THE MINOR ANTHOLOGIES OF THE PALI CANON

PART II

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PART II.

UDĀNA: VERSES OF UPLIFT

AND

ITIVUTTAKA: AS IT WAS SAID

TRANSLATED BY

F. L. WOODWARD, M.A.

WITH AN INTRODUCTION BY

MRS. RHYS DAVIDS, D.Litt., M.A.

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TRANSLATOR'S PREFACE

I. VERSES OF UPLIFT

THIS short collection of eighty suttas consists of verses of a more or less cryptic nature, to explain which in their proper context prose stories have been composed, just as is the case with what are called *Jātaka Tales*, compositions of the 'after-men,' the essential part being the verses ascribed to the Teacher. In the case of the *Udāna* the verses may well be genuine, but it does not follow that the prose part is right in its application in each case. As to the *Jātaka* verses, which progress in number like the Anguttara or *Gradual Sayings*, it is doubtful whether they are genuine utterances, with the exception of the very brief ones, while the stories applied to them, with their commentary, are romances, and in some cases folk-lore common to most nations.

Why was the name *Udāna* given to this collection? As readers of the Upanishads are aware, the word *udāna* signifies one of the 'vital airs' (*prāṇa, apāna, samāna, vyāna, udāna*), which has its plexus in the throat, controls the other four, passes up and out at the crown of the head. This throat-plexus is probably the origin of the 'lump in the throat' felt by some under strong emotion. Thus at *Brihad Ārany. Upan.* I, v, 3, 'the vital air (*udāna*) which goes upwards'; also at IV, ii, 4; at *Chānd. Up.* III, xiii, 5, 'the upper aperture is *udāna*, which is the wind, which is the sky'; id. V, xxiii, 'by the satisfaction of *udāna* the wind (*vāyu*) is satisfied; also at *Praśna Up.* III, v, 7. In the (later) *Anugītā*, ch. V, the control of this centre, which governs the organs of speech, destroys *saṇsāra* and leads to the Supreme Self.

It refers then to drawing in, controlling and breathing out. The usual interpretation is 'out-breathing,' 'solemn or ecstatic utterance,' and the phrase *imaṇ*

udānam udānesi becomes 'breathed forth this solemn utterance.' In another sense it may be taken as 'inspired words.' Mrs Rhys Davids originally suggested 'cries of the soul,' or 'cries or sighs of heart.' As, however, it is evident that the verses, if not 'inspired,' are 'inspiring,' uttered with a view to human uplift, we have agreed to call *Udāna* 'verses of uplift.'

The traditional explanation of the commentators may be read in the Commentary of Dhammapālâcariya (c. 500 A.D.) on *Udāna* (*Paramaṭṭha-dīpanī* or *UdA.* *P.T.S.* ed., p. 2): 'In what sense is the word *udāna* used? It is the expiration of an accumulated thrill-wave of strong emotion (*pīti*). Just as oil and such-like material for measurement, when it cannot occupy the measure (māna) oozes out, and that is called 'the overflow'; and as the water which a reservoir cannot hold runs out, and that is called 'flood-water,' even so that accumulated thrill-wave of strong emotion, of thought directed and diffused (*vitakka-vipphāra*), which the heart cannot contain, when it grows to excess cannot stay within, but bursts forth by way of the door of speech, regardless of who receives it—in fact an extraordinary expiration (*udāhāra-viseso*)—that is called *udāna*. Thus Dhammapāla, slightly adding to what is attributed to Buddhaghosa, who a little earlier had copied the ancient Commentaries. See also *DA.* i, 140; *SA.* i, 60, 80; ii, 273; *AA.* on *A.* iii, 238 (abbreviations explained in the last index to this volume).

The commentator goes on to say that the ecstatic verses of monks and nuns (in *Thera-therī-gāthā*) are not to be termed *udānā* but *sīha-nādā*, lion-roars or bold assertions; that the majority of what are to be termed *Buddha-udānā* are collected in *Dhammapada*; that the prose part, introduced in each case by the words 'thus have I heard,' was the work of Ānanda, who recited the verses and supplied the context of each set at the first 'chanting-together'—*i.e.*, at the First Convention after the Teacher's death.

The collection is divided into eight vaggas or chapters of ten suttas each, several of which occur in *Vinaya*

Piṭaka (*Mahā-* and *Culla-vagga*) and one in the *Mahā-parinibbāna-sutta* of *Dīgha Nikāya.*

A glance at the index will show that the scene of the majority of these little stories was laid at Sāvatthī. I therefore judge that it is an independent collection of the reciters of the school of monks there; for which subject my Preface to *Kindred Sayings*, v (*Saṇyutta-Nikaya*) may be consulted. It forms one of the Fifth or Short Collection (*Khuddaka-Nikāya*), of which the first two works, *Dhammapada* and *Khuddaka-pāṭha*, have appeared in the previous volume of this Series, translated by Mrs. Rhys Davids. The other works of this collection are *Itivuttaka* (of the present volume), *Sutta-nipāta*, lately translated by Lord Chalmers (Harvard Univ. Series), *Vimāna-vatthu* (poems on the heaven world), *Peta-vatthu* (stories of ghosts), *Thera-therī-gāthā* (Psalms of the Brethren and Sisters, translated by Mrs. Rhys Davids), *Jātaka* (verses and tales), *Niddesa* (a commentary on part of *Sutta-nipāta*), together with works of an evidently later date, which must have been added subsequently—viz., *Paṭisambhidā-magga* (way of analysis), *Apadāna* (legendary verses of monks and nuns), *Buddhavaṇsa* (a history of the Buddhas), and *Cariyā-piṭaka* (verses on the Buddha-perfections).

In the present volume and the fifth of *Gradual Sayings* I have used 'Wayfarer' for *Tathāgata* and adopted Lord Chalmers' word 'cankers' for *āsavā.*

II.—AS IT WAS SAID

These one hundred and twelve short suttas with verses are called 'The thus spoken,' and derive their title from the emphatic statement both at beginning and end of each that the Exalted One uttered them, together with the verses. That this is in some cases impossible from internal evidence I have shown in the notes—*e.g.*, in cases where the (supposed) Teacher indulges in extravagant self-praise. The prose passages are evidently explanations of the verses, not *vice versa*, but sometimes the two do not harmonize. The titles of the suttas in the

uddānas or summaries refer to the prose part, not the verses.

As to the origin of the collection: we read in the Commentary attributed to Dhammapāla, pp. 29 ff. (of the P.T.S., ed. by M. M. Bose, Calcutta), that the woman-disciple Khujjuttarā (Uttarā, the hump-backed), used to go frequently to listen to the Teacher when he was instructing the monks. She sat behind a curtain when he was thus engaged at Kosambī, and thus became *bahussutā* or one who had heard much, versed in *dhamma* and of great wisdom. She was asked by the ladies of the royal harem of the rājah Udena to tell them what she heard and to instruct them. She did so, and all of them learned by heart what she told them. Later on she was named both by the Teacher and her fellows 'pre-eminent of the learned' (*Ang.* i, 26). The tradition arose that it was *Itivuttaka* that she repeated thus, but there is no evidence of this.

The Commentator goes on to say that 'by handing on in succession' (*paramparāya*) the monks too came to learn these suttas, but that Ānanda at the First Council at Rājagaha rehearsed them in their present form, prefacing to each the phrase 'Thus have I heard; this was spoken by the Exalted One,' etc., and concluding the prose and verse with a similar statement. He admits, however, that there were some who put difficulties in the way (*papañcenti*) of this conclusion, but sweeps the objection aside. The verses are doubtless genuine in parts. Verse is more easily memorized than prose, and the Teacher is not likely to have spoken prose in any fixed form. He would teach in a conversational way, using familiar words, summing up what he had said in concise verses, as is the fashion in India. The work is evidently edited by and for monks, not laymen or women; the word 'nun' occurs once only in one sutta.

As will be seen, after Sutta 79 the introductory and concluding formula is omitted saving at the beginning of No. 80 and end of 89. This may be because the editors thought it unnecessary. No. 99 has it both at beginning and end; No. 100 at the beginning, and of the rest the

last only has it at the end. The suttas of the Fourth Section are longer and of narrative form, and may be late additions, for, as noted below, they do not appear in the Chinese version at all. A number of suttas occur in *Anguttara* and *Puggala-Paññatti*, and the work is put together on the principle of 'add one' (*Anguttara* or Gradual).

It is of interest to compare our version of these suttas with a Chinese collection, translated evidently from Sanskrit A.D. 650 by Yuan Chwang, who brought Buddhist scriptures from India. On this subject K. Watanabe wrote in the *Journal of the Pāli Text Society*, 1906-7, p. 45. This Chinese collection agrees in the main with the Pāli version, but in the Third *Nipāta* or section, he says, three-fifths of the suttas of the Pāli cannot be identified with the Chinese, while the whole of the Fourth *Nipāta* is lacking in the Chinese, there being only 65 suttas out of our 112. Again, some of the Chinese suttas are not found in the Pāli. The prose parts of the Chinese are longer and more diffuse.

In the same volume of the *J.P.T.S.* will be found a collation of our text (which is by Windisch) with the Siamese edition, done by Mr. J. H. Moore, who in 1908 published a translation (Columbia Univ. Press) of our volume under the title of *Sayings of Buddha*.

I am indebted to Mr. A. J. Edmunds of Philadelphia, U.S.A., the author of the two volumes *Buddhist and Christian Gospels*, 1909, for a typed copy of his own translation of the earlier suttas, on which he lectured some years ago. At one time he had intended finishing the work. Also to Mr. E. M. Hare for the loan of his Sinhalese editions of both Text and Commentary, which I have used throughout. As I write this comes to hand the first half of Mr. Bose's edition of the Commentary, published by the P.T.S.

Mrs. Rhys Davids has kindly consented to write for me an introduction to both works contained in this volume.

F. L. WOODWARD.

ROWELLA, TASMANIA,
January, 1935.

S.B.B. EDITOR'S INTRODUCTION

It is a double pleasure I feel here: the welcoming the new departure in help of F. L. Woodward's coming as translator into this Series, and the saying a few words on these Anthologies at his request. Hard indeed were it to find anyone so competent as he, not only, by literal accuracy, to be a guide to the reader, and not a bandit, but also to link up these little works with their own scriptural tradition and with Indian contemporary literature—if contemporary be not taken too strictly. I have gone carefully through his pages and have time and again been struck by his close and consistent adhesion to the original, or, where this has been difficult, the untiring way in which the reader is taken by the hand in footnotes.

Let not the reader of English only be misled, when, in the Udāna, verses match ill the preceding prose, for this is entirely the fault, not of the translator, but of the Pāli compiling and editing. Occurring once only in the Itivuttaka, misfits may be found at least ten times in the Udāna. Let it serve to refer, as instances, to pp. 18, 24, and 67-8. Some day we may learn how it all came about.

Neither let the English, the 'all-British' reader, nurse a grudge against the translator over the two titles he and I have agreed to select. As with the Book of the Gradual Sayings, letters flew to and fro many thousands of miles debating the matter. He was for letting the Pāli titles stand, at least on cover and in headline. But I know the amount of petty trouble the 'letting stand' in the case of the Ceylon so-called epics has cost me; the indecision whether the purchaser wanted text or translation. Nor do I hold the work of translating is complete if a title, which is not a proper name, *e.g.* Isaiah, and which does not

belong to the tradition of world-literature in general, be left to show an uncomprehended meaning which should be comprehended. And so, while we agreed that 'Logia' was now pre-empted by Oxyrhynchus discoveries, and the literal "as it is said" more wholly unaffected, we decided to ignore the affectation which would see in 'uplift' a word worsened by Americanization or British cant, and to hope that, in reproducing the 'Ud-,' *i.e.* 'up,' in the Pāli title, we were taking a step towards the rehabilitation of a worthy word.

What more need be said? As to whether these whittlings of prose with verse, now and then deserving to be called poetry, do, or do not convey the genuine teachings of the 'Wayfarer,' of the first 'sons of the Sakyas,' this the slow growth of the power to judge historically, as to what can, or cannot have been the teaching, at or near its birth, of a world-religion will alone decide. There are who say (as I know), that the sayings in Itivuttaka are genuine words of the Founder because of the emphatic attestations to each. But the Moslem might claim equally a divine origin for the writings ascribed to his Founder, whenever it is claimed that the latter was spoken to by the Lord. It is not assertion that establishes the true. And for me, with a few good and even lovely exceptions,[1] the anthologies are monkish work, the expression of monkish ideals:—that it is ill to love[2]; that it is profitable to abstain from evil, because of the results to the doer, or not-doer, himself[3]; that woman is "monsters and demons"[4]; that the main thing to conquer is the wish to become (this having come to mean 'be in a becoming,' *i.e.* in some kind of life and world. The word 'bhava' had come to mean but that!)[5]; that the great achievement was to consummate

[1] Notably of course the Sutta on 'amity,' p. 130. I have yet to see the usual idiom "sixteenth part" (*kalaŋ soḷasiŋ*) explained. There was, I read, a weight called '16-mango' (*ṣoḍaśikâmra*), as if we were to call a lb. a '16-ouncer,' but the number is applied to many things beside weight.

[2] P. 18. [3] P. 14 f. [4] P. 195.

[5] Pp. 10, 78, 148, 159 and *passim*.

here—as if that were remotely possible!—and then to "wane out without remainder"![1] It is true that the old ideal of 'growth' (of being as potential becoming) peeps out (p. 128), and that the desirability—as in Dhammapada—of having the self made to become, *i.e.* grow (*bhāvitatta*) is recurrent still; yet for the most part what a dreary unwholesome gospel it had come to be, and how unlike what we can here and there glean was the Sakyan teaching! It is curious that, so far as I have noticed, the Uplift poems, so far as they are not duplicates from Vinaya and elsewhere, are not quoted by Buddhists with two exceptions: the Amity Sutta,[2] and VIII, iii, p. 98, and that is in prose only.[3] Namely, that there would be no escape from life, were there not what amounts to no-life. I have seen this quoted with approval, yet what poor sort of stuff it is for man's growth and 'uplift'! A very teaching in the Less. The two preceding Suttas, which run into much the same excess of depressing speech, may possibly be a distorted outgrowth from some such verse as we find in the middle Upanishads, Kaṭha and the later Maitri. They occur almost like a quotation from such in the Kevaddha Suttanta of the Dīgha in somewhat similar terms:—

> when cease the five sense-knowledges,
> together with the mind,
> and intellect (*buddhi*) stirs not—
> that they say is the highest course.
>
> (*Kaṭha Upanishad*).

But this referred only to the introspective practice of the growing vogue of Yoga, not to the seeking, through the state of the arahant, nothing but the void.

A few points worth calling to notice are:

1. Good disciples (monks) are called 'caravan leaders'

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[1] Cf. *nibbāna* references.

[2] Rhys Davids popularized this in Buddhist publications some forty odd years ago.

[3] The very noteworthy verses, p. 56, I have found quite overlooked, here and in *Kindred Sayings*.

(*satthavāhā*), a term elsewhere used only for Buddhas; for me a name of much significance (It. 191).

2. Wanderers, *paribbājakā*, *i.e.* travelling students, not ascetics, are here shown as living in domestic relations (Ud. p. 17).

3. We see Sakyan monks called 'menials,' lit. little men (*vasalā*=*vṛṣala*, *cf.* *vir-uli*), by brahmans. Brahmans ranked as 'gentlemen,' and had long the monopoly of education as well as of religious culture in particular. For a low-born man to teach was repellent (p. 33).

4. The depreciation evident in the use of the word 'yoga'[1] and its compounds shows the absurdity of identifying early Buddhism with the cult of Yoga, as some writers have done.

5. I think it is rare to find *bhavo*, a masculine noun, in the neuter plural: Ud. III, x: *sabbabhavāni*: 'all more-becomings,' in Mr. Woodward's rendering.

Finally, of these renderings the most interesting in novel departure is the calling Tathāgata 'Wayfarer.' I need hardly word my approval. If it misses the word-play in It. p. 198, why, so does any other English rendering, and the English reader would miss it were the Pāli retained. Readers should also note 'bodyhood' (*sakkāya*) and 'bodybase' (*upadhi*), both words posers for the translator. For *sarena* I should prefer chanting, to 'from memory' (p. 71); the Commentary has *sutt'-ussāraṇa-sarena abhāsi*. And I incline to see (p. 179), in *purisa-puggala*, a term of transition, from the honoured word *purisa* of Indian tradition, to the name of relative contempt for the man-as-unreal: *puggala*. I have dealt with this elsewhere.[2]

I note that, in the matter of the fatally indigestible 'truffles, my little contribution to the subject in *Manual of Buddhism*, p. 260, has been overlooked (p. 99). This is indeed rare with our translator, whose appreciative comment is, for me, a great encouragement.

C. A. F. RHYS DAVIDS.

[1] See pp. 174, 151, 161, and the frequent ideal:—*yogakkhemo*, 'safety from toil.'

[2] *A Vanished Sakyan Window*, Winternitz Festgabe, 1933.

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ERRATA

Page 123, last line, *for* 'more-becoming' *read* 'moreness.'

Page 143, line 1, *for* the real *read* 'tis real.

Page 151, line 8, *for* "rightly seeing" *read* "right-seeing Ariyan," has (*omitting* He).

Page 159, line 4, *for* 'He who hath thus come' *read* 'He the Wayfarer.'

VERSES OF UPLIFT

HONOUR TO THAT EXALTED ONE, ARAHANT, RIGHTLY AWAKENED

CHAPTER I.—ENLIGHTENMENT.

i

THUS have I heard:[1] On a certain occasion the Exalted One was staying at Uruvelā, on the bank of the river Nerañjarā at the foot of the bodhi-tree, having just won the highest wisdom.

Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, during the first watch of the night, rousing himself from that concentration of mind, gave close attention to causal uprising in direct order,[2] thus: This being, that becomes; by the arising of this, that arises, namely: Conditioned by ignorance, activities; conditioned by activities, consciousness; conditioned by consciousness, mind-and-body; conditioned by mind-and-body, the six sense-spheres; conditioned by the six sense-spheres, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, grasping; conditioned by grasping, becoming; conditioned by becoming, birth; conditioned by birth, old age and death, grief, lamentation, suffering, sorrow and despair come into being. Thus is the arising of this mass of Ill.[3]

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[1] For the first four suttas *cf. Vin.* i (*Mahāvagga*), 1-4. For the bodhi-tree legend *cf.* Mrs. Rhys Davids' *A Manual of Buddhism*, p. 73.

[2] *Cf.*, *Manual*, 75 *ff*. *Anuloma*, 'according to the lie of the hair' (or clockwise).

[3] *Cf. Kindred Sayings* ii, 1 *ff*.; v, 334.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:[1]

In sooth when things[2] *grow plain to the ardent, musing brāhmin,*[3]
His doubts all vanish, since he knows thing-with-its-cause.[4]

ii

[TEXT 2] Thus have I heard: On a certain occasion. . . . (*as above*).

Then . . . the Exalted One, rousing himself from that concentration of mind, during the middle watch of the night gave close attention to causal uprising in reverse order,[5] thus: This not being, that becomes not; by the ceasing of this, that ceases to be; namely: By the ceasing of ignorance, the ceasing of activities; by the ceasing of activities, the ceasing of consciousness; by the ceasing of consciousness, the ceasing of mind-and-body; by the ceasing of mind-and-body, the ceasing of the six sense-spheres; by the ceasing of the six sense-spheres, the ceasing of contact; by the ceasing of contact, the ceasing of feeling; by the ceasing of feeling, the ceasing of craving; by the ceasing of craving, the ceasing of grasping; by the ceasing of grasping, the ceasing of becoming; by the ceasing of becoming, the ceasing of birth; by the ceasing of birth, old age and death, grief, lamentation, suffering, sorrow and despair come to cease. Thus is the ceasing of this mass of Ill.

Thereupon the Exalted One, seeing the meaning of it, gave utterance to this verse of uplift:

In sooth when things grow plain to the ardent, musing brāhmin,
His doubts all vanish, since he knows the wane of causes.[6]

---

[1] For the Pali verse of uplift see *Preface*.

[2] *Dhammā*, phases of nature; but translated at *Expositor* i, 21, 'true doctrine' (?).

[3] Not, of course, by caste merely, but as at *Dhammapada*, ch. xxvi.

[4] *Sa-hetu-dhammaṇ*.

[5] *Paṭiloma*.

[6] *Paccaya*, in the early literature equivalent to *hetu*.

iii

[2] Thus have I heard: On a certain occasion the Exalted One . . . (*as in* § i). Then . . . the Exalted One . . . during the last watch of the night gave close attention to causal uprising both in direct and in reverse order, thus: This being, that becomes; by the arising of this, that arises. This not being, that is not; by the ceasing of this, that ceases, namely: Conditioned by ignorance . . . (*as in* § i). Thus is the arising of this mass of Ill. But by the utter fading out and ceasing of ignorance, the ceasing of activities . . . (*as in* § ii). Thus is the ending of this mass of Ill.

[3] Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

In sooth when things grow plain to the ardent, musing
brāhmin,
Routing the host of Māra doth he stand,
Just as the sun when lighting up the sky.

iv

Thus have I heard: On a certain occasion the Exalted One was staying at Uruvelā, on the bank of the river Nerañjarā, under Goatherds' Banyan, having just won the highest wisdom. Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, roused himself from that concentration of mind.

Now a certain brāhmin of the Huhunka-jāti, of a carping nature,[1] came to where the Exalted One was and on reaching him greeted him courteously, and after

[1] *Huhunka-jātika. DA.* followed by *UdA.* has '*huhun' ti karonto vicarati*, 'goes about sniffing (fault-finding, grumbling).' *UdA.* also has 'pride-stiff.' In *J.P.T.S.* 1897-1901, p. 42, Hardy has 'putting confidence in the sound *huŋ*.' Dr. E. H. Johnstone also thinks it may refer to 'confidence in ritual-syllables.' Another reading is *huhukka*. Mrs. Rhys Davids is of opinion that it should be *Susukka*, a name of a school or clan of brāhmins (*cf. Manual*, p. 84), but later forgotten. In such case the word below in the gāthās *ni-huhunka* will have led to the substitution in the text of *huhunka* for *susukka*.

the exchange of greetings and courtesies, stood at one side. As he thus stood that brāhmin said this to the Exalted One:

'Pray, master Gotama, to what extent is one a brāhmin? And again, what are the things which constitute a brāhmin?'[1]

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:[2]

A brāhmin, who has barred out evil things,[3] *is not*
A man of humph and pshaw. Whose is no stain,
Who has the self controlled, in Vedas versed,
Who lives the Brahma-life, 'tis he may say
His is the Brahma-faith,[4] *for whom there are*
No false excrescences[5] *in all the world.*

V

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion the venerable Sāriputta, Moggallāna the Great, Kassapa the Great, Kaccāyana the Great, Koṭṭhita the Great, Kappina the Great, Cunda the Great, also the venerable Anuruddha, Revata,[6] Devadatta and Ānanda, came to where the Exalted One was. [4] And the Exalted One saw those venerable ones from afar as they came, and at the sight of them said to the monks: 'Monks, these are brāhmins coming, these are brāhmins coming!'

At these words a certain monk, a brāhmin by birth, said this to the Exalted One: 'Pray, sir, to what extent is one a brāhmin, and what are the things which constitute a brāhmin?'

---

[1] *Brāhmaṇa-kārakā*, but *Vin.* i, 3 and *UdA.* *-karaṇā.*

[2] The verses are Mrs. Rhys Davids, *Manual*, 85.

[3] *Bāhita-pāpa*, a traditional and fanciful etymology of *brāhmaṇa.* *Cf. Dhp.* 388 and next gāthās.

[4] *Brahma-vādaṃ vadeyya.* *Comy.* takes it to mean 'can justly say: I am a brāhmin.'

[5] *Ussadā*, moral 'warts.' 'Such as *rāga, dosa, moha, māna, diṭṭhi.*' *Comy.* At *It.* 97, a bhikkhu who is *anussada* is called *kalyāṇadhammo.*

[6] Revata, the acacia-grove dweller, not Revata the doubter. *Comy.*

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Barring out evil things, who ever mindful fare
Awakened, bond-free,—such in the world are surely brāhmins.

