of the Pāli came down as *bāhūni*.

⁷⁴ *Assāsa* can mean both inhalation and consolation, the latter referring to arahantship. Mp says that just as inhalation and exhalation are what keeps the elephant alive, so fruition attainment (*phalasamāpatti*) is essential to the Buddha, and it is there that he delights.

"The lotus flower
is born and grown up in water,
yet is not soiled by the water
but remains fragrant and delightful.

"Just so the Buddha, well born in the world,
dwells in the world,⁷⁵
yet is not soiled by the world
like the lotus [unsoiled] by water.

"A great fire all ablaze
settles down when deprived of fuel,
and when all the coals have gone out,
it is said to be extinguished.⁷⁶

"This simile, which conveys the meaning,
was taught by the wise.
Great nāgas will know the nāga
that was taught by the nāga.⁷⁷

"Devoid of lust, devoid of hatred,
devoid of delusion, without taints,

⁷⁵ Reading with Be *loke viharati*. Ce, Ee *loke virajjati* means "becomes detached in the world," which does not match the simile as well.

⁷⁶ In place of *saṅkhāresūpasantesu* in pāda c (the reading of all three eds.), I read here with a pair of Burmese manuscripts (referred to in a note in Ee): *aṅgāresu ca santesu, nibbutoti pavuccati*. The reading is also found at Th 702. Vanarata points out that "the whole verse *is* the simile and *nibbuto* [meaning both an extinguished fire and a person who has attained nibbāna] refers to the fire." The Chinese (at 608c27), in agreement with Th and the Burmese manuscripts, has 無薪火不傳, 此火謂之滅, "Without firewood, the fire does not continue. This fire is then said to have ceased."

⁷⁷ Mp: "Other arahant nāgas will know the Buddha-nāga that was taught by the nāga, the elder Udāyī." Despite Mp, I suspect the text itself intends *the Buddha himself* as the one who taught about the nāga. The Chinese (at 608c29) supports my suspicion: 龍中龍所說, "it was spoken by the nāga among nāgas."

the nāga, discarding his body,
taintless, is utterly quenched
and attains final nibbāna."⁷⁸

44 (2) Migasālā

Then, in the morning, the Venerable Ānanda dressed, took his bowl and robe, and went to the house of the female lay follower Migasālā, where he sat down on the seat prepared for him. Then the female lay disciple Migasālā approached the Venerable Ānanda, paid homage to him, sat down to one side, and said:

"Bhante Ānanda, just how should this teaching of the Blessed One be understood, where one who is celibate and one who is not celibate both have exactly the same destination in their future life? [348] My father Purāṇa was celibate, living apart, abstaining from sexual intercourse, the common person's practice. When he died, the Blessed One declared: 'He attained to the state of a once-returned⁷⁹ and has been reborn in the Tusita group [of devas].' My paternal uncle⁸⁰ Isidatta was not celibate but lived a contented married life. When he died, the Blessed One also declared: 'He attained to the state of a once-returned and has been reborn in the Tusita group [of devas].' Bhante Ānanda, just how should this teaching of the Blessed One be understood, where one who is celibate and one who is not celibate both have exactly the same destination in their future life?"

⁷⁸ Reading with Ee *parinibbāti 'nāsavo*, as against Ce, Be *parinibbissati anāsavo*. This verse completes the simile with the fire. The analogy is clearer in the Chinese (at 609a2), where 此龍謂之滅, "this nāga is said to have attained nibbāna," echoes 608c27, 此火謂之滅, "this fire is said to have ceased." I have attempted to capture this effect by translating *parinibbāti* twice, first as quenched and then in terms of its doctrinal meaning.

⁷⁹ I take the correct reading here to be Be *sakadāgānipatto* (found, too, in Burmese manuscripts), as contrasted with Ce, Ee *sakadāgāmī satto*. Confusion of *s* and *p* is not unusual in Sinhala-script manuscripts. However, the gloss in Mp, *sakadāgānipuggalo hutvā*, suggests that the commentator used a text with the reading *sakadāgāmī satto*. It is not impossible that the corruption (if it is one) dates back before the age of the commentaries.

⁸⁰ Ce, Be *petteyyopi*; Ee *petteyyo piyo*. The only meaning PED assigns *petteyya* is "showing filial piety toward one's father," which does not fit here. We should probably read here *pettāpiyo*, which PED defines as "father's brother, paternal uncle." In the version at **10:75**, Ce has *pettā pi yo* and Ee *pettā piyo*, which, by closing the spaces, would both give the desired reading. In **MN 89.18, ll 123,27–124,11**, Purāṇa and Isidatta are said to have been in the employment of King Pasenadi of Kosala but to have shown greater respect toward the Buddha than toward the king. Their love for the Buddha is expressed in **SN 55:6, v 348–52**.

"It was just in this way, sister, that the Blessed One declared it."⁸¹

Then, when the Venerable Ānanda had received almsfood at Migasālā's house, he rose from his seat and departed. After his meal, on returning from his alms round, he went to the Blessed One, paid homage to him, sat down to one side, and said: "Here, bhante, in the morning, I dressed, took my bowl and robe, and went to the house of the female lay follower Migasālā ... [349] [all as above, down to] ... When she asked me this, I replied: 'It was just in this way, sister, that the Blessed One declared it.'"

[The Blessed One said:] "Who, indeed, is the female lay follower Migasālā, a foolish, incompetent woman with a woman's intellect?⁸² And who are those [who have] the knowledge of other persons as superior and inferior?⁸³

"There are, Ānanda, these six types of persons found existing in the world. What six?

(1) "Here, Ānanda, there is one person who is mild, a pleasant companion, with whom his fellow monks gladly dwell. But he has not listened [to the teachings], become learned [in them], and penetrated [them] by view, and he does not attain temporary liberation.⁸⁴ With the

⁸¹ Mp: "Ānanda said this because he did not know the reason." Brahmāli writes: "I understand Ānanda to simply be saying that it should be understood just as the Buddha explained it," and he suggests rendering the sentence: "Just so, sister, as this was declared by the Blessed One." However, at this point the Buddha's pronouncements on their destiny have not yet been explained. The explanation comes only at the end of the sutta, when the Buddha extols the respective strong points of the two deceased lay disciples.

⁸² Ce *ambakapaññā*; Be here has *ammakasaññā*, "a woman's perception" or "a woman's idea," but the Be text of 10:75 reads *ammakapaññā*. Ee has *ambakasaññā* here but *ambakapaññā* in the concluding paragraph. Apparently Ee's former reading is a typographical error for the latter, since on the first occurrence *saññā* is cited as a variant in the notes. Again, the common *s/p* confusion must lie behind the variants. *Ambaka* in Ce and Ee (or Be *ammaka*) is derived from *ammā*, "mother," but with the more general meaning of women. Mp-ṭ explains: "*Ammakā* (or *ambakā*) means women (lit., the class of mothers). This is a metaphorical term. That is, mothers, the class of mothers, maternal parents, are found among women" (*Ammakāti mātugāmo. Upacāravacanañh'etaṃ. Itthīsu yadidaṃ ammakā mātugāmo janani janikā*). SED sv *ambā* has "a mother, good woman (as a title of respect)." And under *ambikā*: "mother, good woman (as a term of respect)." The Chinese parallel at T II 258c8-9, does not include the derogatory generalization about women, but states the matter with reference to Migasālā as an individual: "The lay follower Migasālā is foolish and has little wisdom" (鹿住優婆夷愚癡少智).

⁸³ The juxtaposition of nominative *ke* with locative *-ñāṇe* is puzzling. I take the sense to be that those referred to by *ke* are established *in* this knowledge. Perhaps, though, *-ñāṇe* is a residual eastern form, a nominative plural in agreement with *ke*. Mp does not attempt to resolve this problem, but when commenting on "in the knowledge of other persons as superior and inferior" (*purisapuggalaparopariyañāṇe*), it explains this knowledge as "the knowledge of other persons' superior and inferior faculties by way of their sharpness or dullness" (*purisapuggalānaṃ tikkhamuduvaseṇa indriyaparopariyañāṇaṃ*).

⁸⁴ *Sāmāyikampi vimuttiṃ na labhati*. Mp says that he does not occasionally gain rapture and joy derived from listening to the Dhamma. Paṭis II 40,16-17, however, defines the near-synonym *samayavimokkho* as the four jhānas and four formless attainments (*cattāri ca jhānāni, catasso ca arūpasamāpattiyo, ayaṃ samayavimokkho*, which it distinguishes from permanent emancipation, identified with the four noble paths, the four fruits of the

breakup of the body, after death, he heads for deterioration, not for distinction; he is one going to deterioration, not to distinction.

(2) "Then, Ānanda, there is one person who is mild, a pleasant companion, with whom his fellow monks gladly dwell. And he has listened [to the teachings], become learned [in them], and penetrated [them] by view, and he attains temporary liberation. With the breakup of the body, after death, he heads for distinction, not for deterioration; he is one going to distinction, not to deterioration.

"Ānanda, those who are judgmental will pass such judgment on them: 'This one has the same qualities as the other. Why should one be inferior and the other superior?' That [judgment] of theirs⁸⁵ will indeed lead to their harm and suffering for a long time.

"Between them, Ānanda, the person who is mild, a pleasant companion, one with whom his fellow monks gladly dwell, who has listened [to the teachings], become learned [in them], and penetrated [them] by view, and who attains temporary liberation, [350] surpasses and excels the other person. For what reason? Because the Dhamma-stream carries him along.⁸⁶ But who can know this difference except the Tathāgata?

"Therefore, Ānanda, do not be judgmental regarding people. Do not pass judgment on people. Those who pass judgment on people harm themselves. I alone, or one like me, may pass judgment on people.

(3) "Then, Ānanda, in one person anger and conceit are found, and from time to time states of greed⁸⁷ arise in him. And he has not listened [to the teachings], become learned [in them], and penetrated [them] by view, and he does not attain temporary liberation. With the breakup of the body, after death, he heads for deterioration, not for distinction; he is one going to deterioration, not to distinction.

spiritual life, and nibbāna (*cattāro ca ariyamaggā, cattāri ca sāmāññaphalāni, nibbānañca, ayaṃ asamaya-vimokkho*).

⁸⁵ Text reads merely *taṃ hi tesam*, without specifying what *taṃ* refers to. Mp explains that it is the making of the judgment (*taṃ pamāṇakaraṇaṃ*).

⁸⁶ *Imaṃ puggalaṃ dhammasotaṃ nibbahati*. Mp: "The knowledge of insight, occurring strongly, carries him along; it conducts him to the plane of the noble ones."

⁸⁷ Text has *lobhadhammā*, "states of greed," which Mp glosses as "simply greed" (*lobho yeva*).

(4) "Then, Ānanda, in one person anger and conceit are found, and from time to time states of greed arise in him. But he has listened [to the teachings], become learned [in them], and penetrated [them] by view, and he attains temporary liberation. With the breakup of the body, after death, he heads for distinction, not for deterioration; he is one going to distinction, not to deterioration.

"Ānanda, those who are judgmental will pass such judgment on them ... I alone, or one like me, may pass judgment on people.⁸⁸

(5) "Then, Ānanda, in one person anger and conceit are found, and from time to time he engages in exchanges of words.⁸⁹ And he has not listened [to the teachings], become learned [in them], and penetrated [them] by view, and he does not attain temporary liberation. With the breakup of the body, after death, he heads for deterioration, not for distinction; he is one going to deterioration, not to distinction.

(6) "Then, Ānanda, in one person anger and conceit are found, and from time to time he engages in exchanges of words. But he has listened [to the teachings], become learned [in them], and penetrated [them] by view, and he attains temporary liberation. With the breakup of the body, after death, [351] he heads for distinction, not for deterioration; he is one going to distinction, not to deterioration.

"Ānanda, those who are judgmental will pass such judgment on them: 'This one has the same qualities as the other. Why should one be inferior and the other superior?' That [judgment] of theirs will indeed lead to their harm and suffering for a long time.

"Between them, Ānanda, the person in whom anger and conceit are found, and who from time to time engages in exchanges of words, but who has listened [to the teachings], become learned [in them], and penetrated [them] by view, and who attains temporary liberation, surpasses and excels the other person. For what reason? Because the Dhamma-stream carries him along. But who can know this difference except the Tathāgata?

⁸⁸ I follow here the text of the printed Ce, with its elisions. The electronic Ce fills in the elisions incorrectly.

⁸⁹ Here and in §6, I read with Ce *vacīsaṃsārā*, which is also the reading in Mp (Ce). Be, Ee have *vacīsaṅkhārā*. Mp glosses: "Just utterances in addressing and conversing" (*ālāpasallāpavasena vacanān'eva*). *Vacīsaṃsāro* is at **2:63**, where it refers to arguments between factions of monks.

"Therefore, Ānanda, do not be judgmental regarding people. Do not pass judgment on people. Those who pass judgment on people harm themselves. I alone, or one like me, may pass judgment on people.

"Who, indeed, is the female lay follower Migasālā, a foolish, incompetent woman with a woman's intellect? And who are those [who have] the knowledge of other persons as superior and inferior?

"These are the six types of persons found existing in the world.

"Ānanda, if Isidatta had possessed the same kind of virtuous behavior that Purāṇa had, Purāṇa could not have even known his destination. And if Purāṇa had possessed the same kind of wisdom that Isidatta had, Isidatta could not have even known his destination.⁹⁰ In this way, Ānanda, these two persons were each deficient in one respect."

45 (3) Debt

(1) "Bhikkhus, isn't poverty suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

(2) "If a poor, [352] destitute, indigent person gets into debt, isn't his indebtedness, too, suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

(3) "If a poor, destitute, indigent person who has gotten into debt promises to pay interest, isn't the interest, too, suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

(4) "If a poor, destitute, indigent person who has promised to pay interest cannot pay it when it falls due, they reprove him. Isn't being reprovved, too, suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

⁹⁰ Mp: "Pūraṇa excelled in virtuous behavior, Isidatta in wisdom. Pūraṇa's virtuous behavior matched Isidatta's superior wisdom; Isidatta's wisdom matched Pūraṇa's superior virtuous behavior."

(5) "If a poor, destitute, indigent person who is reprovved does not pay, they prosecute him. Isn't prosecution, too, suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

(6) "If a poor, destitute, indigent person who is prosecuted does not pay, they imprison him. Isn't imprisonment, too, suffering in the world for one who enjoys sensual pleasures?"

"Yes, bhante."

"So, bhikkhus, for one who enjoys sensual pleasures, poverty is suffering in the world; getting into debt is suffering in the world; having to pay interest is suffering in the world; being reprovved is suffering in the world; prosecution is suffering in the world; and imprisonment is suffering in the world.

(1) "So too, bhikkhus, when one does not have faith in [cultivating] wholesome qualities, when one does not have a sense of moral shame in [cultivating] wholesome qualities, when one does not have moral dread in [cultivating] wholesome qualities, when one does not have energy in [cultivating] wholesome qualities, when one does not have wisdom in [cultivating] wholesome qualities, in the Noble One's discipline one is called a poor, destitute, indigent person.

(2) "Having no faith, no sense of moral shame, no moral dread, no energy, no wisdom in [cultivating] wholesome qualities, that poor, destitute, indigent person engages in misconduct by body, speech, and mind. This, I say, is his getting into debt.

(3) "To conceal his bodily misconduct, he nurtures an evil desire. He wishes: 'Let no one know me'; he intends [with the aim]: 'Let no one know me'; [353] he utters statements [with the aim]: 'Let no one know me'; he makes bodily endeavors [with the aim]: 'Let no one know me.'

"To conceal his verbal misconduct ... To conceal his mental misconduct, he nurtures an evil desire. He wishes: 'Let no one know me'; he intends [with the aim]: 'Let no one know me'; he utters statements [with the aim]: 'Let no one know me'; he makes bodily endeavors [with the aim]: 'Let no one know me.' This, I say, is the interest he must pay.

(4) "Well-behaved fellow monks speak thus about him: 'This venerable one acts in such a way, behaves in such a way.' This, I say, is his being reprovved.

(5) "When he has gone to the forest, to the foot of a tree, or to an empty dwelling, bad unwholesome thoughts accompanied by remorse assail him. This, I say, is his prosecution.

(6) "Then, with the breakup of the body, after death, that poor, destitute, indigent person who engaged in misconduct by body, speech, and mind is bound in the prison of hell or the prison of the animal realm. I do not see, bhikkhus, any other prison that is as terrible and harsh, [and] such an obstacle to attaining the unsurpassed security from bondage, as the prison of hell or the prison of the animal realm."

Poverty is called suffering in the world;
so too is getting into debt.

A poor person who becomes indebted
is troubled while enjoying himself.

Then they prosecute him
and he also incurs imprisonment.
This imprisonment is indeed suffering
for one yearning for gain and sensual pleasures.

Just so in the Noble One's discipline,
one in whom faith is lacking, [354]
who is shameless and brash,
heaps up a mass of evil kamma.

Having engaged in misconduct
by body, speech, and mind,
he forms the wish:
"May no one find out about me."

He twists around with his body,

[twists around] by speech or mind;
he piles up his evil deeds,
in one way or another, repeatedly.

This foolish evildoer, knowing
his own misdeeds, is a poor person
who falls into debt,
troubled while enjoying himself.

His thoughts then prosecute him;
painful mental states born of remorse
[follow him wherever he goes]
whether in the village or the forest.

This foolish evildoer,
knowing his own misdeeds,
goes to a certain [animal] realm
or is even bound in hell.

This indeed is the suffering of bondage⁹¹
from which the wise person is freed,
giving [gifts] with wealth righteously gained,
settling his mind in confidence.

The householder endowed with faith
has made a lucky throw in both cases:
for his welfare in this present life

⁹¹ I have divided the stanzas as is done in Be, which I find more satisfactory than Ce. In Ee the lines of verse are not grouped into separate stanzas.

and happiness in future lives.

Thus it is that for home-dwellers

this merit increases through generosity.⁹²

Just so, in the Noble One's discipline,
one whose faith is firm,
who is endowed with shame, dreading wrong,
wise and restrained by virtuous behavior,
is said to live happily
in the Noble One's discipline.

Having gained spiritual happiness,
one then resolves on equanimity.
Having abandoned the five hindrances,
always arousing energy,
he enters upon the jhānas,
unified, alert, and mindful.

Having known things thus as they really are,
through complete non-clinging
the mind is rightly liberated
with the destruction of all fetters.

With the destruction of the fetters of existence,
for the stable one, rightly liberated,

⁹² All three eds. read *evam etaṃ gahaṭṭhānaṃ cāgo puññaṃ pavaḍḍhati*. The syntax is not satisfactory yet no variants are noted. Mp attempts to resolve the problem with its gloss, *cāgoti saṅkhaṃ gataṃ puññaṃ vaḍḍhati*, “merit which is designated ‘generosity’ increases,” but this is implausible. Could there have originally been an ablative *cāgā* here, or an instrumental *cāgena* (with the verb *vaḍḍhati*, to support the meter), which was changed to *cāgo* by error? The Chinese parallel, MĀ 125, lends some support to this hypothesis at T I 614c20: 因施福增多, “because of generosity merit increases.”

the knowledge occurs:

"My liberation is unshakable."

This is the supreme knowledge;

this is unsurpassed happiness.

Sorrowless, dust-free, and secure,

this is the highest freedom from debt. [355]

46 (4) Cunda

Thus have I heard. On one occasion the Venerable Mahācunda was dwelling among the Ceti people at Sahajāti. There he addressed the bhikkhus:

"Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Mahācunda said this:

(1) "Here, friends, bhikkhus who are Dhamma specialists⁹³ disparage those bhikkhus who are meditators, saying: 'They meditate and cogitate, [claiming]: 'We are meditators, we are meditators!''⁹⁴ Why do they meditate? In what way do they meditate? How do they meditate?' In this case, the bhikkhus who are Dhamma specialists aren't pleased, and the bhikkhus who are meditators aren't pleased, and they aren't practicing for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.

(2) "But the meditating bhikkhus disparage the bhikkhus who are Dhamma specialists, saying: 'They are restless, puffed up, vain, talkative, rambling in their talk, muddle-minded, lacking clear comprehension, unconcentrated, with wandering minds, with loose sense

⁹³ *Dhammayogā*. Mp says this is a name for speakers on the Dhamma (*dhammakathikā*), but it may refer to all those who adopt a predominantly cognitive approach to the Dhamma. The term seems to be unique to the present text. The distinction posited between meditators and those intent on Dhamma suggests a late origin, when vocations in the Saṅgha had bifurcated along these lines.

⁹⁴ *Jhāyanti pajjhāyanti*. The tone of this is derisive. Be uses a string of four verbs: *jhāyanti pajjhāyanti nijjhāyanti avajjhāyanti*. For a similar derisive use of verbs based on *jhāyanti*, see 11:9, V 323,18; MN 50.13, l 334,18–34.

faculties, [claiming]: "We are Dhamma specialists, we are Dhamma specialists!" Why are they Dhamma specialists? In what way are they Dhamma specialists? How are they Dhamma specialists?' In this case, the meditators aren't pleased, and the Dhamma specialists aren't pleased, and they aren't practicing for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.

(3) "Friends, the bhikkhus who are Dhamma specialists praise only bhikkhus who are Dhamma specialists, not those who are meditators. In this case, the bhikkhus who are Dhamma specialists [356] aren't pleased, and those who are meditators aren't pleased, and they aren't practicing for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.

(4) "But the bhikkhus who are meditators praise only bhikkhus who are also meditators, not those who are Dhamma specialists. In this case, the bhikkhus who are meditators aren't pleased, and those who are Dhamma specialists aren't pleased, and they aren't practicing for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings.

(5) "Therefore, friends, you should train yourselves thus: 'Those of us who are Dhamma specialists will praise those bhikkhus who are meditators.' Thus should you train yourselves. For what reason? Because, friends, these persons are astounding and rare in the world who dwell having touched the deathless element with the body.⁹⁵

(6) "Therefore, friends, you should train yourselves thus: 'Those of us who are meditators will praise those bhikkhus who are Dhamma specialists.' Thus should you train yourselves. For what reason? Because, friends, these persons are astounding and rare in the world who see a deep and pithy matter after piercing it through with wisdom."⁹⁶

47 (5) Directly Visible (1)

⁹⁵ *Amataṃ dhātuṃ kāyena phusitvā viharanti.* Mp: "This refers to the nibbāna element, called 'the deathless' because it is devoid of death. Having taken up a meditation subject, in stages they dwell having touched it with the mental body."

⁹⁶ *Gambhīraṃ atthapadaṃ paññāya ativijjha passanti.* Mp: "The 'deep and pithy matter' includes the aggregates, elements, sense bases, and so forth, which are subtle and hidden. They see this after penetrating it with insight and path wisdom (*sahavipassanāya maggapaññāya*)."

Then the wanderer Moliyasīvaka approached the Blessed One and exchanged greetings with him.⁹⁷ When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Bhante, it is said: 'The directly visible Dhamma, the directly visible Dhamma.' In what way, bhante, is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?'"⁹⁸ [357]

"Well then, Sīvaka, I will question you in turn about this. Answer as you see fit. What do you think, Sīvaka? (1) When there is greed within you, do you know: 'There is greed within me,' and when there is no greed within you, do you know: 'There is no greed within me?'"

"Yes, bhante."

"Since, Sīvaka, when there is greed within you, you know: 'There is greed within me,' and when there is no greed within you, you know: 'There is no greed within me,' in this way the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"What do you think, Sīvaka? (2) When there is hatred within you ... (3) ... delusion within you ... (4) ... a state connected with greed within you⁹⁹ ... (5) ... a state connected with hatred within you ... (6) ... a state connected with delusion within you, do you know: 'There is a state connected with delusion within me,' and when there is no state connected with delusion within you, do you know: 'There is no state connected with delusion within me?'"

"Yes, bhante."

"Since, Sīvaka, when there is a state connected with delusion within you, you know: 'There is a state connected with delusion within me,' and when there is no state connected with delusion within you, you know: 'There is no state connected with delusion within me,' in this way the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."

⁹⁷ Moliyasīvaka is also at [SN 36:21, IV 230–31](#), where he inquires from the Buddha whether all feeling is due to past kamma.

⁹⁸ On the "directly visible Dhamma" (*sandiṭṭhiko dhammo*), see too [3:53-54](#).

⁹⁹ *Lobhadhammā*. Similarly, just below, the text has *dosadhammā* and *mohadhammā*. Mp glosses as "the factors associated with it" (*taṃsampayuttadhammā*).

"Excellent, bhante! ... [as at 6:38] ... Let the Blessed One consider me a lay follower who from today has gone for refuge for life."

48 (6) Directly Visible (2)

Then a certain brahmin 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, it is said: 'The directly visible Dhamma, the directly visible Dhamma.' In what way, Master Gotama, [358] is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise'?"

"Well then, brahmin, I will question you in turn about this. Answer as you see fit. What do you think, brahmin? (1) When there is lust within you, do you know: 'There is lust within me,' and when there is no lust within you, do you know: 'There is no lust within me'?"

"Yes, sir."

"Since, brahmin, when there is lust within you, you know: 'There is lust within me,' and when there is no lust within you, you know: 'There is no lust within me,' in this way the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

"What do you think, brahmin? (2) When there is hatred within you ... (3) ... delusion within you ... (4) ... a bodily fault within you¹⁰⁰ ... (5) ... a verbal fault within you ... (6) ... a mental fault within you, do you know: 'There is a mental fault within me,' and when there is no mental fault within you, do you know: 'There is no mental fault within me'?"

"Yes, sir."

"Since, brahmin, when there is a mental fault within you, you know: 'There is a mental fault within me,' and when there is no mental fault within you, you know: 'There is no mental

¹⁰⁰ *Kāyasandosam*, followed by *vacīsandosaṃ* and *manosandosam*. Mp glosses the first as a faulty quality in the body-door (*kāyadvārassa dussanākāraṃ*).

fault within me,' in this way the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."

"Excellent, Master Gotama! ... [as at 5:192] ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

49 (7) Khema

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the Venerable Khema and the Venerable Sumana were dwelling at Sāvattthī [359] in the Blind Men's Grove. Then they approached the Blessed One, paid homage to him, and sat down to one side. The Venerable Khema then said to the Blessed One:

"Bhante, when a bhikkhu is an arahant, one whose taints are destroyed, who has lived the spiritual life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge, it does not occur to him: (1) 'There is someone better than me,' or (2) 'There is someone equal to me,' or (3) 'There is someone inferior to me.'"

This is what the Venerable Khema said. The Teacher agreed. Then the Venerable Khema, thinking, 'The Teacher agrees with me,' got up from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and left.

Then, right after the Venerable Khema had left, the Venerable Sumana said to the Blessed One: "Bhante, when a bhikkhu is an arahant, one whose taints are destroyed, who has lived the spiritual life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge, it does not occur to him: (4) 'There is no one better than me,' or (5) 'There is no one equal to me,' or (6) 'There is no one inferior to me.'"

This is what the Venerable Sumana said. The Teacher agreed. Then the Venerable Sumana, thinking, 'The Teacher agrees with me,' got up from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and left.¹⁰¹

Then, soon after both monks had left, the Blessed One addressed the bhikkhus: "Bhikkhus, it is in such a way that clansmen declare final knowledge. They state the meaning but don't exalt themselves.¹⁰² But there are some foolish men here who, it seems, declare final knowledge as a joke. They will meet with distress later."

They [do not rank themselves] as superior or inferior,
nor do they rank themselves as equal.¹⁰³

Destroyed is birth, the spiritual life has been lived;
they continue on, freed from fetters. [360]

50 (8) Sense Faculties¹⁰⁴

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

¹⁰¹ Both monks declare, in opposite ways, the arahant's eradication of the three modes of conceit: the superiority conceit, the inferiority conceit, and the equality conceit.

¹⁰² *Attho ca vutto attā ca anupanīto*. There is probably a word play here between *attha*, "meaning" or "goal," and *attā*, "self."

¹⁰³ Mp glosses *ussesu* as superior persons, *omesu* as inferior ones, and *samatte* as similar ones, explaining: "Arahants do not rank themselves, by way of conceit, as superior, inferior, and equal."

¹⁰⁴ An expanded parallel of **5:24**.

"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 restraint of the sense faculties, for one deficient in restraint of the sense faculties, virtuous behavior lacks its proximate cause. When there is no virtuous behavior ... the knowledge and vision of liberation lacks its proximate cause.

"Bhikkhus, (1) when there is restraint of the sense faculties, **for one who exercises restraint over the sense faculties**, (2) virtuous behavior possesses its proximate cause. When there is virtuous behavior, for **one whose behavior is virtuous**, (3) right concentration possesses its proximate cause. When there is right concentration, for one possessing right concentration, (4) 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, (5) disenchantment and dispassion possess their proximate cause. When there is disenchantment and dispassion, for one possessing disenchantment and dispassion, (6) 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 restraint of the sense faculties, **for one who exercises restraint over the sense faculties**, virtuous behavior possesses its proximate cause. When there is virtuous behavior ... the knowledge and vision of liberation possesses its proximate cause." [361]

51 (9) Ānanda

Then the Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta:

"Friend Sāriputta, how does a bhikkhu get to hear a teaching he has not heard before; and how does he not forget those teachings that he has already heard; and how do those

teachings with which he had previously been familiar¹⁰⁵ recur to him; and how does he get to understand what he has not understood?"

"The Venerable Ānanda is learned. Please clear up this matter yourself."

"Then listen, friend Sāriputta, and attend closely. I will speak."

"Yes, friend," the Venerable Sāriputta replied. The Venerable Ānanda said this:

"Here, friend Sāriputta, (1) a bhikkhu learns the Dhamma: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. (2) He teaches the Dhamma to others in detail as he has heard it and learnt it. (3) He makes others repeat the Dhamma in detail as they have heard it and learnt it. (4) He recites the Dhamma in detail as he has heard it and learnt it. (5) He ponders, examines, and mentally inspects the Dhamma as he has heard it and learnt it. (6) He enters upon the rains in a residence where there live elder bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines. From time to time he approaches them 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. It is in this way, [362] friend Sāriputta, that a bhikkhu gets to hear a teaching he has not heard before; and he does not forget those teachings that he has already heard; and those teachings with which he had previously been familiar recur to him; and he gets to understand what he has not understood."

"It's astounding and amazing, friend, how well this has been stated by the Venerable Ānanda. And we consider the Venerable Ānanda to be one who possesses these six qualities: (1) For the Venerable Ānanda has learned the Dhamma: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. (2) He teaches the Dhamma to others in detail as he has heard it and learnt it. (3) He makes others repeat the Dhamma in detail as they have heard it and learnt it [from him]. (4) He recites the Dhamma in detail as he has heard it and learnt it. (5) He ponders, examines, and mentally inspects the Dhamma as he has heard it and learnt it. (6) He enters

¹⁰⁵ *Cetasā samphuṭṭapubbā te ca samudācaranti*. The expression is unusual. Mp offers merely a routine word gloss.

upon the rains in a residence where there live elder bhikkhus who are highly learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines. From time to time he approaches them 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."

52 (10) Khattiya

Then the brahmin Jāṇussoṇī 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: [363]

(1) "Master Gotama, what is the aim of khattiyas? What is their quest? What is their support? What are they intent on? What is their final goal?"¹⁰⁶

"Wealth, brahmin, is the aim of khattiyas; their quest is for wisdom; their support is power; they are intent on territory; and their final goal is sovereignty."

(2) "But, Master Gotama, what is the aim of brahmins? What is their quest? What is their support? What are they intent on? What is their final goal?"

"Wealth, brahmin, is the aim of brahmins; their quest is for wisdom; the Vedic hymns are their support; they are intent on sacrifice; and their final goal is the brahmā world."

(3) "But, Master Gotama, what is the aim of householders? What is their quest? What is their support? What are they intent on? What is their final goal?"

"Wealth, brahmin, is the aim of householders; their quest is for wisdom; their craft is their support; they are intent on work; and their final goal is to complete their work."

(4) "But, Master Gotama, what is the aim of women? What is their quest? What is their support? What are they intent on? What is their final goal?"

"A man, brahmin, is the aim of women; their quest is for adornments; sons are their support; they are intent on being without a rival; and their final goal is authority."

¹⁰⁶ The questions in Pāli: *kiṃadhippāyā, kiṃupavicārā, kiṃadhiṭṭhānā, kiṃabhinivesā, kiṃpariyosānā*.

(5) "But, Master Gotama, what is the aim of thieves? What is their quest? What is their support? What are they intent on? What is their final goal?"

"Robbery, brahmin, is the aim of thieves; their quest is for thickets; craftiness is their support;¹⁰⁷ they are intent on dark places; and their final goal is to remain unseen."

(6) "But, Master Gotama, what is the aim of ascetics? What is their quest? What is their support? What are they intent on? What is their final goal?"

"Patience and mildness, brahmin, is the aim of ascetics; their quest is for wisdom; virtuous behavior is their support; they are intent on nothingness;¹⁰⁸ and their final goal is nibbāna."

"It's astounding and amazing, Master Gotama! Master Gotama knows the aim, quest, support, intent, and final goal of khattiyas, brahmins, householders, women, thieves, [364] and ascetics.

"Excellent, Master Gotama!... [as in 5:192] ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

53 (11) Heedfulness

Then a certain brahmin 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, is there one thing which, when developed and cultivated, can accomplish both kinds of good, the good pertaining to the present life and the good pertaining to the future life?"

"There is such a thing, brahmin."

"And what is it?"

"It is heedfulness."

¹⁰⁷ I read with Ce *sathādhiṭṭhānā*, as against Be, Ee *satthādhiṭṭhānā*, "a weapon is their support." Mp does not comment, but craftiness ties up better with thickets, darkness, and remaining unseen.

¹⁰⁸ *Ākiñcaññābhinivesā*. Mp takes this to mean that their minds are intent on the state of non-grasping (*niggahaṇabhāve*).

(1) "Just as, brahmin, the footprints of all animals that walk fit into the footprint of the elephant, and the elephant's footprint is declared to be foremost among them with respect to size, so too heedfulness is the one thing that, when developed and cultivated, can accomplish both kinds of good, the good pertaining to the present life and the good pertaining to the future life.

(2) "Just as all the rafters of a peaked house lean toward the roof peak, slope toward the roof peak, converge upon the roof peak, and the roof peak is declared to be foremost among them, so too [365] heedfulness is the one thing that ... can accomplish both kinds of good....

(3) "Just as a reed-cutter, having cut a bunch of reeds, grabs them by the top, shakes the bottom, shakes the two sides, and beats them, so too heedfulness is the one thing that ... can accomplish both kinds of good....

(4) "Just as, when the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk follow along with it, so too heedfulness is the one thing that ... can accomplish both kinds of good....

(5) "Just as all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be foremost among them, so too heedfulness is the one thing that ... can accomplish both kinds of good....

(6) "Just as the radiance of all the stars does not amount to a sixteenth part of the radiance of the moon, and the radiance of the moon is declared to be foremost among them, so too heedfulness is the one thing that ... can accomplish both kinds of good....

"This, brahmin, is the one thing which, when developed and cultivated, can accomplish both kinds of good, the good pertaining to the present life and the good pertaining to the future life."

"Excellent, Master Gotama! ... Let Master Gotama consider me a lay follower who from today has gone for refuge for life." [366]

On one occasion the Blessed One was dwelling in Rājagaha on Mount Vulture Peak. On that occasion the Venerable Dhammika was the resident monk in his native district, in all the seven monasteries in his native district.¹⁰⁹ There the Venerable Dhammika insulted visiting bhikkhus, reviled them, harmed them, attacked them, and scolded them, and then those visiting bhikkhus left. They did not settle down but vacated the monastery.

Then it occurred to the lay followers of the native district: "We serve the Saṅgha of bhikkhus with robes, almsfood, lodgings, and **medicines and provisions for the sick**, but the visiting bhikkhus leave. They do not settle down but vacate the monastery. Why is that so?"

Then it occurred to them: "This Venerable Dhammika insults visiting bhikkhus, reviles them, harms them, attacks them, and scolds them, and then those visiting bhikkhus leave. They do not settle down but vacate the monastery. Let's banish the Venerable Dhammika."

Then the lay followers went to the Venerable Dhammika and said to him: "Bhante, leave this monastery. You've stayed here long enough."

The Venerable Dhammika then went from that monastery to another one, where again he insulted visiting bhikkhus, reviled them, harmed them, attacked them, and scolded them. And then those visiting bhikkhus left. They did not settle down [367] but vacated the monastery.

Then it occurred to the lay followers... [all as above] ... and said to him: "Bhante, leave this monastery. You've stayed here long enough."

Then the Venerable Dhammika went from that monastery to still another one, where again he insulted visiting bhikkhus ... They did not settle down but vacated the monastery.

Then it occurred to the lay followers: "We serve the Saṅgha of bhikkhus with robes, almsfood, lodgings, and **medicines and provisions for the sick**, but the visiting bhikkhus leave. They do not settle down but vacate the monastery. Why is that so?"

Then it occurred to the lay followers: "This Venerable Dhammika insults visiting bhikkhus ... They do not settle down [368] but vacate the monastery. Let's banish the Venerable Dhammika from all the seven monasteries in the native district."

¹⁰⁹ Mp does not give information about him and he does not appear elsewhere in the Nikāyas.

Then the lay followers of the native district went to the Venerable Dhammika and said to him: "Bhante, depart from all the seven monasteries in the native district."

The Venerable Dhammika then thought: "I am banished by the lay followers from all seven monasteries here. Where shall I go?"

It then occurred to him: "Let me go to the Blessed One."

Then the Venerable Dhammika took his bowl and robe and left for Rājagaha. Gradually he reached Rājagaha, and then went to Mount Vulture Peak, where he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then asked him: "Where are you coming from, Brahmin Dhammika?"¹¹⁰

"Bhante, the lay followers of my native district have banished me from all seven monasteries there."

"Enough, Brahmin Dhammika! Now that you've come to me, why be concerned that you have been banished from those places? In the past, Brahmin Dhammika, some seafaring merchants set out to sea in a ship, taking along a land-spotting bird. When the ship had still not caught sight of land they released the bird. It went to the east, the west, the north, the south, upwards, and to the intermediate directions. If it saw land anywhere, it went straight for it. But if it didn't see land, it returned to the ship. In the same way, when you have been banished from those places, you've come to me." [369]

"In the past, Brahmin Dhammika, King Koravya had a royal banyan tree named 'Well Grounded,' which had five branches, cast a cool shade, and gave delight. Its canopy extended for twelve *yojanas*; its network of roots for five *yojanas*. Its fruits were as large as cooking pots and as sweet as pure honey. The king and his harem made use of one section of the tree; the army used another section; the townfolk and countryfolk used still another; ascetics and brahmins used still another; and the beasts and birds used still another. No one guarded the tree's fruits, yet no one took another's fruits.

"Then, Brahmin Dhammika, a certain man ate as much as he wanted of the tree's fruits, broke off a branch, and left. It occurred to the deity who lived in the tree: 'It's astounding and

¹¹⁰ Strangely, neither Mp nor Mp-ṭ explains why the Buddha refers to Dhammika as *brāhmaṇa*. This may be the only place in the Nikāyas where the Buddha refers to a bhikkhu as a brahmin followed by his personal name.

amazing how evil this man is! He ate as much as he wanted of the tree's fruits, broke off a branch, and left! Let me see to it that in the future the royal banyan tree does not yield fruit.' Then in the future the royal banyan tree did not yield fruit. Thereupon [370] King Koravya approached Sakka the ruler of the devas and said to him: 'Listen, respected sir, you should know that the royal banyan tree does not yield fruit.'

"Then Sakka the ruler of the devas performed a feat of psychic potency such that a violent rainstorm came and twisted¹¹¹ and uprooted the royal banyan tree.

"Then, Brahmin Dhammika, the deity that lived in the tree stood to one side, sad and miserable, weeping with a tearful face. Sakka approached this deity and said: 'Why, deity, do you stand to one side, sad and miserable, weeping with a tearful face?' — 'It is, sir, because a violent rainstorm came and twisted and uprooted my dwelling.' — 'But, deity, were you following the duty of a tree when the violent rainstorm came and twisted and uprooted your dwelling?' — 'But how, sir, does a tree follow the duty of a tree?' — 'Here, deity, those who need roots take its roots; those who need bark take its bark; those who need leaves take its leaves; those who need flowers take its flowers; and those who need fruit take its fruit. Yet because of this the deity does not become displeased or discontent. That's how a tree follows the duty of a tree.' — 'Sir, I wasn't following the duty of a tree when the violent rainstorm came and twisted and uprooted my dwelling.' — 'If, deity, you would follow the duty of a tree, your dwelling might return to its former state.' — 'I will, sir, follow [371] the duty of a tree. Let my dwelling be as before.'

"Then, Brahmin Dhammika, Sakka the ruler of the devas performed such a feat of psychic potency that a violent rainstorm came and turned upright the royal banyan tree and its roots were covered with bark. So too, Brahmin Dhammika, were you following the duty of an ascetic when the lay followers of the native district banished you from all seven monasteries?"