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion the venerable Kassapa the Great was staying at Figtree Grotto,[1] being sick, afflicted, stricken with a sore disease. Later on the venerable Kassapa the Great rose up from that sickness. On doing so this thought occurred to him: What if I were to enter Rājagaha for alms-quest ?

Thereupon as many as five hundred devas eagerly busied themselves about the alms-food of the venerable Kassapa the Great.[2] But the venerable Kassapa the Great rejected their services, and robing himself in the forenoon took bowl and robe and entered Rājagaha by way of the streets where dwelt the poor and needy, the weavers' quarter.

Now the Exalted One saw the venerable Kassapa the Great questing for alms in that quarter. Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Who hath none else to keep,[3] *who is unknown,*[4]
Who is subdued and fixed in the core,[5]
In whom the cankers are destroyed, the taints
Spued forth,—'tis him I call a brāhmaṇa.

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[1] *Cf. S.* v, 79; *K.S.* v, 66 (where I wrongly trans. as 'Pepper-tree Grotto'). On this occasion he was restored to health on hearing from the Master a talk on the seven limbs of wisdom.

[2] *Cf. Ud.*, p. 29.

[3] *Anaññaposin. Cf. Sn.* v, 65; *infr.* III, 78. *Comy.=ekaposī*, 'unattended by another (who is) to be supported by oneself.'

[4] *Aññātaṃ.* But *abhiññātaṃ* acc. to *Comy.* 'recognized for his qualities,' which, however, adds *athavā attānaṃ jānāpana-vasena na ñātaṃ.*

[5] *Sāre*=the pith or essence. *Comy. vimutti-sāre.*

vii

Thus have I heard: On a certain occasion the Exalted One was staying at Pāṭalī,[1] at Ajakalāpa Shrine, the abode of the yakkha Ajakalāpa.[2]

Now on that occasion the Exalted One was seated in the open air on a night of inky darkness and the sky god was raining drop by drop. [5] Then the yakkha Ajakalāpa, wishing to inspire the Exalted One with fear and consternation and raising of the hair, came up to the Exalted One, and having done so thrice raised near the Exalted One his hullabaloo,[3] saying, "There's a goblin for you, recluse!'

But the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

When he hath reached the goal in all things that are his,[4]
The brāhmin is beyond this goblin with his din.

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion the venerable Sangāmaji[5] had come to Sāvatthī to see the Exalted One. Now she who was aforetime the mate of Sangāmaji heard it said: 'They say master Sangāmaji has come to Sāvatthī.' So she took her boy and came to Jeta Grove.

Now on that occasion the venerable Sangāmaji was seated at the root of a certain tree for noonday rest. Then she who was aforetime the mate of the venerable

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[1] *Comy.* reads *Pāvā* (of the Mallas.)

[2] *Comy.* derives the word from *aja-kalāpeti* (ties up goats), but suggests *ajaka-lāpa* (goat-cry), which I think more likely, as referring to the 'imitative noise' with which the yakkha seeks to terrify.

[3] *Akkulopakkulo* with variants. Discussed by Morris, *J.P.T.S.*, 1886, p. 74, who quotes our *Comy.* in full, but with many errors.

[4] *Sakesu dhammesu pāragu=saka-attabhāva-dh.* or *sīlâdi-dh.* or *arahatta-phalâdhigamena paripūrakārī ti, Comy.*

[5] Son of a *seṭṭhi*. When grown up and married, with a child, he begged the Master to give him ordination, but was bidden first to ask his parents' consent. This being obtained, he went far on the Way. *Cf. Thag.* 34; *Brethren*, 39.

Sangāmaji came towards him, drew near and said this: 'Recluse, support me with our little child.'[1]

At these words the venerable Sangāmaji was silent. So a second time and yet a third time she who was aforetime the mate of the venerable Sangāmaji repeated her words, and a third time also the venerable Sangāmaji was silent. Thereupon she set down the child in front of the venerable Sangāmaji and went away,[2] saying, 'There's your child, recluse! Support him!' But the venerable Sangāmaji neither looked at the child nor spoke to him. [6] And she, when she had gone some distance, looked back and saw that the venerable Sangāmaji neither looked at the child nor spoke to him. On seeing that, this thought occurred to her: This recluse needs not even his child. So she turned back, took up the child and went away.

Now the Exalted One, with the deva-sight, purified and more than that of humans, beheld such rudeness[3] as this on the part of the former mate of Sangāmaji, and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

He joys not at her coming, he grieves not when she goes.
Sangāmaji bond-free,[4]—such call I brāhmaṇa.[4]

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Gayā, on Gayā Head. Now on that occasion a great number of ascetics, on the cold winter nights between the eighths[5] in time of snowfall,

[1] Text has *khudda-puttaŋ hi, samaṇa, posa man ti.* *Comy.* has *khudda-putt'āmhi* and interprets *putta-dutiyaŋ maŋ* (me, with child as second).

[2] *Comy.* thinks she could not stand within the radiance of the recluse!

[3] *Vippakāra* (change, revulsion or abuse). *Comy.* remarks that to force a child upon one who has 'gone forth' was an improper thing. *Comy.* reads *imaŋ vip.* (not in our text).

[4] *Saṅgā Saṅgāmaji.* The word-play cannot be reproduced.

[5] *Cf. Vin.* i, 31, 288 (the eighth day before and after full moon of the months of Māgha and Phagguṇa (January and February), the cold season in N. India.

were plunging up and down [in the water] and sprinkling and burning sacrifice, thinking: This way comes purity.

Now the Exalted One saw that great number of ascetics so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

Not by water is one pure, tho' many folk bathe here.[1]
In whom is truth and dhamma,[2] *he is pure and he's a brāhmin.*[3]

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion Bāhiya of the Bark Garment[4] was staying at Suppāraka[5] on the seashore, being esteemed, honoured, thought much of, worshipped and with deference paid to him, and he got plenty of robes and alms-food, bed and seat, comforts and medicines for sickness. Now consideration arose in the mind of Bāhiya of the Bark Garment thus: I wonder whether I am one of those who in the world are arahants or have attained the arahant path.

[7] Then a devatā[6] who was formerly a blood-relation of Bāhiya of the Bark Garment, out of compassion and desire for his welfare, knowing with his own mind the consideration of his mind, came to where he was and said this to Bāhiya of the Bark Garment: 'Bāhiya,

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[1] *Cf. M.* i, 39=*Further Dialogues* v, 28, for a similar occasion:
Of what avail are all these ghāts and streams ? . . .
Why seek Gayā ? Your well at home's Gayā.

[2] *Cf. Dhp.* 261, 393.

[3] For the subject *cf. The Ethics of Buddhism* (Tachibana), O.U.P., where numerous passages are collected.

[4] His verses are at *Apadāna* ii, 475-478.

[5] Skt. *Sūrpāraka*, 'on the W. coast of India, now Sopāra in the Thāna district just N. of Bombay. Here Vijāya landed, but went on to Ceylon.' *Mahāvaṇsa* (Geiger) trans. 54. *Cf. Suppāraka-Jātaka*, 463.

[6] 'In this case,' says *Comy.*. 'a brahma-devatā of the Pure Abodes, the second of seven monks of former ages, five of whom in this era were reborn on earth as Pukkusāti Rājā, Kumāra-Kassapa, Dabba-Mallaputta, Sabhiya and Bāhiya.'

neither are you arahant nor have you reached the arahants' path. Yours is not that course[1] by which you could be arahant or reach the arahants' path.'

'But,' asked Bāhiya, 'who in the world with its devas are arahants or have reached the arahants' path ?'

'There is a town, Bāhiya, in the far-off districts named Sāvatthī. There now dwells that Exalted One who is arahant, a rightly awakened One. He indeed, Bāhiya, is arahant and teaches dhamma for reaching arahantship.'

Then Bāhiya of the Bark Garment, stirred by that devatā, left Suppāraka, and, staying only a single night throughout the journey,[2] came to where the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion a great number of monks were walking about in the open air. Then Bāhiya of the Bark Garment went up to them and said this to those monks: 'Pray, sirs, where now is the Exalted One dwelling, he who is arahant, a rightly awakened One ? We[3] are desirous of seeing that arahant who is a rightly awakened One.'

'The Exalted One, Bāhiya, has gone among the houses in quest of alms-food.'

Thereupon Bāhiya of the Bark Garment turned about hastily, left Jeta Grove and entered Sāvatthī, where he saw the Exalted One going about Sāvatthī in quest of alms-food; comely he was, goodly to look upon, with senses calmed, tranquil of mind, in full attainment of composure by masterly control, (like) a tamed, alert, perfectly trained elephant.[4] On seeing him he went up to the Exalted One, fell with his head at his feet and said this to the Exalted One: 'Sir, let the Exalted One teach me dhamma ! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time !'

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[1] *Paṭipadā.*

[2] *Comy.* takes this to mean that he went the whole way (120 *yojanas*=840 m.) by miraculous power of devas or of the Buddha. But obviously *sabbattha ekaratti-parivāsena* means 'everywhere with a stay of one night.'

[3] Text wrongly *amhā* here and below.

[4] As at *A.* ii. 38.

At these words the Exalted One said this to Bāhiya of the Bark Garment: 'You come unseasonably, Bāhiya. We have entered in quest of alms-food.'

Then a second time Bāhiya of the Bark Garment said this to the Exalted One: 'This thing, sir, is hard to know, the danger to the span of life[1] of the Exalted One and myself. [8] Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!'

Then a second time the Exalted One said: 'You come unseasonably, Bāhiya. We have entered in quest of alms-food.'

Then yet a third time Bāhiya of the Bark Garment said to the Exalted One: 'This thing, sir, is hard to know, the danger to the span of life of the Exalted One and myself. Let the Exalted One teach me dhamma! Let the Wellfarer teach me dhamma, such as may be to my profit and happiness for a long time!'

'Then, Bāhiya, thus must you train yourself: In the seen there will be just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized. Thus you will have no "thereby." That is how you must train yourself. Now, Bāhiya, when in the seen there will be to you just the seen, in the heard just the heard, in the imagined just the imagined, in the cognized just the cognized, then, Bāhiya, as you will have no "thereby," you will have no "therein." As you, Bāhiya, will have no "therein," it follows that you will have no "here" or "beyond" or "midway between." That is just the end of Ill.'[2]

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[1] *Antarāyānaŋ*. How to account for the gen. case? *Comy.* says he spoke thus in haste, and takes it as gen. of *antarāya* (danger to life). It might be *antarā*(between)-*yānaŋ* (going); *i.e.*, it may be a long time before he again meets such an one. But I think it better to suppose that the original reading was *antarāya-yānaŋ* or perhaps *antarāy'āyanaŋ*.

[2] This passage, which the editor of text finds unintelligible and deficient in comment, is quite simple if compared with that at *S.* iv 72 (not then published however), where a similar reply is given to Mālunkiya's son, who, in his old age, asked for concise teaching (but our version may be the older). Strong's translation makes

Thereupon Bāhiya of the Bark Garment, thanks to this concise dhamma-teaching of the Exalted One, by not clinging, thenceforth released his mind from the cankers. So the Exalted One, after admonishing Bāhiya with this concise teaching, went away.

Now not long after the departure of the Exalted One a young calf attacked Bāhiya of the Bark Garment and caused his death.[1] And the Exalted One, after wandering about Sāvatthī in quest of alms-food, returned from his alms-quest and, after his meal, on leaving the town together with a great number of monks, saw Bāhiya of the Bark Garment, who had made an end of life. On seeing him he said to the monks: 'Monks, take up the body of Bāhiya of the Bark Garment. Bring a litter, carry it away and burn it and pile a cairn thereon. For, monks, a fellow in the Brahma-life has met his end.'

'Yes, sir,' replied those monks to the Exalted One, and they took up the body, brought a litter, set it thereon and burned it, and when they had piled a cairn they came to the Exalted One, saluted him and sat down at one side.

Then as they sat at one side those monks said this to the Exalted One:

'Sir, the body of Bāhiya of the Bark Garment is burned and a cairn set up. Pray what is his bourn, what is his future destiny ?'

'A sage, monks, was Bāhiya of the Bark Garment. He went in accordance with dhamma, and he vexed me not in the matter of dhamma-teaching. Bāhiya of the Bark Garment, monks, has won utter freedom.'[2]

[9] Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

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nonsense of it. Text should read *tato tvaŋ, B., na 'tena'; yato tvaŋ, B., na 'tena,' tato tvaŋ, B., na 'tattha'; yato tvaŋ, B., na 'tattha,' tato tvaŋ, B., nev'idha,'* etc. (I insert inverted commas to show sense.) *Comy.*, 'when you are no longer bound by lust, etc., then you are no longer of this world or of any world.'

[1] A similar fate befell Suppabuddha the leper at V. 3, where the same questions are put. Doubtless the two stories were confused.

[2] *Parinibbuto*, 'waned.'

Where water, earth, fire, air no footing find,[1]
There shine no stars,[2] *no sun is there displayed,*
There gleams no moon; no darkness there is seen.
So when the sage, the brāhmaṇa, by wisdom
Of his own self hath pierced (unto the truth),[3]
From form and no-form, pleasure-and-pain he's freed.

This verse of uplift also was spoken by the Exalted One, so I have heard.[4]

Chapter II.—Mucalinda.

i

[**10**] Thus have I heard: On a certain occasion the Exalted One was staying near Uruvelā, on the bank of the river Nerañjarā, at the root of the *mucalinda*, having just won the highest wisdom.[5] Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then arose a great storm of rain out of due season, and for seven days there was rainy weather, cold winds and overcast skies.[6] So Mucalinda, the snake rājah, coming forth from his haunt, encircled the body of the Exalted One seven times with his coils and stood rearing[7] his great hood above the Exalted One's head (with the idea): Let not heat or cold or the touch of flies, mosquitoes, wind and heat[8] or creeping things annoy the Exalted One.

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[1] First line at *S.* i, 15=*K.S.* i, 23, where see note.

[2] *Sukkā* ?=*sukra* (Venus). See *Netti* 150.

[3] Text *attan'âvedi* for *attanā vedi* (as rightly at *Netti*)=*sayam eva aññāti, paṭivijjhi. Comy.* and *Apadāna* ii, 478.

[4] The only instance of such a remark in verse of uplift. It generally follows the verses in *Itivuttaka*, to emphasize the belief that both sutta and gāthā were the actual words of the Teacher. But I have shown in *Itivuttaka* that this is not always possible.

[5] *Cf. Vin.* i, 3; *JātA.* i, p. 80. *Mucalinda=nīpa-rukkha* (a sort of asoka tree) C., but others say *mucala*.

[6] *Duddinī=dūsita-divasatta*, 'state of spoiled weather.'

[7] *Vihacca* (*vihanati*), but *Vin.* has *karitvā*.

[8] Text should read *vātâtapa*.

Now after the lapse of those seven days the Exalted One roused himself from that concentration of mind. Then Mucalinda, the snake rājah, seeing that the sky was clear and free of clouds, unwrapped his folds from the Exalted One's body, and, withdrawing his own form and creating the form of a youth, stood before the Exalted One, holding up his clasped hands and doing reverence to him. Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:[1]

Happy his solitude who glad at heart
Hath dhamma learnt and doth the vision see!
Happy is that benignity towards
The world which on no creature worketh harm.
Happy the freedom from all lust, th'ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit—
This, even this, is happiness supreme.

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion among a great number of monks, who after their meal had returned from alms-quest and had assembled and sat together in the service-hall, this chance talk arose: [11] 'Pray, your reverence, which of these two rājahs is the wealthier, which has the greater possessions, the greater stores, territories, conveyances, forces, powers and potency, namely, the Magadhan rājah Seniya Bimbisāra or Pasenadi the Kosalan?' This chance talk was unfinished when the Exalted One, rising from his solitude at eventide, came to the service-hall and on getting there sat down on a seat made ready. On being seated he said this to the monks: 'Pray, monks, on what talk were ye engaged here seated and assembled, and what was the chance talk left unfinished by you?'

[1] Gāthās quoted in *Pts. of Controv.* (*Kathā-Vatthu*), p. 129, where see notes, from which I quote Mrs. Rhys Davids' verses.

'This, sir, was the chance talk that arose . . . in the service-hall. "Which of the two rājahs is the wealthier . . . the Magadhan rājah Bimbisāra or Pasenadi the Kosalan ?" This was the chance talk that was left unfinished when the Exalted One arrived.'

'Monks, it is not seemly for you clansmen who in faith have left home for the homeless to engage in such talk. Monks, when ye sit together in conclave, (one of) two things should be done, either talk in accordance with dhamma or the Ariyan silence.'[1]

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

The bliss of lusts and heaven-world equal not
One sixteenth[2] *of the bliss of craving's ending.*

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion a great number of youths were ill-treating a snake with a stick between Sāvatthī and Jeta Grove. Now the Exalted One, robing himself in the forenoon and taking robe and bowl, was entering Sāvatthī and there saw those youths ill-treating a snake with a stick. [12] Then the Exalted One, seeing the meaning of it, at that time gave utterance to these verses of uplift:

Whoso wreaks injury with rod[3]
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
Not his, it may be, happiness to win.

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[1] As at *M.* i, 161 and *infr.* iii, 8. *Cf. S.* ii, 273; *Brethren* v, 650. Here *Comy.* interprets *Ariya tuṇhī-bhāva* as (*a*) the silence of calm and insight, (*b*) the second musing, (*c*) the fourth musing, and adds that on meeting they should either learn something yet unlearned (*assutaṃ*) or elucidate (*pariyodāpeti*) what has been learned.

[2] For the comparison *Comy.* quotes *Dhp.* 178; *S.* v, 342.

[3] Text omits the first words. It should read as first line *sukhakāmāni bhūtāni yo d.v.* (quoted at *Dhp. Daṇḍa-Vagga.* 131-2; *Netti* 134; *Mbh.* xiii, 113, 5). I quote Mrs. Rhys Davids' lines at *Dhp.* (*Minor Anthologies*, I, *S.B.B.* VII, p. 47).

Who wreaks no injury with rod
On creatures fain for happiness,
When for the self hereafter he seeks happiness,
That very man may happiness attain.

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. And on that occasion the Exalted One was esteemed, honoured, thought much of and worshipped; he had deference paid to him and had good supply of robes and alms-food, bed and seat, comforts and medicines for sickness. So also was the order of monks esteemed . . . whereas those Wanderers of other views were not esteemed . . . got no supply. . . .

So those Wanderers of other views, unable to endure the attention paid to the Exalted One and the order of monks, whether in village or in forest, at sight of the monks reviled them with harsh and bitter words, abused, provoked and worried them.

Then a great number of monks came to the Exalted One and, saluting him, sat down at one side. So seated those monks said this to the Exalted One:

'Sir, just now the Exalted One is esteemed, honoured, thought much of and worshipped . . . whereas those Wanderers of other views are not. . . . Thus, unable to endure the attention paid to the Exalted One, whether in village or in forest, at sight of the monks . . . they provoke and worry them.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

In village or forest, touched by weal or woe,
Ascribe it not to self or to another.
Contacts assail because of body-base.[1]
How can they touch the one that is without it?

[1] *Upadhi*=the substrate of existence called the five *skandhas*. The monks are to strive to realize the condition of *nibbāna* without remainder. *Comy*.

V

[13] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion a certain lay-follower from Icchānangala[1] had come to Sāvatthī on some business or other. Then that lay-follower, having finished his business in Sāvatthī, came to see the Exalted One. On coming to him he saluted him and sat down at one side. As he sat thus the Exalted One said this to that lay-follower: 'It is a long time, *upāsaka*, since you took occasion[2] to come this way.'

'For a long time past, sir, I have desired to come to see the Exalted One, but distracted[3] by this or that business to be done I could not come.'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

One who hath mastered dhamma,[4] one much learned,
Hath no such thought as: Ah! 'tis well with me![5]
Look you! how tortured he that hath possessions![6]
One to another human folk are bound.

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[1] A brāhmin village of the Kosalans. *Cf. A.* iii, 30, 341; v, 325; *K.S.* v, 289.

[2] *Paryāyaṃ akāsi. Cf. D.* i, 179. It seems to mean 'made a departure from your usual habit.' *Comy.* paraphr. 'The occasion you make has been long delayed.'

[3] *Vyāvaṭa=ussukka. Comy.*

[4] *Sankhātadhammassa. Cf. S.* ii, 47=*K.S.* ii, 36, 'who have mastered well the truth of things'; *S.* iv, 210 (a similar passage)= *K.S.* iv, 141 n. *Comy.* 'a name for the arahant.'

[5] *Sukhaṃ vata tassa na hoti kiñci.* If for *tassa* we read *yassa*, Strong's tr., 'happy is that upright(?) and learned one who has no possessions,' might stand. But, as *Comy.* points out, *sukhaṃ vata* is an exclamation, 'There is no (exclaiming of) "Ah! how happy I am!" for him who . . .'

[6] *Sakiñcana* (with something) in its applied use means *rāga, dosa, moha. Comy.* refers to *Dhp.* 62, *puttā m'atthi, dhanaṃ m'atthi; iti bālo vihaññati.* For *janamhi* of text *Comy.* has *janasmiṃ. Cf.* gāthās of next sutta.

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now at that time the young brāhmin wife of a certain Wanderer was with child and about to bring forth. Then that Woman-wanderer said to that Wanderer: 'Go you, brāhmaṇa! Fetch oil for my use at child-birth.'

At these words that Wanderer replied: 'But whence can I get oil for your ladyship ?'

Then a second time she made the same request and he the same reply. And yet a third time she made the same request.

[**14**] Now at that time at the storehouse of the Rājah Pasenadi of Kosala there was given away to any recluse or brāhmin of ghee or oil as much as he could drink without carrying any away. So that Wanderer with this idea: At the storehouse . . . without carrying any away. Suppose I go to the storehouse of the Rājah Pasenadi of Kosala and drink as much oil as I can, then go home, vomit it up and offer it to my wife at her childbirth. Accordingly he did so.[1] But having drunk the oil he could neither vomit it upwards nor pass it downwards, but was racked with violent pains, bitter and sharp, so that he rolled to and fro.

Now the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Sāvatthī in quest of alms-food. There he saw that Wanderer assailed with violent pains, bitter and sharp, and rolling to and fro. Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Happy indeed are they who nothing own ;
The folk who have won wisdom[2] *nothing own.*
Look you ! how tortured he who hath possessions !
One to another human folk are bound.

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[1] *Comy.* explains that he intended first to purify it by boiling.

[2] *Vedagu*, acc. to *Comy.*, is the one who has won knowledge of the Ariyan Way or has experienced nibbāna.

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now at that time the only son, dear and delightful, of a certain lay-follower had died. And a great number of lay-followers, with clothes and hair still wet (from washing), came to visit the Exalted One, and on coming to him saluted him and sat down at one side. As they sat thus the Exalted One said to those lay-followers: 'How is it, *upāsakas*, that ye come here at an unseasonable hour ?'[1]

At these words that lay-follower said this to the Exalted One: 'Sir, my only son, dear and delightful, has died. That is why we come with hair and clothes still wet at an unseasonable hour.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

[**15**] *In bondage to the dear and sweet, many a deva, many a man,*
Worn[2] *with woe, submit themselves to the Lord of Death's command.*
But they who, earnest night and day, cast aside the lovely form,
They dig up the root of woe, the bait of Death so hard to pass.

viii

Thus have I heard: On a certain occasion the Exalted One was staying at Kuṇḍiyā,[3] in Kuṇḍadhana[4] Grove. Now at that time Suppavāsā, daughter of the Koliyan rājah, had for seven years been with child, and was now for the seventh day in travail. She, though assailed with grievous, sharp, bitter, harsh pains, kept her mind

[1] As below viii, 8. The proper hour for making a call is after the midday meal.

[2] *Comy. parijiṇṇā* for text's *parijunnā.*

[3] A town of the Koliyans.

[4] The story is at *JA.* i, p. 407 (No. 101) and *DhpA.* iv, 192, where the name is thus given. Text has Kuṇḍiṭṭhāna.

upon three thoughts, thus: Rightly awakened indeed is the Exalted One, who teaches dhamma for the abandoning of such pain as mine. Rightly faring on the Way indeed is the Exalted One's order of disciples, which fares on to abandon such pain as mine. True bliss indeed is nibbāna, wherein no such pain as mine is known.

Now Suppavāsā, daughter of the Koliyan rājah, thus addressed her lord:

'Come, good my lord! Go you to the Exalted One, and on coming to him worship in my name with your head at the Exalted One's feet and inquire as to his health and well-being, his bodily vigour, strength and comfort in living, and say, "Sir, Suppavāsā, daughter of the Koliyan rājah, worships with her head at the Exalted One's feet, and inquires as to the health and well-being, the bodily vigour, strength and comfort in living of the Exalted One"; and do you add this: "Sir, Suppavāsā, daughter of the Koliyan rājah, has for seven years been with child, and is now for the seventh day in travail. She, though assailed . . . with grievous pains . . . keeps her mind upon three thoughts. . . ."'

'Very good,'[1] replied that Koliyan to Suppavāsā, and went to visit the Exalted One. On coming to him he saluted the Exalted One and sat down[2] at one side. So seated he repeated the words of his wife. And the Exalted One [**16**] said: 'May it be well with Suppavāsā, daughter of the Koliyan rājah. May she in health give birth to a healthy son.'

(As soon as the Exalted One said this, Suppavāsā, daughter of the Koliyan rājah, was well, and in health brought forth a healthy son.)

'So be it, sir,' said the Koliyan, rejoicing at the Exalted One's words; and thanking him he rose from his seat, saluted the Exalted One with the right side and started off for his home.

There the Koliyan beheld Suppavāsā, daughter of the

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[1] *Paramaŋ=sādhu, Comy.*

[2] Text *aṭṭhāsi*, but lower down he rises from his seat, and sits on the second visit.

Koliyan rājah, well and in good health, having brought forth a healthy son. On seeing this he thought: It is wonderful indeed! It is marvellous indeed! The mighty, miraculous power of the Wayfarer, in that Suppavāsā, at the very words of the Exalted One, became well and in health brought forth a healthy son. Thereat he was pleased and happy, full of joy and content.

Then Suppavāsā, daughter of the Koliyan rājah, said to her lord: 'Come, good my lord! Go you to the Exalted One, and on reaching him in my name worship with your head at the Exalted One's feet and say this: "Sir, Suppavāsā, daughter of the Koliyan rājah, was for seven years with child and was in labour seven days. But now it is well with her, and in health she has brought forth a healthy son. She now invites the order of monks to food for seven days. O sir, let the Exalted One accept[1] the seven days' food of Suppavāsā, daughter of the Koliyan rājah, along with the order of monks."'

'Very good,' replied the Koliyan to Suppavāsā, and went to the Exalted One (and repeated her message and invitation). . . .

Now at that time the order of monks, headed by the Buddha, had been invited for that day's meal by a certain lay-follower, and that lay-follower was a supporter of the venerable Moggallāna the Great. So the Exalted One called to him: 'Come hither, Moggallāna! Do you go to that lay-follower and say to him: [17] "My good sir, Suppavāsā, daughter of the Koliyan rājah . . . was for seven days in travail. Now . . . she has invited the order of monks headed by the Buddha to seven days' food." Let Suppavāsā give her seven days' food, and then that supporter of yours can give his afterwards.'

'Very well, sir,' replied the venerable Moggallāna the Great to the Exalted One, and went to that lay-follower and said: 'My good sir, Suppavāsā, the daughter of the Koliyan rājah . . . has invited the order of monks . . . let her give her seven days' food. Afterwards you can give yours.'

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[1] *Kira* here is used with a rather unusual force.

'Sir, if my lord Moggallāna the Great will stand surety for me[1] in three things, to wit, wealth and life and faith, then let Suppavāsā, daughter of the Koliyan rājah, give her seven days' food, and afterwards I'll give mine.'

'For two things, my good sir, I'll be your surety; but as for faith, you are surety for yourself.'

'Well, sir, if in two things, to wit, wealth and life, my lord Moggallāna the Great will stand surety for me, then let Suppavāsā give her seven days' food, and afterwards I'll give mine.'

Accordingly the venerable Moggallāna the Great persuaded that lay-follower and went to the Exalted One, and on coming to him said this: 'Sir, that lay-follower has been persuaded by me. Let Suppavāsā, daughter of the Koliyan rājah, give her seven days' food. He will give his afterwards.'

So Suppavāsā, daughter of the Koliyan rājah, for seven days served the order of monks, headed by the Buddha, with choice food, both hard and soft, with her own hands,[2] and satisfied them and made them eat their fill.[3] And she caused that child to salute the Exalted One and the whole order of monks.

Then the venerable Sāriputta said to that child: 'Well, child, are you at ease? Have you food enough? Have you any pain?'[4]

'How, Sāriputta, could I be at ease? How could I have food enough? I have spent seven years in a vessel of blood!'[5]

Then thought Suppavāsā, daughter of the Koliyan rājah: My boy is conferring with the Captain of Dhamma.[6]

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[1] *Pāṭibhoga.* See *Itiv.* i.

[2] *Saññāpesi.* For this charity she is reckoned highest among such as give choice food in the *etad-aggas* at *A.* i, 25.

[3] *Sampavāresi*, lit. 'caused them to refuse more.'

[4] The usual questions put to an invalid. *Comy.* has nothing to say about the conversational powers of a new-born child!

[5] *Lohita-kumbhī*, *i.e.*, the womb. There may be a ref. to *loha-kumbhī* (the copper cauldron), one of the tortures in the traditional hells.

[6] *Dhamma-senāpati.*

Thereat she was pleased, delighted, full of joy and satisfaction.

Then the Exalted One said this to Suppavāsā, daughter of the Koliyan rājah: 'Would you like, Suppavāsā, to have another such son ?'

'Exalted One, I would like to have seven other such sons.'

[18] Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Sorrow disguised as joy, the hateful as the loved,
Pain in the form of bliss the heedless overwhelms.[1]

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī in East Park, at the storeyed palace of Migāra's Mother.[2]

Now at that time Visākhā, Migāra's Mother, had some business or other with Pasenadi, the rājah of Kosala. This business the rājah did not bring to a conclusion, so Visākhā, Migāra's Mother, came at an unseasonable hour to see the Exalted One, and on coming to him saluted him and sat down at one side. As she sat thus the Exalted One said to her: 'Well, Visākhā, how is it that you come at an unseasonable hour ?'

'Sir, I had business with Pasenadi, the Kosalan rājah,

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[1] The *Jātaka Story* i, 407 (of his birth) and *DhpA*. iv, 192 (of his taking the robes) are told of the elder Sīvalī. *Cf.* also *Thag.* (Sīvalī) 60; *Brethren*, 60. Acc. to the former, Suppavāsā was once queen of Benares. The Bodhisattva was king. Her son was prince, who, on his mother's advice, in order to retake the city from which he had been driven by the Kosalan, blockaded Benares and starved it into submission in seven days. Because Suppavāsā had advised her son to do this, she was doomed to a seven years' pregnancy and a seven days' travail, and he—to be the cause of it. The first words of the gāthās below (*asāta-rūpaka*) give the name to the Jātaka.

[2] *Cf. K.S.* v, 197, 241; *G.S.* ii, 191 n. 'The lay-follower Visākhā, treated by her father-in-law, the wealthy Migāra, as "mother." For her sake he is said to have built this palace of 500 upper chambers and a thousand peaked roofs.' As a rule she is not thus mentioned by name. 'Five hundred' always means just a large number.

but this business the rājah did not bring to a conclusion.'

Whereupon the Exalted One, seeing the meaning of it. at that time gave utterance to this verse of uplift:

Painful is all subjection ; blissful is all control ;
By sharing men are vexed ; hard to escape are bonds.[1]

x

Thus have I heard: On a certain occasion the Exalted One was staying at Anupiyā in the Mango Grove. Now at that time the venerable Bhaddiya,[2] son of the Kāligodhas, was wont to resort to forest-dwelling, to the roots of trees, to lonely spots, and often gave utterance to this verse of uplift: 'Ah ! 'tis bliss ! Ah ! 'tis bliss !'

Now a great number of monks heard the oft repeated verse of uplift of the venerable Bhaddiya who was wont to resort to forest-dwelling. . . . On hearing it the thought occurred to them: Doubtless, my good sir, the venerable Bhaddiya, son of the Kāligodhas, lives the Brahma-life in discontent, seeing that aforetime he enjoyed the bliss of royalty when he lived the household life. [19] When he thinks of that, being wont to resort to forest-dwelling, to the root of trees, to lonely spots, he gives utterance to this verse of uplift: 'Ah ! 'tis bliss ! Ah ! 'tis bliss !' So that great number of monks went to the Exalted One, and on coming to him saluted him and sat down at one side. As they sat thus they (repeated their conclusions to the Exalted One).

Then the Exalted One called to a certain monk: 'Come hither, monk ! In my name summon Bhaddiya, the monk, saying, "Good sir, the Exalted One calls for you."' 'Very well, sir,' replied that monk to the Exalted One and went to where the venerable Bhaddiya was, and on coming to him said this to him: 'Good sir, the Exalted One calls for you.' 'Very well, good sir,'

[1] For the sentiment *cf. supr.* verses to § vi.

[2] *Cf. Vin.* ii, 183; *JA.* i, 10 (*Sukha-vihāra-J.*). He is in the list of *etad-aggas* of *A.* i, 23 as one of high birth. His mother was a *Sakka-rāja-devī.*

said the venerable Bhaddiya in reply to that monk, and went to the Exalted One, and on coming to him saluted the Exalted One and sat down at one side.

As he sat thus the Exalted One said to him: 'Is it true, Bhaddiya, as they say, that you, being wont to resort to forest-dwelling . . . gave utterance to this verse of uplift: "Ah! 'tis bliss! Ah! 'tis bliss?"'

'It is true, sir.'

'But, Bhaddiya, what motive had you,[1] who are wont to resort to forest-dwelling . . . in thus exclaiming?'

'Formerly, sir, when I enjoyed the bliss of royalty as a householder,[2] within my palace guards were set and outside my palace guards were set. So also in the district and outside. Thus, sir, though guarded and protected, I dwelt fearful, anxious, trembling and afraid. But now, sir, as I resort to forest-dwelling, to the root of trees, to lonely spots, though alone, I am fearless, assured, confident and unafraid. I live at ease, unstartled, lightsome,[3] with heart like that of some wild creature.[4] This, sir, was the motive I had for exclaiming [20] "Ah! 'tis bliss! Ah! 'tis bliss!"'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

In whom there are not any inward angry thoughts,
Who hath gone past becoming thus-and-thus or not,[5]
Him fear-free, blissful, sorrowless,
E'en devas cannot win to see.

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[1] *Kam attha-vasaṃ sampassamāno*, lit. 'seeing what significance in it.'

[2] His descriptive verses are at *Thag.* v. 842 *ff.*=*Brethren*, p. 315; others also at *Apadāna* i, 95.

[3] *Parada-vutto* (*Vin.* ii, 184 has *paradatta-v.* and a v.l. *paradattha bhutto*); the sentence occurs at *M.* i, 450. *Comy.* takes it as meaning 'living with robes, etc., supplied by others.' *Cf. Mil. Pañh.*, p. 294, *paradattūpajīvin*, 'living on others' alms.' Such meanings are hardly applicable in the context; besides, a forest-dweller has no such things. *P. Dict.*, which I follow here, considers it an archaic word misinterpreted, equal to *parata*+*yutta*, 'ready for action,' 'alert.' Can it be *para-d-avutta*, 'not living on others'?

[4] *Miga-bhūtena cetasā*. *Comy.* compares *Sn.* 39.

[5] *Itibhavâbhava*=l. I, at *Sn.* 6. *Cf. It.* 83; *A.* iv, 96; *Sn.* 1060, 1068. *Comy.* (resembling that at *SnA.* 20) 'becoming=success;

Chapter III.—Nanda

i

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion a certain monk was seated not far from the Exalted One in cross-legged posture, holding his body upright, enduring pain that was the fruit born of former action, pain racking, sharp and bitter; but he was mindful, composed and uncomplaining.

And the Exalted One saw that monk so seated and so employed, and, seeing the meaning of it, at that time gave utterance to this verse of uplift:

For the monk who hath all karma left behind
And shaken off the dust aforetime gathered,
Who stands fast[1] *without thought of 'I' or 'mine'—*
For such there is no need to talk to folk.[2]

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the venerable Nanda, brother to the Exalted One, the son of the Exalted One's aunt,[3] thus addressed a great number of monks: 'Good sirs, without zest I follow the Brahma-life. I cannot endure the Brahma-life. Giving up the training, I will go back to the low.'

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non-becoming=failure; becoming=growth; non-becoming=waning; *or*, becoming=eternalism; non-becoming=annihilation; *or*, becoming=merit; non-becoming=demerit; *or*, becoming=happy-bourn; non-becoming=ill-bourn; *or*, becoming=slight; non-becoming =great.' On the other hand *bhavâbhava*=any sort of becoming.

[1] *Tiṭṭhati*, 'on the shore of *nibbāna*,' *Comy*.

[2] *Janaṃ lapetave*, Vedic infin. *Cf. Sn. v.* 930, *janaṃ na lapāpeyya*. *Comy*. 'he has no occasion to ask for medicines, etc.'

[3] Also at *DhpA*. i, 118; *Thag*. 157; *Breth*. 126. *Cf. Gotama the Man*, p. 132. 'Brother' in India and Ceylon is used for 'cousin.'

Then a certain monk went to the Exalted One . . . as he sat at one side that monk repeated the words of the venerable Nanda.

[22] Then the Exalted One called to a certain monk, saying: 'Come thou, monk! In my name summon the monk Nanda, saying: "Nanda, good sir, the Teacher summons you."'

'Yes, sir,' replied that monk to the Exalted One, and went (and gave Nanda the message of the Exalted One). 'Very well, good sir,' said the venerable Nanda, and went to the Exalted One. . . . As he sat at one side the Exalted One said to him: 'Is it true, as they say, Nanda, that you addressed a great number of monks, saying: "Good sirs, without zest I follow the Brahma-life, and so forth"?'

'It is true, sir.'

'But how is it, Nanda, that you have no zest for the Brahma-life, that you cannot endure it, that you will give up the training and return to the low?'

'Sir, when I left my home, a Sakyan girl, the fairest in the land, with hair half combed, looked back at me and said this, "May you soon be back again, young master." Sir, as I am always thinking of that, I have no zest for the Brahma-life, I cannot endure the Brahma-life, I will give up the training and return to the low.'

Then the Exalted One, taking the venerable Nanda by the arm, just as a strong man might stretch out his bent arm or bend it when stretched out, even so did the Exalted One vanish from Jeta Grove and appear among the devas of the Thirty-Three.

Now at that time as many as five hundred nymphs were come to minister to Sakka, lord of the devas, and they were called 'dove-footed.' Then the Exalted One said to the venerable Nanda, 'Nanda, do you see those five hundred nymphs called "dove-footed"?'

'Yes, sir.'

'Now what think you, Nanda? Which are the more lovely, more worth looking at, more charming, the Sakyan girl, the loveliest in the land, or these five hundred nymphs called "dove-footed"?'

'O, sir, just as if she[1] were a mutilated monkey with ears and nose cut off, even so, sir, the Sakyan girl, the loveliest in the land, if set beside these five hundred nymphs called "dove-footed," is not worth a fraction of them, she cannot be compared with them. [23] Why, these five hundred nymphs are far more lovely, far more worth looking at, far more charming!'

Thereupon the Exalted One, taking the venerable Nanda by the arm, just as a strong man might stretch out his bent arm, or bend it when stretched out, even so did he vanish from the devas of the Thirty-Three and reappear in Jeta Grove.

And the monks heard the rumour: They say that the venerable Nanda, brother of the Exalted One, the son of the Exalted One's aunt, leads the Brahma-life for the sake of nymphs. They say the Exalted One has assured him of getting five hundred nymphs called 'dove-footed.'

Thereafter the monks who were comrades of the venerable Nanda called him by the name of 'hireling' and 'menial,' saying: 'A hireling surely is the venerable Nanda. A menial surely is the venerable Nanda. He leads the Brahma-life for the sake of nymphs. 'Tis said the Exalted One is surety to the venerable Nanda for getting five hundred nymphs called "dove-footed."'

Now the venerable Nanda being thus worried, humiliated and despised since he was called 'hireling' and 'menial' by his comrades, living alone, remote, energetic, ardent, making the self strong,[2] in no long time attained in this very world, himself realizing it by full comprehension, that for which the clansman rightly goes forth from home to the homeless, even that unsurpassed goal of the Brahma-life, and so abode (realizing): Ended is birth, lived is the life, done is what was to be done;

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[1] *Sā* (*cf. DhpA.* 119) is omitted by our text.

[2] *Pahitatta* (fr. *padahati*); *Pahita* is wrongly taken by commentators as coming from *pahiṇati* and as equal to *pesita*, as at *SA.* i, 110, 204; ii, 213, etc., or as in *UdA.* here and *PvA.* 143, *nibbāne pesitacitto*. *Cf.* Mrs. Rhys Davids' *Sakya* 190; *Dhp. trans.* xiii. Text has *visārado* for *viharanto* of *DhpA.* *Cf.* p. 103, n. 6.

there is no more of being here. Thus the venerable Nanda was one of the arahants.

Now a certain devatā, as night was waning, lighting up the whole Jeta Grove with surpassing radiance, came to see the Exalted One, and on coming to him saluted him and stood at one side. So standing that devatā said this to the Exalted One: 'Sir, the venerable Nanda, the Exalted One's brother and son of his aunt, by ending of the cankers has in this very world, himself realizing it by full comprehension, won the heart's release, the release by insight, which is canker-free, and so abides.'

[**24**] Then in the Exalted One also arose that knowledge (that it was so). Then at the end of that night the venerable Nanda came to the Exalted One . . . and said this: 'Sir, as to the Exalted One's standing surety for me for the getting five hundred nymphs called "dove-footed," I release the Exalted One, sir, from that promise.'

'I also, Nanda, grasping your thought with my own, have seen (that it is so). However, a devatā informed me of the matter, saying, "Sir, the venerable Nanda . . . by ending of the cankers . . . has won the heart's release . . . and so abides." But since, Nanda, by not grasping your heart is released from the cankers, I too am released from my promise."[1]

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

Who hath o'erpassed the slough,[2] *crushed down the thorn*
Of lust, and come to reach illusion's end,
That monk by pain-and-pleasure is not stirred.

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

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[1] *Comy.* adds that thereupon he was included among the *etadaggas* (*cf. A.* i, 25) as 'best of those who set a watch over the sense-faculties.'

[2] *Cf. Sn.* 845, 945, *kāma-panko duraccayo.*

Now at that time as many as five hundred monks, headed by Yasoja,[1] had come to Sāvatthī to see the Exalted One. These new arrivals, greeting the resident monks and arranging about bed and lodging and bestowing their bowls and robes, caused a great noise and hubbub.

So the Exalted One called to the venerable Ānanda, saying, 'Ānanda, what is all this noise and hubbub? Methinks it is just like fishermen catching fish.'

'Sir, it is these five hundred monks, headed by Yasoja, who have just arrived at Sāvatthī to see the Exalted One. These new arrivals . . . have caused this great noise and hubbub.'

'Then, Ānanda, do you go and in my name say to those monks: "The Teacher calls your reverences."'

'Very well, sir,' replied the venerable Ānanda to the Exalted One [**25**], and (went and did so).

'Very well, your reverence,' said those monks to the venerable Ānanda, and went to the Exalted One . . . and sat down at one side. As they sat thus the Exalted One thus addressed those monks: 'Monks, what means this great noise and hubbub? Methinks it is just like fishermen catching fish.'

At these words the venerable Yasoja replied to the Exalted One: 'Sir, these five hundred monks here have just arrived at Sāvatthī to see the Exalted One. These new arrivals, greeting the resident monks and arranging about bed and lodging and bestowing their bowls and robes, caused this great noise and hubbub.'

'Go, monks! I dismiss you! Ye deserve not to dwell with me!'[2]

'Very well, sir,' replied those monks to the Exalted One, and they rose up, saluted the Exalted One with the right side, put their lodgings in order, took bowl and robe and went away on their alms-round to the Vajjians. After finishing their alms-round there, they came to the

[1] *Cf. Thag. v.* 243=*Brethren*, p. 166; *SnA.* 308. His father was headman of five hundred fisher families. Perhaps the allusion to fishermen was intentional.

[2] Reading *vatthabbaṃ* of *Comy.* for text's *vattabbaṃ*.

river Vaggumudā.[1] There they set up leaf-huts and began to spend the rainy season.

Now the venerable Yasoja, at the beginning of the rainy season, thus addressed those monks: 'Reverend sirs, we have been dismissed by the Exalted One for our own good and profit, out of compassion for us, because he felt compassion for us. Come now, reverend sirs, let us so dwell that the Exalted One may be well pleased with our way of dwelling.'

'Very well, reverend sir,' replied those monks to his reverence. Accordingly those monks, living remote from men, energetic, ardent, with the self made strong,[2] in that very interval of the rainy season realized all the threefold lore.[3]

Now the Exalted One, after staying as long as he wished at Sāvatthī, set out on his rounds for Vesālī, and later on in the course of his rounds reached Vesālī. Thereupon the Exalted One took up residence at Vesālī in Great Grove at the Hall with Peaked Roof. And the Exalted One, grasping with his thought the thoughts of those monks living on the bank of the river Vaggumudā, on paying attention to it, called to the venerable Ānanda. 'Ānanda, this quarter seems to me illuminated. All radiant, Ānanda, this quarter seems to me. Pleasant[4] it is for me to go to and to think of that quarter where on the bank of the river Vaggumudā those monks are dwelling. [26] Ānanda, you might send a message to those

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[1] *Cf. DhpA.* iii, 480; *Vin.* ii, 287; iv, 23. *Comy.* gives a reading *Vattamudā.* One MS has *Vagga-.*

[2] *Cf.* previous sutta.

[3] *Tisso vijjā,* acc. to *Comy.* the knowledge of former births, clairvoyance, and the knowledge that the cankers are ended. Others say the knowledge of *anicca-dukkha-anatta*; others, the knowledge of former births, of animals' thoughts, and of the impurities.

[4] *Appaṭikūl'āsi me;* see my note to *UdA.* 184. Our text is doubtful. I read *appaṭikulā me. Comy.* quotes *Dhp.* 98, 'the place where arahants dwell is a delightful spot.' I think my reading is supported by this passage at *A.* i, 275, 'in whatsoever quarter the monks dwell in harmony . . . to such a quarter I am glad to go, not to speak of thinking of it' (*gantum pi me esā disā phāsu hoti, pageva manasikātuṃ*).

monks, saying: The Teacher calls for your reverences. The Teacher is anxious to see your reverences.'

'Very well, sir,' replied the venerable Ānanda to the Exalted One, and went to a certain monk, and on coming to him said: 'Come thou, good sir! Go to where are those monks dwelling on the bank of the river Vaggumudā, and on coming to them say, "The Teacher calls for your reverences. The Teacher is anxious to see your reverences."'

'Very well, sir,' replied that monk to the reverend Ānanda, and just as a strong man might stretch out his bent arm or bend his arm stretched out, even so did he vanish from the Hall with the Peaked Roof at Great Grove and appear before those monks on the bank of the river Vaggumudā (and delivered his message). 'Very well, good sir,' replied those monks and setting their lodgings in order and taking bowl and robe, just as a strong man . . . even so did they vanish from the bank of the river Vaggumudā and appear at Great Grove in the hall of the peaked roof and face to face with the Exalted One.

Now at that time the Exalted One was seated wrapt in motionless concentration.[1] Then those monks considered thus: In what condition is the Exalted One now abiding? Then concluding that he was in motionless concentration they also one and all sat down in motionless concentration.

And the venerable Ānanda, when the night was far spent, the first watch now drawing out, rose from his seat and, throwing his robe over one shoulder,[2] put his hands together and raising them, said this to the Exalted One: 'Sir, the night is far spent; the first watch is drawing out. The newly arrived monks have long been seated. Sir, may the Exalted One exchange greetings with the newly arrived monks?'