"But how, bhante, does an ascetic follow the duty of an ascetic?"

¹¹¹ Reading with Ce, Be *pavattesi*, as against Ee *pātesi*, "felled," also cited as a variant in Ce and Be. Mp glosses *pavattesi* with *parivattesi*.

"Here, Brahmin Dhammika, an ascetic does not insult one who insults him, does not scold one who scolds him, and does not argue with one who argues with him. That is how an ascetic follows the duty of an ascetic."

"Bhante, I wasn't following the duty of an ascetic when the lay followers banished me from all seven monasteries."

(1) "In the past, Brahmin Dhammika, there was a teacher named Sunetta, the founder of a spiritual sect, one without lust for sensual pleasures. The teacher Sunetta had many hundreds of disciples. He taught a Dhamma to his disciples for companionship with the brahmā world.¹¹² When he was teaching such a Dhamma, those who did not place confidence in him, were, with the breakup of the body, after death, reborn in the plane of misery, in a bad destination, in the lower world, in hell; but those who placed confidence in him were reborn in a good destination, in a heavenly world.

(2) "In the past, there was a teacher named Mūgapakkha ... (3) ... a teacher named Aranemi ... (4) ... a teacher named Kuddālaka ... (5) ... a teacher named Hatthipāla ... (6) ... [372] a teacher named Jotipāla, the founder of a spiritual sect, one without lust for sensual pleasures When he was teaching such a Dhamma, those who did not place confidence in him were, with the breakup of the body, after death, reborn in the plane of misery, in a bad destination, in the lower world, in hell; but those who placed confidence in him were reborn in a good destination, in a heavenly world.

"What do you think, Brahmin Dhammika? These six teachers were founders of spiritual sects, men without lust for sensual pleasures who had retinues of many hundreds of disciples. If, with a mind of hatred, one had insulted and reviled them and their communities of disciples, wouldn't one have generated much demerit?"

"Yes, bhante."

"If, with a mind of hatred, one had insulted and reviled these six teachers together with their communities of disciples, one would have generated much demerit. But if, with a mind of

¹¹² *Brahmalokasahavyatāya*. An odd expression, which also occurs at DN 19.59, II 250,20. Sv II 670,13-14, says: "He taught the path to disciples for companionship with the brahmā world': that is, he explained the path to fellowship with Brahmā in the brahmā world" (*sāvakaṇaṅca brahmalokasahavyatāya maggaṃ desesī ti brahmaloke brahmunā sahabhāvāya maggaṃ kathesi*).

hatred, one reviles and insults a single person accomplished in view,¹¹³ one generates even more demerit. For what reason? I say, Brahmin Dhammika, there is no injury¹¹⁴ against outsiders¹¹⁵ like that against [your] fellow monks. Therefore, Brahmin Dhammika, you should train yourself thus: 'We will not let hatred arise in our minds toward our fellow monks.'¹¹⁶ Thus, Brahmin Dhammika, should you train yourself." [373]

Sunetta, Mūgapakkha,
the brahmin Aranemi,
Kuddālaka, and Hatthipāla,
the brahmin youth, were teachers.

And Jotipāla [known as] Govinda
the chaplain of seven [kings]:
these were harmless ones in the past,
six teachers possessed of fame.

Unspoiled, liberated by compassion,
these men had transcended the fetter of sensuality.

¹¹³ *Diṭṭhisampannaṃ*. A person who is at least a stream-enterer.

¹¹⁴ Brahmāli called my attention to an entry in DOP (p. 744) for a noun *khanti*², meaning "hurt, injury," presumably derived from the verb *khaṇati*¹, "hurts, injures, impairs." This word is *not* the Pāli equivalent of Skt *kṣānti* (DOP *khanti*¹), "patience" or "acceptance." Mp glosses *khanti* here as "digging up one's own virtues" (*attano guṇakhaṇanam*), but DOP points out that the commentaries tend to conflate *khaṇati*¹, "injures," with *khaṇati*², "digs up." The Skt equivalent of *khanti*² may be *kṣhati*, from *kṣaṇoti*, "hurts, injures, wounds"; see SED sv *kshan*.

¹¹⁵ *Ito bahiddhā*. That is, those outside the Buddhist community.

¹¹⁶ *Ce na no āmasabrahmacārisu*, *Be na no samasabrahmacārisu*, *Ee na no sabrahmacārisu*. DOP sv *āma*³ has "in or of the same house; belonging to the same house" and cites *āmasabrahmacāri(n)* as meaning "a fellow religious student belonging to the same house or community." However, it gives this passage as the sole reference, and the term does not seem to occur elsewhere in the Nikāyas. Mp (Ce) accepts the unusual reading and says: *Na no āmasabrahmacārisū ti ettha āmajano* [Be: *samajano*] *nāma sakajano vuccati. Tasmā na no sakesu samānabrahmacārisu cittāni paduṭṭhāni bhavissantī ti ayamettha attho* ("Towards our fellow monks of the same house: Here, it is one's own people that are called 'people of the same house.' Therefore the meaning here is: 'There should be no thoughts of hatred toward one's own fellow monks.'"). The passage recurs at **7:73**, but with the unaugmented *sabrahmacārisu*. I suspect that the augmented forms found in the Ce and Be versions of this sutta are the product of an ancient transmission error that was accepted as authentic by the commentator. I therefore treat the text as reading simply *sabrahmacārisu*.

Having expunged sensual lust,
they were reborn in the brahmā world.

Their disciples too
numbering many hundreds
were unspoiled, liberated in compassion,
men who had transcended the fetter of sensuality.
Having expunged sensual lust,
they were reborn in the brahmā world.

That man who, with thoughts of hatred,
reviles these outside seers devoid of lust
[whose minds] were concentrated,
generates abundant demerit.

But the man who, with thoughts of hatred,
reviles a disciple of the Buddha,
a bhikkhu accomplished in view,
generates even more demerit.

One should not attack a holy person
one who has abandoned viewpoints.
This one is called the seventh person
of the Saṅgha of noble ones,
one not devoid of lust for sensual pleasures,
whose five faculties are weak:
faith, mindfulness, energy,
serenity and insight.

If one attacks such a bhikkhu,
one first harms oneself;
then, having harmed oneself,
one afterwards harms the other.

When one protects oneself,
the other person is also protected.
Therefore one should protect oneself;
the wise person is always unhurt. [374]

The Second Fifty

I. The Great Chapter

55 (1) Soṇa

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion the Venerable Soṇa was dwelling at Rājagaha in the Cool Grove.¹¹⁷

Then, while the Venerable Soṇa was alone in seclusion, the following course of thought arose in his mind: "I am one of the Blessed One's most energetic disciples, yet my mind has not been liberated from the taints by non-clinging. Now there is wealth in my family, and it is possible for me to enjoy my wealth and do meritorious deeds. Let me then give up the training and return to the lower life, so that I can enjoy my wealth and do meritorious deeds."

Then, having known with his own mind the course of thought in the Venerable Soṇa's mind, just as a strong man might extend his drawn-in arm or draw in his extended arm, the

¹¹⁷ This is Soṇa Koḷivāsa, declared by the Buddha foremost among those who arouse energy (see **1:205**). His verses are at **Th 632–44**. Th 638–39 refer to the simile of the lute; Th 640–44 are identical with the verses at the end of this sutta. The story of Soṇa appears in an expanded version at **Vin I 179–85**, where it leads to the Buddha's granting permission to the monks to wear sandals.

Blessed One disappeared on Mount Vulture Peak and appeared in the Cool Grove in the presence of the Venerable Soṇa. The Blessed One sat down on the seat prepared for him. The Venerable Soṇa paid homage to the Blessed One and sat down to one side. The Blessed One then said to him: [375]

"Soṇa, when you were alone in seclusion, didn't the following course of thought arise in your mind: 'I am one of the Blessed One's most energetic disciples, yet my mind has not been liberated from the taints by non-clinging. Now there is wealth in my family, and it is possible for me to enjoy my wealth and do meritorious deeds. Let me then give up the training and return to the lower life, so that I can enjoy my wealth and do meritorious deeds?'"

"Yes, bhante."

"Tell me, Soṇa, in the past, when you lived at home, weren't you skilled at the lute?"

"Yes, bhante."

"What do you think, Soṇa? When its strings were too tight, was your lute well tuned and easy to play?"

"No, bhante."

"When its strings were too loose, was your lute well tuned and easy to play?"

"No, bhante."

"But, Soṇa, when its strings were neither too tight nor too loose but adjusted to a balanced pitch, was your lute well tuned and easy to play?"

"Yes, bhante."

"So too, Soṇa, if energy is aroused too forcefully this leads to restlessness, and if energy is too lax this leads to laziness. Therefore, Soṇa, resolve on a balance of energy, achieve a balance of the spiritual faculties, and take up the object there."¹¹⁸

¹¹⁸ Reading with Ce, Ee: *Viriyasamatam adhiṭṭhaha, indriyānaṃ ca samatam paṭivijjha, tattha ca nimittam gaṇhāhi*. Where Ce, Ee have *viriyasamatam*, Be has *viriyasamatham* (but just below, *indriyānañca samatam*). Mp (Ce) also reads *viriyasamatham* in the lemma. The explanation in Mp seems to support *viriyasamatham*.

Mp: "Resolve on evenness of energy: Resolve on serenity combined with energy (*viriyasampayuttam samatham adhiṭṭhaha*). The meaning is, 'Link energy with serenity.' *Achieve evenness of the spiritual faculties*: Keep to evenness, a balance of the spiritual faculties of faith, etc. When faith is linked with wisdom and wisdom with faith; when energy is linked with concentration and concentration with energy, then the balance of the faculties is maintained. But mindfulness is useful everywhere, so it should always be strong.... *Seize the object there*: When such balance exists, the object can arise clearly, like the reflection of one's face in a mirror; and you

"Yes, bhante," the Venerable Soṇa replied.

When the Blessed One had finished giving the Venerable Soṇa this exhortation, just as a strong man might extend his drawn-in arm or draw in his extended arm, he disappeared in the Cool Grove and reappeared on Mount Vulture Peak. [376]

Then, some time later, the Venerable Soṇa resolved on a balance of energy, achieved a balance of the spiritual faculties, and took up the object there. Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time the Venerable Soṇa 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 Soṇa became one of the arahants.

Having attained arahantship, the Venerable Soṇa thought: "Let me go to the Blessed One and declare final knowledge in his presence." Then he approached the Blessed One, paid homage to him, sat down to one side, and said:

"Bhante, when a bhikkhu is an arahant, one whose taints are destroyed, who has lived the spiritual life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, and become completely liberated through final knowledge, he is **intent upon** six things: on renunciation, on solitude, on non-affliction, on the destruction of craving, on the destruction of clinging, and on non-confusion.¹¹⁹

(1) "It may be, bhante, that some venerable one here thinks: 'Could it be that this venerable one is **intent upon** renunciation on account of mere faith?' But it should not be seen

should take up (*gaṇhāhi*) this object—bring forth (*nibbattehi*) the object of serenity, of insight, of the path, and of the fruit. Thus the Buddha explained the meditation subject to him, leading up to arahantship."

Chinese parallels to this passage offer quite different readings of the Buddha's injunction, as follows: T I 612a28-29: "Therefore you should distinguish this time (could *samatam* have mutated into *samayam*?), examine this mark, and do not be heedless" (是故汝當分別此時。觀察此相。莫得放逸); T II 62c17-18: "Therefore you should practice by taking up [the object] in a balanced way; do not cling, do not be heedless, and do not grasp marks" (是故汝當平等修習攝受，莫著、莫放逸、莫取相); T II 612b19-20: "Staying in the middle is the superior practice" (若能在中者。此則上行); T XXII 844c1-2 is closest to the Pāli: "You should balance your energy, balance the faculties" (應等精進等於諸根).

¹¹⁹ In Pāli: *nekkhammādhimutto*, *pavivekādhimutto*, *abyāpajjhādhimutto*, *taṇhakkhayādhimutto*, *upādānak-khayādhimutto*, *asammohādhimutto*. Mp says that each expression signifies arahantship.

in such a way. A bhikkhu with taints destroyed, who has lived the spiritual life and done his task, does not see in himself anything further to be done or any [need to] increase what has been done.¹²⁰ He is **intent upon** renunciation because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion. [377]

(2) "It may be that some venerable one here thinks: 'Could it be that this venerable one is **intent upon** solitude because he is hankering after gain, honor, and praise?' But it should not be seen in such a way. A bhikkhu with taints destroyed, who has lived the spiritual life and done his task, does not see in himself anything further to be done or any [need to] increase what has been done. He is **intent upon** solitude because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

(3) "It may be that some venerable one here thinks: 'Could it be that this venerable one is **intent upon** non-affliction because he has fallen back on the wrong grasp of behavior and observances as the essence?'¹²¹ But it should not be seen in such a way. A bhikkhu with taints destroyed, who has lived the spiritual life and done his task, does not see in himself anything further to be done or any [need to] increase what has been done. He is **intent upon** non-affliction because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

(4) "... He is **intent upon** the destruction of craving because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.¹²²

(5) "... He is **intent upon** the destruction of clinging because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

¹²⁰ *Karaṇīyaṃ attano asamanupassanto katassa vā paṭicayaṃ*. Mp glosses *paṭicayaṃ* with "growth by repeated activity" (*punappunaṃ karaṇena vaḍḍhiṃ*).

¹²¹ *Sīlabbataparāmāsaṃ ... sārato paccāgacchanto*. This expression normally refers to the extreme austerities of those who believe them to be the core of spiritual cultivation. See **3:78**.

¹²² All three eds. abridge the last three items as is done here.

(6) "... He is **intent upon** non-confusion because he is devoid of lust through the destruction of lust; because he is devoid of hatred through the destruction of hatred; because he is devoid of delusion through the destruction of delusion.

"Bhante, when a bhikkhu is thus perfectly liberated in mind, even if powerful forms cognizable by the eye come into range of the eye, they do not obsess his mind; his mind is not at all **affected**. It remains steady, attained to imperturbability, and he observes its vanishing.¹²³ [378] Even if powerful sounds cognizable by the ear come into range of the ear ... Even if powerful odors cognizable by the nose come into range of the nose ... Even if powerful tastes cognizable by the tongue come into range of the tongue ... Even if powerful tactile objects cognizable by the body come into range of the body ... Even if powerful phenomena cognizable by the mind come into range of the mind, they do not obsess his mind; his mind is not at all **affected**. It remains steady, attained to imperturbability, and he observes its vanishing.

"Suppose, bhante, there were a stone mountain, without clefts or fissures, one solid mass. If a violent rainstorm should come from the east, it could not make it quake, wobble, and tremble; if a violent rainstorm should come from the west ... from the north ... from the south, it could not make it quake, wobble, and tremble. So too, when a bhikkhu is thus perfectly liberated in mind, even if powerful forms cognizable by the eye come into range of the eye ... Even if powerful phenomena cognizable by the mind come into range of the mind, they do not obsess his mind; his mind is not at all **affected**. It remains steady, attained to imperturbability, and he observes its vanishing."

If one is **intent on** renunciation
and solitude of mind;
if one is **intent on** non-affliction
and the destruction of clinging;
if one is **intent on** craving's destruction
and non-confusion of mind:

¹²³ *Vayañc'assānupassati*. Mp: "He sees the arising and vanishing of that mind" (*tassa c'esa cittassa uppādampi vayampi passati*).

when one sees the sense bases' arising,
one's mind is completely liberated.

For a bhikkhu of peaceful mind,
one completely liberated,
there's nothing further to be done,
no [need to] increase what has been done. [379]

As a stone mountain, one solid mass,
is not stirred by the wind,
so no forms and tastes, sounds,
odors and tactile objects,
and phenomena desirable or undesirable,
stir the stable one's mind.
His mind is steady and freed,
and he observes its vanishing.

56 (2) Phagguṇa

Now on a certain occasion the Venerable Phagguṇa was sick, afflicted, gravely ill. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, the Venerable Phagguṇa is sick, afflicted, gravely ill. Please let the Blessed One visit him out of compassion." The Blessed One consented by silence.

Then, in the evening, the Blessed One emerged from seclusion and went to the Venerable Phagguṇa. The Venerable Phagguṇa saw the Blessed One coming in the distance and stirred on his bed. The Blessed One said to him: "Enough, Phagguṇa, do not stir on your bed. There are these seats that have been prepared. I will sit down there."

The Blessed One sat down and said to the Venerable Phagguṇa: "I hope you are bearing up, Phagguṇa. I hope you are getting better. I hope that your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be seen."

"Bhante, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be seen.¹²⁴ Just as if a strong man were to grind my head with the tip of a sharp sword, so too, violent winds [380] cut through my head. I am not bearing up ... Just as if a strong man were to tighten a tough leather strap around my head as a headband, so too, there are violent headpains in my head. I am not bearing up ... Just as if a skillful butcher or his apprentice were to carve up [an ox's] belly with a sharp butcher's knife, so too, violent winds are carving up my belly. I am not bearing up ... Just as if two strong men were to seize a weaker man by both arms and roast and grill him over a pit of hot coals, so too, there is a violent burning in my body. I am not bearing up, bhante, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be seen."

Then the Blessed One instructed, encouraged, inspired, and gladdened the Venerable Phagguṇa with a Dhamma talk, after which he got up from his seat and left. Not long after the Blessed One left, the Venerable Phagguṇa died. At the time of his death, his faculties were serene.

Then the Venerable Ānanda [381] approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, not long after the Blessed One left, the Venerable Phagguṇa died. At the time of his death, his faculties were serene."

"Why, Ānanda, shouldn't the bhikkhu Phagguṇa's faculties have been serene? Though his mind had not yet been liberated from the five lower fetters, when he heard that discourse on the Dhamma, his mind was liberated from them.¹²⁵

¹²⁴ The similes that follow are found among other places also at MN 97.29, II 193,1–19, and SN 35:87, IV 56,17–57,5.

¹²⁵ This means that he passed away as a non-returner.

"There are, Ānanda, these six benefits of listening to the Dhamma at the proper time and of examining the meaning at the proper time.¹²⁶ What six?

(1) "Here, Ānanda, a bhikkhu's mind is not yet liberated from the five lower fetters, but at the time of his death he gets to see the Tathāgata. The Tathāgata teaches him the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure. When the bhikkhu hears that discourse on the Dhamma, his mind is liberated from the five lower fetters. This is the first benefit of listening to the Dhamma at the proper time.

(2) "Again, a bhikkhu's mind is not yet liberated from the five lower fetters. At the time of his death he does not get to see the Tathāgata, but he gets to see a disciple of the Tathāgata. The Tathāgata's disciple teaches him the Dhamma ... reveals a spiritual life that is perfectly complete and pure. When the bhikkhu hears that discourse on the Dhamma, his mind is liberated from the five lower fetters. This is the second benefit of listening to the Dhamma at the proper time.

(3) "Again, a bhikkhu's mind is not yet liberated from the five [382] lower fetters. At the time of his death he does not get to see the Tathāgata or a disciple of the Tathāgata, but he ponders, examines, and mentally inspects the Dhamma as he has heard it and learnt it. As he does so, his mind is liberated from the five lower fetters. This is the third benefit of examining the meaning at the proper time.

(4) "Here, Ānanda, a bhikkhu's mind is liberated from the five lower fetters but not yet liberated in the unsurpassed extinction of the acquisitions.¹²⁷ At the time of his death he gets to see the Tathāgata. The Tathāgata teaches him the Dhamma ... he reveals a spiritual life that is perfectly complete and pure. When the bhikkhu hears that discourse on the Dhamma, his mind is liberated in the unsurpassed extinction of the acquisitions. This is the fourth benefit of listening to the Dhamma at the proper time.

¹²⁶ As will be shown, the first, second, fourth, and fifth benefits come from listening to the Dhamma at the proper time (*kālena dhammassavane*), the third and sixth from examining the meaning at the proper time (*kālena atth'upaparikkhāya*).

¹²⁷ *Anuttare upadhisāṅkhaye*. Mp identifies this as nibbāna. The acquisitions (*upadhi*) are sensual pleasures, the five aggregates, and defilements.

(5) "Again, a bhikkhu's mind is liberated from the five lower fetters but not yet liberated in the unsurpassed extinction of the acquisitions. At the time of his death he does not get to see the Tathāgata, but he gets to see a disciple of the Tathāgata. The Tathāgata's disciple teaches him the Dhamma ... reveals a spiritual life that is perfectly complete and pure. When the bhikkhu hears that discourse on the Dhamma, his mind is liberated in the unsurpassed extinction of the acquisitions. This is the fifth benefit of listening to the Dhamma at the proper time.