At these words the Exalted One remained silent.

[1] *Comy.* 'concentration resulting from the intensifying of the fourth musing (some say of the formless-world-musing).'

[2] To leave the arms free for joining the hands, also as a mark of respect.

Then as the night was far spent and the second watch was drawing out, the venerable Ānanda rose from his seat and [27] repeated his words, saying, 'Sir, the night is far spent. The second watch is drawing out.' And for the second time also the Exalted One was silent.

Then again, as the night was far spent, and the last watch drawing out, dawn being already at hand and the night wearing a face of gladness,[1] the venerable Ānanda, rising from his seat . . . said this to the Exalted One: 'Sir, the night is far spent, the last watch is drawing out, the dawn is at hand, the night wears a face of gladness, the newly arrived monks have long been seated; let the Exalted One exchange greetings with the newly arrived monks.'

Then the Exalted One roused himself from that concentration and said to the venerable Ānanda: 'If you knew, Ānanda, it would not occur to you to ask thus much.[2] Both I, Ānanda, and these five hundred monks have all of us been sitting in motionless concentration.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

In whom the thorn of lusts is overcome,
Also abuse, stripes and imprisonment,
Like mountain standing imperturbable,
That monk by pain-and-pleasure is not stirred.

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion the venerable Sāriputta was seated not far from the Exalted One in cross-legged posture, holding his body upright, keeping mindfulness before him.[3] And the Exalted One saw the

[1] *Nandimukhiyā rattiyā*, the receding darkness is lit up by the sunrise.

[2] Acc. to *Comy.* an allusion to the non-psychic nature of Ānanda. *Paṭibhāseyya*, doubtless a misreading for *paṭibhāyeyya*. The former can only mean '*He* would reply.' *Comy.* paraphrase *paṭibhānaṃ upaṭṭhitaṃ ettakam pi te na upaṭṭhaheyya* (acc. to which I translate).

[3] *Parimukhaṃ*.

venerable Sāriputta so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

E'en as a mountain crag unshaken stands
Sure-based, a monk with his illusions gone
Like very mountain stands unwavering.[1]

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park. [28] And on that occasion the venerable Moggallāna the Great was seated not far from the Exalted One in cross-legged posture, holding his body upright, having mindfulness concerned with body well established within himself.[2] And the Exalted One saw the venerable Moggallāna the Great so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

If mindfulness of body be well fixed,
The monk restrained in the six spheres of sense,
Ever composed, could his nibbāna know.[3]

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.

Now at that time the venerable Pilindavaccha[4] was wont to accost the monks, calling them 'menials.' Then a great number of monks . . . came to the Exalted One and said this: 'Sir, the venerable Pilindavaccha accosts the monks, calling them "menials."'

[1] In verses ascribed to the elder Revata, *Thag.* 651. I quote from Mrs. Rhys Davids' *Ps. of the Brethren*, slightly altering 1, 2.

[2] As at vii, 8.

[3] *Cf. S.* iv, 72=Mālunkya's Son's verses at *Brethren*, p. 307. *Comy.* interprets *attano nibbānaṃ* as (*a*) *kilesa-nibbānaṃ*, waning of lusts, (*b*) *anupādisesa-n. nibbāna* without remains.

[4] *Comy.* 'Pilinda his name, Vaccha his clan.' *Cf. DhpA.* iv, 181; *Vin.* i, 204; *SnA.* p. 347. Some MSS. *Pilinda* (as text), others *Pilindi* with *Comy.* His verses are at *Apadāna* i, 59, and (if it be the same man) *Thag. v.* 9; *Breth.* p. 14, but this episode is not referred to.

Then the Exalted One called to a certain monk, saying, 'Come, thou monk! In my name say to the monk Pilindavaccha, "Good sir, the Teacher calls for you."' 'Very well, sir,' replied that monk to the Exalted One . . . and went and did so.

'Very well, good sir,' replied the venerable Pilindavaccha to that monk, and came to the Exalted One. . . . As he sat at one side the Exalted One said this to the venerable Pilindavaccha: "Is it true, Vaccha, as they say, that you accost the monks, calling them "menials"?' 'Yes, sir.'

Then the Exalted One, after turning his attention to the former dwelling of the venerable Pilindavaccha, said to the monks, 'Monks, be not annoyed with the monk Vaccha. It is not from any inward fault that Vaccha calls the monks "menials." Monks, in five hundred births in succession[1] Vaccha was reborn in a brāhmin family. His use of the term "menial"[2] is long engrained by habit. [29] That is why this[3] Vaccha accosts the monks with the term "menial."'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

In whom there dwells no self-deception and no pride,
Whose lust and selfishness are gone, who is desireless,
Whose wrath is put away, whose self hath cool become,—
He is a brāhmin, he a recluse, he is a monk.[4]

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.[5]

Now on that occasion the venerable Kassapa the Great was staying at Figtree Grotto, and for seven days was seated in cross-legged posture, having attained a

[1] *Abbokiṇṇāni=avomissāni, anantarikāni, Comy.*
[2] Not 'foul talk' as *P. Dict.*, but 'proud talk' as *Comy.: ehi vasala! Apehi, vasala!* etc.
[3] *Ayaṃ Vaccha* (in this birth).
[4] For gāthās see *Sn.* 469. Our text has *vattati* for *vasati.*
[5] *Cf. DhpA.* i, 423.

certain concentration of mind. Then the venerable Kassapa the Great, at the end of the seventh day, roused himself from that concentration of mind. Having done so he thought: Suppose I were to enter Rājagaha for alms-food. On that occasion as many as five hundred devatās were busy at work getting alms-food for the venerable Kassapa the Great. But the venerable Kassapa the Great, rejecting those five hundred devatās, robing himself in the forenoon and taking bowl and robe, entered Rājagaha for alms-food.

Now at that time Sakka, lord of the Devas, was desirous of giving alms-food to the venerable Kassapa the Great. So he took upon him the likeness of a weaver and plied his thread, while Sujā,[1] daughter of the Asuras, filled up the shuttle.[2]

Now the venerable Kassapa the Great, as he went on his rounds from house[3] to house, came to the dwelling of Sakka, lord of the Devas. And Sakka, lord of the Devas, from afar saw the venerable Kassapa the Great as he came. On seeing him he went out of the house to meet him, took the bowl from his hand, entered the house, took rice from the pot, filled the bowl and gave it back to the venerable Kassapa the Great. That alms-food was of various broths, various sauces, a mixture of various broths, flavourings and sauces.

[**30**] Then this thought occurred to the venerable Kassapa the Great: I wonder who this being is,[4] that has such magic power. Then he thought: It must be Sakka, lord of the Devas. Being sure of it he said to Sakka, lord of the Devas: 'This is your deed, Kosiya[5]! Do not so again!'

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[1] So *Comy.* and *DhpA.* Our text *Sujātā.*

[2] Text corrupt here. *Comy.* and *DhpA. tasaraṇ.*

[3] *Sapadānaṇ. SA.* i, 205=*sampatta-gharaṇ anokkamma paṭipātiyā,* 'in succession without missing a house.' *Cf. SnA.* 118, 175; *J.P.T.S.*, 1909, p. 72.

[4] *Satta.*

[5] The owl; acc. to *Comy.* Sakka's clan-name. Perhaps 'descended from Kauçika.' *DhpA.* does not mention it, but makes K. suggest that, by giving this alms, Sakka has robbed some poor man of the chance of getting great merit.

'But, Kassapa, sir, we too have need of merit. We too have use[1] for merit!'

Then Sakka, lord of the Devas, did reverence to the venerable Kassapa the Great, saluting him with his right side, and mounting into the air thrice uttered this verse of uplift in the sky: 'Ah! best of gifts! On Kassapa the gift is well conferred!'

Now the Exalted One, with deva-hearing, purified and passing that of men, heard Sakka, lord of the Devas, thrice uttering this verse of uplift in the sky. And at that time, seeing the meaning of it, he gave utterance to this verse of uplift:[2]

The monk who quests for alms, supporting self,
Who hath none else to keep,[3] a man at peace
And ever mindful,—such the devas envy.

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion, among a great number of monks, as they sat together in conclave under the spread of the kareri[4]-tree pavilion, having returned from alms-quest and had their meal, this chance talk arose: 'Good sirs, the alms-questing monk, while going his rounds for alms-food, from time to time gets the chance of seeing forms delightful to the eye, of hearing sounds delightful to the ear, of smelling scents delightful to the nose, of tasting savours delightful to the tongue, of touching objects delightful to the touch. Good sirs, the alms-questing monk is reverenced, honoured, thought much of, worshipped and respected as he goes his rounds for alms-food. Come now, good sirs, we too will be seekers for alms-food, we too from time to time will get the chance

[1] *Karaṇīyaṇ.*

[2] *Comy.* remarks that these gāthās are appropriate, as Kassapa was '*etad-agga*' (*A.* i, 23) as *dhuta-vādānaṇ agga, dhutanga-dharānaṇ agga.*

[3] *Cf.* I, 6, gāthās.

[4] *Comy. varaṇa-rukkha,* ? musk-rose. *Cf. Brethren,* p. 363.

of seeing . . . hearing . . . smelling . . . tasting . . . touching objects delightful to eye, ear, nose, tongue and touch. We too shall be reverenced, honoured . . . and respected as we go our rounds for alms-food.'

[31] This chance talk of those monks was still unfinished when the Exalted One at eventide, rising from his solitude, went towards the kareri-tree pavilion, and on getting there sat down on a seat made ready. On seating himself he said this to those monks: 'Pray, monks, on what talk are you engaged as you sit here together, and what was the chance talk still unfinished by you ?'

'As we sat here, sir, this chance talk arose: The alms-questing monk, while going his rounds for alms-food, is reverenced. . . . We too shall be reverenced . . . as we go our rounds for alms-food. . . . Such, sir, was the chance talk unfinished when the Exalted One arrived.'

'Monks, it is not seemly for you, who as clansmen went forth in faith from the home to the homeless, to talk such talk. Monks, when ye sit together in conclave (one of) two things is to be done, talk in accordance with dhamma[1] or the Ariyan silence.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

The monk who quests for alms, supporting self,
Who hath none else to keep,—him devas envy,
But not if he be set on praise and fame.[2]

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion, among a great number of monks as they sat together in conclave . . . (*as in previous sutta*) . . . this chance talk arose: 'Good sir, who knows

[1] *Cf.* II, ii, n.—*i.e.*, not *tiracchāna-kathā*, such as is detailed in many places.

[2] *Sadda-siloka. Comy.* takes *sadda* as equal to 'praise to one's face' and *siloka* as just 'praise about one.'

a craft ?[1] Who has been trained in a craft ? Which of the crafts is chief ? '

Then some said thus: 'Elephant-craft is chief of the crafts.' Others said, 'Chariot-craft is chief. . . .' Some said, 'Bowmanship,' others, 'Swordsmanship.' Some said, 'the craft of signs manual,'[2] others, 'the craft of faultless calculation.'[3] Some said, 'the art of reckoning,'[4] others, 'the craft of engraving.' [32] Some said, 'the art of poetry,'[5] others, 'that of speculation about natural causes,'[6] while others again said statecraft[7] was the best of crafts. Such was the chance talk of the monks as they sat together in conclave.

Now the Exalted One, rising from his solitude at eventide . . . went there . . . and sat down on a seat made ready. Being seated he said this to those monks: 'Pray, monks, on what topic are ye engaged as ye sit here in conclave, and what was the chance talk left unfinished by you ?'

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[1] Eight are named at *M.* i, 85; eighteen at *JA.* ii, 243 (*vijjā-sippaṇ*='science and art'); *sippika*=a craftsman or artisan.

[2] *Muddā* (secret gestures or grips). *Comy. hattha-muddāya gaṇa-sīsena sippaṇ. Cf. MP.* 3 n. 59, 78, where Rhys Davids trans. 'conveyancing(?).' I have heard palmistry suggested, but undoubtedly the ancient Indian practice of bargaining by signs is referred to. It is still done in Ceylon. I quote from the *Times of Ceylon* (August, 1930): 'A gem transaction is never done by word of mouth. The dealer and the merchant, when negotiating for the purchase of a jewel, clasp each the other's right hand under a handkerchief so that no one else in the room can discover what is being done. Offers for the gem are made by the merchant holding the joints of the dealer's fingers, a certain number of fingers, or tapping on his palm. Each action means a different sum, and when the transaction is over no one else is any the wiser as to the value of that gem. The merchant can then turn to another customer and possibly sell it for twice or thrice the amount he paid the dealer for it.' *Cf.* also note p. 289 of *Ñānatiloka's German trans.* of *Mil. Pañh.*

[3] *Gaṇaṇa. Comy. acchiddaka-gaṇaṇa-sippaṇ.*

[4] *Sankhāna. Comy.* gives as an example 'telling at a glance the number of leaves on a tree (proof of this would take some time).

[5] *Comy.* quotes *A.* ii, 230=*G.S.* ii, 237 n.

[6] *Lokāyata*, speculation about 'natural philosophy.' *Comy.* instances: 'a crow is white because of the whiteness of its bones (?), a crane is red because of the redness of blood (?).

[7] *Khatta-vijjā.* Text and *DA.* 93 have *khetta.*

(And they told him the subject of their talk.) Then said the Exalted One: 'Monks, it is not seemly for you . . . to talk such talk. Monks, when ye sit together in conclave one of two things is to be done, either talk in accordance with dhamma or the Ariyan silence. Thereupon the Exalted One . . . gave utterance to this verse of uplift:

Who lives not by his wits, lightsome, fain for his weal,
In sense controlled, in every way at liberty,
Homeless, without thought of self, not hungering,
When he has banished pride,[1] *that monk fares on alone.*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Uruvelā, on the bank of the river Nerañjarā, having lately attained supreme wisdom at the foot of the bodhi-tree.

Now on that occasion the Exalted One was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, at the end of those seven days, rousing himself from that concentration of mind, looked over the world[2] with the Buddha-eye, and the Exalted One saw, on looking over the world with the Buddha-eye, how beings were being tortured by divers torments and burning with divers burnings, with (the fires of) lust and malice and delusion. Then at that time, the Exalted One, seeing the meaning of it, gave utterance to this verse of uplift:

This world, become ablaze, by touch of sense afflicted,
Utters its own lament. Whate'er conceit one has,
Therein is instability. Becoming other,
Bound to becoming, yet in becoming it rejoices.
Delight therein is fear, and what it fears is Ill.
For abandoning becoming this Brahma-life is lived.[3]

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[1] *Comy.* reads *mānaŋ* for text's *Māraŋŋŋ

Whatsoever recluses or brāhmins have said that by becoming is release from becoming, all of them are unreleased from becoming, I declare. But whatsoever recluses or brāhmins have said that by the stopping of becoming there is a refuge from becoming, all such are not free from becoming, I declare.

It is due to the substrate[1] that this Ill is produced. By the ending of all grasping there is no production of Ill.

Behold this manifold world, by ignorance afflicted,
Come into being and thus with what has become delighted,[2]
Yet from becoming not released. Yea, all becomings
Wherever and in whatsoever state they be,—
All are impermanent and Ill and doomed to change.

In one who sees as it really is by perfect wisdom
The craving to become is left ; he joys not in its slaying.[3]
But craving's utter ending, utter stopping, is nibbāna.[4]
Thus become cool, that monk, no more reborn,[5] *no more becomes.*
Beaten is Māra. He's won the fight, escaped all more-becomings.

CHAPTER IV.—MEGHIYA.

i

[**34**] Thus have I heard: On a certain occasion the Exalted One was staying at Cālikā, on Cālika Hill. Now on that occasion the venerable Meghiya[6] was in

v. attato (speaks of ill-health as of the self=*diṭṭhi-gaha-vasena. Comy.*). L. 2 of text omits the second *yena.* The lines seem derived from *S.* iv, 30 *ff.* where this refrain *yamhi maññati*, etc., is many times repeated; also it follows the fire-sermon of § 28. *Cf. Sn.* 588, which is similar.

[1] Text has *na upadhī hi paṭicca*(?), but *Netti, upadhiṃ hi p.*

[2] I read (with *Netti*) *paretaṃ bhūtaṃ bhūta-rataṃ bhavā aparimuttaṃ*, all words agreeing with *lokaṃ. Comy.* notes this reading. Text has omitted *bha-* and has *vā* only.

[3] *Comy.* and *Netti, vibhavaṃ nâbhinandati.* Text, *vibhava-taṇhā'-bhinandati*(?). [4] Reading with *Netti, sabbaso taṇhā-sankhayo*, etc.

[5] *Netti* and *Comy. anuppādā.* Text, *anupādā.*

[6] This sutta, without gāthās, is at *A.* iv, 354. In brief at *DhpA.* i, 287. His verses are at *Thag.* 66=*Brethren* 67. M. was of a Sakyan rājā's family.

attendance[1] on the Exalted One. Then the venerable Meghiya came to the Exalted One, and on coming to him saluted him and stood at one side. As he thus stood he said to the Exalted One: 'I desire, sir, to enter Jantu village for alms-quest.'

'Do whatever you think it the time for, Meghiya.'

So the venerable Meghiya, robing himself in the forenoon and taking bowl and robe, entered Jantu village in quest of alms-food, and after questing for alms-food there returned after his rounds, and after eating his meal went towards the bank of the river Kimikālā, and on reaching it, while taking exercise by walking up and down and to and fro, he saw a lovely, delightful mango-grove. At the sight of it he thought: Truly lovely and delightful is this mango-grove! A proper place surely is this for a clansman for striving (for concentration).[2] If the Exalted One would give me leave, I would come here to this mango-grove to strive for concentration.

So the venerable Meghiya went to the Exalted One . . . and sat down at one side, and as he sat thus he told the Exalted One (of his find and what he had thought) and said: 'If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'

[35] At these words the Exalted One said to the venerable Meghiya: 'Wait a little, Meghiya. I am alone till some other monk arrives.'

Then a second time the venerable Meghiya said to the Exalted One, 'Sir, the Exalted One has nothing further to be done, has nothing more to add to what he has done.[3] But for me, sir, there is more yet to be done, there is more to be added to what I have done. If the Exalted One gives me leave, I would go to that mango-grove to strive for concentration.'

Then a second time the Exalted One replied, 'Wait

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[1] *Upaṭṭhāka.* For names of these *cf. JA.* iv, 95; *ThagA.* on *v.* 1018 (*Ānanda*); *SA.* on *S.* i, 174; *UdA.* 217.

[2] *Padhāna.*

[3] *Paṭicaya. Comy.* 'the way made to become is not again made to become; or, there is no need for again abandoning taints already abandoned.' *Cf. S.* iii, 168=*K.S.* iii, 144.

a little, Meghiya. I am alone till some other monk arrives.'

Then yet a third time the venerable Meghiya made his request, and the Exalted One replied, 'Well, Meghiya, what can I say when you talk of striving for concentration? Do what you think it the time for, Meghiya.'

Accordingly the venerable Meghiya rose from his seat, saluted the Exalted One with his right side and went away to that mango-grove, and on reaching it plunged into it and sat down for the midday rest at the foot of a certain tree.

Now as the venerable Meghiya was staying in that mango-grove there came habitually upon him three evil, unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful. Then the venerable Meghiya thought thus: It is strange, in truth! It is a wonderful thing, in truth, that I who in faith went forth from home to the homeless should thus be assailed by these three evil, unprofitable forms of thought, to wit: thoughts lustful, thoughts malicious and thoughts harmful! So at eventide he arose from his solitude and went to the Exalted One, and on coming to him . . . said, 'Sir, while I have been staying in that mango-grove there came habitually upon me three evil, unprofitable forms of thought. . . . Then, sir, I thought: It is strange, in truth! It is wonderful, in truth, that I . . . should be assailed thus!'

[36] 'Meghiya, when the heart's release is immature, five things conduce to its maturity. What five? Herein, Meghiya, a monk has a lovely intimacy,[1] a lovely friendship, a lovely comradeship. When the heart's release is immature this is the first thing that conduces to its maturity. Then again, Meghiya, a monk is virtuous, he abides restrained with the restraint of the obligations, he is perfect in the practice of right behaviour, sees danger in trifling faults, he undertakes and trains himself in the ways of training. When the heart's

[1] *Kalyāṇa-mittatā* is often called 'the whole of the Brahma-life.' Text omits the second term (*-sahāya*). *Cf.* Mrs. Rhys Davids' *Manual of Buddhism*; *K.S.* i, 112; v, 2, 27, 29. *Comy.* quotes *Pṭs.* ii, 1.

release is immature, this, Meghiya, is the second thing that conduces to its maturity.

Then again, Meghiya, as regards talk that is serious and suitable for opening up the heart and conduces to downright revulsion, to dispassion, to ending, to calm, to comprehension, to perfect insight, to nibbāna, that is to say,—talk about wanting little, about contentment, about solitude, about avoiding society, about putting forth energy; talk about virtue, concentration of mind and wisdom,[1] talk about release, knowledge and insight of release,—such talk as this the monk gets at pleasure,[2] without pain and without stint. When the heart's release is immature, Meghiya, this is the third thing that conduces to its maturity.

Then again, Meghiya, a monk abides resolute in energy, for the abandoning of unprofitable things, for the acquiring of profitable things, he is stout and strong in effort, not laying aside the burden in things profitable. When the heart's release is immature, Meghiya, this is the fourth thing that conduces to its maturity

Then again, Meghiya, a monk is possessed of insight,[3] endowed with the insight that goes on to discern the rise and fall,[4] with the Ariyan penetration which goes on to penetrate the perfect ending of Ill. When the heart's release is immature, Meghiya, this is the fifth thing, and these are the five things that conduce to its maturity.

Now, Meghiya, this may be looked for by a monk who has a lovely intimacy, a lovely friendship, a lovely comradeship,—that he will become virtuous, will abide restrained by the restraint of the obligations, be perfect in the practice of right behaviour, [**37**] see danger in trifling faults, undertake and train himself in the ways of training. This, Meghiya, may be looked for by a

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[1] *Cf. A.* iii, 117.

[2] *Nikāma-lābhī. P. Dict.* trans. 'gaining pleasure'(?). The three words are often found together—*e.g.*, *A.* ii, 23, 36, etc.

[3] *Paññavā. Cf. Sakya*, p. 95 *ff.* (on *paññā* as the working of the Self in man).

[4] *Udayattha*, birth-and-death, beginning-and-end; in next sutta gāthās, *udayavaya* (*udayabbaya*).

monk . . . that he will become virtuous . . . that he will undertake . . . the ways of training, that he will get at pleasure, without pain and without stint, such talk as is serious . . . about concentration of mind . . . insight of release. This, Meghiya, may be looked for . . . that he will abide resolute in energy . . . not laying aside the burden in things profitable. This, Meghiya, may be looked for . . . that he will be possessed of insight . . . to penetrate to the perfect ending of Ill.

Moreover, Meghiya, by the monk who is established in these five conditions, four other things are to be made to grow, thus: The (idea of the) unlovely is to be made to grow for the abandoning of lust; amity is to be made to grow for the abandoning of malice; mindfulness of inbreathing and outbreathing is to be made to grow for the suppression of discursive thought; the consciousness of impermanence is to be made to grow for the uprooting of the pride of egoism. In him, Meghiya, who is conscious of impermanence the consciousness of what is not the self is established. He who is conscious of what is not the self wins the uprooting of the pride of egoism in this very life, namely, he wins nibbāna.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:[1]

Thoughts trite and subtle, taking shape, cause mind to be elated.[2]
Man, ignorant of these, with whirling brain, strays to and fro;
But knowing them, ardent and mindful, checks these thoughts of mind.
When mind's elation cometh not to pass,[3] *th'enlightened sage*
Abandons utterly these thoughts of mind, that none remain.

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[1] *Dhp. vv.* 33, 34 (on the mind) are spoken to M. at *DhpA.* i, 287.

[2] *Ubbilāpā* (for readings *cf. UdA.* 237 n.). *Comy. cetaso ubbillāvitatta-kāra . . . cittassa ubbilāpana-hetutāya.* Here *anugatā* and *anuggatā* of l. 4 are confused by MSS. and text. *Comy.* paraphr. 'when *vitakka* arises the mind (*citta*) is in accordance therewith, being fixed thereon as on a focus.'

[3] *Anuggate=anuppanne, Comy.*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Kusinārā, at the Bend,[1] in the sāl-grove of the Mallas. On that occasion a great number of monks were living in forest huts not far from the Exalted One, and they were frivolous, empty-headed, busybodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.[2]

[38] Now the Exalted One saw those monks who were . . . of such a nature, living not far from him, and seeing the meaning of it at that time he gave utterance to this verse of uplift:[3]

Having his mind unguarded, ruined[4] *by view perverse,*
O'erwhelmed by sloth-and-torpor, to Māra's power one goes.
So let the monk of guarded mind,[5] *with right aim ranging,*
Deferring to right view, knowing the rise and fall,
O'ercoming sloth-and-torpor, all ill-bourns[6] *abandon.*

iii

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great number of monks. Then the Exalted One, stepping off the highroad, went to the root of a certain tree and sat down on a seat made ready.

Then a certain cowherd[7] came up to the Exalted One, saluted him and sat down at one side. So seated the Exalted One instructed, stirred, fired and gladdened

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[1] *Upavattana.*

[2] *Cf. A.* i, 70; *G.S.* i, 65; *S.* v, 269; *K.S.* v, 241.

[3] *Netti*, pp. 47, 85, 103, 108, quotes the gāthās with better readings, which I follow. *Netti, cittena* ; *Comy. kāyena*, but notes *cittena* also.

[4] Text, *gatena* ; *Netti, hatena.*

[5] Text and *Comy. citt'assa* ; *Netti, cittassa.*

[6] *Netti, taṇhā* and *avijjā* ; *Comy. tividha-g.* (*niraya-tiracchāna-pettivisaya*).

[7] One Nanda, a rich man, acc. to *Comy.* formerly cowherd to Anāthapiṇḍika. The story is told at *DhpA.* i, 323. *Cf. K.S.* iv, 115.

that cowherd with talk in accordance with dhamma. And that cowherd, being thus instructed, stirred, fired and gladdened by the Exalted One's talk, said this to him: 'Sir, let the Exalted One accept of me this day's meal together with the order of monks.' And the Exalted One accepted by silence. Thereupon that cowherd, seeing the Exalted One's consent, rose up, saluted the Exalted One with the right side and went away.

Then when the night was gone that cowherd made ready in his own home a good store of thick[1] milk-rice and fresh ghee,[2] and announced the time to the Exalted One, saying, 'Sir, the rice is cooked.'

So the Exalted One, robing himself in the forenoon and taking bowl and robe, went along with the order of monks to that cowherd's home and on reaching it sat down on a seat made ready. Then that cowherd with his own hands satisfied and fed to the full the order of monks, headed by the Exalted One, with thick milk-rice and fresh ghee. And that cowherd (seeing that) the Exalted One had eaten his fill and had washed both hand and bowl,[3] taking a low seat sat down at one side. As he thus sat the Exalted One instructed, stirred, fired and gladdened him with talk in accordance with dhamma. Then he rose up and went away.

[**39**] Now not long after the Exalted One was gone a certain man slew that cowherd on the village boundary.[4] And a great number of monks . . . came to the Exalted One . . . and said: 'Sir, they say that the cowherd by whom the order of monks, headed by the Exalted One, was this very day satisfied and fully fed, with his own hands . . . has been slain by some man on the village boundary.'

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[1] *Appodakaṃ*, 'without much water in it.'

[2] Here read *sappiṃ*, and below *sappinā* for text's *sappi* and *sappena*.

[3] *Onīta-patta-pāṇin*. For this curious accusative, frequent in the suttas, *cf.* Trenckner's *Miscellany*, p. 67 and n., also *G.S.* ii, 71 n. I have supplied *disvā*, but it may be acc. absol. constr. I read, *onitta-p.* See note to viii, 6. The right hand only is used.

[4] *Comy.* 'in a dispute about a watercourse.' Acc. to *DhpA.* the murderer was a hunter.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Whatever the ill that a foe
Doth a foe, or the hate to him that he hates,[1]
Greater by far will he find
The ill that is done by an ill-trained mind.[2]

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-Ground.

On that occasion the venerable Sāriputta and Moggallāna the Great were staying at Pigeons' Grotto, and the venerable Sāriputta on a moonlight night, having just had his head shaved, was sitting in the open air, and had won access to a certain stage of concentration.[3]

Just then two yakkhas, who were friends, were travelling from north to south on some business or other. And they saw the venerable Sāriputta thus sitting. At the sight of him one yakkha said to the other, 'It occurs to me to give this recluse a blow on the head.' At these words the other yakkha replied, 'Hold, friend! Have nothing to do[4] with the recluse! Friend, that recluse is a mighty man, of great power and majesty.'

Then a second time that yakkha repeated his words, and again his friend restrained him. [**40**] So also a third time. Then that yakkha, disregarding the other's advice, gave the venerable Sāriputta a blow on the head. So mighty was the blow that one might have felled[5] an

[1] Text should read *verī vā.*

[2] *Dhp.* v, 42. At *DhpA.* i, 323, the story runs that the monks came and said (like Lazarus' relatives), 'If thou hadst been there, our (host) had not died.' And the Master replied, 'Whether I had come or not come, there was no escape for that man from death, to whichever of the four quarters he may have gone.' For 'ill-trained mind,' *cf. G.S.* i, ch. v.

[3] *Cf. VM.* 380, where several instances are given to show that in *samādhi* the bodily feelings are in abeyance.

[4] *Cf. Thag. v.* 280, *mâsādesi tathāgate.*

[5] *Cf. S.* ii, 217. Text omits a sentence here, supplied by Windisch and *Comy.*, *tāva mahā pahāro ahosi. Osādeti* (not in *P. Dict.*)=*osīdāpeti, Comy.*

elephant seven to eight cubits high or cleft a mountain peak therewith. Instantly that yakkha, screaming 'I burn! I burn!' fell[1] into the great hell.

Now the venerable Moggallāna the Great with clairvoyant sight, purified and more than human, beheld the blow on the head of the venerable Sāriputta given by that yakkha. At the sight he approached the venerable Sāriputta, and on coming to him asked, 'My good sir! I hope you are bearing up! I hope you have support! I hope you are not in pain!'[2]

'Yes, Moggallāna, my good sir, I am bearing up! Yes, my good sir, I have support, but I do feel a trifling pain in my head.'

'It is marvellous, Sāriputta, my good sir! It is indeed a wonder,—the great power and majesty of the venerable Sāriputta! Why, Sāriputta, my good sir, just now a certain yakkha gave you a blow on the head; so mighty was the blow that one might have felled an elephant . . . or cleft a mountain peak therewith. And yet the venerable Sāriputta says, "I am bearing up, Moggallāna, good sir. I have support . . . yet I do feel a trifling pain in the head."'

'But it is wonderful! It is marvellous, Moggallāna, my good sir,—the great power and majesty of the venerable Moggallāna, that he should behold a yakkha at all. Why, as for me, I can't see even a mudsprite[3] here.'

Now the Exalted One with clairaudient ear, purified and more than human, heard those two great sages talking in this manner, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

[41] *Whose heart stands like a rock and swayeth not,*
Void of all lust for things that lust beget,—
To heart thus trained whence shall come aught of ill?[4]

[1] Text, *apatāsi*(?). *Comy.* *avaṭṭhāsi*=*apati*, and adds that he did not 'go to hell,' but felt great pain.

[2] The usual inquiry of a sick person, rather out of place in the second term.

[3] *Paṃsu-pisācaka.* *Comy.* a small '*peta* that haunts dunghills.'

[4] The gāthās, *Thag.* 191, are trans. at *Brethren*, p. 143, by Mrs. Rhys Davids, and quoted at *Netti* as *asekha-bhāgiya*, p. 149. In l. 1 text has *yassa* for *kassa* of *Thag.*

V

Thus have I heard:[1] On a certain occasion the Exalted One was staying at Kosambī in Ghosita Park. Now on that occasion the Exalted One was worried by monks and nuns, lay-followers, both men and women, by rājahs and royal ministers, by sectarians and their followers, and lived in discomfort, not at ease. Then the Exalted One thought: Here am I living worried by monks and nuns . . . by sectarians and their followers. I live in discomfort, not at ease.[2] Suppose I were to live remote from the crowd alone.

So the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Kosambī to quest for alms-food; and having done his rounds for alms-food in Kosambī, after returning and eating his meal, he himself set his bed and lodging in order, and taking bowl and robe, without informing his attendant or giving notice to the order of monks, alone and unattended, started on his rounds for Pārileyya village, and later on, while on his rounds, reached that place. There the Exalted One took up his dwelling in Guarded Forest Glade, at the foot of a lovely[3] sāl tree.

Now a certain bull-elephant was living worried by elephants and she-elephants, by calf-elephants[4] and sucklings, and had to feed on grass already cropped by them. They ate the bundles of branches as he broke them off. He had to drink muddied water, and when he crossed over by the ford the she-elephants went pushing against his body. So he lived in discomfort, not at ease. So this bull-elephant thought: Here am I living worried by elephants and she-elephants, by calf-elephants

[1] This story occurs at *Vin.* i, 352, and in a picturesque form at *DhpA.* i, 56 (*Kosambaka-Vatthu*). The name of the elephant there is Pārileyyaka (not Pāli- as text). *Cf.* also *S.* iii, 94; *SA.* ii, 304 *ff.*

[2] *Dukkhaṃ na phāsu viharati.* Both *d.* and *p.* seem to be adverbs. *Phāsu* is frequent with *bhavati*—*e.g.*, *A.* i, 125; *D.* ii, 99 (*diṭṭhaṃ me Bhagavato phāsu*, where it seems a noun); *Thag.* 537; *SA.* i, etc.

[3] *Bhadda*=*manāpa*, *laṭṭhaka.*

[4] *Hatthi-kalabhehi.* Text's *h. kaḷārehi* would mean elephant's tusks.

and sucklings. I have to feed on grass already cropped. They eat the bundles of branches as I break them off. I have to drink muddied water, and when I cross over by the ford the she-elephants go pushing against my body. Thus I live in discomfort, not at ease. Suppose now I were to live remote from the crowd alone.

[42] Accordingly that bull-elephant left the herd and started for Pārileyya village and Guarded Forest Glade and the foot of the lovely sāl tree where was the Exalted One. On reaching that place he kept the spot where the Exalted One was staying free from grass,[1] and with his trunk brought water for the use of the Exalted One.

Thus the Exalted One lived in seclusion and solitude, and there arose in him this thought: Formerly I dwelt worried by monks and nuns . . . I lived in discomfort, not at ease. But now here am I dwelling unworried by monks and nuns . . . by sectarians and their followers. Unworried, I dwell in comfort and at ease. Likewise that bull-elephant thought: Formerly I dwelt worried by elephants. . . . Now I dwell unworried, in comfort and at ease.

And the Exalted One, observing his own seclusion and knowing with his mind the thought of that bull-elephant, at that time gave utterance to this verse of uplift:

Herein agreeth mind with mind, of sage[2]
And elephant whose tusks are like a plough pole,
Since both alike love forest solitude.

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now at that time the Bhāradvājan, the venerable Scrap-hunter (so called)[3] was sitting not far from the

[1] *Appa-haritaṃ.* Text *-hāritaṃ. Comy.=appa-haritakaṃ katvā.*

[2] *Nāgassa nāgena.* The word *nāga* is applied to the sage, the elephant and the cobra.

[3] At *A.* i, 23, he is *etad-agga* among 'lion-roarers.' *G.S.* i, 17. *Cf. S.* v, 225; *K.S.* v, 199 n.

Exalted One in cross-legged posture, holding his body upright, being a forest-dweller, an alms-quester, a rag-robe-wearer, using three robes, needing little, contented, a recluse, shunning society, one of ardent energy, upholding[1] the scrupulous life, given to the higher thought.[2]

Now the Exalted One saw the venerable Scrap-hunter so sitting . . . and [43] at that time . . . gave utterance to this verse of uplift:

'Revile not, harm not, live by rule restrained;
Of food take little; sleep and sit alone;
Keep thy mind bent upon the higher thought.'
Such is the message of awakened ones.[3]

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now at that time the venerable Sāriputta was sitting not far from the Exalted One, in cross-legged posture, holding his body upright. He was one who needed little, contented, a recluse, shunning society, one of ardent energy, given to the higher thought. And the Exalted One saw the venerable Sāriputta so sitting . . . and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:[4]

Of high thoughts, serious, silent and trained in ways of worth,[5]—
Griefs come not unto such, one calmed and mindful ever.

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[1] *Dhuta-vāda.*

[2] *Adhicitta. Comy.* quotes *A.* i, 256=*G.S.* i, 235. Here the fruits of arahantship are meant. The marks of this are concentration, energetic application and equanimity.

[3] The verses are at *Dhp.* 185; *D.* i, 50 (as uttered by Vipassī Buddha). At *DhpA.* iii, 236, they are given in answer to a question by Ānanda.

[4] Quoted at *DhpA.* iii, 384 as the verse of uplift of the elder Ekuddāna.

[5] *Mona=pathesu sikkhato=magga-ñāṇa-samannāgato; monaṃ vuccati ñāṇaṃ. Comy.* quotes *Dhp.* 268-9 for *muni*—viz., *yo munāti ubho loke. . . . Mona* is 'silence' and 'measuring.' *Cf.* Mrs. Rhys Davids' trans., 91.

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now at that time the Exalted One was esteemed,[1] honoured, thought much of, worshipped; he had deference paid to him, and got supplies of robes and alms-food, bed and lodging, comforts and medicines for sickness; so likewise was the order of monks. But the Wanderers holding other views were not esteemed or honoured . . .[2] they got not supplies and so forth. Then those Wanderers holding other views, unable to bear the honour done to the Exalted One and the order of monks, went to Sundarī the Woman-wanderer, and said this to her: [44] 'Sister, you can do a good turn to your kinsmen.'[3]

'What can I do, brothers? What is it possible for me to do? My very life is a sacrifice[4] for the sake of my kinsmen.'

'Then, sister, go you oft and oft to Jeta Grove.'

'Very well, brothers,' replied Sundarī to those wanderers of other views, and went oft and oft to Jeta Grove.

Now when those Wanderers of other views were assured that it was rumoured abroad thus, 'Sundarī the Woman-wanderer has been clearly seen[5] by many folk going oft and oft to Jeta Grove,' they killed her, and there and then buried her in a hole in a ditch, and went to Pasenadi the Kosalan rājah and said, 'Mahārājah, that Sundarī the Woman-wanderer is nowhere to be seen.'

'Well, where do you suspect that she is?'

'In Jeta Grove, mahārājah.'

'Then scour Jeta Grove for her.'

So those Wanderers of other views, after scouring Jeta Grove, pulled her body out of the ditch where it had been buried, put it on a litter, and had it taken into Sāvatthī and paraded about from cart-road to cart-road, from

[1] As at I, 10. [2] As at II, 4.

[3] *Cf. Maṇisūkara-Jātaka* (*JA.* ii, 415) in more detail; *DhpA.* iii, 474 (further embellished); *Sn.* ii, 518.

[4] *Pariccattaṃ* (fr. *pariccajati*).

[5] Text here is corrupt, reading *te diṭṭhā*. *Comy.* has *vodiṭṭhā*= *vyāpadiṭṭhā*=*visesato, bahulaṃ diṭṭhā* (clearly seen).

crossways to crossways; and when they met folk they roused their indignation by saying, 'Behold, brothers, the deed of the Sakya sons! Shameless are these recluses! The Sakya sons are wicked, evildoers, liars, no livers of the Brahma-life! They will claim to be[1] livers of dhamma, livers at peace, Brahma-livers, truth-tellers, virtuous, men of the lovely life. But there is in them no recluseship, no Brahmahood. Their recluseship is spotted, their Brahmahood is spotted. How could they have recluseship? How could they have Brahmahood? They have abandoned their recluseship, they have abandoned their Brahmahood. Pray, how could a man, after playing a man's part,[2] take the life of a woman?'

At that time also in Sāvatthī, when folk saw the monks, they assailed, abused, annoyed, and harassed them with vile and bitter words, saying, 'Shameless are these recluses . . . (*as above*). . . . Pray, how could a man, after playing a man's part, take the life of a woman?'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Sāvatthī in quest of alms-food, and [**45**] having ranged Sāvatthī, after returning from their alms-round and eaten their meal, came to the Exalted One . . . and said: 'In Sāvatthī now, sir, when folk see the monks, they assail them with vile and bitter words, saying, "Shameless are these recluses! and so forth."'

'This noise, monks, will not last for long. It will last for just seven days. At the end of seven days it will vanish away.[3] Therefore, monks, do ye with this verse reprimand those folk who, on seeing the monks, assail them with vile and bitter words:

Who speaks untruth to purgatory goes;
He too who, doing, says: 'I do it not';
Both these, in passing on, equal become,
Men of base actions in another world.'[4]

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[1] *Paṭijānissanti*, as at *A*. ii, 9; *M*. i, 245.

[2] *Purisa-kiccaṃ karitvā=methuna-paṭisevanaṃ sandhāya vadanti, Comy.*

[3] So *Vin.*, *Mhv.* i, 24, 6.

[4] *Dhp*. 306 (Mrs. Rhys Davids' trans.); *DhpA*. iii, 477.

So those monks got this verse by heart in the presence of the Exalted One, and when folk, on seeing the monks, assailed them with vile and bitter words, they reprimanded them with this verse. Then people thought: These recluses, the Sakya sons, are not guilty.[1] The deed was not done by them. These recluses, the Sakya sons, are on oath.[2]

And sure enough that noise lasted no long time. It lasted just seven days. At the end of seven days it vanished away. Then a number of monks went to the Exalted One . . . and said: 'It is a wonder, sir! It is marvellous, sir, how truly spoken were the Exalted One's words, to wit: "This noise, monks, will not last long. It will last for just seven days. At the end of seven days it will vanish away." Sir, that noise has vanished away.'

Then the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

Folk unrestrained pierce through (a man) with words[3]
As an elephant with arrows in a fight.
Hearing the utterance of bitter speech
Let a monk bear it unperturbed at heart.[4]

ix

[46] Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground. Now at that time the venerable Upasena, Vanganta's son,[5] had gone for seclusion and solitude, and to him occurred this discursive thought: A gain to me! Well gotten is it by

[1] *Akārakā.*

[2] *Sapanti. Sapati* is not 'to curse,' but to take an oath. So *Comy.*, 'In saying "liars go to purgatory" they speak truth . . . they make assertion (*sapathaṃ karonti*).'

[3] *Comy.* reads *tudanti vācāhi janā asanyatā sarehi* (=*sāyakehi*, arrows. Childers).

[4] *Aduṭṭha-citto. Cf. Sn.* 623, *akkosaṃ vadha-bandhañ ca aduṭṭho yo titikkhati.*

[5] His verses are at *Thag.* 576=*Brethren*, p. 261, 422, and *Apadāna* i. 62. *Cf. Vin.* i, 59; *JA.* ii, 300. At *A.* i, 24 he is *etad-agga* of those who were *samanta-pāsādikā*, 'altogether charming.' He was younger brother of Sāriputta.

me that my teacher is the Exalted One, the Arahant, the rightly awakened one; that I went forth from home to the homeless in the well-proclaimed dhamma-discipline! A gain to me that my comrades in the Brahma-life are virtuous and of a lovely nature; that I am one who has fulfilled the virtues; that I am composed, one-pointed in mind, an arahant in whom the cankers are gone; that I am of great psychic powers! Lucky has been my life and lucky shall be my death!

Now the Exalted One, with his mind grasping the thought of the venerable Upasena, Vanganta's son, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

He grieves not at death's end whom life oppresses not.
If he, inspired,[1] *hath seen his path,*[2] *'mid grief he grieves not.*
For the monk who hath torn out the craving to become,
Whose mind is calm, whose faring on in births[3] *is done with,—*
For such an one there is no more coming to be.

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. On that occasion the venerable Sāriputta was sitting not far from the Exalted One in cross-legged posture, holding his body upright, contemplating his own state of calm.

And the Exalted One saw the venerable Sāriputta so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

For the monk whose mind is calmed and who hath cut
The cord[4] *of lives, his faring on in births*
Is done with. Freed is he from Māra's bondage.

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[1] *Dhīra. Cf.* Mrs. Rhys Davids' *Index* to *Dhp.*

[2] *Diṭṭhapado. Comy. catunnaṃ dhamma-padānaṃ nibbānass'eva vā diṭṭhattā.*

[3] *Sn.* 746. *Comy.* quotes verses at *SnA.* ii, 426 for def. of *jāti-saṃsāra.*

[4] These lines occur at *Itivuttaka* 94, with the first word different. *Netti=bhava-taṇhā, Comy.* At S. iii, 190, *Comy.* calls it *rajju,* cord.

Chapter V.—The Elder Soṇa.

i[1]

[47] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the rājah Pasenadi, the Kosalan, had gone with the queen Mallikā[2] to the upper storey of the palace. Then the rājah Pasenadi, the Kosalan, said this to Mallikā the queen: 'Tell me, Mallikā, is there anyone dearer to you than the self?'

'To me, mahārājah, there is no other dearer than the self. But to you, mahārājah, is there any one dearer than the self?'

'To me also, Mallikā, there is no other dearer than the self.'

Thereafter the rājah Pasenadi, the Kosalan, came down from the palace and went to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated the rājah Pasenadi, the Kosalan, said this to the Exalted One: 'Sir, I had gone with the queen Mallikā to the upper storey of the palace, and I said this to Mallikā the queen . . . (and he related the conversation).

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:[3]

The whole wide world we traverse with our thought,
Finding to man nought dearer than the self.
Since aye[4] so dear the self to others is,
Let the self-lover[5] harm no other man.

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[1] Story and verses at *S.* i, 75=*K.S.* i, 101; *JA.* iii, 405, where the Buddha says at the end, 'The queen in that life was Rāhula's mother and I was the rājah.'

[2] *Cf. A.* ii, 202; *G.S.* ii, 215, where she consults the Buddha as to the reason for her plain features.

[3] Verses from Mrs. Rhys Davids' *Sakya*, 233.

[4] *Puthu=visuṃ visuṃ tesaṃ tesaṃ sattānaṃ* (i.e., *vulgo*) *Comy.* Text, *evam pi so puthu.*

[5] At *VM.* 297 (on *mettā-bhāvanā*) B. quotes, but reads *attha-kāmo*, which in *Netti* and our text is *atta-kāmo.*

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

[48] Now the venerable Ānanda, rising at eventide from his solitude, went to the Exalted One . . . and said this: 'It is marvellous, sir! It is a wonder, sir! how shortlived was the Exalted One's mother. When the Exalted One was seven days born, the Exalted One's mother made an end and was reborn in the company of the Tusita devas.'[1]

'It is even so, Ānanda! Shortlived are the mothers of Bodhisattvas. When the Bodhisattvas are seven days born, their mothers make an end and are reborn in the company of the Tusita devas.'

Then the Exalted One . . . gave utterance to this verse of uplift:

Seeing all creatures that shall come to be,
And all that, leaving body, shall depart,—
Seeing all that, the noblemen by birth[2]
Would ardently pursue the Brahma-life.

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground.

Now on that occasion there was in Rājagaha a leper named Suppabuddha, a poor, miserable, wretched crea-

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[1] *Comy.* expl. that they die, not because of the child, but because their course is run. Having attained perfection in the early part of life, they pass away in the third part of the middle period.

[2] I read with *Netti* (164), the independent work ascribed to the school of Kaccāna (see *Gotama the Man*, 113-4; *Manual*, 31; also below, § vi.), *taṃ sabbaṃ jātikusalo* (v.l. *-kulo*) and think these verses may reflect Gotama's own thought in early days, when so many clansmen joined him. Text has *taṃ sabbaṃ jāniṃ kusalo viditvā*. *Comy. sabba-jāniṃ=hāniṃ, maraṇaṃ.*

ture.[1] And it happened at that time that the Exalted One was sitting in the midst of a great multitude teaching dhamma.