(6) "Again, a bhikkhu's mind is liberated from the five lower fetters [383] but not yet liberated in the unsurpassed extinction of the acquisitions. At the time of his death he does not get to see the Tathāgata or a disciple of the Tathāgata, but he ponders, examines, and mentally inspects the Dhamma as he has heard it and learnt it. As he does so, his mind is liberated in the unsurpassed extinction of the acquisitions. This is the sixth benefit of examining the meaning at the proper time.

"These, Ānanda, are the six benefits of listening to the Dhamma at the proper time and of examining the meaning at the proper time."

57 (3) Six Classes

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said:

"Bhante, Pūraṇa Kassapa has described six classes:¹²⁸ a black class, a blue class, a red class, a yellow class, a white class, and a supreme white class.

"He has described the black class as butchers of sheep, pigs, poultry, and deer; hunters and fishermen; thieves, executioners, and prison wardens; or those who follow any other such cruel occupation.

¹²⁸ *Chaḷabhijjātiyo*. Pūraṇa Kassapa is one of the six teachers contemporary with the Buddha. This is the only place where he is associated with the doctrine of the six classes, which are not mentioned elsewhere in the Nikāyas. In DN 2.17, I 52,22–53,4, he is depicted as a proponent of the doctrine of non-doing (*akiriyavāda*), but at SN 46:56, V 126,26–30, the doctrine of non-causality (*ahetukavāda*) is ascribed to him.

"He has described the blue class as bhikkhus who live on thorns¹²⁹ or any others who profess the doctrine of kamma, the doctrine of the efficacy of deeds.

"He has described the red class as the nigaṇṭhas [384] wearing a single garment.

"He has described the yellow class as the white-robed lay disciples of the naked ascetics.

"He has described the white class as the male and female ājīvakas.

"He has described the supreme white class as Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

"Pūraṇa Kassapa, bhante, has described these six classes."

"But, Ānanda, has the whole world authorized Pūraṇa Kassapa to describe these six classes?"

"Certainly not, bhante."

"Suppose, Ānanda, there was a poor, destitute, indigent person. They might force a cut [of meat] on him against his will, saying: 'Good man, you must eat this piece of meat and pay for it.' In the same way, without the consent of those ascetics and brahmins, Pūraṇa Kassapa has described these six classes in a foolish, incompetent, inexpert, and unskilled way. But I, Ānanda, describe six [different] classes. Listen and attend closely. I will speak."

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

"And what, Ānanda, are the six classes? (1) Here, someone of the black class produces a black state. (2) Someone of the black class produces a white state. (3) Someone of the black class produces nibbāna,¹³⁰ which is neither black nor white. (4) Then, someone [385] of the white class produces a black state. (5) Someone of the white class produces a white state. (6) And someone of the white class produces nibbāna, which is neither black nor white.

(1) "And how is it, Ānanda, that someone of the black class produces a black state? Here, someone has been reborn in a low family—a family of *caṇḍālas*, hunters, bamboo workers, cart makers, or flower scavengers—one that is poor, with little food and drink, that

¹²⁹ *Bhikkhū kaṇṭakavuttikā*. The exact intent is not clear. Mp says only that these are *samaṇas*. Perhaps it was intended to disparage Buddhist monks.

¹³⁰ *Nibbānaṃ abhijāyati*. Mp: "Produces nibbāna: that is, he attains nibbāna, or he is born into the class of nibbāna consisting in the plane of the noble ones" (*nibbānaṃ abhijāyatīti nibbānaṃ pāpuṇāti, ariyabhūmisāṅkhātāya vā nibbānajātiyā jāyati*). This explanation is given because in strict doctrinal terms nibbāna, being *ajāta* and *akata*, "unborn" and "unmade," is without birth or production.

subsists with difficulty, where food and clothing are obtained with difficulty; and he is ugly, unsightly, dwarfish, with much illness—blind, crippled, lame, or paralyzed.¹³¹ He does not obtain food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in such a way that someone of the black class produces a black state.

(2) "And how is it, Ānanda, that someone of the black class produces a white state? Here, someone has been reborn in a low family.... He does not obtain food ... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in such a way that someone of the black class produces a white state.

(3) "And how is it, Ānanda, that someone of the black class produces nibbāna, which is neither black nor white? Here, someone has been reborn in a low family.... [386] ... He does not obtain food ... and lighting. Having shaved off his hair and beard, he puts on ochre robes and goes forth from the household life into homelessness. When he has thus gone forth, he abandons the five hindrances, defilements of the mind, things that weaken wisdom; and then, with his mind well established in the four establishments of mindfulness, he correctly develops the seven factors of enlightenment and produces nibbāna, which is neither black nor white. It is in such a way that someone of the black class produces nibbāna, which is neither black nor white.

(4) "And how is it, Ānanda, that someone of the white class produces a black state? Here, someone has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one that is rich, with great wealth and property, abundant gold and silver, abundant treasures and commodities, abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He obtains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct by body, speech, and mind. In consequence, with the

¹³¹ As at **3:13, 4:85**, but here all three eds. put *nesādakule* before *veṇakule*.

breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in such a way that someone of the white class produces a black state.

(5) "And how is it, Ānanda, that someone of the white class produces a white state? Here, someone has been reborn in a high family.... He obtains food ... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in such a way that someone of the white class produces a white state.

(6) "And how is it, Ānanda, that someone of the white class produces nibbāna, which is neither black nor white? [387] Here, someone has been reborn in a high family.... He obtains food ... and lighting. Having shaved off his hair and beard, he puts on ochre robes and goes forth from the household life into homelessness. When he has thus gone forth, he abandons the five hindrances, defilements of the mind, things that weaken wisdom; and then, with his mind well established in the four establishments of mindfulness, he correctly develops the seven factors of enlightenment and produces nibbāna, which is neither black nor white. It is in such a way that someone of the white class produces nibbāna, which is neither black nor white.

"These, Ānanda, are the six classes."

58 (4) Taints

"Bhikkhus, possessing six 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 six? Here, by restraint a bhikkhu has abandoned those taints that are to be abandoned by restraint; by using he has abandoned those taints that are to be abandoned by using; by patiently enduring he has abandoned those taints that are to be abandoned by patiently enduring; by avoiding he has abandoned those taints that are to be abandoned by

avoiding; by dispelling he has abandoned those taints that are to be abandoned by dispelling; and by developing he has abandoned those taints that are to be abandoned by developing.¹³²

(1) "And what, bhikkhus, are the taints to be abandoned by restraint that have been abandoned by restraint? Here, having reflected carefully, a bhikkhu dwells restrained over the eye faculty. Those [388] taints, distressful and feverish, that might arise in one who dwells unrestrained over the eye faculty do not occur in one who dwells restrained over the eye faculty. Having reflected carefully, a bhikkhu dwells restrained over the ear faculty ... nose faculty ... tongue faculty ... body faculty ... mind faculty. Those taints, distressful and feverish, that might arise in one who dwells unrestrained over the mind faculty do not occur in one who dwells restrained over the mind faculty. Those taints, distressful and feverish, that might arise in one who dwells unrestrained [over these things] do not occur in one who dwells restrained.¹³³ These are called the taints to be abandoned by restraint that have been abandoned by restraint.

(2) "And what are the taints to be abandoned by using that have been abandoned by using? Here, reflecting carefully a bhikkhu uses a robe only for warding off cold, for warding off heat, for warding off contact with flies, mosquitoes, wind, sun, and serpents, and only for covering the private parts. Reflecting carefully, he uses almsfood 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.' Reflecting carefully, he uses a lodging only for warding off cold, for warding off heat, for warding off contact with flies, mosquitoes, wind, sun, and serpents, and only for dispelling inclemencies of the weather and for enjoying seclusion. Reflecting carefully, he uses **medicines and provisions for the sick** only for warding off arisen oppressive feelings and to sustain his health. [389] Those taints, distressful and feverish, that might arise in

¹³² In Pāli: *āsavā saṃvarā pahātabbā, āsavā paṭisevanā pahātabbā, āsavā adhvāsānā pahātabbā, āsavā parivajjanā pahātabbā, āsavā vinodanā pahātabbā, āsavā bhāvanā pahātabbā*. These six, preceded by "taints to be abandoned by seeing" (*āsavā dassanā pahātabbā*), are treated in detail in the Sabbāsava Sutta (MN 2), where the explanations are the same as those given here.

¹³³ This sentence is missing in Be, but it occurs in Ce and Ee and has parallels in the sections on the other methods of abandoning the taints.

one who does not make use [of these things] do not arise in one who uses them. These are called the taints to be abandoned by using that have been abandoned by using.

(3) "And what are the taints to be abandoned by patiently enduring that have been abandoned by patiently enduring? Here, reflecting carefully a bhikkhu patiently endures cold and heat, hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; he bears up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. Those taints, distressful and feverish, that might arise in one who does not patiently endure [these things] do not arise in one who patiently endures them. These are called the taints to be abandoned by patiently enduring that have been abandoned by patiently enduring.

(4) "And what are the taints to be abandoned by avoiding that have been abandoned by avoiding? Here, reflecting carefully a bhikkhu avoids a wild elephant, a wild horse, a wild bull, and a wild dog; he avoids a snake, a stump, a clump of thorns, a pit, a precipice, a refuse dump, and a cesspit. Reflecting carefully, he avoids sitting in unsuitable seats, and wandering in unsuitable alms resorts, and associating with bad friends, such that his wise fellow monks might suspect him of evil deeds. Those taints, distressful and feverish, that might arise in one who does not avoid [these things] do not arise in one who avoids them. [390] These are called the taints to be abandoned by avoiding that have been abandoned by avoiding.

(5) "And what are the taints to be abandoned by dispelling that have been abandoned by dispelling? Here, reflecting carefully a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. Reflecting carefully, he does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. Those taints, distressful and feverish, that might arise in one who does not dispel [these things] do not arise in one who dispels them. These are called the taints to be abandoned by dispelling that have been abandoned by dispelling.

(6) "And what are the taints to be abandoned by developing that have been abandoned by developing? Here, reflecting carefully a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release.

Reflecting carefully, he develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquility ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. Those taints, distressful and feverish, that might arise in one who does not develop [these things] do not arise in one who develops them. These are called the taints to be abandoned by developing that have been abandoned by developing.

"Possessing these six qualities, bhikkhus, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world." [391]

59 (5) Dārukammika

Thus have I heard. On one occasion the Blessed One was dwelling at Nāḍika in the brick hall. Then the householder Dārukammika¹³⁴ approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Does your family give gifts, householder?"

"My family gives gifts, bhante. And those gifts are given to bhikkhus who are arahants or on the path to arahantship, those who are forest dwellers, almsfood collectors, and wearers of rag-robles."¹³⁵

"Since, householder, you are a layman enjoying sensual pleasures, living at home in a house full of children, using Kasian sandalwood, wearing garlands, scents, and unguents, and receiving gold and silver, it is difficult for you to know: 'These are arahants or on the path to arahantship.'

(1) "If, householder, a bhikkhu who is a forest-dweller is restless, puffed up, vain, talkative, rambling in his talk, muddle-minded, lacking clear comprehension, unconcentrated,

¹³⁴ His name means "dealer in firewood." Mp says that he was so named because he earned his living by selling firewood.

¹³⁵ The three qualities he mentions are ascetic practices (*dhutaṅga*). These are contrasted below with non-ascetic monastic practices: living near a village, accepting invitations from lay people to meals at their homes, and wearing robes prepared by householders.

with a wandering mind, with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who is a forest-dweller is not restless, puffed up, and vain, is not talkative and rambling in his talk, but has mindfulness established, clearly comprehends, is concentrated, with a one-pointed mind, with restrained sense faculties, then in this respect he is praiseworthy.

(2) "If a bhikkhu who dwells on the outskirts of a village is restless ... with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who dwells on the outskirts of a village is not restless ... with restrained sense faculties, then in this respect he is praiseworthy.

(3) "If a bhikkhu who is an almsfood collector is restless ... with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who is an almsfood collector is not restless [392] ... with restrained sense faculties, then in this respect he is praiseworthy.

(4) "If a bhikkhu who accepts invitations to meals is restless ... with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who accepts invitations to meals is not restless ... with restrained sense faculties, then in this respect he is praiseworthy.

(5) "If a bhikkhu who wears rag-robles is restless ... with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who wears rag-robles is not restless ... with restrained sense faculties, then in this respect he is praiseworthy.

(6) "If a bhikkhu who wears robes given by householders is restless ... with loose sense faculties, then in this respect he is blameworthy. But if a bhikkhu who wears robes given by householders is not restless ... with restrained sense faculties, then in this respect he is praiseworthy.

"Come now, householder, give gifts to the Saṅgha. When you give gifts to the Saṅgha, your mind will be confident. When your mind is confident, with the breakup of the body, after death, you will be reborn in a good destination, in a heavenly world."

"Bhante, from today onward I will give gifts to the Saṅgha."¹³⁶

¹³⁶ Mp says that some time later, five hundred bhikkhus who visited families returned to lay life. When he heard this he said, "What does that have to do with me?" and his faith did not vacillate the least at all. It was in anticipation of this that the Buddha said to him: "When you give gifts to the Saṅgha, your mind will be confident." On the special merits of gifts to the Saṅgha, see [MN 142.7–8, III 255–56](#).

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the deer park at Isipatana. Now on that occasion, after their meal, on returning from their alms round, a number of elder bhikkhus assembled and were sitting together in the pavilion hall engaged in a discussion pertaining to the Dhamma.¹³⁷ While they were engaged in their discussion, the Venerable Citta Hatthisāriputta repeatedly interrupted their talk.¹³⁸ The Venerable Mahākoṭṭhita then told the Venerable Citta Hatthisāriputta:

"When elder bhikkhus are engaged in a discussion pertaining to the Dhamma, don't repeatedly [393] interrupt their talk but wait until their discussion is finished."

When this was said, the Venerable Citta Hatthisāriputta's bhikkhu friends said to the Venerable Mahākoṭṭhita: "Don't disparage the Venerable Citta Hatthisāriputta. The Venerable Citta Hatthisāriputta is wise and capable of engaging with the elder bhikkhus in a discussion pertaining to the Dhamma."

[The Venerable Mahākoṭṭhita said:] "It's difficult, friends, for those who don't know the course of another's mind to know this.

(1) "Here, friends, some person appears to be extremely mild, humble, and calm so long as he is staying near the Teacher or a fellow monk in the position of a teacher. But when he leaves the Teacher and fellow monks in the position of a teacher, he bonds with [other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and the disciples of sectarian teachers. As he bonds with them and becomes intimate with them, as he loosens up and talks with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

"Suppose a crop-eating bull was bound by a rope or shut up in a pen. Could one rightly say: 'Now this crop-eating bull will never again enter among the crops?'"

¹³⁷ *Abhidhammakathaṃ kathenti*. Mp explains this as "a talk involved with the Abhidhamma" (*abhidhamma-missakam katham*), but I take *abhidhammakathaṃ* here as a mere referential term. On this use of the expression, see **Fives <n. 113>**.

¹³⁸ *Katham opātetī* (as in Ce, Be; Ee has the aorist *opātesī*). Mp: "He interrupted their discussion and gave his own explanation" (*tesam katham vicchinditvā attano katham katheti*).

"Certainly not, friend. For it is possible that this crop-eating bull will break the rope or burst out of the pen and again enter among the crops."

"So too, some [394] person here is extremely mild ... But when he leaves the Teacher and fellow monks in the position of a teacher, he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life**.

(2) "Then, friends, secluded from sensual pleasures ... some person enters and dwells in the first jhāna. [Thinking,] 'I am one who gains the first jhāna,' he bonds with [other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and their disciples. As he bonds with them and becomes intimate with them, as he loosens up and talks with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

"Suppose that on the crossroads the rain, falling in thick droplets, would make the dust disappear and cause mud to appear. Could one rightly say: 'Now dust will never reappear at this crossroads?'"

"Certainly not, friend. For it is possible that people will pass through this crossroads, or that cattle and goats¹³⁹ will pass through, or that wind and the sun's heat will dry up the moisture, and then dust will reappear."

"So too, secluded from sensual pleasures ... some person enters and dwells in the first jhāna. [Thinking,] 'I am one who gains the first jhāna,' he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life**. [395]

(3) "Then, friends, with the subsiding of thought and examination, some person enters and dwells in the second jhāna.... [Thinking,] 'I am one who gains the second jhāna,' he bonds with [other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and their disciples. As he bonds with them and becomes intimate with them, as he loosens up and talks with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

¹³⁹ *Gopāsū*. I translate following Mp: *gāvo ca ajikā ca*.

"Suppose that not far from a village or town there was a large pond. The rain, falling in thick droplets, would make the various kinds of shells,¹⁴⁰ the gravel and pebbles, disappear. Could one rightly say: 'Now the various kinds of shells, the gravel and pebbles, will never reappear in this pond'?"

"Certainly not, friend. For it is possible that people will drink from this pond, or that cattle and goats will drink from it, or that wind and the sun's heat will dry up the moisture. Then the various kinds of shells, the gravel and pebbles, will reappear."

"So too, with the subsiding of thought and examination, some person enters and dwells in the second jhāna.... [Thinking,] 'I am one who gains the second jhāna,' he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life**.

(4) "Then, friends, with the fading away as well of rapture, some person ... enters and dwells in the third jhāna.... [Thinking,] 'I am one who gains the third jhāna,' he bonds with [other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and their disciples. As he bonds with them and becomes intimate with them, as he loosens up and engages in talk with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

"Suppose that the food left over from the previous evening [396] would not appeal to a man who had finished a delicious meal. Could one rightly say: 'Now food will never again appeal to this man'?"

"Certainly not, friend. For more food will not appeal to that man so long as the nutritive essence remains in his body; but when the nutritive essence disappears, it is possible **that such** food will again appeal to him."

"So too, with the fading away as well of rapture, some person ... enters and dwells in the third jhāna.... [Thinking,] 'I am one who gains the third jhāna,' he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life**.

(5) "Then, friends, with the abandoning of pleasure and pain ... some person enters and dwells in the fourth jhāna.... [Thinking,] 'I am one who gains the fourth jhāna,' he bonds with

¹⁴⁰ *Sippisambuka*. PED suggests "oyster" for *sippi*, but oysters are marine animals. My rendering is intended to escape the difficulty.

[other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and their disciples. As he bonds with them and becomes intimate with them, as he loosens up and talks with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

"Suppose that in a mountain glen there was a lake sheltered from the wind and devoid of waves. Could one rightly say: 'Now waves will never reappear on this lake'?"

"Certainly not, friend. For it is possible that a violent rainstorm might come from the east, [397] the west, the north, or the south and stir up waves on the lake."

"So too, with the abandoning of pleasure and pain ... some person here enters and dwells in the fourth jhāna.... [Thinking,] 'I am one who gains the fourth jhāna,' he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life**.

(6) "Then, friends, through non-attention to all marks, some person enters and dwells in the markless mental concentration.¹⁴¹ [Thinking,] 'I am one who gains the markless mental concentration,' he bonds with [other] bhikkhus, bhikkhunīs, male and female lay followers, kings and royal ministers, sectarian teachers and their disciples. As he bonds with them and becomes intimate with them, as he loosens up and talks with them, lust invades his mind. With his mind invaded by lust, he gives up the training and **reverts to the lower life**.

"Suppose that a king or royal minister had been traveling along a highway with a four-factored army and set up camp for the night in a forest thicket. Because of the sounds of the elephants, horses, charioteers, and infantry, and the sound and uproar of drums, kettledrums, conches, and tom-toms, the sound of the crickets would disappear. Could one rightly say: 'Now the sound of the crickets will never reappear in this forest thicket'?" [398]

"Certainly not, friend. For it is possible that the king or royal minister will leave that forest thicket, and then the sound of the crickets will reappear."

"So too, through non-attention to all marks, some person here enters and dwells in the markless mental concentration. Thinking, 'I am one who gains the markless mental

¹⁴¹ *Animittam cetosamādhim*. Mp: "All marks are all such marks as permanence and so forth. The *markless mental concentration* is the concentration of strong insight (*balavavipassanāsamādhim*)."

concentration,' he bonds with [other] bhikkhus ... he gives up the training and **reverts to the lower life.**"

On a later occasion the Venerable Citta Hatthisāriputta gave up the training and returned to the lower life. His bhikkhu friends then approached the Venerable Mahākoṭṭhita and said to him: "Did the Venerable Mahākoṭṭhita encompass Citta Hatthisāriputta's mind with his own mind and understand: 'Citta Hatthisāriputta gains such and such meditative dwellings and attainments, yet he will give up the training and return to the lower life'? Or did deities report this matter to him?"