And Suppabuddha, the leper, saw from afar that multitude gathered together, and at the sight he thought: Doubtless an almsgiving of food, both hard and soft, is toward yonder. Suppose I draw near to yonder crowd. I might get here somewhat to eat, food soft or hard.

So Suppabuddha, the leper, drew near that crowd, and he beheld the Exalted One sitting there amid a great multitude, teaching dhamma, and seeing it he thought: No! There is no alms-giving here of food, hard or soft. This is Gotama the recluse teaching dhamma in the assembly. Suppose I listen to dhamma.

So he sat down at one side, thinking: I too will listen to dhamma.

[**49**] Now the Exalted One, grasping with his mind the thoughts of all that assembly, said to himself: Who, I wonder, of those present is of growth[2] to understand dhamma? And the Exalted One saw Suppabuddha, the leper, sitting in that assembly, and at the sight he thought: This one here is of growth to understand dhamma. So for the sake of Suppabuddha, the leper, he gave a talk dealing in due order[3] with these topics: on almsgiving, virtue, the heaven world, of the danger, meanness[4] and corruption of sense-desires, and the profit of getting free of them.[5]

And when the Exalted One knew that the heart of Suppabuddha, the leper, was ready, softened, unbiassed, elated and believing,[6] then he unfolded those dhamma-teachings which the awakened ones have them-

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[1] The story is told at *DhpA*. ii, 33, to illustrate *Dhp*. *v*. 66, *caranti bālā dummedhā*. For the origin of the name see *SA*. i on *S*. i, 232.

[2] *Bhabba*=becomeable. [3] *Anupubbikathaṃ*.

[4] *Cf. D*. i, 110; *okāraṃ*=*lāmaka-sabhāvaṃ*, *Comy*.

[5] *Nikkhame*. *Comy*. has *nekkhamme*.

[6] *Pasanna*, perhaps 'faithful, loyal.' For the passage, *cf. D*. i, 110; *M*. i, 380 (Chalmers' *Further Dialogues* i, 272), the conversion of Upāli the Jain.

selves discovered,[1] namely: Ill, arising, ending, the Way.

Then just as a white cloth, free from stains, is ready to receive the dye, even so in Suppabuddha, the leper, as he sat there in that very seat, arose the pure, stainless dhamma-sight,[2] the knowledge that whatsoever is of a nature to arise, that also is of a nature to end. And Suppabuddha, the leper, saw dhamma, reached dhamma, understood dhamma, plunged into dhamma, crossed beyond doubting, was free from all questionings, won confidence, and needing none other[3] in the Master's message, rose from his seat, advanced to the Exalted One and on reaching him saluted the Exalted One and sat down at one side. As he sat thus, Suppabuddha, the leper, exclaimed to the Exalted One, 'Excellent, sir! Excellent, sir! Just as if, sir, one should lift up the fallen, discover the hidden, point out the way to one bewildered, show a light in the gloom, saying, "Now they that have eyes to see can see shapes,"—even so in divers ways has the Exalted One expounded dhamma. I, even I, sir, do go for refuge to the Exalted One, to dhamma and the order of monks. May the Exalted One accept me as a follower, as one who from this time forth even to life's end takes refuge in him.'

Thereupon Suppabuddha, the leper, after being taught, established, roused and made happy by the Exalted One's talk according to dhamma, delighted with what was said, returned thanks, rose from his seat, saluted the Exalted One with his right side and went away.

Now a young calf rushed upon Suppabuddha,[4] the leper, and caused his death.

[**50**] Then a great number of monks went to the Exalted One . . . and said: 'Sir, that leper named

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[1] *Samukkaṇsika*: *Comy. gahita-sayambhū-ñāṇena, sāmaṇ diṭṭhā.*

[2] *Dhamma-çakkhuṇ. Comy. sotâpatti-magga.*

[3] *Aparappaccaya—i.e.*, he had personal conviction. *Comy. na parassa saddhāya.*

[4] *Adhipātetvā* (not in *P. Dict.*, but see *J.P.T.S.* 1886, 108, *Morris*. *Comy. āpatitvā mārito*). *DhpA.* ii, 35, states that this calf was formerly a *yakkhinī*, who in this guise killed Bāhiya, Pukkusāti, Tambadāthika also. *Cf.* above, I, x.

Suppabuddha, after being taught, established, roused and made happy by the Exalted One's talk according to dhamma, has met his end. Pray, what is his bourn ? What is his future lot ?'

'Monks, Suppabuddha, the leper, was a sage. He lived his life according to dhamma. He vexed me not with questionings about dhamma.[1] Suppabuddha, the leper, monks, by breaking three fetters is a stream-winner, one not doomed to the downfall; he is assured, he is bound for enlightenment.'

At these words a certain monk said this to the Exalted One: 'Pray, sir, what is the reason, what is the cause why Suppabuddha, the leper, was a poor, mean, miserable creature ?'

'Once upon a time, monk, Suppabuddha, the leper, was a rich man's son in this same Rājagaha. One day, walking through a garden, he saw Tagara-sikkhi, a Pacceka Buddha,[2] entering the town for alms-food. On seeing him he thought: Who is this leper roaming about ? and spitting and turning his left side[3] to him went away.

By the ripening of that deed, for many years, for many a hundred, many a thousand, many a hundred thousand years he suffered torment in purgatory. By the further ripening of that deed[4] in this same Rājagaha he was a poor, mean, miserable creature. But on coming to the dhamma-discipline set forth by the Wayfarer, he took upon him faith, took upon him virtue, took upon him the teaching heard,[5] took upon him abandoning, took

[1] *Dhammâdhikaraṇaṃ vihesesi. Cf. S.* iv, 63; *K.S.* iv, 36 (of Puṇṇa).

[2] 'Enlightened for self'—*i.e.*, not a supreme teacher. *Cf. Sakya*, 366.

[3] *Apasabyaṃ karitvā.* So *Comy.* with *attano apasabya* (left) *-pakkha datvā.* Text has *apasabyāmato.* See *J.P.T.S.* 1886, p. 127, *Morris.* It means 'by the left,' as opp. to *dakkhiṇā*, the respectful way. *Cf.* also *J.R.A.S.*, July, 1931, where Dr. E. H. Johnston has a note on the word, as equal to 'widdershins' (Germ. *widersinn*), the opposite way to the sun's course. *DhpA.* ii, 36, reads *apavyāmaṃ k.* with v.l. *appabyāyakammaṃ.*

[4] For the physical effects awaited him at birth.

[5] *Sutaṃ. Comy. pariyatti-* and *paṭivedha-bahu-saccaṃ.*

upon him wisdom. So doing, when body broke up, after death, he rose up in the happy bourn, in the heaven world, in a company of the Devas of the Thirty-Three. There he outshines the other devas in beauty and fame.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

As a man with eyes avoids pitfalls with all his might,[1]
So in the world the sage should evil things avoid.

iv

[**51**] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now at that time between Sāvatthī and Jeta Grove a number of lads were tormenting fish. And the Exalted One, robing himself in the forenoon and taking bowl and robe, was entering Sāvatthī in quest of alms-food. Then the Exalted One saw those many lads tormenting fish between Jeta Grove and Sāvatthī. At the sight he went up to them and said, 'Are you afraid of pain, my lads? Do you dislike pain?'

'Yes, sir, we are afraid of pain. We dislike pain.'

Then the Exalted One . . . gave utterance to this verse of uplift:

If ye are afraid of pain, if pain is hateful to you,
Do not an evil deed openly or in secret.
If ye shall do an evil deed or do one now,
There's no escape from pain, tho' ye spring up and flee.[2]

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[1] *Vijjamāne parakkame=kāyika-viriye sarire sante, Comy.*

[2] *Cf. S.* i, 209=*Thig. v.* 246 (*Sisters*, p. 118) and quoted *Netti* 131. Our text omits half of l. 1 and makes a whole line of the 1½ lines. It should read *sace bhāyatha dukkhassa*. The second half of the gāthās is at *Peta-vatthu*, p. 21; *PvA*. 101. The v. ll. are: *S.* i, *pamuty-atthi uppaccâpi palāyato* : *Thig.* the same with *upeccâpi* : *Pv. pamutt'-atthi upacchâpi palāyitaṇ*.

v

Thus have I heard: On a certain occasion the Exalted One was staying at Sāvatthī, in East Park at the storeyed house of Migāra's mother.

Now at that time the Exalted One was seated surrounded by a great number of monks on a day when it was the sabbath.[1]

Then the venerable Ānanda, when the night was far spent, when the first watch of the night was waning, rose from his seat and putting his robe over one shoulder, raising his folded hands towards the Exalted One, said this:

'Sir, the night is far spent. The first watch is waning. The order of monks has long been seated. Sir, let the Exalted One pronounce the obligations[2] for the monks.'

At these words the Exalted One was silent.[3] [**52**] And a second time the venerable Ānanda, in the middle watch (made the same request) and the Exalted One was still silent. Then a third time, as the night was far spent and the last watch of the night was waning, dawn being already at hand and the night wearing a face of gladness, the venerable Ānanda rose from his seat, put his robe over one shoulder, and raising his folded hands towards the Exalted One, said, 'Sir, the night is far spent. The last watch is waning. The dawn is at hand. The night wears a face of gladness. The order of monks has long been seated. Sir, let the Exalted One pronounce the obligations for the monks.'

'Ānanda, the company is not wholly pure.'

Thereupon it occurred to the venerable Moggallāna[4] the

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[1] The sutta is at *Vin.* ii, 236; *A.* iv, 204, without gāthās. *Tadahuposathe*; on four days of the lunar month people keep (*upavasanti*) the day in some form or other, the chief of these (in Ceylon) being the night before the moon is full, when preaching is listened to all night by the more devout. On this occasion it was a private session for monks only.

[2] The *pātimokkha.* [3] *Cf.* the similar passage at III, 2.

[4] As is well known, Moggallāna had clairvoyant powers of a high order.

Great: Concerning which person did the Exalted One say the words, 'Ananda, the company is not wholly pure'? Thereupon the venerable Moggallāna the Great, grasping it with his thought, fixed his attention on that entire company of monks. And the venerable Moggallāna the Great perceived that person, one immoral, of a wicked nature, one impure, of a suspicious behaviour, one of covert deeds, one who was no recluse, though claiming to be such, no liver of the Brahma-life, though claiming to be such, one rotten within, one full of lusts, a rubbish-heap of filth,[1]—sitting there amid the order of monks.

On beholding him he rose from his seat and went towards that person, and on coming to him said: 'Rise up, my good sir! You are seen by the Exalted One! There is no society for you with the monks!'

But that person was silent. Then a second and yet a third time the venerable Moggallāna the Great repeated his words, and a third time that person was silent.

Then the venerable Moggallāna the Great seized that person by the arm and marched him outside the porch-door, and drew the bar across, and came to the Exalted One and said: 'Sir, that person has been marched out by me. The company is wholly pure. Sir, let the Exalted One pronounce the obligations for the monks.'

'It is a strange thing, Moggallāna! It is a wonder, Moggallāna, how that deluded person should wait till he was led by the arm!'[2]

[**53**] Then the Exalted One admonished the monks, saying: 'From this time forth, monks, I shall not observe the sabbath.[3] I shall not pronounce the obligations. Now and henceforth do ye observe the sabbath. Do ye pronounce the obligations. It is out of place, monks, it is inopportune that the Wayfarer should observe the

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[1] As at *A.* ii, 239=*G.S.* ii, 244, where such an offender is one who delights in a schism of the order.

[2] *Yāva bāhā-gahanā āgamissati.*

[3] These five lines are not in *Vin. loc. cit.* At *A.* ii, 206 the order of words differs—viz., *na dān'āhaṃ, ajja-t-agge p. udd.* Text omits *na* before *p. udd.*

sabbath, should pronounce the obligations, when the company is not wholly pure.

Monks, there are these eight strange and wonderful things about the mighty ocean; beholding which again and again the Asuras delight in the mighty ocean. What are the eight ?[1]

(i) Monks, the mighty ocean flows down, slides and tends downward gradually.[2] There is no abrupt precipice. Since this is so, monks, this is the first strange and wonderful thing about the mighty ocean, beholding which from time to time the Asuras delight in the mighty ocean.

(ii) Then again, monks, the mighty ocean is of a stable nature, it overpasses not its boundary. Since this is so, monks . . . this is the second strange and wonderful thing. . . .

(iii) Then again, monks, the mighty ocean consorts not with a dead body; for when a dead body is found in the mighty ocean, quickly it wafts it ashore, throws it up on the shore. Since this is so, monks . . . this is the third strange and wonderful thing. . . .

(iv) Then again, monks, whatsoever great rivers there are—namely, Gangā, Yamunā, Aciravatī, Sarabhū, Mahī[3]—these, when they reach the mighty ocean, abandon their former names and lineage, and go henceforth by the name of just "mighty ocean." Since this is so, monks, this is the fourth strange and wonderful thing. . . .

(v) Then again, monks, whatever streams flow into the mighty ocean, and whatever floods fall from the sky, there is no shrinkage nor overflow seen thereby

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[1] What is the connexion here ? asks *Comy*. It is seen further on.

[2] As said of Ganges frequently—*e.g.*, *S.* v; *K.S.* v, 32, 387, etc.

[3] Text omits *Sarabhū*. These five are often mentioned together in the Piṭakas, as to people familiar with the Ganges basin. Here says *Comy.*, 'they issue from the S. mouth of Lake Anotatta.' See *Mil. Pañh.* 70, 87, 380 (where five qualities of ocean and earth are given). The author of *MP.* adds five others, showing acquaintance with N.W. India (Indus, Sarasvatī, Vetravatī, Vītaṇsā, Candabhāgā), and says there are 500—*i.e.*, very many—rivers flowing from Himâlaya but of these only ten are fitly called rivers.

in the mighty ocean. [**54**] Since this is so, monks, this is the fifth strange and wonderful thing. . . .

(vi) Then again, monks, the mighty ocean is of one flavour, the flavour of salt. Since this is so . . . this is the sixth. . . .

(vii) Then again, monks, the mighty ocean has many gems, divers gems. Therein are these sorts: the pearl, crystal,[1] lapis lazuli,[2] chank, quartz, coral, silver, pure gold, ruby, catseye.[3] Since the mighty ocean has many gems . . . this is the seventh strange and wonderful thing. . . .

(viii) Once more, monks, the mighty ocean is the abode of great creatures. Therein are these creatures: the leviathan, the fish-eater, the monster,[4] Asuras, Nāgas and Gandharvas.[5] There are in the mighty ocean creatures of a yojana in length, of two, three, four, five hundred yojanas in length. Since this is so, monks, this is the eighth strange and wonderful thing. These, then, are the eight strange and wonderful things about the mighty ocean.

So also, monks, in this dhamma-discipline there are eight strange and wonderful things, seeing which again and again monks take delight in this dhamma-discipline. What are the eight ?

(i) Just as, monks, the mighty ocean flows down, slides and tends downward gradually, and there is no abrupt precipice, so also in this dhamma-discipline the training is gradual, the action[6] is gradual, the procedure[7] is gradual; there is no abrupt penetration of knowledge. Since this is so . . . this is the first strange and wonderful

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[1] *Comy.* describes as red and blue, etc. Another list of fourteen is at *MP.* II, 8, where the trans. [ii, 303] takes No. 1 and 2 as 'diamonds and catseyes.' At *UdA.* 63, twenty-four gems, including *vajira, muttā* and *sankha* of our list, are ranked under the name of *maṇi.*

[2] Bamboo-coloured, *Comy.*

[3] *Masāragalla=kabara-citta-phalika,* 'gaily striped crystal,' *Comy.*

[4] *Timi. Cf. JA.* v, 462; *SA.* ii, 88 gives seven monsters, one of which is *ānanda* (whale). I merely suggest names here.

[5] ? Mermaids or sirens. *Comy.* says they live on the backs of waves, also in *Vimānas.*

[6] *Kiriyā=dhuta-dhamma, Comy.*

[7] *Paṭipadā.*

thing, seeing which monks take delight in this dhamma-discipline.

[**55**] (ii) Just as, monks, the mighty ocean is of a stable nature, since it overpasses not its boundary, even so, monks, my disciples transgress not, even at cost of life,[1] the training enjoined on them by me. Since this is so . . . this is the second strange and wonderful thing. . . .

(iii) Just as, monks, the mighty ocean consorts not with a dead body; for when a dead body is found in the mighty ocean it quickly wafts it ashore, throws it up on the shore; even so, monks, whatsoever person is immoral, of a wicked nature, impure, of suspicious behaviour, of covert deeds, one who is no recluse though claiming to be such, one who is no liver of the Brahma-life though claiming to be such, one rotten within, full of lusts, a rubbish-heap of filth,—with such the order consorts not, but gathering together quickly throws him out. Though, monks, he be seated in the midst of the order, yet is he far away from the order; far away is the order from him. Since this is so . . . this is the third strange and wonderful thing. . . .

(iv) Just as, monks, whatsoever great rivers there are —namely, Gangā, Yamunā, Aciravatī, Sarabhū, Mahī— these, on reaching the mighty ocean, abandon their former names and lineage, and henceforth go by the name of just "mighty ocean," even so, monks, the four castes—namely, the nobles, the brāhmins, the merchants and the serfs—on going forth from home to the homeless in the dhamma-discipline proclaimed by the Wayfarer, abandon their former names and lineage and go by the name of just "recluses who are Sakya sons." Since this is so, this is the fourth strange and wonderful thing. . . .

(v) Just as, monks, whatsoever streams flow into the mighty ocean and whatsoever floods fall from the sky, there is no shrinkage nor overflow seen thereby in the mighty ocean,—even so, monks, though many monks

[1] *Jīvita-hetu.* *Cf. D.* ii, 119; *MP.* 281; *A.* iv, 201, 270.

pass finally away in that condition of nibbāna which has no remainder, yet is there no shrinkage nor overflow in that condition of nibbāna seen thereby. Since this is so . . . this is the fifth strange and wonderful thing. . . .

[**56**] (vi) Just as, monks, the mighty ocean is of one flavour, the flavour of salt, even so, monks, this dhamma is of one flavour, the flavour of release. Since this is so . . . this is the sixth strange and wonderful thing. . . .

(vii) Just as, monks, the mighty ocean has many gems, divers gems . . . even so in this dhamma are many gems, divers gems; therein are the four arisings of mindfulness, the four best efforts, the four bases of psychic power, the five faculties, the five powers, the seven limbs of wisdom, the Ariyan eightfold way.[1] Since this is so . . . this is the seventh strange and wonderful thing. . . .

(viii) Just as, monks, the mighty ocean is the abode of great creatures, therein are these creatures,—the leviathan, the fish-eater . . . Gandharvas; even so, monks, this dhamma-discipline is the abode of great creatures, therein are these creatures: the stream-winner, he who fares on[2] by realizing the fruits of stream-winning; the once-returner, he who fares on by realizing the fruits of once-returning; the no-returner, he who fares on by realizing the fruits of no-return; the arahant, he who fares on by arahantship.[3] Since this is so . . . this, monks, is the eighth strange and wonderful thing about this dhamma-discipline, beholding which again and again monks take delight in this dhamma-discipline.

These, then, monks, are the eight strange and wonderful things in this dhamma-discipline, beholding which again and again monks take delight in this dhamma-discipline.'

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[1] Compare the order here with that of *S.* v (*K.S. passim*), and that at *MP.* 380. [*MP.* trans. elaborates here]—viz., the way, its fruits, musing, release, concentration, attainment, insight. In the parallel passage at *A.* iv, 203, the way is called (I think the only time in that collection) 'eightfold.'

[2] *Paṭipanno,* whose *paṭipadā* is . . .

[3] In *MP.* this application of the monsters does not occur, nor are they mentioned by name; instead we have earnestness, content in a friend, etc.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

It rains right through the thatch, it rains not through the open.
So open up the thatched: thus will it not rain through.[1]

vi

[57] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now at that time the venerable Kaccāna the Great was staying among the Avantī near Kuraraghara, on the hill called the Precipice.[2] Also at that time the lay-follower Soṇa, called Prick-eared,[3] was in attendance on the venerable Kaccāna the Great.

Now when the lay-follower Soṇa, called Prick-eared, was in solitude and seclusion, this chance thought came to him: According as master Kaccāna the Great explains dhamma, 'tis no easy thing for one living the household life to follow the Brahma-life polished in all its perfection, in all its purity. What if I were to get the hair of my beard shaved off and, donning the saffron robes, were to wander forth from home to the homeless?

Accordingly the lay-follower Soṇa, called Prick-

[1] *Cf. Dhp.* 14:

yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati,
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati,

said of Nanda-tthera at *DhpA.* i, 122, 'Nanda's personality is like an ill-thatched house.' Gāthās only at *Vin.* ii, 240. Quoted at *Netti* 153 as an example of *sankilesa.* At *SnA.* 31 on *Sn.* 18 *ff.* (*Dhaniya-sutta*). At *Thag. v.* 447 (*Brethren*, p. 225, second line is omitted). Here *Comy.* is much the same as at *SnA.*—viz., 'secret sins are accumulated. Open up your heart, sin no more, do not add to the pile.' In the verses we may see a parallel to the Bible story of Gideon's fleece.

[2] *Cf. Vin.* i, v, p. 194; *Thag. v.* 365; *Breth.* 202. *Vin.* and *Comy.* read *papāte*; text, *pavatte.* Avantī (cap. Ujjenī) is N. of the Vinhya Mts., the site of the school founded by Mahākaccāna. *Cf. S.* iv, 287.

[3] *Koṭi-kaṇṇa.* *Comy.* here and at *Thag.* explains as 'crore-eared' because he wore in his ears jewelry worth a crore; but the reading *kuṭi* is common; *cf. A.* i, 24; *G.S.* i, 18, where he is ranked *etad agga* for 'clear utterance.'

eared, went towards the venerable Kaccāna the Great, and on coming to him saluted him and sat down at one side. So seated he said: 'Sir, when I was here in solitude and seclusion, this chance thought came to me' . . . and he told him his idea, saying, 'Sir, let master Kaccāna the Great give me ordination.'

At these words the venerable Kaccāna the Great replied: ''Tis no easy thing,—the Brahma-life with its one meal a day and solitude[1] as long as life lasts. Come then, Soṇa, do you, as one living the household life, apply yourself here and now to the Buddha-teaching, just for the time being,[2] to the Brahma-life with its one meal a day and its solitude.'

Thereupon the fancy for wandering forth was quieted down in Soṇa the lay-follower, called Prick-eared.

But on a second occasion, when Soṇa was in solitude and seclusion (the same idea came to him), and a second time he made the same request to the venerable Kaccāna the Great, and a second time the elder made the same reply, and a second time the fancy for wandering forth was quieted down in Sona the lay-follower, called Prick-eared.

But on a third occasion when he was in solitude and seclusion (the same idea came to him), and a third time he made the same request to the venerable Kaccāna the Great. [**58**] Accordingly the venerable Kaccāna the Great gave ordination to Soṇa the lay-follower, called Prick-eared.

Now at that time in the district south of Avantī there was a lack of monks, so the venerable Kaccāna the Great, at the end of three rain-seasons, with trouble and difficulty got together from here and there a chapter of ten monks[3] and gave full ordination to the venerable Soṇa.

Then in the venerable Sona, after keeping the rain-season alone and in seclusion, this chance thought arose: That Exalted One has never been seen face to face by me, though I have heard that that Exalted One is such

[1] *Eka-seyya.* [2] *Kāla-yuttaṇ.*

[3] Acc. to *Comy.* the Master enjoined at least ten for this ceremony, even in outland parts; but on K.'s report reduced it to five.

and such an one. If my private teacher[1] would give me leave, I would go to see the Exalted One, who is Arahant and rightly awakened.

Accordingly the venerable Soṇa, rising at eventide from his solitude, went to the venerable Kaccāna the Great, and on coming to him saluted him and sat down at one side. As he thus sat he told him of his idea of seeing the Exalted One and said, 'If your reverence would give me leave, sir,[2] I would go to see the Exalted One, who is Arahant and rightly awakened.'