"Friends, I encompassed Citta Hatthisāriputta's mind with my own mind and understood: 'Citta Hatthisāriputta gains such and such meditative dwellings and attainments, yet he will give up the training and return to the lower life.' And also deities reported this matter to me."

Then those bhikkhu friends of Citta Hatthisāriputta approached the Blessed One, paid homage to him, [399] sat down to one side, and said: "Bhante, Citta Hatthisāriputta gained such and such meditative dwellings and attainments, yet he gave up the training and returned to the lower life."

"Before long, bhikkhus, Citta will think of renouncing."¹⁴²

Not long afterwards, Citta Hatthisāriputta shaved off his hair and beard, put on ochre robes, and went forth from the household life into homelessness. Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time the Venerable Citta Hatthisāriputta 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.¹⁴³ 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 Citta Hatthisāriputta became one of the arahants.

¹⁴² *Sarissati nekkhammassa*. Mp: "He will remember the virtues of going forth."

¹⁴³ Mp explains that Citta returned to lay life seven times and went forth seven times. The reason for his instability was that during the time of the Buddha Kassapa he had persuaded a bhikkhu to return to lay life. Therefore, even though he had the supporting conditions for arahantship, because of that kamma he had to move back and forth seven times between lay life and monastic life before attaining arahantship.

61 (7) Middle

Thus have I heard. On one occasion the Blessed One was dwelling at Bārāṇasī in the deer park at Isipatana. Now on that occasion, after their meal, on returning from their alms round, a number of elder bhikkhus assembled and were sitting together in the pavilion hall when this conversation arose: "It was said, friends, by the Blessed One in the Pārāyana, in 'The Questions of Metteyya':¹⁴⁴

'Having understood both ends,
the wise one does not stick in the middle.¹⁴⁵
I call him a great man:
he has here transcended the seamstress.'

What, friends, is the first end? What is the second end? What is in the middle? And what is the seamstress?"

(1) When this was said, a certain bhikkhu said to the elder bhikkhus: "Contact, friends, is one end; the arising of contact is the second [400] end; the cessation of contact is in the middle; and craving is the seamstress. For craving sews one to the production of this or that state of existence.¹⁴⁶ It is in this way that a bhikkhu directly knows what should be directly

¹⁴⁴ Sn 1042. The brahmin student's name is Tissa Metteyya. On the Pārāyana, see **Threes <n. 29>**.

¹⁴⁵ *Majjhe mantā na lippati*. Mp glosses *mantā* with *paññā*, taking it to be a feminine noun. In this it follows **Nidd II 10,12**, which glosses *mantā* as if it were a truncated feminine instrumental: *majjhe mantāya na lippati*. I think it more likely, however, that *mantā* is the nominative of the agent noun *mantar*, "a thinker, a wise man."

¹⁴⁶ Mp explains: "The contact (*phassa*) at the first end is one individual existence (*attabhāva*), which is produced by way of contact. The origin of contact (*phassasamudaya*), the second end, is the future existence, produced with the contact of the kamma done in this existence as its condition. The cessation of contact (*phassanirodha*) is nibbāna. Nibbāna is said to be in the middle because it cuts in half craving, the seamstress." In my opinion, it would make better sense to see *phassanirodha* here, not as nibbāna, but as the ceasing of contact at the end of the first existence. Craving is then the seamstress because it ties the contact of the previous existence to the initial arising of contact at the start of the new existence.

known; fully understands what should be fully understood; and by doing so, in this very life he makes an end of suffering."¹⁴⁷

(2) When this was said, another bhikkhu said to the elder bhikkhus: "The past, friends, is one end; the future is the second end; the present is in the middle; and craving is the seamstress. For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu directly knows what should be directly known ... in this very life he makes an end of suffering."

(3) When this was said, another bhikkhu said to the elder bhikkhus: "Pleasant feeling, friends, is one end; painful feeling is the second end; neither-painful-nor-pleasant feeling is in the middle; and craving is the seamstress. For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu directly knows what should be directly known ... in this very life he makes an end of suffering."

(4) When this was said, another bhikkhu said to the elder bhikkhus: "Name, friends, is one end; form is the second end; consciousness is in the middle; and craving is the seamstress."¹⁴⁸ For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu directly knows what should be directly known ... in this very life he makes an end of suffering."

(5) When this was said, another bhikkhu said to the elder bhikkhus: "The six internal bases, friends, are one end; the six external bases are the second end; consciousness is in the middle; and craving is the seamstress."¹⁴⁹ For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu [401] directly knows what should be directly known ... in this very life he makes an end of suffering."

¹⁴⁷ Mp: "What should be directly known (*abhiññeyyam*) is the four noble truths; what should be fully understood (*pariññeyyam*) is the pair of mundane truths (suffering and its origin). In this very life, he makes an end of the suffering of the round; he terminates it and eradicates it."

¹⁴⁸ Mp: "Consciousness—both rebirth-consciousness and the other kinds—is said to be in the middle because it occurs as the condition for name and form."

¹⁴⁹ Mp: "Kammic consciousness is in the middle; or here, because kamma is included by the mind-base among the internal bases, any kind of consciousness is in the middle; or else the *javana* consciousness is dependent on an internal base—for [it depends on] adverting in the mind-door—and so it is said to be in the middle."

(6) When this was said, another bhikkhu said to the elder bhikkhus: "Personal existence, friends, is one end; the origin of personal existence is the second end; the cessation of personal existence is in the middle; and craving is the seamstress.¹⁵⁰ For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu directly knows what should be directly known; fully understands what should be fully understood; and by doing so, in this very life he makes an end of suffering."

When this was said, a certain bhikkhu said to the elder bhikkhus: "Friends, we have each explained according to our own inspiration. Come, let's go to the Blessed One and report this matter to him. As the Blessed One explains it to us, so should we retain it in mind."

"Yes, friend," those elder bhikkhus replied. Then the elder bhikkhus went to the Blessed One, paid homage to him, sat down to one side, and reported to him the entire conversation that had taken place, [asking:] "Bhante, which of us has spoken well?"

[The Blessed One said:] "In a way, bhikkhus, you have all spoken well, but as to what was intended by me when I stated in the Pārāyana, in 'The Questions of Metteyya':

'Having understood both ends,
the wise one does not stick in the middle.
I call him a great man:
he has here transcended the seamstress,'

listen and attend carefully. I will speak."

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

"Contact, bhikkhus, is one [402] end; the arising of contact is the second end; the cessation of contact is in the middle; and craving is the seamstress. For craving sews one to the production of this or that state of existence. It is in this way that a bhikkhu directly knows what

¹⁵⁰ Mp: "Personal existence (*sakkāya*) is the round of existence with its three planes. The origin of personal existence is the truth of the origin; the cessation of personal existence is the truth of cessation." Again, I would interpret this as I did the first presentation: personal existence is the present existence; the origin of personal existence is the arising of the next existence; the cessation of personal existence is the ceasing of the present existence. And craving, by generating rebirth, sews the future existence to this present one.

should be directly known; fully understands what should be fully understood; and by doing so, in this very life he makes an end of suffering."¹⁵¹

62 (8) Knowledge¹⁵²

Thus have I heard. On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus when he arrived at a Kosalan town named Daṇḍakappaka. Then the Blessed One left the highway and sat down on a seat that was prepared for him at the foot of a tree, and those bhikkhus entered Daṇḍakappaka to search for a rest house.

Then the Venerable Ānanda together with a number of bhikkhus went down to the Aciravatī River to bathe. Having finished bathing and come back out, he stood in one robe drying his body. Then a certain bhikkhu approached the Venerable Ānanda and said to him: "Friend Ānanda, was it after full consideration that the Blessed One declared of Devadatta: 'Devadatta is bound for the plane of misery, bound for hell, and he will remain there for the eon, unredeemable,' or did he say this only **figuratively**?"

"It was just in this way, friend, that the Blessed One declared it."¹⁵³

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and [reported what had happened, ending]: [403] "When this was said, bhante, I said to that bhikkhu: 'It was just in this way, friend, that the Blessed One declared it.'"

[The Blessed One said:] "Ānanda, that bhikkhu must be either newly ordained, not long gone forth, or a foolish and incompetent elder. For when this was declared by me definitively,

¹⁵¹ In a Chinese parallel to this sutta, SĀ 1164 (T II 310b20–311a2), the bhikkhus propose only five interpretations of the verse: (1) six internal bases, six external bases, and feeling; (2) the past, the future, and the present; (3) pleasure, pain, and neither pain nor pleasure; (4) existence, its origin, and feeling; (5) identity and its origin (the middle term is missing). When they inquire from the Buddha, he explains the verse in terms of contact, its origin, and feeling. The verse in the Chinese does not have a word corresponding to Pāli *mantā*.

¹⁵² Here I follow the *uddāna* verse of Be. The Ce version is not clear to me

¹⁵³ As at **6:44, III 348,9–10**, above. It seems that this is Ānanda's way of simply confirming that the Buddha had said something without committing himself to an interpretation of the statement.

later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person's wholesome qualities have disappeared, unwholesome qualities are manifest, but he has a wholesome root that has not been eradicated. From that wholesome root¹⁵⁷ of his the wholesome will appear. Thus this person will not be subject to decline in the future.' Suppose seeds that are intact, unspoiled, not damaged by wind and the sun's heat, fecund, well preserved, were deposited in well-prepared ground in a good field. Wouldn't you know: 'These seeds will grow, increase, and mature'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed his mind with my own mind ... [405] ... I understand him thus: 'This person's wholesome qualities have disappeared, unwholesome qualities are manifest, but he has a wholesome root that has not been eradicated. From that wholesome root of his the wholesome will appear. Thus this person will not be subject to decline in the future.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, the Tathāgata has knowledge of a person's faculties, acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind.

(2) "Then, Ānanda, having encompassed his mind with my own mind, I understand some person thus: 'Wholesome qualities and unwholesome qualities are found in this person.' On a later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person's unwholesome qualities have disappeared, wholesome qualities are manifest, but he has an unwholesome root that has not been eradicated. From that unwholesome root of his the unwholesome will appear. Thus this person will be subject to decline in the future.' Suppose, Ānanda, seeds that are intact, unspoiled, not damaged by wind and the sun's heat, fecund, well preserved, were deposited on a wide rock. Wouldn't you know: 'These seeds will not grow, increase, and mature'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed his mind with my own mind ... I understand him thus: 'This person's unwholesome qualities have disappeared, wholesome

¹⁵⁷ I read with Ce *kusalamūlā*, as against Be, Ee *kusalā*.

qualities are manifest, but he has an unwholesome root that has not been eradicated. From that unwholesome root of his the unwholesome will appear. Thus this person [406] will be subject to decline in the future.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, the Tathāgata has knowledge of a person's faculties, acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind.

(3) "Then, Ānanda, having encompassed his mind with my own mind, I understand some person thus: 'Wholesome qualities and unwholesome qualities are found in this person.' On a later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person does not have even a mere fraction of a hair's tip of a bright quality. This person possesses exclusively black, unwholesome qualities. With the breakup of the body, after death, he will be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' Suppose, Ānanda, seeds that are broken, spoiled, damaged by wind and the sun's heat, were deposited in well-prepared soil in a good field. Wouldn't you know: 'These seeds will not grow, increase, and mature'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed his mind with my own mind ... I understand him thus: 'This person does not have even a mere fraction of a hair's tip of a bright quality. This person possesses exclusively black, unwholesome qualities. With the breakup of the body, after death, he will be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, the Tathāgata has knowledge of a person's faculties, acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind."

When this was said, the Venerable Ānanda said to the Blessed One: [407] "Is it possible, bhante, to describe three other persons as the counterparts of those three?"

"It is possible, Ānanda," the Blessed One said.

(4) "Here, Ānanda, having encompassed his mind with my own mind, I understand some person thus: 'Wholesome qualities and unwholesome qualities are found in this person.' On a later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person's wholesome qualities have disappeared, unwholesome qualities are manifest, but he has a wholesome root that has not been eradicated. That, too, is about to be completely destroyed. Thus this person will be subject to decline in the future.' Suppose, Ānanda, coals that are burning, blazing, and glowing were deposited on a wide rock. Wouldn't you know: 'These coals will not grow, increase, and spread'?"

"Yes, bhante."

"Or suppose, Ānanda, it is evening and the sun is setting. Wouldn't you know: 'Light will disappear and darkness will appear'?"

"Yes, bhante."

"Or suppose, Ānanda, it is close to midnight, the time for a meal.¹⁵⁸ Wouldn't you know: 'Light has disappeared and darkness has appeared'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed his mind with my own mind ... I understand him thus: 'This person's wholesome qualities have disappeared, unwholesome qualities are manifest, but he has a wholesome root that has not been eradicated. That, too, is about to be completely destroyed. Thus this person will be subject to decline in the future.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, [408] the Tathāgata has knowledge of a person's faculties, acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind.

(5) "Then, Ānanda, having encompassed his mind with my own mind, I understand some person thus: 'Wholesome qualities and unwholesome qualities are found in this person.' On a later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person's unwholesome qualities have disappeared, wholesome qualities are manifest, but he

¹⁵⁸ *Abhidose aḍḍharattaṃ bhattakālasamaye*. DOP sv *aḍḍha* defines *aḍḍharattaṃ* as "midnight." On *bhattakālasamaye*, Mp says "the time for a meal in the king's court" (*rājakuḷānaṃ bhattakālasaṅkhāte samaye*). Perhaps in the Buddha's time the royal court ended the day with a midnight meal.

has an unwholesome root that has not been eradicated. That, too, is about to be completely destroyed. Thus this person will not be subject to decline in the future.' Suppose, Ānanda, coals that are burning, blazing, and glowing were deposited on a heap of dry grass or firewood. Wouldn't you know: 'These coals will grow, increase, and spread'?"

"Yes, bhante."

"Or suppose, Ānanda, it is the time when the night is fading and the sun is rising. Wouldn't you know: 'Darkness will disappear and light will appear'?"

"Yes, bhante."

"Or suppose, Ānanda, it is close to noon, the time for a meal. Wouldn't you know: 'Darkness has disappeared and light has appeared'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed his mind with my own mind ... I understand him thus: 'This person's unwholesome qualities have disappeared, wholesome qualities are manifest, but he has an unwholesome root that has not been eradicated. That, too, is about to be completely destroyed. Thus this person will not be subject to decline in the future.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, the Tathāgata has knowledge of a person's faculties, [409] acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind.

(6) "Then, Ānanda, having encompassed his mind with my own mind, I understand some person thus: 'Wholesome qualities and unwholesome qualities are found in this person.' On a later occasion, having encompassed his mind with my own mind, I understand him thus: 'This person does not have even a mere fraction of a hair's tip of an unwholesome quality. This person possesses exclusively bright, blameless qualities. He will attain nibbāna in this very life.' Suppose, Ānanda, coals that are cool and extinguished were deposited on a heap of dry grass or firewood. Wouldn't you know: 'These coals will not grow, increase, and spread'?"

"Yes, bhante."

"In the same way, Ānanda, having encompassed the mind of someone with my own mind ... I understand him thus: 'This person does not have even a mere fraction of a hair's tip of

an unwholesome quality. This person possesses exclusively bright, blameless qualities. He will attain nibbāna in this very life.' In this way, Ānanda, the Tathāgata knows a person by encompassing his mind with his own mind. In this way, the Tathāgata has knowledge of a person's faculties, acquired by encompassing his mind with his own mind. In this way, the Tathāgata knows the future origination of qualities by encompassing [another's] mind with his own mind.

"Ānanda, among the former three persons, one is not subject to decline; one is subject to decline; and one is bound for the plane of misery, bound for hell. Among the latter three persons, one is not subject to decline; one is subject to decline; and one is bound to attain nibbāna." [410]

63 (9) Penetrative

"Bhikkhus, I will teach you a penetrative exposition of the Dhamma.¹⁵⁹ Listen and pay careful attention. I will speak."

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

"And what, bhikkhus, is that penetrative exposition of the Dhamma?"

(1) "Sensual pleasures should be understood; the source and origin of sensual pleasures should be understood; the diversity of sensual pleasures should be understood; the result of sensual pleasures should be understood; the cessation of sensual pleasures should be understood; the way leading to the cessation of sensual pleasures should be understood.

(2) "Feelings should be understood; the source and origin of feelings should be understood; the diversity of feelings should be understood; the result of feelings should be understood; the cessation of feelings should be understood; the way leading to the cessation of feelings should be understood.

(3) "Perceptions should be understood; the source and origin of perceptions should be understood; the diversity of perceptions should be understood; the result of perceptions should

¹⁵⁹ *Nibbedhikapariyāyaṃ vo bhikkhave dhammapariyāyaṃ desessāmi.* Mp: "A penetrative exposition is one that penetrates and splits the mass of greed, [hatred, and delusion] that had not been penetrated and split before."

be understood; the cessation of perceptions should be understood; the way leading to the cessation of perceptions should be understood.

(4) "The taints should be understood; the source and origin of the taints should be understood; the diversity of the taints should be understood; the result of the taints should be understood; the cessation of the taints should be understood; the way leading to the cessation of the taints should be understood.

(5) "Kamma should be understood; the source and origin of kamma should be understood; the diversity of kamma should be understood; the result of kamma should be understood; the cessation of kamma should be understood; the way leading to the cessation of kamma should be understood.¹⁶⁰

(6) "Suffering should be understood; the source and origin of suffering should be understood; the diversity of suffering should be understood; the result of suffering should be understood; the cessation of suffering should be understood; the way leading to the cessation of suffering should be understood.

(1) "When it was said: 'Sensual pleasures should be understood; the source and origin of sensual pleasures should be understood; the diversity of sensual pleasures should be understood; the result [411] of sensual pleasures should be understood; the cessation of sensual pleasures should be understood; the way leading to the cessation of sensual pleasures should be understood,' for what reason was this said?

"There are, bhikkhus, these five objects of sensual pleasure: forms cognizable by the eye that are wished for, desired, agreeable, pleasing, connected with sensual pleasure, tantalizing; sounds cognizable by the ear ... odors cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body that are wished for, desired, agreeable, pleasing, connected with sensual pleasure, tantalizing. However, these are not sensual pleasures; in the Noble One's discipline, these are called 'objects of sensual pleasure.' A person's sensual pleasure is lustful intention.¹⁶¹

¹⁶⁰ The text alternates between singular and plural forms of *kamma*. I have used the singular, which sounds more natural in English.

¹⁶¹ Contrary to all three eds., I regard the first occurrence of *saṅkapparāgo purisassa kāmo* as either prose or a line of a familiar verse being quoted in the prose. The following verse will then be a normal verse of four lines rather than one of five lines. See [SN 1:34, l 22](#), where the verse occurs with only four lines. Mp explains

They are not sensual pleasures, the pretty things in the world:
a person's sensual pleasure is lustful intention;
the pretty things remain just as they are in the world,
but the wise remove the desire for them.

"And what, bhikkhus, is the source and origin of sensual pleasures? Contact is their source and origin.¹⁶²

"And what is the diversity of sensual pleasures? Sensual desire for forms is one thing, sensual desire for sounds is another, sensual desire for odors still another, sensual desire for tastes still another, and sensual desire for tactile objects still another. This is called the diversity of sensual pleasures.

"And what is the result of sensual pleasures? **One produces an individual existence that corresponds with whatever [sense pleasures] one desires and which may be the consequence either of merit or demerit.**¹⁶³ This is called the result of sensual pleasures.

"And what is the cessation of sensual pleasures? With the cessation of contact there is cessation of sensual pleasures.

"This Noble Eightfold Path is the way leading to the cessation of sensual pleasures, namely, right view, right intention, right speech, right [412] action, right livelihood, right effort, right mindfulness, and right concentration.

"When, bhikkhus, a noble disciple thus understands sensual pleasures, the source and origin of sensual pleasures, the diversity of sensual pleasures, the result of sensual pleasures,

saṅkapparāgo as "lust arisen by way of intention" (*saṅkappavasena uppannarāgo*). *Kāmasaṅkappa* is one of the three types of unwholesome thought, and it is clear from the context that this is what is meant. For further discussion, see [CDB 366, n. 72](#). The verse is not included in the Chinese parallel, MĀ 111.

¹⁶² Mp explains this as the coexistent contact (*sahajātaphassa*).

¹⁶³ Mp: "One desiring celestial sensual pleasures, by fulfilling good conduct, is reborn in the deva world [and acquires] an individual existence that is a consequence of merit. By engaging in misconduct, one is reborn in the plane of misery [and acquires] an individual existence that is a consequence of demerit."

the cessation of sensual pleasures, and the way leading to the cessation of sensual pleasures, he understands this penetrative spiritual life to be the cessation of sensual pleasures.¹⁶⁴

"When it was said: 'Sensual pleasures should be understood ... the way leading to the cessation of sensual pleasures should be understood,' it is because of this that this was said.

(2) "When it was said: 'Feelings should be understood ... the way leading to the cessation of feelings should be understood,' for what reason was this said?

"There are, bhikkhus, these three feelings: pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling.

"And what is the source and origin of feelings? Contact is their source and origin.

"And what is the diversity of feelings? There is worldly pleasant feeling,¹⁶⁵ there is spiritual pleasant feeling; there is worldly painful feeling, there is spiritual painful feeling; there is worldly neither-painful-nor-pleasant feeling, there is spiritual neither-painful-nor-pleasant feeling. This is called the diversity of feelings.

"And what is the result of feelings? **One produces an individual existence that corresponds with whatever [feelings] one experiences and which may be the consequence either of merit or demerit.** This is called the result of feelings.

"And what is the cessation of feelings? With the cessation of contact there is cessation of feelings.

"This Noble Eightfold Path is the way leading to the cessation of feelings, namely, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands feeling, the source and origin of feelings, [413] the diversity of feelings, the result of feelings, the cessation of feelings, and the way leading to the cessation of feelings, he understands this penetrative spiritual life to be the cessation of feelings.

"When it was said: 'Feelings should be understood ... the way leading to the cessation of feelings should be understood,' it is because of this that this was said.

¹⁶⁴ Regarding this last phrase, Mp says that it is just the spiritual life of the path (*brahmacariyasaṅkhāto maggo va*) that is called the cessation of sensual pleasures. It will be observed that each section follows the pattern of the four noble truths, with two additions: diversity (*vemattatā*) and result (*vipāka*).

¹⁶⁵ *Sāmisā*. Mp: "Associated with the bait of the defilements" (*kilesāmisasampayuttā*).

(3) "When it was said: 'Perceptions should be understood ... the way leading to the cessation of perceptions should be understood,' for what reason was this said?

"There are, bhikkhus, these six perceptions: perception of forms, perception of sounds, perception of odors, perception of tastes, perception of tactile objects, perception of mental phenomena.

"And what is the source and origin of perceptions? Contact is their source and origin.

"And what is the diversity of perceptions? The perception of forms is one thing, the perception of sounds is another, the perception of odors still another, the perception of tastes still another, the perception of tactile objects still another, and the perception of mental phenomena still another. This is called the diversity of perceptions.

"And what is the result of perception? I say that perceptions result in expression.¹⁶⁶ In whatever way one perceives something, in just that way one expresses oneself, [saying:] 'I was percipient of such and such.' This is called the result of perception.

"And what is the cessation of perceptions? With the cessation of contact there is cessation of perceptions.

"This Noble Eightfold Path is the way leading to the cessation of perceptions, namely, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands perceptions, the source and origin of perceptions, [414] the diversity of perceptions, the result of perceptions, the cessation of perceptions, and the way leading to the cessation of perceptions, he understands this penetrative spiritual life to be the cessation of perceptions.

"When it was said: 'Perceptions should be understood ... the way leading to the cessation of perceptions should be understood,' it is because of this that this was said.

(4) "When it was said: 'The taints should be understood ... the way leading to the cessation of the taints should be understood,' for what reason was this said?

"There are, bhikkhus, these three taints: the taint of sensuality, the taint of existence, and the taint of ignorance.

"And what is the source and origin of the taints? Ignorance is their source and origin.

¹⁶⁶ *Vohāravepakkaṃ ... saññāṃ vadāmi.* Mp: "Expression, consisting in talk, is the result of perception."

"And what is the diversity of the taints? There are taints leading to hell; there are taints leading to the animal realm; there are taints leading to the realm of afflicted spirits; there are taints leading to the human world; there are taints leading to the deva world. This is called the diversity of the taints.

"And what is the result of the taints? One immersed in ignorance produces a corresponding individual existence, which may be the consequence either of merit or demerit. This is called the result of the taints.

"And what is the cessation of the taints? With the cessation of ignorance there is cessation of the taints.

"This Noble Eightfold Path is the way leading to the cessation of the taints, namely, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands the taints, the source and origin of the taints, the diversity of the taints, the result of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he understands this penetrative spiritual life to be the cessation of the taints. [415]

"When it was said: 'The taints should be understood ... the way leading to the cessation of the taints should be understood,' it is because of this that this was said.

(5) "When it was said: 'Kamma should be understood ... the way leading to the cessation of kamma should be understood,' for what reason was this said?

"It is volition, bhikkhus, that I call kamma.¹⁶⁷ For having willed, one acts by body, speech, or mind.

"And what is the source and origin of kamma? Contact is its source and origin.

"And what is the diversity of kamma? There is kamma to be experienced in hell; there is kamma to be experienced in the animal realm; there is kamma to be experienced in the realm

¹⁶⁷ *Cetanā 'haṃ bhikkhave kammaṃ vadāmi.* This should probably be understood to mean that volition is a necessary factor in creating kamma, not that volition on its own invariably and in all instances creates kamma. It can thus be seen as a counterfoil to the Jain position that any action, even an unintentional one, creates kamma. The Chinese parallel, MĀ 111, at T I 600a23–24, says: "How does one understand kamma? There are two kinds of kamma: intention and the kamma [created] when one has intended" (云何知業。謂有二業思·已思業。).

of afflicted spirits; there is kamma to be experienced in the human world; and there is kamma to be experienced in the deva world.¹⁶⁸ This is called the diversity of kamma.

"And what is the result of kamma? The result of kamma, I say, is threefold: [to be experienced] in this very life, or in the [next] rebirth, or on some subsequent occasion. This is called the result of kamma.¹⁶⁹

"And what, bhikkhus, is the cessation of kamma? With the cessation of contact there is cessation of kamma.¹⁷⁰

"This Noble Eightfold Path is the way leading to the cessation of kamma, namely, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands kamma, the source and origin of kamma, the diversity of kamma, the result of kamma, the cessation of kamma, and the way leading to the cessation of kamma, he understands this penetrative spiritual life to be the cessation of kamma.

"When it was said: 'Kamma should be understood ...[416] the way leading to the cessation of kamma should be understood,' it is because of this that this was said.

(6) "When it was said: 'Suffering should be understood; the source and origin of suffering should be understood; the diversity of suffering should be understood; the result of suffering should be understood; the cessation of suffering should be understood; the way leading to the cessation of suffering should be understood,' for what reason was this said?

"Birth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, dejection, and anguish are suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

"And what is the source and origin of suffering? Craving is its source and origin.

¹⁶⁸ This statement should be understood in the sense that the results of kamma are to be experienced in their respective realms.

¹⁶⁹ See Threes <n. 34>, and for the Abhidhamma theory, Threes <n. 209>. Just here, where one would hope to see how the Chinese parallel treats this phrase, MĀ 111 (at T I 600a26–29) answers with the fourfold distinction of kamma found in 4:232–33, as bright, dark, etc.

¹⁷⁰ This should probably be understood in the sense that, because contact is the condition for intention and kamma can be explained as intention, contact is therefore the condition for kamma.

"And what is the diversity of suffering? There is extreme suffering; there is slight suffering; there is suffering that fades away slowly; there is suffering that fades away quickly. This is called the diversity of suffering.

"And what is the result of suffering? Here, someone overcome by suffering, with a mind obsessed by it, sorrows, languishes, and laments; he weeps beating his breast and becomes confused. Or else, overcome by suffering, with a mind obsessed by it, he embarks upon a search outside, saying: 'Who knows one or two words for putting an end to this suffering?'¹⁷¹ Suffering, I say, results either in confusion or in a search. This is called the result of suffering.

"And what is the cessation of suffering? With the cessation of craving there is cessation of suffering.

"This Noble Eightfold Path is the way leading to the cessation of suffering, namely, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands suffering, [417] the source and origin of suffering, the diversity of suffering, the result of suffering, the cessation of suffering, and the way leading to the cessation of suffering, he understands this penetrative spiritual life to be the cessation of suffering.

"When it was said: 'Suffering should be understood ... the way leading to the cessation of suffering should be understood,' it is because of this that this was said.

"This, bhikkhus, is that penetrative exposition of the Dhamma."

64 (10) Lion's Roar

"Bhikkhus, there are these six Tathāgata's powers that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the brahma wheel.¹⁷² What six?

¹⁷¹ Mp explains this as a search for a mantra to end suffering: "The meaning is: 'Who knows a mantra, a one-word mantra or a two-word mantra?'" Interestingly, the Chinese parallel at T I 600b17–18 uses the character 呪 (= 咒) meaning "mantra."

¹⁷² It is strange that only six Tathāgata's powers are mentioned here. Usually, ten Tathāgata's powers are cited (identified as *ñāṇabalāni*, powers of knowledge). In AN the ten are in 10:21. They are also at MN 12.9–20, I 69–71, and analyzed at Vibh 335–44 (Be §§809–31).

(1) "Here, bhikkhus, the Tathāgata understands as it really is the possible as possible and the impossible as impossible.¹⁷³ Since the Tathāgata understands as it really is the possible as possible and the impossible as impossible, this is a Tathāgata's power that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the brahma wheel.

(2) "Again, the Tathāgata understands as it really is the result of the undertaking of kamma past, future, and present in terms of possibilities and causes.¹⁷⁴ Since the Tathāgata understands as it really is the result of the undertaking of kamma ... this too is a Tathāgata's power that the Tathāgata has, possessing which he ... sets in motion the brahma wheel.

(3) "Again, the Tathāgata [418] understands as it really is the defilement, the cleansing, and the emergence in regard to the jhānas, emancipations, concentrations, and meditative attainments.¹⁷⁵ Since the Tathāgata understands as it really is the defilement, the cleansing, and the emergence in regard to the jhānas ... this too is a Tathāgata's power that the Tathāgata has, possessing which he ... sets in motion the brahma wheel.

(4) "Again, the Tathāgata recollects his manifold past abodes, that is, one birth, two births ... [as in 6:2] ... Thus he recollects his manifold past abodes with their aspects and details. Since the Tathāgata recollects his manifold past abodes ... with their aspects and details, this too is a Tathāgata's power that the Tathāgata has, possessing which he ... sets in motion the brahma wheel.

(5) "Again, with the divine eye, which is purified and surpasses the human, the Tathāgata sees beings passing away and being reborn ... [as in 6:2] ... and he understands how

¹⁷³ Some examples of the possible (*ṭhāna*) and the impossible (*aṭṭhāna*) are at **1:268-95**; MN 115.12–19, III 64-67; and Vibh 335-38 (Be §809).

¹⁷⁴ *Ṭhānaso hetuso*. Mp explains possibility (*ṭhāna*) as condition (*paccaya*). Following Vibh 338–39 (Be §810), it takes this to be knowledge of the conditions for kamma bringing a result in connection with four factors that can either reinforce or impede its maturation: realm (*gati*, one's place of rebirth), acquisitions (*upadhi*, one's body and mind), time (*kāla*), and effort (*payoga*). The cause (*hetu*) is the kamma itself.

¹⁷⁵ The four *jhānas* are found throughout the Nikāyas. The eight *emancipations* (*vimokkha*) are at **8:66**. The three kinds of *concentration* (*samādhi*) are at **8:63**: concentration with thought and examination; without thought but with examination only; and without thought and examination. The nine *meditative attainments* (*samāpatti*) are the same as the nine progressive dwellings (*anupubbavīhārā*) at **9:32**. The *defilement* (*saṃkilesa*) is a quality that leads to deterioration; the *cleansing* (*vodāna*) is a quality that makes for distinction, and the *emergence* (*vuṭṭhāna*), according to **Vibh 342–43 (Be §828)**, is the cleansing and emergence itself. "Cleansing" here means that proficiency in the lower jhāna is the foundation for the next higher jhāna; "emergence itself" means coming out from the jhāna.

beings fare on in accordance with their kamma. Since the Tathāgata ... understands how beings fare on in accordance with their kamma, this too is a Tathāgata's power that the Tathāgata has, possessing which he ... sets in motion the brahma wheel.

(6) "Again, with the destruction of the taints, the Tathāgata 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. Since the Tathāgata has realized for himself ... the taintless liberation of mind, liberation by wisdom ... this too is a Tathāgata's power that the Tathāgata has, possessing which he ... sets in motion the brahma wheel. [419]

"These are the six Tathāgata's powers that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the brahma wheel.

(1) "If, bhikkhus, others approach the Tathāgata and ask him a question related to his knowledge as it really is of the possible as possible and the impossible as impossible, then the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.

(2) "If others approach the Tathāgata and ask him a question related to his knowledge as it really is of the result of the undertaking of kamma past, future, and present in terms of possibilities and causes, then the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.

(3) "If others approach the Tathāgata and ask him a question related to his knowledge as it really is of the defilement, the cleansing, and the emergence in regard to the jhānas, emancipations, concentrations, and meditative attainments, then the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.

(4) "If others approach the Tathāgata and ask him a question related to his knowledge as it really is of the recollection of past abodes, then [420] the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.¹⁷⁶

¹⁷⁶ Ce and Be indicate, by the use of ellipsis points, that the last three sections should be expanded in full, as in **6:2**. To facilitate readability, I present these sections without showing the elision of stock phrases.

(5) "If others approach the Tathāgata and ask him a question related to his knowledge as it really is of the passing away and rebirth of beings, then the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.

(6) "If others approach the Tathāgata and ask him a question related to his knowledge as it really is of the taintless liberation of mind, liberation by wisdom, then the Tathāgata, questioned in this way, answers them exactly as he has understood this knowledge.

(1) "I say, bhikkhus, that the knowledge as it really is of the possible as possible and the impossible as impossible is for one who is concentrated, not for one who lacks concentration.

(2) "I say that the knowledge as it really is of the result of the undertaking of kammās past, future, and present in terms of possibilities and causes is for one who is concentrated, not for one who lacks concentration.

(3) "I say that the knowledge as it really is of the defilement, the cleansing, and the emergence in regard to the jhānas, emancipations, concentrations, and meditative attainments is for one who is concentrated, not for one who lacks concentration.

(4) "I say that the knowledge as it really is of the recollection of past abodes is for one who is concentrated, not for one who lacks concentration.

(5) "I say that the knowledge as it really is of the passing away and rebirth of beings is for one who is concentrated, not for one who lacks concentration.

(6) "I say that the knowledge as it really is of the taintless liberation of mind, liberation by wisdom, is for one who is concentrated, not for one who lacks concentration.

"Thus, bhikkhus, concentration is the path; lack of concentration is the wrong path."

[421]

II. Non-Returner

65 (1) Non-Returner

"Bhikkhus, without having abandoned six things, one is incapable of realizing **the fruit of non-returning**. What six? Lack of faith, lack of moral shame, moral recklessness, laziness,

muddle-mindedness, and lack of wisdom. Without having abandoned these six things, one is incapable of realizing **the fruit of non-returning**.

"Bhikkhus, having abandoned six things, one is capable of realizing the fruit of **non-returning**. What six? Lack of faith ... lack of wisdom. Having abandoned these six things, one is capable of realizing the fruit of **non-returning**."

66 (2) Arahant

"Bhikkhus, without having abandoned six things, one is incapable of realizing arahantship. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and heedlessness. Without having abandoned these six things, one is incapable of realizing arahantship. [422]

"Bhikkhus, having abandoned six things, one is capable of realizing arahantship. What six? Dullness ... heedlessness. Having abandoned these six things, one is capable of realizing arahantship."

67 (3) Friends

"Bhikkhus, when a bhikkhu has bad friends, bad companions, and bad comrades, when he follows, resorts to, and attends upon bad friends and follows their example, (1) it is impossible that he will fulfill the duty of proper conduct. Without having fulfilled the duty of proper conduct, (2) it is impossible that he will fulfill the duty of a trainee. Without having fulfilled the duty of a trainee, (3) it is impossible that he will fulfill virtuous behavior. Without having fulfilled virtuous behavior, (4) it is impossible that he will abandon sensual lust, (5) lust for form, or (6) lust for the formless.¹⁷⁷

¹⁷⁷ The Abhidhamma commentary, **As 239,25–240,2 (Be §362)**, explains *rūparāga* as "desire and lust for form-[sphere] existence" (*rūpabhavē chandarāgo*) and *arūparāga* as "desire and lust for formless-[sphere] existence" (*arūpabhavē chandarāgo*). While the word "lust" may seem strong in relation to these refined realms of existence, I feel it is useful to render *rāga* consistently.

"Bhikkhus, when a bhikkhu has good friends, good companions, and good comrades, when he follows, resorts to, and attends upon good friends and follows their example, (1) it is possible that he will fulfill the duty of proper conduct. Having fulfilled the duty of proper conduct, (2) it is possible that he will fulfill the duty of a trainee. Having fulfilled the duty of a trainee, (3) it is possible that he will fulfill virtuous behavior. Having fulfilled virtuous behavior, (4) it is possible that he will abandon sensual lust, (5) lust for form, and (6) lust for the formless."

68 (4) Delight in Company

"Bhikkhus, (1) it is impossible that a bhikkhu who delights in company, who is delighted with company, who is devoted to delight in company; who delights in a group, who is delighted with a group, who is devoted to delight in a group, will find delight in solitude when he is alone. (2) It is impossible that one who does not find delight in solitude when he is alone [423] will acquire the object of the mind.¹⁷⁸ (3) It is impossible that one who does not acquire the object of the mind will fulfill right view. (4) It is impossible that one who does not fulfill right view will fulfill right concentration. (5) It is impossible that one who does not fulfill right concentration will abandon the fetters. (6) Without having abandoned the fetters, it is impossible that one will realize nibbāna.

"Bhikkhus, (1) it is possible that a bhikkhu who does not delight in company, who is not delighted with company, who is not devoted to delight in company; who does not delight in a group, who is not delighted with a group, who is not devoted to delight in a group, will find delight in solitude when he is alone. (2) It is possible that one who finds delight in solitude when he is alone will acquire the object of the mind. (3) It is possible that one who acquires the object of the mind will fulfill right view. (4) It is possible that one who fulfills right view will fulfill right concentration. (5) It is possible that one who fulfills right concentration will abandon the fetters. (6) Having abandoned the fetters, it is possible that one will realize nibbāna."

¹⁷⁸ *Cittassa nimittam*. Mp: "The object of the mind of concentration and insight, the aspect of concentration and insight" (*samādhivipassanācittassa nimittam samādhivipassanākāram*). Mp is apparently interpreting this via the two meanings of the word *nimitta*, as object and as "mark" or aspect.

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

"Bhante, these six qualities lead to the non-decline of a bhikkhu. What six? Reverence for the Teacher, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, being easy to correct, and good friendship. These six qualities lead to the non-decline of a bhikkhu."

This is what that deity said. The Teacher agreed. Then that deity, thinking, "The Teacher agrees with me," paid homage to the Blessed One, circumambulated him keeping the right side toward him, and disappeared right there. [424]

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

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

"Bhante, I understand in detail the meaning of this statement that the Blessed One has spoken in brief to be as follows. Here, bhante, (1) a bhikkhu himself reveres the Teacher and speaks in praise of reverence for the Teacher; he encourages other bhikkhus who do not revere the Teacher to develop reverence for the Teacher and, at the proper time, genuinely and truthfully, he speaks praise of those bhikkhus who revere the Teacher. (2) He himself reveres the Dhamma ... (3) ... reveres the Saṅgha ... (4) ... reveres the training ... (5) ... is easy to correct ... (6) ... has good friends and speaks in praise of good friendship; he encourages other bhikkhus who do not have good friends to enter upon good friendship and, at the proper time,

genuinely and truthfully, he speaks praise of those bhikkhus who have good friends. It is in such a way, bhante, that I understand in detail the meaning of this statement that the Blessed One has spoken in brief."

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

"Here, Sāriputta, a bhikkhu himself reveres the Teacher [425] ... [as above, in full] ... he speaks praise of those bhikkhus who have good friends. It is in such a way that the meaning of this statement that I spoke in brief should be understood in detail."

70 (6) Concentration

"Bhikkhus, (1) it is impossible that a bhikkhu, without concentration that is peaceful, sublime, gained through tranquilization and attained to unification, could wield the various kinds of psychic potency: having been one, he could become many ... [all abridged passages here as in 6:2] ... he could exercise mastery with the body as far as the brahmā world. (2) It is impossible that with the divine ear element, which is purified and surpasses the human, he could hear both kinds of sounds, the divine and human, those that are far as well as near. (3) It is impossible that he could understand the minds of other beings and persons, having encompassed them with his own mind; that he could understand a mind with lust as a mind with lust ... an unliberated mind as unliberated. (4) It is impossible that he could recollect his manifold past abodes ... [426] with their aspects and details. (5) It is impossible that with the divine eye, which is purified and surpasses the human, he could see beings passing away and being reborn ... and could understand how beings fare on in accordance with their kamma. (6) It is impossible that with the destruction of the taints, he could realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, could dwell in it.