'Very good! Very good! Go thou, Soṇa![3] Thou shalt behold that Exalted One, who is delightful and causes delight, calm in faculties and calm of mind; who has attained the uttermost peace and self-control; that nāga who is tamed, guarded and controlled in sense. On seeing him do thou in my name worship with thy head the feet of the Exalted One, and enquire of his health and weal, lightsomeness, vigour and pleasant living. And say, "Sir, my private teacher, the venerable Kaccāna the Great, worships with his head the Exalted One's feet and enquires of his health . . . and pleasant living." '[4]

'Very well, sir,' replied the venerable Soṇa, rejoicing at the words of the venerable Kaccāna the Great, and returning thanks, rose from his seat, saluted with his right side, set his bed and lodging in order, took bowl and robe and started off on his rounds for Sāvatthī. After going his rounds in due order he reached Jeta Grove and Anāthapiṇḍika's Park at Sāvatthī. Then he came to where the Exalted One was, saluted him . . . and delivered the message of the venerable Kaccāna the Great . . . and the Exalted One asked:

[**59**] 'Are you bearing up, monk? Have you support? Are you little wearied by your journey hither? Are you worn with alms-questing?'

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[1] *Upajjhāya.*

[2] Text has *bhagavā*, the Upanishad title for any teacher.

[3] I trans. acc. to *Vin.* and *Comy.* omitted sentence.

[4] *Vin.* adds that he gave details of the lack of monks at Avantī, etc., and his request referred to in n. above.

'Yes, sir, I am bearing up. I have support. I am little wearied by my journey hither. I am not worn with alms-questing.'

Thereupon the Exalted One called to the venerable Ānanda, saying, 'Ānanda, get ready bed and lodging for this monk just arrived!'

Then the venerable Ānanda thought: As to the order of the Exalted One that I should get ready bed and lodging for this monk just arrived, the Exalted One wishes to lodge along with the venerable Soṇa. So he got ready bed and lodging for the venerable Sona in the same dwelling-place with the Exalted One.

Now the Exalted One, after spending a great part of the night seated in the open air, had his feet washed and entered the residence; so likewise did the venerable Soṇa. Then in the night, rising up towards early dawn, the Exalted One said this to the venerable Soṇa: 'Be so good, monk, as to recite dhamma.'[1] 'Very well, sir,' said the venerable Soṇa in obedience to the Exalted One, and recited from memory[2] the sixteen sections of the Eights in full. When the venerable Soṇa had finished his recital, the Exalted One thanked him, saying, 'Well done, monk! Well done, monk! Well got by heart, well considered and reflected on, monk, are these sixteen sections of the Eights. You are blest with charming speech, distinctly and clearly enunciated, so as to make your meaning clear.[3] How many rain-seasons have you spent, monk?'

'Only one, sir.'

'How is it that you delayed so long (in wandering forth)?'

'For long, sir, I had seen the danger in the passions,

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[1] *Paṭibhātu* (let it occur to you, *placeat*). *Cf.* iv, 4, *paṭibhāti maṇ*. Our text has *bhikkhūnaṇ*, but *Vin.* has *taṇ*, *bhikkhu*, *dhammo bhāsituṇ*, 'let dhamma arise in your mind for recital.'

[2] *Sarena*. The 4th section of *Sutta Nipāta* is referred to, as *Comy.* notes—viz., beginning with *Kāma-sutta*, which consists of 209 stanzas.

[3] The same phrase is used at *A.* ii, 96=*G.S.* ii, 106; *S.* i, 240; ii, 280; *A.* ii, 50. At *A.* i, 24 he is *etad agga* in this respect.

but the household life with its many claims and things to do kept me back.'

Then the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

Seeing the danger in the world, knowing dhamma free
from base,[1]
The Ariyan joys not in evil, in evil the pure joys not.

vii

[**60**] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Revata the Doubter[2] was seated not far from the Exalted One in cross-legged posture, holding his body upright, contemplating his own purification in passing beyond doubt. And the Exalted One saw him so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

What doubts soever as to here or yonder,
Felt by themselves, or doubts that torture others,—
Musers renounce them one and all, for musing
They live the Brahma-life with zeal and ardour.[3]

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground. Now on that occasion the venerable Ānanda, that day being the sabbath, robing himself in the forenoon and taking bowl and robe, entered Rājagaha in quest of alms-food. And Devadatta[4] saw the venerable Ānanda doing so, and coming up to

[1] Text and *Vin.* *nirūpadhi*; but *Comy.* *nirūpadhiṃ*, taken as agreeing with *dhammaṃ*. In l. 2 *Vin.* has *sāsane ramati sucī.*

[2] At *A.* i, 24 he is *etad agga* of musers. *Cf. Thag.* 3.

[3] The verses occur at *KV.* 186=*Pts. of Cont.* 118 (whence I borrow two lines).

[4] The *sutta* is at *Vin.* ii, 198. Though a monk, he is not called 'venerable.'

him said this to the venerable Ānanda: 'From this day forth, Ānanda, good sir, irrespective of[1] the Exalted One and irrespective of the order of monks, I shall observe the sabbath and ordinances of the order.'

Then the venerable Ānanda, after finishing his alms-round, returned therefrom and, having eaten his meal, went to the Exalted One . . . and said: 'Here, sir, I robed myself in the forenoon . . . and Devadatta saw me questing for alms-food in Rājagaha, and he came up to me and said, "From this day forth, Ānanda, good sir, irrespective of the Exalted One and irrespective of the order of monks, I shall observe the sabbath and ordinances of the order." This day, sir, Devadatta will cause schism in the order and will observe (his own) sabbath and ordinances of the order.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

[61] *Easy to do for the seemly are seemly things,*
But hard to do are seemly things for the wicked;
Easy to do for the wicked are wicked things,
But hard to do is wickedness for Ariyans.[2]

ix

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great number of monks.

And on that occasion a number of lads not far from the Exalted One were using abusive speech[3] and going to excess therein. And the Exalted One, seeing them doing so, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

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[1] *Aññatr'eva. Comy. vinā.* [*Cf. aññatrayoga,* 'following a different rule.']

[2] *Cf. Dhp.* 163, *sukarāni asādhūni,* ascribed by *DhpA.* iii, 154 to this occasion.

[3] Text, *saddāyamāna-rūpā* (making an uproar); but *Comy. vadhāyamāna-* (for context see n. 2), explained as *uppaṇḍana-jātikaṃ vacanaṃ sandhāya* (jeering, mocking). Text's copy of *Comy.* is evidently a poor one.

With wandering wits the wiseacres range all the field of talk;
With mouths agape to full extent, what leads them on they know not.[1]

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Cūlapanthaka[2] was seated not far from the Exalted One in cross-legged posture, holding his body upright, with mindfulness set up in front of him. And the Exalted One, seeing him so doing, at that time, seeing the meaning of it, gave utterance to this verse of uplift:

With mind and body firmly set,
Standing, seated or lying down,
If a monk should set up mindfulness,
He'd win the prize in first and last.[3]
And he, thus winning excellence,
Beyond the Death King's sight would go.

CHAPTER VI.—JACCANDHA[4]

i

[62] THUS have I heard: On a certain occasion the Exalted One was staying near Vesālī in Great Wood, at the House of the Peaked Roof.[5]

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[1] The verses are at *Vin.* i, 349, and *JA.* iii, 428 (*Kosambī-J.*) in a number spoken concerning quarrels in the order, evidently of a late date, and embodying also the well-known couplets from *Dhp. akkocchi maṇ, avadhi maṇ*, etc.

[2] Ranked *etad agga*, at *A.* i, 24, of those skilled in creating shapes of themselves and 'in mental evolution.' *Cf. Thag. v.* 557-66; *Brethren* eq.; *DhpA.* i, 239; *JA.* i, 4; *Vin. Pāc.* 22.

[3] *Pubbâpariyaṇ visesaṇ*, 'what goes before and comes after': acc. to *Comy.* 'calm followed by insight.'

[4] The name (*jāti* + *tya-andha*, 'blind from birth') derives from § 4 of this chapter.

[5] At *D.* ii, 102=*Dialog.* ii, 110; *S.* v, 259=*K.S.* v, 230 (where see notes); *A.* iv, 308.

Now the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Vesālī to quest for alms. After going his rounds in Vesālī, returning and eating his meal, he called to the venerable Ānanda, saying, 'Ānanda, take a mat. I will go to Cāpāla Shrine for the noonday rest.'

'Very well, sir,' said the venerable Ānanda in reply to the Exalted One, and taking a mat he followed in the footsteps of the Exalted One.

Now when the Exalted One reached Cāpāla Shrine, he sat down on the seat made ready. And the venerable Ānanda, saluting the Exalted One, sat down at one side. As he thus sat, the Exalted One said this to the venerable Ānanda: 'Delightful, Ānanda, is Vesālī! Delightful are the Shrine of Udena and the Gotamaka Shrine.[1] Delightful is the Shrine of Seven Mangoes, the Shrine of Many Sons, of Sārandada! Delightful is Cāpāla Shrine!

Whosoever, Ānanda, has made to become, made much of, applied himself to, made a basis of, stood upon, increased and fully undertaken the four bases of psychic power,—such an one, if he so wished, might remain (on earth) for his full span of life,[2] or for what is left of it.

Now, Ānanda, the Wayfarer has made to become . . . fully undertaken the four bases of psychic power, and if he chooses he can remain for his full span of life or for what is left of it.'

Then, although so broad a hint was dropped by the Exalted One, though so clear and plain was his meaning, yet could not the venerable Ānanda penetrate his meaning. So he begged not the Exalted One, 'Sir, let the Exalted One remain for the full span of life. Let the Wellfarer remain for the rest of his span of life, for the profit of many folk, for the happiness of many folk, out of compassion for the world, for the welfare and profit

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[1] Ascribed by *Comy.* to a *yakkha* of that name, *G.S.* i, 275; but probably it was the name of a forgotten sect of early followers. *Cf.* *Gotama the Man*, p. 193.

[2] Supposed by some to mean 'the æon or world-period.'

and happiness of devas and mankind,' so far was his mind misguided by Māra.

[**63**] Then a second time the Exalted One said to the venerable Ānanda: 'Delightful is Vesālī, Ānanda! . . . Whosoever has made to become . . . the four bases of psychic power . . . might remain on earth for his full span of life. . . . The Wayfarer . . . if he chooses can remain for his full span of life or for what is left of it.' And a second time the venerable Ānanda (failed to grasp his meaning).

Then a third time also the Exalted One repeated his words . . . and a third time the venerable Ānanda (failed to grasp his meaning), so far was he misguided by Māra.

Thereupon the Exalted One said to the venerable Ānanda, 'Go, Ānanda! Do that for which you deem it the proper time."[1]

'Very well, sir,' replied the venerable Ānanda to the Exalted One, and rising from his seat he saluted the Exalted One with his right side and went away and sat down at the root of a tree not far off.

Now Māra, the Evil One, not long after the venerable Ānanda had gone, came to the Exalted One, and on coming to him said this:

'Now let the Exalted One pass away! Now let the Wellfarer pass away! Now, sir, is the time for the passing of the Exalted One! Thus was it spoken, sir, by the Exalted One: "O Evil One, I shall not pass away till my monks are disciples trained, disciplined and confident, having won peace from the yoke,[2] who have heard much, who know dhamma by heart, who fare on in accordance with dhamma, who fare on dutifully, living according to dhamma, taking what they have learned from their own teacher,[3] till they shall

[1] The usual polite form of dismissal, but *Comy.* takes it to mean 'go away for noonday rest.'

[2] Not in *D.* In my note at *K.S.* v, I wrongly stated that it does not occur in *Udāna.* *D.* has *visāradā bahussutā* ; *S.* and *A.* *visāradā pattayogakkhemā* ; *Ud.* *visāradapattā yogak.*

[3] *Sakaŋ ācariyakaŋ uggahetvā,* 'having themselves learned the doctrine' (R. D. in *Dialog. loc. cit.*). At *K.S.* v, 232 I corrected my

be able to proclaim, teach, show forth, establish, open up, analyze and make it plain; till they be able to refute any wrong view arising which may well be refuted by right reasoning,[1] and shall teach dhamma that brings salvation with it.

And now, sir, the Exalted One's disciples are indeed . . . able to proclaim and teach dhamma that brings salvation with it. Now, therefore, sir, let the Exalted One pass away! Let the Wellfarer pass away! Now is the time, sir, for the passing away of the Exalted One! For thus was it spoken by the Exalted One (*and he repeated the Master's words, as before, adding on each occasion* 'nuns,' 'lay-followers, both male and female'). [**64**] Moreover this was the saying of the Exalted One: "O Evil One, I shall not pass away utterly until this Brahma-living of mine be powerful and prosperous, widespread and widely known, made popular, proclaimed abroad by devas and mankind."[2] And now indeed, sir, this Brahma-living of the Exalted One is powerful and prosperous. . . . Therefore, sir, let the Exalted One pass utterly away! Let the Wellfarer pass utterly away! Now is the time for the utter passing away of the Exalted One!'

At these words the Exalted One thus replied to Māra, the Evil One: 'Trouble not thyself, O Evil One! In no long time shall be the utter passing away of the Wayfarer. At the end of three months from now the Wayfarer shall pass utterly away.'

Thereupon the Exalted One at Cāpāla Shrine, mindful and self-possessed, rejected his life's aggregate. And when the Exalted One had rejected his life's aggregate there was a mighty earthquake, and a fearful hair-raising thunder burst from the sky. And seeing the

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version to 'taking it as their own teacher'; but I think both are wrong if the word is an adjective. *Comy.* here has *attano ācariya-vādaṃ*, 'shall cause others to take up in the way they themselves have taken it up.' So also *DA.* ii, 556=*SA.* iii (*ad loc.*).

[1] *Saha-dhammena. Comy. sa-hetukena sa-kāraṇena vacanena.*

[2] Reading *yāva deva-man-* for the usual *yāva-d-eva m.* See my note at *KS.* v.

meaning of it, at that time the Exalted One gave utterance to this verse of uplift:

That which had come to be, both gross and fine,[1]
Becoming's compound did the sage reject.
With inward calm, composed, he burst asunder,
Like shell of armour, the self that had become.[2]

II

Thus have I heard: On a certain occasion[3] the Exalted One was staying near Sāvatthī, in East Park, at the storeyed house of Migāra's mother. [**65**] Now on that occasion the Exalted One at eventide, having risen from his solitude, was sitting outside the porch (of the house). Then came the Rājah Pasenadi, the Kosalan, to visit the Exalted One, and on coming to him he saluted the Exalted One and sat down at one side. On that occasion also there passed by not far from the Exalted One seven long-haired ascetics, seven Niganṭhas,[4] seven naked ascetics, seven of those who wore one cloth only and seven Wanderers with long nails and hairy armpits, carrying a bundle on a shoulder-pole.[5]

Now when the Kosalan, the Rājah Pasenadi, saw these sevens, he rose from his seat and, putting his robe over one shoulder and dropping his right knee to the ground, raised his joined palms towards those sevens and thrice pronounced his own name, thus: 'Sirs, I am the Rājah Pasenadi, the Kosalan!'

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[1] *Tulam atulam* (measurable and immeasurable), acc. to *Comy.* the physical and psychic. *Comy.* also suggests that *tulaŋ* may be participial=*tulento*, and paraphrases as 'weighing together *nibbāna* (*atulaŋ*) and becoming'; also that *bhava-sankhāraŋ*=actions going to becoming. (The *Ang. sutta* is followed by an explanation of the earthquake, a later addition.) *Netti*, p. 61, quotes the verses and comments thus: *tulaŋ=sankhāra-dhātu; atulaŋ=nibbāna-dhātu.*

[2] *Atta-sambhava*, taken by *Comy.* as 'passions born in himself(?).' I take it as meaning the cognizable personality with its constituents.

[3] *Cf. S.* i, 77=*K.S.* i, 104, with different *gāthās.*

[4] Jains, with a white waist-cloth.

[5] *Khāri-vividha* (*vivadha*), a three-bushel measure and shoulder-stick (in which their property was carried). *Comy.* takes it (*vividha*) as *nāna-ppakāra=vidha. Cf. DA.* i, 269; *SA.* i, 148.

Then, not long after the passing of those seven long-haired ascetics, Niganṭhas, naked ascetics, one-cloth-ers and seven Wanderers, the Rājah Pasenadi, the Kosalan, came back to the Exalted One . . . and said this: 'Sir, is any one of these to be reckoned among those who in the world are arahants or who have reached the arahant path ?'

'This thing, mahārājah, is hard to be known by you, a householder, living the life of the passions, living a life encumbered with wife and child,[1] enjoying the use of Benares sandalwood, decking yourself with garlands and unguents, handling gold and silver,—it is hard for you to say, "these are arahants or these have reached the arahant path." It is by dealing with a man, mahārājah, that his virtue is to be known, and that too after a long time; not by one who gives it a passing[2] thought or no thought at all; by a wise man, not by a fool. It is by association,[3] mahārājah, that a man's integrity is to be known . . . it is in times of trouble, mahārājah, that his fortitude is to be known . . . it is by conversing with him, mahārājah, that a man's wisdom is to be known, and that too after a long time, [**66**] not by one who gives it a passing thought or no thought at all; by a wise man, not by a fool.'

'It is wonderful, sir ! It is marvellous, sir, how well said is this by the Exalted One,—"This thing, mahārājah, is hard to be known by you . . . by a wise man, not by a fool." These people, sir, are informers of mine.[4] They range about and investigate a district and come to

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[1] *Putta-sambādha-sayanaŋ*, (?) 'a bed encumbered with wife and child' (*Comy. putta=putta-dhāra*). *S.* i has *samayaŋ* (association, not time). *S.* v, *sayanaŋ* (but the word may mean simply 'lodging').

[2] Text, *ittaraŋ*. *Comy. ittarena=katipaya-divasena*. *S.* has *itaraŋ*, against MS.

[3] Text *sabbyohārena*. *Comy.* and *S. saŋvohārena*.

[4] Text *corā* (for *carā*, as *S.*). *Comy.* expl. 'eating the country's food unworthily,' but later, explaining *ocarakā*, says they are informers to the rājah. The note at *K.S.* i, 105, wrongly interprets *Comy. ad loc.*—viz., 'in case he should ever leave the worldly life.' The rājah says, 'If I don't do thus much for them (in saluting, etc.), they will keep things back from me.' *Ocarakā* is also expl. at *Vin.* iii, 52.

me. What they previously investigate[1] I subsequently shall give judgment on.[2] But now, sir, when they have washed off their dust and dirt, when they are well bathed and anointed and have shaved their beards, arrayed in white cloths, supplied with and possessed of the five sense pleasures, they will enjoy themselves.'

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

One should spread his efforts everywhere;[3]
One should not be the man of someone else;
Not in dependence on another should one live,
Nor go about to make a trade of dhamma.[4]

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the Exalted One was seated contemplating his own various unprofitable conditions which he had discarded, and the various profitable conditions which he had brought to fulness by cultivation of them.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to this verse of uplift:

At first it was, then was not; 'twas not at first, then was;
'twas not, 'twill not become, nor doth it now appear.[5]

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[1] Text's *otiṇṇaṃ* should be *ociṇṇaṃ* (*ocarati*) as at *S.*

[2] Reading *osāpayissāmi* with *S.* and *Comy.*

[3] The *gāthās* at *S.* are different. *Comy.* expl. *sabbattha* as *sabbasmiṃ pāpakamme.*

[4] Text *dhammena na vaṇī care* (?). *Comy. dhammena na vānijjaṃ care.* I propose to read, with Windisch, *dhamme na vāṇijjaṃ care.*

[5] Of these cryptic verses l. 2 is at *Thag. v.* 180 (*Kaṇhadinna*) thus:

(*bhavarāgo me na vijjati*)
na câhu na ca me bhavissati,
na ca me etarahi pi vijjati.

Trans. by Mrs. Rhys Davids (*Brethren* v, 138):

In me 'tis no more found, nor was't, nor will it e'er
Come back in me, nor at this hour doth rise in me.

My version of the variant at *S.* iii, 55=*K.S.* iii, 48, runs:

Were I not then, it would not now be mine.
It shall not be, and mine it shall not be,

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

[67] Now on that occasion a great number of recluses and brāhmins, who were Wanderers holding various views, entered Sāvatthī to quest for alms-food. They held various views, were tolerant of various things, favoured various things, inclined to rely on various views.[1] Some recluses and brāhmins spoke in favour of this, and held this view;—that the world is eternal, that this is the truth, that any other view is infatuation. Other recluses and brāhmins . . . that the world is not eternal; that this is truth, any other view infatuation. Some . . . that the world is limited . . . others that it is unlimited. . . . Some held that the living principle is body . . . others that the living principle is one thing, body another. Some held that the self[2] is beyond death, others that the self is not beyond death[3] . . . that it both is and is not beyond death . . . that it neither is nor is not beyond death; that this is truth, that any other view is infatuation. So they, by nature quarrelsome, wrangling and disputatious, lived wounding one another with the weapons of the tongue,[4] maintain-

where *Comy.* has, 'If it were not for my past karma, my present body-person would not exist.' In this *Udāna* version *Comy.* expl. 'at first the mass of passions was in my person; then on my attaining the Ariyan way it was not.' (Some read *tato* for *tadā*.) 'My purification at first did not exist, but came about when I reached the heights. The Ariyan way at first had not arisen, come about; the mass of passions will no more come to be, nor is it now to be seen'; and illustrates by quoting *Sn. v.* 714, *na pāraṇ diguṇaṇ yanti*, 'men don't tread the same path twice over.' See below vii, 8.

[1] For these various views see *D.* i, 150 (*Mahāli-Sutta*) and *Introd.* to *Dialogue* i, 186; also *M.* i, 484; *S.* iv, 393.

[2] *Tathāgata*; here *Comy.*=*attā*; the usual comment on the word is *satta*, a being, *not the* Tathāgata (the Buddha). For the term *cf. Gotama the Man* 44.

[3] *Na atthi, na upalabbhati*, 'is not got at.' *Comy.*

[4] *Mukha-sattīhi, cf. A.* i, 70=*G.S.* i, 66.

ing: 'Dhamma is such and such, dhamma is not such and such; it is, it is not.'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Sāvatthī to quest for alms, and, after their rounds and eating their meal, went to the Exalted One . . . and said: 'Sir, there are living here in Sāvatthī a great number of recluses and brāhmins who are Wanderers holding various views to the following effect (and they detailed the various views). Then said the Exalted One:

'Monks, the Wanderers holding other views are blind, unseeing. They know not the profitable, they know not the unprofitable. They know not dhamma, [**68**] they know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious (in maintaining their several views thus and thus). Formerly, monks, there was a certain rājah of this same Sāvatthī. Then, monks, that rājah called to a certain man, saying, "Come thou, good fellow, go and gather together in one place all the men in Sāvatthī who were born blind."[1]

"Very good, sire," replied that man, and in obedience to the rājah gathered together all the men born blind in Sāvatthī, and having done so went to the rājah and said, "Sire, all the men born blind in Sāvatthī are assembled."

"Then, my good man, show the blind men an elephant."

"Very good, sire," said the man, and did as he was told, and said to them, "O blind, such as this is an elephant"; and to one man he presented the head of the elephant, to another its ear, to another a tusk, to another the trunk, the foot, back, tail and tuft of the tail, saying to each one that that was the elephant.

Now, monks, that man, having thus presented the elephant to the blind men, came to the rājah and said,

[1] *Jaccandha* (*jāti+tya-andha*), 'blind from birth,' gives the name to this chapter.

"Sire, the elephant has been presented to the blind men. Do what is your will."

Thereupon, monks, that rājah went up to the blind men and said to each, "Well, blind man, have you seen[1] the elephant?"

"Yes, sire."

"Then tell me, blind men, what sort of thing is an elephant."

Thereupon those who had been presented with the head answered, "Sire, an elephant is like a pot." And those who had observed an ear only replied, "An elephant is like a winnowing-basket." Those who had been presented with a tusk said it was a ploughshare. [69] Those who knew only the trunk said it was a plough; they said the body was a granary; the foot, a pillar; the back, a mortar; the tail, a pestle; the tuft of the tail, just a besom.