"Bhikkhus, (1) it is possible that a bhikkhu, with concentration that is peaceful, sublime, gained through tranquilization and attained to unification, could wield the various kinds of psychic potency ... (2) could hear both kinds of sounds, the divine and human, those that are far

as well as near ... (3) could understand the minds of other beings and persons, having encompassed them with his own mind ... (4) could recollect his manifold past abodes with their aspects and details ... (5) could, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn ... and could understand how beings fare on in accordance with their kamma ... (6) with the destruction of the taints, could realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, could dwell in it."

71 (7) Capable of Realizing

"Bhikkhus, possessing six qualities, a bhikkhu is incapable of realizing a particular state,¹⁷⁹ [though] there is a suitable basis. What six? [427] (1) Here, a bhikkhu does not understand as it really is: 'These are qualities that pertain to deterioration,' and: (2) 'These are qualities that pertain to stabilization,' and: (3) 'These are qualities that pertain to distinction,' and: (4) 'These are qualities that pertain to penetration.' (5) He does not practice carefully, and (6) he does not do what is suitable. Possessing these six qualities, a bhikkhu is incapable of realizing a particular state, [though] there is a suitable basis.

"Bhikkhus, possessing six qualities, a bhikkhu is capable of realizing a particular state, there being a suitable basis. What six? (1) Here, a bhikkhu understands as it really is: 'These are qualities that pertain to deterioration,' and: (2) 'These are qualities that pertain to stabilization,' and: (3) 'These are qualities that pertain to distinction,' and: (4) 'These are qualities that pertain to penetration.' (5) He practices carefully, and (6) he does what is suitable. Possessing these six qualities, a bhikkhu is capable of realizing a particular state, there being a suitable basis."

72 (8) Strength

¹⁷⁹ *Tatra tatra*. Lit., "there [and] there." Mp: "This or that state of distinction" (*tasmim tasmim visese*). Mp simply glosses *āyatane* with *kāraṇe* ("cause"), but see **Threes <n. 224>**. On the first four of the six factors, see **4:179**.

"Bhikkhus, possessing six qualities a bhikkhu is incapable of attaining strength in concentration. What six? (1) Here, a bhikkhu is not skilled in the attainment of concentration; (2) not skilled in the duration of concentration; (3) not skilled in emergence from concentration; (4) he does not practice carefully; (5) he does not practice persistently; and (6) he does not do what is suitable. Possessing these six qualities, a bhikkhu is incapable of attaining strength in concentration.

"Bhikkhus, possessing six qualities a bhikkhu is capable of attaining strength in concentration. What six? [428] (1) Here, a bhikkhu is skilled in the attainment of concentration; (2) skilled in the duration of concentration; (3) skilled in emergence from concentration; (4) he practices carefully; (5) he practices persistently; and (6) he does what is suitable. Possessing these six qualities, a bhikkhu is capable of attaining strength in concentration."

73 (9) First Jhāna (1)

"Bhikkhus, without having abandoned six things, one is incapable of entering and dwelling in the first jhāna. What six? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, doubt; and one has not clearly seen with correct wisdom, as it really is, the danger in sensual pleasures. Without having abandoned these six things, one is incapable of entering and dwelling in the first jhāna.

"Bhikkhus, having abandoned six things, one is capable of entering and dwelling in the first jhāna. What six? Sensual desire ... one has clearly seen with correct wisdom, as it really is, the danger in sensual pleasures. Having abandoned these six things, one is capable of entering and dwelling in the first jhāna."

74 (10) First Jhāna (2)

"Bhikkhus, without having abandoned six things, one is incapable of entering and dwelling in the first jhāna. What six? Sensual thought, the thought of ill will, the thought of

harming, sensual perception, perception of ill will, and perception of harming. Without having abandoned these six things, one is incapable of entering and dwelling in the first jhāna.

"Bhikkhus, having abandoned six things, one is capable of entering and dwelling in the first jhāna. What six? Sensual thought ... perception of harming. [429] Having abandoned these six things, one is capable of entering and dwelling in the first jhāna."

III. Arahantship

75 (1) In Suffering

"Bhikkhus, possessing six things, a bhikkhu dwells in suffering in this very life—with distress, anguish, and fever—and with the breakup of the body, after death, a bad destination can be expected for him. What six? Sensual thought, the thought of ill will, the thought of harming, sensual perception, perception of ill will, and perception of harming. Possessing these six things, a bhikkhu dwells in suffering in this very life—with distress, anguish, and fever—and with the breakup of the body, after death, a bad destination can be expected for him.

"Bhikkhus, possessing six things, a bhikkhu dwells happily in this very life—without distress, anguish, and fever—and with the breakup of the body, after death, a good destination can be expected for him. What six? The thought of renunciation, the thought of **benevolence**, the thought of harmlessness, perception of renunciation, perception of **benevolence**, and perception of harmlessness. Possessing these six things, a bhikkhu dwells happily in this very life—without distress, anguish, and fever—and with the breakup of the body, after death, a good destination can be expected for him." [430]

76 (2) Arahantship

"Bhikkhus, without having abandoned six things, one is incapable of realizing arahantship. What six? Conceit, an inferiority complex, arrogance, self-overestimation,

obstinacy, and self-abasement. Without having abandoned these six things, one is incapable of realizing arahantship.¹⁸⁰

"Bhikkhus, having abandoned six things, one is capable of realizing arahantship. What six? Conceit ... self-abasement. Having abandoned these six things, one is capable of realizing arahantship."

77 (3) Superior

"Bhikkhus, without having abandoned six things, one is incapable of realizing any superhuman distinction in knowledge and vision worthy of the noble ones. What six? Muddle-mindedness, lack of clear comprehension, not guarding the doors of the sense faculties, lack of moderation in eating, duplicity, and flattery. Without having abandoned these six things, one is incapable of realizing any superhuman distinction in knowledge and vision worthy of the noble ones.

"Bhikkhus, having abandoned six things, one is capable of realizing a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Muddle-mindedness ... flattery. Having abandoned these six things, one is capable of realizing a superhuman distinction in knowledge and vision worthy of the noble ones." [431]

78 (4) Happiness

"Bhikkhus, possessing six qualities, a bhikkhu abounds in happiness and joy in this very life, and he has laid the foundation for the destruction of the taints. What six? Here, a bhikkhu delights in the Dhamma, delights in [mental] development, delights in abandoning, delights in solitude, delights in non-affliction, and delights in non-proliferation. Possessing these six

¹⁸⁰ Mp: "Conceit (*māna*) is conceiving oneself [to be better] based on birth, etc. The *inferiority complex* (*omāna*) is the conceit, 'I am inferior' (*hīno'ham asmī ti māna*). *Arrogance* (*atimāna*) is the conceit of self-elevation. *Self-overestimation* (*adhimāna*) is imagining oneself to have attained [what one has not really attained]. *Obstinacy* (*thambha*) is due to anger and conceit. *Self-abasement* (*atinipāta*) is the conceit 'I am inferior' occurring in one who is actually inferior."

qualities, a bhikkhu abounds in happiness and joy in this very life, and he has laid the foundation for the destruction of the taints."

79 (5) Achievement

"Possessing six qualities, a bhikkhu is incapable of achieving a wholesome quality that he has not yet achieved or of strengthening a wholesome quality that has already been achieved. What six? (1) Here, a bhikkhu is not skilled in gain, (2) not skilled in loss, (3) not skilled in means; (4) he does not generate desire for the achievement of wholesome qualities not yet achieved; (5) he does not guard wholesome qualities already achieved; (6) he does not fulfill his tasks through persistent effort. Possessing these six qualities, a bhikkhu is incapable of achieving a wholesome quality that he has not yet achieved or of strengthening a wholesome quality that has already been achieved.

"Possessing six qualities, a bhikkhu is capable of achieving a wholesome quality that he has not yet achieved and of strengthening a wholesome quality that has already been achieved. What six? (1) Here, a bhikkhu is skilled in gain, (2) skilled in loss, (3) skilled in means; (4) he generates desire for the achievement of wholesome [432] qualities not yet achieved; (5) he guards wholesome qualities already achieved; (6) he fulfills his tasks through persistent effort. Possessing these six qualities, a bhikkhu is capable of achieving a wholesome quality that he has not yet achieved and of strengthening a wholesome quality that has already been achieved."

80 (6) Greatness

"Bhikkhus, possessing six qualities, a bhikkhu in no long time attains to greatness and vastness in [wholesome] qualities. What six? Here, a bhikkhu abounds in light,¹⁸¹ abounds in effort, abounds in inspiration; he does not become complacent; he does not neglect his duty in regard to wholesome qualities; and he extends himself further. Possessing these six qualities, a bhikkhu in no long time attains to greatness and vastness in [wholesome] qualities."

¹⁸¹ *Ālokabahulo*. Mp: "He abounds in the light of knowledge" (*ñāṇālokabahulo*).

81 (7) Hell (1)

"Bhikkhus, possessing six qualities, one is deposited in hell as if brought there. What six? One destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, has evil desires, and holds wrong view. Possessing these six qualities, one is deposited in hell as if brought there.

"Bhikkhus, possessing six qualities, one is deposited in heaven as if brought there. What six? One abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech; one has few desires, and one holds right view. Possessing these six qualities, one is deposited in heaven as if brought there." [433]

82 (8) Hell (2)

"Bhikkhus, possessing six qualities, one is deposited in hell as if brought there. What six? One destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely; one is greedy and impudent. Possessing these six qualities, one is deposited in hell as if brought there.

"Bhikkhus, possessing six qualities, one is deposited in heaven as if brought there. What six? One abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech; one is without greed and without impudence. Possessing these six qualities, one is deposited in heaven as if brought there."

83 (9) The Foremost State

"Bhikkhus, possessing six qualities a bhikkhu is incapable of realizing arahantship, the foremost state. What six? Here, a bhikkhu is without faith, morally shameless, morally reckless, lazy, unwise, and concerned about his body and life. Possessing these six qualities, a bhikkhu is incapable of realizing arahantship, the foremost state.

"Bhikkhus, possessing six qualities a bhikkhu is capable of realizing arahantship, the foremost state. What six? [434] Here, a bhikkhu has faith, a sense of moral shame, and moral dread; he is energetic and wise; and he is unconcerned about his body and life. Possessing these six qualities, a bhikkhu is capable of realizing arahantship, the foremost state."

84 (10) Nights

"Bhikkhus, when a bhikkhu possesses six qualities, whether night or day comes, only deterioration in wholesome qualities, not growth, can be expected for him. What six? Here, (1) a bhikkhu has strong desires, feels distress, and is discontent with any kind of robe, almsfood, lodging, and **medicines and provisions for the sick**; he is (2) without faith, (3) immoral, (4) lazy, (5) muddle-minded, and (6) unwise. When a bhikkhu possesses these six qualities, whether night or day comes, only deterioration in wholesome qualities, not growth, is to be expected for him.

"Bhikkhus, when a bhikkhu possesses six qualities, whether night or day comes, only growth in wholesome qualities, not deterioration, is to be expected for him. Here, (1) a bhikkhu does not have strong desires, does not feel distress, and is content with any kind of robe, almsfood, lodging, and **medicines and provisions for the sick**; he is (2) endowed with faith, (3) virtuous, (4) energetic, (5) mindful, and (6) wise. When a bhikkhu possesses these six qualities, whether night or day comes, only growth in wholesome qualities, not deterioration, is to be expected for him." [435]

IV. Coolness

85 (1) Coolness

"Bhikkhus, possessing six qualities, a bhikkhu is incapable of realizing the unsurpassed coolness. What six? (1) Here, a bhikkhu does not suppress the mind on an occasion when it should be suppressed; (2) does not exert the mind on an occasion when it should be exerted;

(3) does not encourage the mind on an occasion when it should be encouraged; and (4) does not look at the mind with equanimity on an occasion when one should look at it with equanimity. (5) He is of inferior disposition, and (6) he takes delight in personal existence. Possessing these six qualities, a bhikkhu is incapable of realizing the unsurpassed coolness.¹⁸²

"Bhikkhus, possessing six qualities, a bhikkhu is capable of realizing the unsurpassed coolness. What six? (1) Here, a bhikkhu suppresses the mind on an occasion when it should be suppressed; (2) exerts the mind on an occasion when it should be exerted; (3) encourages the mind on an occasion when it should be encouraged; and (4) looks at the mind with equanimity on an occasion when one should look at it with equanimity. (5) He is of superior disposition, and (6) he takes delight in nibbāna. Possessing these six qualities, a bhikkhu is capable of realizing the unsurpassed coolness."

86 (2) Obstructions

"Bhikkhus, possessing six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities.¹⁸³ What six? [436] One is obstructed by kamma; one is obstructed by defilement; one is obstructed by the result [of kamma]; one is without faith; one is without desire; and one is unwise.¹⁸⁴ Possessing these six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities.

¹⁸² Mp: "The mind is *to be suppressed* (*niggahetabbam*) by concentration on an occasion of restlessness; it is *to be exerted* by energy at a time when it has fallen into sluggishness; it is to be *encouraged* (*paggaḥetabbam*) with concentration at a time when it is listless; and it is to be *looked at* (*ajjhupekkhitabbam*) with the equanimity enlightenment factor when it is proceeding evenly." These aspects of mental development are discussed in detail at **Vism 130–35**, Ppn 4.51–64.

¹⁸³ See **3:22 with Threes <n. 20>**; and **5:151–53 with Fives <n. 177>**.

¹⁸⁴ Mp: "*Obstruction by kamma* (*kammāvaraṇatā*) occurs through the five grave deeds with immediate result (see **6:87**). *Obstruction by defilement* (*kilesāvaraṇatā*) occurs through wrong view with fixed result (that is, a grave wrong view that denies the working of kamma). *Obstruction by result* (*vipākāvaraṇatā*) is an unwholesome resultant rebirth or a rootless wholesome resultant rebirth." These two types of rebirth consciousness lack the root of wisdom and thus one reborn through them is incapable of attaining the path. One reborn with a two-rooted rebirth consciousness, lacking the root of wisdom, is also incapable of attaining the path. On the role of rebirth consciousness, see **CMA 179, 194–95**. The kind of desire (*chanda*) that is needed is wholesome desire, desire to do the good (*kattukamyatāchandaṃ*).

"Bhikkhus, possessing six qualities, while listening¹⁸⁵ to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities,. What six? One is not obstructed by kamma; one is not obstructed by defilement; one is not obstructed by the result [of kamma]; one is endowed with faith; one has desire; and one is wise. Possessing these six qualities, while listening to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities."

87 (3) A Murderer

"Bhikkhus, possessing six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities. What six? (1) One has committed matricide; (2) one has committed patricide; (3) one has murdered an arahant; (4) with a mind of hatred one has drawn the blood of a Tathāgata; (5) one has caused a schism in the Saṅgha; (6) one is unwise, stupid, obtuse. Possessing these six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities.

"Bhikkhus, possessing six qualities, while listening to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities. What six? [437] (1) One has not committed matricide; (2) one has not committed patricide; (3) one has not murdered an arahant; (4) one has not, with a mind of hatred, drawn the blood of a Tathāgata; (5) one has not caused a schism in the Saṅgha; (6) one is wise, intelligent, astute. Possessing these six qualities, while listening to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities."

88 (4) One Wishes to Listen

¹⁸⁵ I follow Be, which does not have *pi* here, as against Ce, Ee, which have *pi*. In the partly parallel **5:151–53**, Ce and Ee do not have *pi*. It seems the sense requires that *pi* should be excluded; for it is when listening to the good Dhamma that one would expect a person to enter the path. The same applies to **6:87** and **6:88** just below.

"Bhikkhus, possessing six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities. What six? When the Dhamma and discipline proclaimed by the Tathāgata is being taught, (1) one does not wish to listen; (2) one does not lend an ear; (3) one does not set one's mind on understanding; (4) **one grasps the meaning wrongly**; (5) one discards the meaning;¹⁸⁶ and (6) one has adopted a conviction that is not in conformity [with the teaching].¹⁸⁷ Possessing these six qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities.

"Bhikkhus, possessing six qualities, while listening to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities. What six? When the Dhamma and discipline proclaimed by the Tathāgata is being taught, (1) one wishes to listen; (2) one lends an ear; (3) one sets one's mind on understanding; (4) one grasps the meaning; (5) one discards what is not the meaning; and (6) one has adopted a conviction that is in conformity [with the teaching]. Possessing these six qualities, while listening to the good Dhamma one is capable of entering upon the fixed **course [consisting in] rightness in wholesome** qualities." [438]

89 (5) Without Having Abandoned

"Bhikkhus, without having abandoned six things, one is incapable of realizing accomplishment in view.¹⁸⁸ What six? **Personal-existence view**, doubt, wrong grasp of behavior and observances, lust leading to the plane of misery, hatred leading to the plane of misery, and delusion leading to the plane of misery. Without having abandoned these six things, one is incapable of realizing accomplishment in view.

¹⁸⁶ *Atthaṃ riñcati*. Mp: "One discards the benefit of growth" (*vaḍḍhi-atthaṃ chaḍḍeti*). Mp explains *attha* here in an ethical sense, as good or benefit. However, since the word is used in connection with someone listening to the teaching, it seems more likely that its semantic sense—namely, "meaning"—is intended. Thus *attha* is the correct meaning of the exposition, while *anatta* is a false meaning resulting from misinterpretation.

¹⁸⁷ The word *khanti*, normally meaning "patience," is used in relation to contemplative practice to mean one's beliefs or convictions. I base the parenthetical addition here on Mp's gloss, *sāsanassa ananulomikāya*, "not in conformity with the teaching."

¹⁸⁸ *Diṭṭhisampadam*. Mp: "The path of stream-entry" (*sotāpattimaggam*).

"Bhikkhus, having abandoned six things, one is capable of realizing accomplishment in view. What six? **Personal-existence view** ... delusion leading to the plane of misery. Having abandoned these six things, one is capable of realizing accomplishment in view."

90 (6) Abandoned

"Bhikkhus, one accomplished in view has abandoned these six things. What six? **Personal-existence view**, doubt, wrong grasp of behavior and observances, lust leading to the plane of misery, hatred leading to the plane of misery, and delusion leading to the plane of misery. One accomplished in view has abandoned these six things."

91 (7) Incapable

"Bhikkhus, one accomplished in view is incapable of giving rise to these six things. What six? **Personal-existence view**, doubt, wrong grasp of behavior and observances, lust leading to the plane of misery, hatred leading to the plane of misery, and delusion leading to the plane of misery. One accomplished in view is incapable of giving rise to these six things."

92 (8) Cases (1)

"Bhikkhus, there are these six cases of incapability. What six? [439] One accomplished in view is (1) incapable of dwelling without reverence and deference toward the Teacher; (2) incapable of dwelling without reverence and deference toward the Dhamma; (3) incapable of dwelling without reverence and deference toward the Saṅgha; (4) incapable of dwelling without reverence and deference toward the training; (5) incapable of resorting to anything that should not be relied upon;¹⁸⁹ (6) incapable of undergoing an eighth existence.¹⁹⁰ These are the six cases of incapability."

¹⁸⁹ *Anāgamanīyaṃ vatthum paccāgantum*. Mp explains that he is incapable of the five enmities (that is, breach of the five precepts) and of adopting any of the sixty-two speculative views.

¹⁹⁰ "An eighth existence" means that he cannot take an eighth rebirth in the sense-sphere realm.

93 (9) Cases (2)

"Bhikkhus, there are these six cases of incapability. What six? One accomplished in view (1) is incapable of considering any conditioned phenomenon as permanent; (2) incapable of considering any conditioned phenomenon as pleasurable; (3) incapable of considering any phenomenon as a self; (4) incapable of doing a grave act that brings immediate result;¹⁹¹ (5) incapable of resorting to [the belief] that purity comes about through superstitious and auspicious acts; (6) incapable of seeking a person worthy of offerings outside here.¹⁹² These are the six cases of incapability."

94 (10) Cases (3)

"Bhikkhus, there are these six cases of incapability. What six? One accomplished in view is (1) incapable of matricide; (2) incapable of patricide; (3) incapable of murdering an arahant; (4) incapable, with a mind of hatred, of drawing the blood of a Tathāgata; (5) incapable of causing a schism in the Saṅgha; (6) incapable of acknowledging another teacher.¹⁹³ These are the six cases of incapability." [440]

95 (11) Cases (4)

"Bhikkhus, there are these six cases of incapability. What six? One accomplished in view is (1) incapable of resorting to [the view that] pleasure and pain are made by oneself; (2)

¹⁹¹ Ce, Be *ānantariyaṃ kammaṃ* ; Ee *anantariyaṃ kammaṃ*. Strangely, though this term commonly occurs in doctrinal expositions of Buddhism, a search for it in CST 4.0 turns up only one occurrence in the entire Sutta Piṭaka, namely, this one. The expression also occurs in the Vinaya Piṭaka, but only once, in the Devadatta story at **Vin II 193,37**. *Ānantariyaṃ kammaṃ* is understood to be a grave misdeed that in the immediately following existence necessarily produces a rebirth in hell. The five acts that constitute this type of kamma are mentioned at **5:129, 6:87**, and just below at **6:94**.

¹⁹² *Ito bahiddhā dakkhiṇeyyaṃ gavesituṃ*. That is, incapable of seeking a person of noble attainment outside the Buddha's teaching.

¹⁹³ *Aññaṃ satthāraṃ uddisitum*. That is, of looking to someone else apart from the Buddha as one's ultimate spiritual teacher.

incapable of resorting to [the view that] pleasure and pain are made by another; (3) incapable of resorting to [the view that] pleasure and pain are both made by oneself and made by another; (4) incapable of resorting to [the view that] pleasure and pain are not made by oneself but have arisen fortuitously; (5) incapable of resorting to [the view that] pleasure and pain are not made by another but have arisen fortuitously; (6) incapable of resorting to [the view that] pleasure and pain are made neither by oneself nor by another but have arisen fortuitously. For what reason? Because the person accomplished in view has clearly seen causation and causally arisen phenomena. These are the six cases of incapability."¹⁹⁴ [441]

V. Benefit

96 (1) Manifestation

"Bhikkhus, the manifestation of six things is rare in the world. What six? (1) The manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One, is rare in the world. (2) A teacher of the Dhamma and discipline proclaimed by a Tathāgata is rare in the world. (3) Rebirth in the sphere of the noble ones is rare in the world. (4) Endowment with unimpaired [sense] faculties is rare in the world. (5) Being intelligent and astute is rare in the world. (6) The desire for the wholesome Dhamma is rare in the world. The manifestation of these six things is rare in the world."

97 (2) Benefits

"Bhikkhus, there are these six benefits in realizing the fruit of stream-entry. What six? (1) One is fixed in the good Dhamma; (2) one is incapable of decline; (3) one's suffering is delimited; (4) one comes to possess knowledge not shared by others; (5) one has clearly seen causation; (6) one has clearly seen causally arisen phenomena. These are the six benefits in realizing the fruit of stream-entry."

¹⁹⁴ On the rejection of these alternatives, see [SN 12:25, II 37–41](#).

98 (3) Impermanent

"Bhikkhus, (1) it is impossible that a bhikkhu who considers any conditioned phenomenon to be permanent will possess a conviction in conformity [with the teaching]. (2) It is impossible that one who does not possess a conviction in conformity [with the teaching] will enter upon the fixed **course of rightness**. (3) It is impossible that one who does not enter upon the fixed **course of rightness** will realize the fruit of stream-entry, (4) **the fruit of once-returning**, (5) **the fruit of non-returning**, (6) or arahantship. [442]

"Bhikkhus, (1) it is possible that a bhikkhu who considers all conditioned phenomena to be impermanent will possess a conviction in conformity [with the teaching]. (2) It is possible that one who possesses a conviction in conformity [with the teaching] will enter upon the fixed **course of rightness**. (3) It is possible that one who enters upon the fixed **course of rightness** will realize the fruit of stream-entry, (4) **the fruit of once-returning**, (5) **the fruit of non-returning**, (6) or arahantship."

99 (4) Suffering

"Truly, bhikkhus, (1) it is impossible that a bhikkhu who considers any conditioned phenomenon to be pleasurable will possess a conviction in conformity [with the teaching]. (2) It is impossible that one who does not possess a conviction in conformity [with the teaching] will enter upon the fixed **course of rightness**. (3) It is impossible that one who does not enter upon the fixed **course of rightness** will realize the fruit of stream-entry, (4) **the fruit of once-returning**, (5) **the fruit of non-returning**, (6) or arahantship.

"Bhikkhus, (1) it is possible that a bhikkhu who considers all conditioned phenomena to be suffering will possess a conviction in conformity [with the teaching]. (2) It is possible that one who possesses a conviction in conformity [with the teaching] will enter upon the fixed **course of rightness**. (3) It is possible that one who enters upon the fixed **course of rightness** will

realize the fruit of stream-entry, (4) the fruit of once-returning, (5) the fruit of non-returning, (6) or arahantship."

100 (5) Non-Self

"Bhikkhus, (1) it is impossible that a bhikkhu who considers any phenomenon to be a self will possess a conviction in conformity [with the teaching]. (2) It is impossible that one who does not possess a conviction in conformity [with the teaching] will enter upon the fixed course of rightness. (3) It is impossible that one who does not enter upon the fixed course of rightness will realize the fruit of stream-entry, (4) the fruit of once-returning, (5) the fruit of non-returning, (6) or arahantship.

"Bhikkhus, (1) it is possible that a bhikkhu who considers all phenomena to be non-self will possess a conviction in conformity [with the teaching]. (2) It is possible that one who possesses a conviction in conformity [with the teaching] will enter upon the fixed course of rightness. (3) It is possible that one who enters upon the fixed course of rightness will realize the fruit of stream-entry, (4) the fruit of once-returning, (5) the fruit of non-returning, (6) or arahantship."

101 (6) Nibbāna

"Bhikkhus, (1) it is impossible that a bhikkhu who considers nibbāna to be suffering will possess a conviction in conformity [with the teaching]. (2) It is impossible that one who does not possess a conviction in conformity [with the teaching] will enter upon the fixed course of rightness. (3) It is impossible that one who does not enter upon the fixed course of rightness will realize the fruit of stream-entry, (4) the fruit of once-returning, (5) the fruit of non-returning, (6) or arahantship.

"Bhikkhus, (1) it is possible that a bhikkhu who considers nibbāna to be happiness will possess a conviction in conformity [with the teaching]. [443] (2) It is possible that one who possesses a conviction in conformity [with the teaching] will enter upon the fixed course of

rightness. (3) It is possible that one who enters upon the fixed course of rightness will realize the fruit of stream-entry, (4) the fruit of once-returning, (5) the fruit of non-returning, (6) or arahantship."

102 (7) Unlasting

"Bhikkhus, when a bhikkhu considers six benefits, it is enough for him to establish the unlimited perception of impermanence in all conditioned phenomena.¹⁹⁵ What six? (1) 'All conditioned phenomena will appear to me as unlasting. (2) My mind will not delight in anything in the world. (3) My mind will rise up from the entire world. (4) My mind will slope toward nibbāna. (5) My fetters will be abandoned.¹⁹⁶ And (6) I will come to possess supreme asceticism.'¹⁹⁷

"Bhikkhus, when a bhikkhu considers these six benefits, it is enough for him to establish the unlimited perception of impermanence in all conditioned phenomena."

103 (8) Uplifted Dagger

"Bhikkhus, when a bhikkhu considers six benefits, it is enough for him to establish the unlimited perception of suffering in all conditioned phenomena. What six? (1) 'The perception of disenchantment will be established in me toward all conditioned phenomena, as toward a murderer with uplifted dagger. (2) My mind will rise up from the entire world. (3) I will see nibbāna as peaceful. (4) My underlying tendencies will be uprooted. (5) I will be one who has done his task. And (6) I will have served the Teacher with loving-kindness.' [444]

"Bhikkhus, when a bhikkhu considers these six benefits, it is enough for him to establish the unlimited perception of suffering in all conditioned phenomena."

¹⁹⁵ *Sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upaṭṭhāpetuṃ*. Mp: "Unlimited: without setting a boundary thus: 'Only these conditioned phenomena are impermanent, not those apart from these.'"

¹⁹⁶ Ce, Ee have *gacchanti*, but the future meaning (originally conveyed by this form) seems intended here. Be has *gacchissanti*, perhaps a novel future form.

¹⁹⁷ I read with Be, Ee *bhavissāmi*, as against Ce *bhavissati*.

104 (9) Without Identification

"Bhikkhus, when a bhikkhu considers six benefits, it is enough for him to establish the unlimited perception of non-self in all phenomena. What six? (1) 'I will be without identification in the entire world.'¹⁹⁸ (2) I-makings will cease for me. (3) Mine-makings will cease for me. (4) I will come to possess knowledge not shared [with worldlings]. (5) I will have clearly seen causation. And (6) I will have clearly seen causally arisen phenomena.'

"Bhikkhus, when a bhikkhu considers these six benefits, it is enough for him to establish the unlimited perception of non-self in all phenomena."

105 (10) Existence

"Bhikkhus, there are these three kinds of existence that are to be abandoned; [and] one is to train in the three trainings.¹⁹⁹ What are the three kinds of existence that are to be abandoned? (1) Sense-sphere existence, (2) form-sphere existence, and (3) formless-sphere existence: these are the three kinds of existence to be abandoned. In what three trainings is one to train? (4) In the higher virtuous behavior; (5) in the higher mind; and (6) in the higher wisdom. One is to train in these three trainings.

"When a bhikkhu has abandoned these three kinds of existence and has completed these three trainings, he is called a bhikkhu who has cut off craving, stripped off the fetter, and by completely breaking through conceit, he has made an end of suffering." [445]

106 (11) Craving

"Bhikkhus, there are these three kinds of craving, and these three kinds of conceit, that are to be abandoned.²⁰⁰ What are the three kinds of craving that are to be abandoned? (1)

¹⁹⁸ *Sabbaloke atammayo bhavissāmi*. Mp: "Identification (*tammayo*) is craving and views; non-identification (*atammayo*) is their absence."

¹⁹⁹ A composite six, made up of two triads.

²⁰⁰ Another composite six.

Sensual craving, (2) craving for existence, and (3) craving for extermination: these are the three kinds of craving that are to be abandoned. And what are the three kinds of conceit that are to be abandoned? (4) Conceit, (5) the inferiority complex, and (6) arrogance: these are the three kinds of conceit that are to be abandoned.

"When a bhikkhu has abandoned these three kinds of craving and these three kinds of conceit, he is called a bhikkhu who has cut off craving, stripped off the fetter, and by completely breaking through conceit, has made an end of suffering."

Chapters Extra to the Set of Fifty²⁰¹

I. Triads

107 (1) Lust

"Bhikkhus, there are these three things. What three? (1) Lust, (2) hatred, and (3) delusion. These are three things. Three [other] things are to be developed for abandoning these three things. What three? [446] (4) The unattractive is to be developed for abandoning lust. (5) Loving-kindness is to be developed for abandoning hatred. (6) Wisdom is to be developed for abandoning delusion. These three things are to be developed for abandoning the former three things."

108 (2) Misconduct

"Bhikkhus, there are these three things. What three? (1) Bodily misconduct, (2) verbal misconduct, and (3) mental misconduct. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) **Bodily good conduct** is to be

²⁰¹ *Paṇṇāsakātirekā vaggā*. This is the general title Ce assigns to these three additional chapters, which it then numbers 1, 2, and 3. Ee gives this the title *Paṇṇāsasaṅgahito vaggo*, "Chapter included with the Fifty" (?). Be does not assign a general title to the additional chapters, but numbers them 11, 12, and 13 in succession to the earlier *vaggas* of this *nipāta*.

developed for abandoning bodily misconduct. (5) **Verbal good conduct** is to be developed for abandoning verbal misconduct. (6) **Mental good conduct** is to be developed for abandoning mental misconduct. These three things are to be developed for abandoning the former three things."

109 (3) Thoughts

"Bhikkhus, there are these three things. What three? (1) Sensual thought, (2) thought of ill will, and (3) thought of harming. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) The thought of renunciation is to be developed for abandoning sensual thought. (5) The thought of **benevolence** is to be developed for abandoning the thought of ill will. (6) The thought of harmlessness is to be developed for abandoning the thought of harming. These three things are to be developed for abandoning the former three things."

110 (4) Perceptions

"Bhikkhus, there are these three things. What three? (1) Sensual perception, (2) perception of ill will, and (3) perception of harming. [447] These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) The perception of renunciation is to be developed for abandoning sensual perception. (5) The perception of **benevolence** is to be developed for abandoning the perception of ill will. (6) The perception of harmlessness is to be developed for abandoning the perception of harming. These three things are to be developed for abandoning the former three things."

111 (5) Elements

"Bhikkhus, there are these three things. What three? (1) The sensual element, (2) the element of ill will, and (3) the element of harming. These are three things. Three [other] things

are to be developed for abandoning these three things. What three? (4) The element of renunciation is to be developed for abandoning the sensual element. (5) The element of **benevolence** is to be developed for abandoning the element of ill will. (6) The element of harmlessness is to be developed for abandoning the element of harming. These three things are to be developed for abandoning the former three things."

112 (6) Gratification

"Bhikkhus, there are these three things. What three? (1) The view of gratification, (2) the view of self, and (3) wrong view. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) The perception of impermanence is to be developed for abandoning the view of gratification. (5) The perception of non-self is to be developed for abandoning the view of self. (6) Right view is to be developed for abandoning wrong view. These three things are to be developed for abandoning the former three things." [448]

113 (7) Discontent

"Bhikkhus, there are these three things. What three? (1) Discontent, (2) harmfulness, and (3) conduct contrary to the Dhamma. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) Altruistic joy is to be developed for abandoning discontent. (5) Harmlessness is to be developed for abandoning harmfulness. (6) Conduct in accordance with the Dhamma is to be developed for abandoning conduct contrary to the Dhamma. These three things are to be developed for abandoning the former three things."

114 (8) Contentment

"Bhikkhus, there are these three things. What three? (1) Non-contentment, (2) lack of clear comprehension, and (3) strong desires. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) Contentment is to be developed for abandoning non-contentment. (5) Clear comprehension is to be developed for abandoning lack of clear comprehension. (6) Fewness of desires is to be developed for abandoning strong desires. These three things are to be developed for abandoning the former three things."

115 (9) Difficult to Correct

"Bhikkhus, there are these three things. What three? (1) Being difficult to correct, (2) bad friendship, and (3) mental distraction. These are three things. Three [other] things are to be developed for abandoning these three things. What three? [449] (4) Being easy to correct is to be developed for abandoning being difficult to correct. (5) Good friendship is to be developed for abandoning bad friendship. (6) Mindfulness of breathing is to be developed for abandoning mental distraction. These three things are to be developed for abandoning the former three things."

116 (10) Restlessness

"Bhikkhus, there are these three things. What three? (1) Restlessness, (2) non-restraint, and (3) heedlessness. These are three things. Three [other] things are to be developed for abandoning these three things. What three? (4) Serenity is to be developed for abandoning restlessness. (5) Restraint is to be developed for abandoning non-restraint. (6) Heedfulness is to be developed for abandoning heedlessness. These three things are to be developed for abandoning the former three things."

II. Asceticism

117 (1) Contemplating the Body²⁰²

"Bhikkhus, without having abandoned six things, one is incapable of contemplating the body in the body. What six? Delight in work, delight in talk, delight in sleep, delight in company, **not guarding** the doors of the sense faculties, and being immoderate in eating. Without having abandoned these six things, one is incapable of contemplating the body in the body. [450]

"Bhikkhus, having abandoned six things, one is capable of contemplating the body in the body. What six? Delight in work ... being immoderate in eating. Having abandoned these six things, one is capable of contemplating the body in the body."

118 (2) Contemplating the Body Internally, Etc.

"Bhikkhus, without having abandoned six things, one is incapable of contemplating the body in the body internally ... externally ... both internally and externally ... contemplating feelings in feelings ... internally ... externally ... both internally and externally ... contemplating mind in mind ... internally ... externally ... both internally and externally ... contemplating phenomena in phenomena ... internally ... externally ... both internally and externally. What six? Delight in work, delight in talk, delight in sleep, delight in company, not guarding the doors of the sense faculties, and being immoderate in eating. Without having abandoned these six things, one is incapable of contemplating phenomena in phenomena both internally and externally.

"Bhikkhus, by having abandoned six things, one is capable of contemplating phenomena in phenomena both internally and externally. What six? Delight in work ... being immoderate in eating. By having abandoned these six things, one is capable of contemplating phenomena in phenomena both internally and externally."

²⁰² From this point on there are no *uddāna* verses to rely on for sutta titles. I thus adopt the titles in Ce.

119 (3) Tapussa

"Bhikkhus, possessing six qualities, the householder Tapussa has reached certainty about the Tathāgata and become a seer of the deathless, one who lives having realized the deathless. What six? [451] Unwavering confidence in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble virtuous behavior, noble knowledge, and noble liberation. Possessing these six qualities, the householder Tapussa has reached certainty about the Tathāgata and become a seer of the deathless, one who lives having realized the deathless."²⁰³

120 (4)–139 (23) Bhallika, Etc.

"Bhikkhus, possessing six qualities, the householder Bhallika ... the householder Sudatta Anāthapiṇḍika ... the householder Citta of Macchikāsaṅḍa ... the householder Hatthaka of Ālavī ... the householder Mahānāma the Sakyan ... the householder Ugga of Vesālī ... the householder Uggata ... the householder Sūra of Ambaṭṭha ... the householder Jīvaka Komārabhacca ... the householder Nakulapitā ... the householder Tavakaṇṇika ... the householder Pūraṇa ... the householder Isidatta ... the householder Sandhāna ... the householder Vijaya ... the householder Vajjiyamāhita ... the householder Meṇḍaka ... the lay follower Vāseṭṭha ... the lay follower Ariṭṭha ... the lay follower Sāragga has reached certainty about the Tathāgata and become a seer of the deathless, one who lives having realized the deathless. What six? Unwavering confidence in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble virtuous behavior, noble knowledge, and

²⁰³ It is sometimes believed that this series of suttas testifies to a large number of lay arahants during the Buddha's time. This, however, is not the case. The terms used to describe these lay followers are mostly descriptive of a stream-enterer. Some may have been once-returners or non-returners. Stream-enterers (and higher trainees) have unwavering confidence (*aveccappasāda*) in the Buddha, Dhamma, and Saṅgha, and have "reached certainty about the Tathāgata" (*tathāgate niṭṭhaṅgata*). They are seers of the deathless (*amataddasa*) in that they have seen nibbāna. The statement that they have noble liberation (*ariyena vimuttiyā*) is unusual, but Mp glosses it, "by the liberation of the fruit of trainees." Quite a different formula is used to describe an arahant. In the Nikāyas there are no recorded cases of lay people who attained arahantship and then continued to lead the lay life. They either attained it on the brink of death or went forth into the homeless life very soon after their attainment.

noble liberation. Possessing these six qualities, the householder Sāragga has reached certainty about the Tathāgata and become a seer of the deathless, one who lives having realized the deathless."

III. Lust, Etc., Repetition Series

140 (24)

"Bhikkhus, for direct knowledge of lust, six things are to be developed. What six? [452] The unsurpassed sight, the unsurpassed hearing, the unsurpassed gain, the unsurpassed training, the unsurpassed service, and the unsurpassed recollection. For direct knowledge of lust, these six things are to be developed."

141 (25)

"Bhikkhus, for direct knowledge of lust, six things are to be developed. What six? Recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtuous behavior, recollection of generosity, and recollection of the deities. For direct knowledge of lust, these six things are to be developed."

142 (26)

"Bhikkhus, for direct knowledge of lust, six things are to be developed. What six? The perception of impermanence, the perception of suffering in what is impermanent, the perception of non-self in what is suffering, the perception of abandoning, the perception of dispassion, and the perception of cessation. For direct knowledge of lust, these six things are to be developed."

143 (27)–169 (53)

"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 six things are to be developed."

170 (54)–649 (533)²⁰⁴

"Bhikkhus, for direct knowledge ... for full understanding ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of hatred ... of delusion ... of anger ... of hostility ... of denigration ... of insolence ... of envy ... of miserliness ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness ... these six 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 Sixes is finished.

²⁰⁴ The total number of suttas in this repetition series is calculated by taking the ten modes of treatment (from "direct knowledge" to "relinquishment") in regard to the seventeen defilements (from lust to heedlessness); this gives 170. Since each mode of treatment is to be accomplished by developing one or another of the three sets of six, this gives a total of 510 suttas.