Then they began to quarrel, shouting, "Yes, it is!" "No, it is not!" "An elephant is not that!" "Yes, it's like that!" and so on, till they came to fisticuffs over the matter.

Then, monks, that rājah was delighted with the scene.

Just so are these Wanderers holding other views, blind, unseeing, knowing not the profitable, knowing not the unprofitable. They know not dhamma. They know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious, each maintaining it is thus and thus.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

O how they cling and wrangle, some who claim
Of brāhmin and recluse the honoured name!
For, quarrelling, each to his view they cling.
Such folk see only one side of a thing.

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[1] Text *diṭṭho* (seen), not a joke on the part of the rājah, but in the sense of 'perceived by handling,' as *Comy*.

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. (*The same as the previous sutta down to*) . . . there were some recluses and brāhmins who spoke in favour of this, held this view; that both the self and the world are eternal, that this is truth, the other view is infatuation. Others, that both the self and the world are non-eternal . . . that both the world and the self are both eternal and non-eternal . . . that they are neither eternal nor non-eternal.

Some held that both the self and the world are self-made; others that they are made by another . . . some that they are both self-made and made by another; others, that they are neither self-made nor made by another, but that both the self and the world are unintentional in origin.[1]

Some held that both weal and woe and the self and the world are eternal; others that they are not. **[70]** Some held that weal and woe and the self and the world are both eternal and non-eternal . . . others that they are neither eternal nor non-eternal.

Some held that weal and woe, the self and the world are self-made . . . others that they are made by another. Some held that they are both self-made and made by another . . . others that they are neither, but unintentional in origin; that this is truth, any other view is infatuation. They, by nature quarrelsome (*as in sutta* iv), maintained, 'Dhamma is such and such, dhamma is not such and such. It is. It is not.'

Now a great number of monks . . . repeated these

[1] *Adhicca-samuppanno. Cf. D.* i; *Dialog.* i. 41 (*Brahmajāla-sutta*) n.; *D.* iii, 138, and *J.R.A.S.*, July, 1931, p. 566 *ff.*, where Dr. E. H. Johnston refers it to '*adhi-* and the root *i*; not to Skt. *adhṛtya*, as is done by *P. Dict.* following Childers,' and compares *paṭiccasamuppanna* and *adhiccāpattika* of *M.* i, 443. *Comy.* expl. 'arisen at pleasure, without a cause,' and ranks such views with *ahetuka-vāda.*

views to the Exalted One, who replied: 'Monks, the Wanderers holding other views are blind, unseeing; they know not the profitable, they know not the unprofitable; they know not dhamma, they know not what is not dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious (maintaining their several views thus and thus).'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

O how they cling and wrangle, some who claim
Of brāhmin and recluse the honoured name!
For down they sink in midst of[1] *crossing o'er,*
Failing to win firm footing on the shore.[2]

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapindika's Park.

(*All as in the previous sutta, except the prose and verse of uplift.*)

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'This world of men, given over to the idea of "I am the agent," bound up with the idea "another is the agent," understand not truly this thing; they have not seen it as a thorn.[3] *For one who looks at this thorn with caution,*[4] *the idea "I am the agent" exists not, the idea "another is the agent" exists not.'*

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[1] *Antarā=vemajjhe, Comy.*

[2] Text has *ogadha* (*ogaḷha*, p.p.) for *ogādha*, noun. The four floods of *kāma*, etc., the great flood of *saṃsāra*. '*Ogādha* is *Ariyamagga* or *nibbāna*,' *Comy.* *Cf. A.* iii, 297, *ogādhappattā*; *Sn.* 635, *amatogādhaṃ anuppattaṃ*.

[3] *Sallaṃ*, a synonym for *kāma*. *Cf. S.* ii, 230; *A.* iv, 289; *Bhag. Gītā* iii, 26, 'Actions are done by (the *guṇas*) nature only. The self, misled by egoism (*ahankāra*) thinks: I am the doer.'

[4] *Paṭikacca* (ger. of *paṭikaroti*): see *Trenckner* on *MP.* 48, and *P. Dict.* *Comy.* 'sees beforehand by insight of wisdom.'

This folk is led by vain conceits,
Fettered thereby, bondmen thereby.
They, thro' their views thus quarrelsome,[1]
Get not beyond the rolling round.'[2]

vii

[71] Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Subhūti[3] was seated not far from the Exalted One in cross-legged posture, holding his body upright, having reached the concentration that is void of thought. And the Exalted One saw the venerable Subhūti so seated . . . and that he had reached the concentration that is void of thought. Then the Exalted One . . . gave utterance to this verse of uplift:

'In whose inner self all thoughts are scattered,[4] *clean cut off without remainder,—he by escaping that fetter,*[5] *is conscious of the formless; transcending the fourfold bondage, he goes not more to birth.'*

viii

Thus have I heard: On a certain occasion the Exalted One was staying at Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground.

Now on that occasion at Rājagaha two gangs were enamoured of, infatuated with, a certain courtezan; they fell to quarrelling, uproar and abuse over her; they attacked each other with fists, attacked each other with clods of earth, with sticks and weapons. Thus in that matter they got their death or mortal[6] pain.

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[1] Texts vary between *-katā* and *-kathā*. *Byārambhakatā* (*viyārambha*) does not suit the context. *Comy. sārambha-kathā.* I read *sārambha-katā.*

[2] *Saṇsāra. Cf.* Mrs. Rhys Davids' *Sakya*, 106 *ff.*; *Manual of B.*, pp. 50, 174.

[3] At *A.* i, 24 he is ranked *etad agga* of those 'who dwell remote.

[4] *Cf. Sn.* 7. [5] *Cf. Sn.* 527.

[6] *Maraṇa-mattaṇ*, expl. by *Comy.* as 'amounting to death.'

Now a great number of monks, robing themselves in the forenoon and taking bowl and robe, entered Rājagaha to quest for alms-food. Having gone their rounds in Rājagaha, returned therefrom and eaten their meal, they went to see the Exalted One, saluted him and sat down at one side. So seated they said this to the Exalted One: 'Sir, here in Rājagaha there are two gangs' . . . and they explained the whole matter.

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'What has been won and what is to be won,—both of these (ways)[1] *are dust-begrimed for the man diseased who follows them. Those who set chief value on training, who set chief value on the following after virtue, religious duties, a way of living, the Brahma-life. . . . This is the one way.*

Those who maintain, who hold this view: There's no harm in sensual desires—this is the other way.

[72] *These two ways make the charnel-fields to grow; the charnel-fields make views to grow.*[2] *By not comprehending these two, some stick fast, others go beyond bounds. But as for those who, by fully comprehending them, have not been of that way of thinking, who have not prided themselves thereon,—for such as these there is no whirling round to be proclaimed.'*[3]

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[1] A rather obscure passage. Text is unintelligible as it stands. The version at *Netti*, p. 173 is clear. I quote the parts which differ from our text: *āturass' ānusikkhato. Ye ca sikkhāsārā sīlaṃ, vataṃ . . . ye ca evaṃvādino evaṃdiṭṭhino; . . . kaṭasiyo diṭṭhiṃ vaḍḍhenti. Ete ubho . . . Ye ca kho te ubho ante . . . te na ca amaññiṃsu* (perhaps *tena* is preferable).

[2] *Comy.* explains somewhat as follows: The two *anta's* are asceticism and sensualism, as set forth in the First Utterance. Both are delusions. *Yañ ca pattaṃ* means 'the miserable state of the self-torturing ascetics.' *Yañ ca patabbaṃ* is 'the future retribution of the sensualist.' The 'charnel-fields' are craving and ignorance, which in turn cause wrong views to increase. I read *diṭṭhiṃ vaḍḍhenti* for Text's *diṭṭhi v.*

[3] *Vaṭṭaṃ tesaṃ n'atthi paññāpanāya.* The phrase occurs at *S.* iii, 59; iv, 391 (where text has *vaḍḍhaṃ*)=*K.S.* iii, 52; iv, 276. See notes there.

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

On that occasion the Exalted One was seated in the open air, on a night of inky darkness, and oil-lamps were burning.

And at that time swarms of winged insects[1] kept falling into those oil-lamps and thereby met their end, came to destruction and utter ruin. And the Exalted One saw those swarms of winged insects so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

They hasten up and past, but miss the real;
A bondage ever new they cause to grow.
Just as the flutterers fall into the lamp,
So some are bent on[2] *what they see and hear.*

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now the venerable Ānanda came to the Exalted One . . . and said this:

'Sir, so long as Wayfarers arise not in the world, who are arahants, rightly awakened ones, the Wanderers holding other views are esteemed, honoured, thought much of and worshipped, have deference paid to them and get supplies of robes and alms-food, bed and seat, comforts and medicines for sickness. But, sir, when Wayfarers arise in the world, arahants, rightly awakened ones, [73] then the Wanderers holding other views are

[1] *Adhipātakā. Comy.* calls them *paṭangā* or *salabhā*, probably the flying ants, or possibly grasshoppers, which swarm in the tropics after a rain. *Cf. J.P.T.S.*, 1886, Morris, p. 108 and *SnA.* ii, 2, 572 (*tato tato adhipatitvā khādanti, tasmā adhipātā ti vuccanti*). *Nidd.* ii, 484 has *adhipātikā.*

[2] *Niviṭṭhā*, as at *It.* § 41, *niviṭṭhaṃ nāma-rūpasmiṃ.*

no longer esteemed, no longer honoured and so forth. So now, sir, the Exalted One is esteemed, honoured . . . and so forth. So also is the order of monks.'

'So it is, Ānanda! So long as Wayfarers arise not in the world (these things happen). . . . But when a Wayfarer arises . . . these things cease. So now the Wayfarer is esteemed, honoured . . . and so also is the order of monks.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'That glow-worm shines so long as the light-bringer has not arisen. But when the shining one has come up, its light is quenched, it glows no longer. Such is the shining of the sectarians. So long as the rightly awakened ones arise not in the world, the sophists get no light,[1] *nor do their followers, and those of wrong views cannot be released from Ill.'*

CHAPTER VII.—THE LITTLE CHAPTER

i

[74] THUS have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Sāriputta was in various ways teaching, establishing, rousing and making happy the venerable Bhaddiya,[2] the Dwarf, with a discourse according to dhamma. Then the heart of the venerable Bhaddiya, the Dwarf, being thus taught, established, roused and made happy by the venerable Sāriputta, was released from the cankers without grasping.[3]

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[1] *Takkikā na sujjhanti* (speculators, logicians). *Comy.* 'a name for *aññatitthiyā.*'

[2] *Cf. Brethren* 230; *K.S.* ii, 189; *Apadāna* 489. At *A.* i, 23 (*G.S.* i, 17) he is ranked *etad agga* of those who have a sweet voice. For another Bhaddiya *cf.* II, 10.

[3] *Anupādāya=anavasesato, Comy.*

And the Exalted One saw the venerable Bhaddiya, the Dwarf, being thus taught . . . by the venerable Sāriputta, and his heart . . . released from the cankers without grasping; and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

Above, below[1] *and everywhere set free,*
He sees not anywhere that 'this am I.'
Thus freed he's crossed the flood not crossed before.
He is no more for coming back to birth.

ii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now at that time the venerable Sāriputta was in various ways teaching, establishing, rousing and making happy the venerable Bhaddiya, the Dwarf, with a discourse according to dhamma, all the more earnestly because he considered him[2] to be a learner.

And the Exalted One saw the venerable Sāriputta so doing, [**75**] and at that time . . . he gave utterance to this verse of uplift:

He has cut the round and won[3] *desirelessness;*
Dried utterly, the flood[4] *flows on no more;*
Cut off, the round revolves not. That's Ill's ending.

iii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion men in Sāvatthī were for the

[1] *Uddhaṃ*=in the world of form and the formless world. *Adho*= the world of desire, *Comy.* and *Netti*, p. 63. He has got rid of the *uddhaṃ* and *oram-bhāgiya* fetters.

[2] *Maññamāno bhiyyoso-mattāya.* Text has wrongly *-mānaṃ*; below it is correct. *Sekho ti, Comy.* expl., 'one who is learning the higher thought and higher insight.'

[3] *Byāgā. Agā* is pret. of *gacchati. Comy. adhigato ti.*

[4] *Saritā. Cf. Dhp.* 341, *saritāni sinehitāni ca.*

most part clinging inordinately to desires. They lived lustful, greedy, longing, infatuated, entangled,[1] intoxicated[2] with desires. And a great number of monks . . . after going their rounds in Sāvatthī, went to the Exalted One . . . and described these conditions.

Whereupon the Exalted One at that time . . . gave utterance to this verse of uplift:

Clinging, in bondage to desires, not seeing
In bondage any fault, thus bound and fettered,
Ne'er can they cross the flood so wide and mighty.

iv

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

(*The same as the previous sutta down to*) . . . infatuated, entangled, blinded, intoxicated with desires.

Then the Exalted One, robing himself in the forenoon and taking bowl and robe, entered Sāvatthī to quest for alms-food. And in Sāvatthī the Exalted One beheld those men clinging inordinately to desires [**76**] . . . living entangled, blinded and intoxicated with desires. Then at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

Blinded are beings by their sense-desires
Spread o'er them like a net; covered are they
By cloak of craving; by their heedless ways[3]
Caught as a fish in mouth of funnel-net.
Decrepitude and death they journey to,
Just as a sucking-calf goes to its mother.

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[1] *Ajjhopannā. Cf. A.* i, 74=*G.S.* i, 70; at *D.* i, 244 (*ajjhāpanna*).

[2] Reading with *Comy. sammattakā* for text's *sampattakā.*

[3] Verses quoted at *Netti*, p. 36, 128, with reading *anventi* for *gacchanti* in last line. The first two lines are at *Thag.* 297=*Brethren*, p. 183 (from Rāhula's confession of *aññā*), which I quote; but text and *Comy. pamatta-bandhunā* is an epithet of Māra (Friend of the careless). *Netti, bandhanā.* For the simile *cf. Dhp.* 284.

v

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Bhaddiya, the Dwarf, following in the footsteps of a great number of monks, went to visit the Exalted One. And the Exalted One saw the venerable Bhaddiya, the Dwarf, as he came, following in the footsteps of a great number of monks, while yet a long way off,—ugly, unsightly, hunchbacked and generally despised by the monks.[1] On beholding him the Exalted One called to the monks, saying, 'Monks, do ye see yonder monk coming . . . who is generally despised by the monks ?'

'Yes, sir.'

'Monks, that monk is highly gifted, of a lofty nature. No easy thing it is to win that which formerly he had not won, even that for the sake of which clansmen rightly leave home for the homeless, even that uttermost goal of the Brahma-life which he has won, wherein he abides, having come to know it thoroughly for himself and realize it !

Thereupon the Exalted One . . . gave utterance to this verse of uplift:[2]

Pure-limbed, white-canopied, one-wheeled, the car rolls on.
See him that cometh ; faultless, stream-cutter, bondless he.

vi

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

[77] Now on that occasion the venerable Aññā

[1] *Cf. S.* ii, 279=*K.S.* ii, 189. *Comy.* says the meaner monks used to pull his hair and tease him.

[2] *Gāthās* at *S.* iv, 291, where Citta the housefather explains them.

Kondañña[1] was seated not far from the Exalted One in cross-legged posture, holding his body upright, and contemplating his release by the destruction of craving. And the Exalted One beheld the venerable Aññā Kondañña so doing, and at that time, seeing the meaning of it, he gave utterance to this verse of uplift:

He hath no branches, how then leaves? whose root is not in the ground.
Who is worthy to praise that man inspired, from bondage free?
Not only devas praise that man; he is also praised by Brahmā.[2]

vii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the Exalted One was seated contemplating his abandonment of the ideas and marks of the obstacles.[3] Then the Exalted One . . . seeing that he had abandoned them, gave utterance to this verse of uplift:

He in whom obstacle and continuance are no longer,
He who has overcome bond and hindrance,—
That worthy one, from craving free, as he fares onward,
The world with its devas knows not.[4]

---

[1] Text *Aññāta-K.* 'He of the Kondañnas,' the first of the five followers of Gotama, was so called (*Vin.* i, 10, *aññāsi vata bho, Kondañña*) because he grasped the meaning of *dhamma.* He heads the list at *A.* i, 23, of the *etad aggas* as the first of those first ordained. Aññā was probably, however, his real name. *Cf. G.S.* i, 16.

[2] The latter half of the *gāthās* is at *Dhp.* 230. *Cf. A.* ii, 8. As *Comy.* notes, the order of words in text (*kuto latā*) is *metri grātiā.* The personality-root pulled up is *avijjā.*

[3] *Papañca=rāga - dosa - moha - diṭṭhi - taṇhā - māna, Comy.* which quotes *Sn.* 874, *saññā-nidānā hi papañca-sankhā,* 'the characteristic or mark of obstacle depends on the idea or imagination of it' (? things are just what one thinks them).

[4] The *gāthās* are at *Netti* 37, which expl. thus: 'The obstacles, so called, are craving, view, pride; and of these *sankhārā* are compounded. *Ṭhiti=anusaya: sandāna*=bondage (Text, *sandhāna*): *paḷigha*=illusion.'

viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the venerable Kaccāna the Great[1] was seated not far from the Exalted One in cross-legged posture, holding his body upright, with mindfulness as to body well set up before him in his inner self. And the Exalted One beheld the venerable Kaccāna the Great so doing, and at that time, seeing the meaning of it, gave utterance to this verse of uplift:

78] *In whom is mindfulness on body centred*
In every way and always, as he thinks ;—
It could not be, for me it cannot be ;
It shall not become, for me 't shall not become :—[2]
Thus ranging on in thought from state to state
In time he'ld pass (the craving) that embroils.[3]

ix

Thus have I heard: Once the Exalted One was going his rounds among the Mallas together with a great company of monks, and reached Thūnaŋ[4] a brāhmin village, of the Mallas. And the brāhmin[5] housefathers of Thūnaŋ heard the rumour: They say, friend,[6] that Gotama the recluse, who went forth from the Sakyan clan, is going his rounds among the Mallas with a great company of monks and has reached Thūnaŋ. Accordingly they choked up the well to the brim with grass and husks,

[1] Reckoned at *A.* i, 23 as *etad agga* of 'those who analyze (*vibhajantānaŋ*),' for which and his school and *Netti* see *Gotama the Man*, 73, 114.

[2] See above VI, 3.

[3] For *visattika* see *Netti* 219 (*Comy.*): *Dhp.* 180, a state of poisoning running through the system. For *kayagata* see III, 5.

[4] The word is perhaps *thūṇā*, a post where animals were sacrificed.

[5] Here *Comy.* gives as derivation of 'brāhmin': *Brahmaŋ aṇanti*, 'they breathe the word Brahman, say mantras to Brahman.'

[6] *Khalu, bho.* A hearsay-particle (but rather an emphatic one) and a brāhmin mode of address (*bho-vādin*), *Comy.*

with the idea: Don't let those shaveling recluses get water.[1]

Now the Exalted One, stepping off the highway, went towards the root of a certain tree, and on getting there sat down on a seat made ready, and on sitting down called to the venerable Ānanda, saying, 'Come, Ānanda, get me a drink from this well.'

At these words the venerable Ānanda replied to the Exalted One: 'Just at present, sir, that well is choked to the brim with grass and husks by the brāhmin house-fathers of Thūnaŋ, with the idea: Don't let those shaveling recluses get water.'[2]

Then a second time the Exalted One repeated his request, and the venerable Ānanda made the same reply. A third time also the Exalted One repeated his request, and then the venerable Ānanda replied, 'Very well, sir,' to the Exalted One's request, and took the bowl and went towards that well.

Now as the venerable Ānanda drew near that well, it vomited forth all that grass and husks and remained brimful of water, translucent, unmuddied and tranquil, and even overflowed, methinks.[3]

Then the venerable Ānanda thought: A marvel indeed! A miracle indeed has been wrought by the mighty power and majesty of the Wayfarer! Why, this well, as I approached it, vomited forth all that grass and husks, and now stands brimful of water, translucent, unmuddied and tranquil, and even overflows, methinks! So taking water in the bowl [79] he returned to the Exalted One, and on coming to him exclaimed, 'A marvel indeed! A miracle indeed has been wrought by the mighty power

[1] The story is at *Vimānu-vatthu-A.* 46, where *Comy.* states that the brāhmin villagers were afraid of the people's being converted by the Buddha.

[2] *Mā apaŋsu* of *MS. Comy.* and *VimA.* should be read for text's *adaŋsu* (?). *Comy.* expl. as *piviŋsu.*

[3] *Vissandanto* (*VimA. samantato sandati*). *Comy.* expl. that previously it was a deep well and one had to use a long rope, but now it became *kāka-peyya* (crow-drinkable). *Maññe* seems added by the narrator. *Comms.* add that henceforth the well perennially overflowed.

and majesty of the Wayfarer! . . . Let the Exalted One drink the water! Let the Wellfarer drink the water!'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

What should one do with a well, when water's everywhere?
What should one go a-seeking, when craving's cut at the root?

x

Thus have I heard: On a certain occasion the Exalted One was staying at Kosambī, in Ghosita Park. Now on that occasion the harem of the Rājah Udena, who had gone out to the garden, caught fire, and five hundred women came to their end, chief of them being Sāmāvatī.[1]

Then a great number of monks . . . came to the Exalted One, and seated at one side said: 'Here, sir, the harem of the Rājah Udena . . . caught fire.' . . . and asked him, 'Pray, sir, what is the bourn, what the future lot of those woman-disciples?'

'Monks, among these some woman-disciples are stream-winners, some once-returners, some non-returners. Not fruitless, monks, are all those woman-disciples who have met their end.'[2]

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

Bound to illusion is the world:
Bound-to-become[3] 'tis seen to be.
Bound to a basis is the fool
And companied with darkness.[4] Yet
He seems eternal.[5] But of him
Who seeth clearly naught remains.[6]

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[1] *Cf. DhpA.* i, 161 (*Udena-vatthu*) and 221 *ff.*, a case of incendiarism by Sāmāvatī.

[2] Text strangely reads neuter plurals.

[3] *Bhabba-rūpo=hetu-sampanno, Comy.*

[4] Text, *Netti, tamasā*; *Comy. DhpA., tamassa.*

[5] Text, *sassar iva*; Sinh. ed. *sassato viya*; *Comy.* and *DhpA. sassati viya*; *Netti* 62, *assiri viya.*

[6] *N'atthi kiñcanaŋ* (no 'something,' no possession or taint); *Netti, rāga-dosa-moha=kiñcanaŋ.*

CHAPTER VIII.—PĀṬALIGĀMA

i

[80] THUS have I heard: On a certain occasion the Exalted One was staying near Sāvatthī . . . in Anāthapiṇḍika's Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbāna. And those monks, earnestly[1] paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Then the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:[2]

'Monks, there exists that condition wherein is neither earth nor water nor fire nor air: wherein is neither the sphere of infinite space nor of infinite consciousness nor of nothingness nor of neither-consciousness-nor-unconsciousness; where there is neither this world nor a world beyond nor both together[3] nor moon-and-sun. Thence,[4] monks, I declare is no coming to birth; thither is no going (from life); therein is no duration; thence is no falling; there is no arising. It is not something fixed, it moves not on, it is not based on anything.[5] That indeed is the end of Ill.'

ii

(*This sutta repeats the previous one and adds*):

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

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[1] *Aṭṭhikatvā=adhikicca, Comy.*

[2] 'Why (asks *Comy.*, quoting the usual def. of the verse of uplift as an ecstatic utterance) does the Exalted One address this one to the monks? To convince them.'

[3] Reading with Windisch *na ubho na candima-suriya.*

[4] *Comy.* reads *tatra p'āhaṃ* for *tad amhaṃ* of text. *Tatra* has to do duty for 'there, thence and thither.'

[5] *Anārammaṇaṃ.* It cannot be made an object of thought or sense, it is unimaginable.

Hard is the infinite[1] *to see ; truth is no easy thing to see ;*
Craving is pierced by him who knows ; for him who
seeth naught remains.[2]

iii

(*This sutta repeats the previous two and adds*):

Thereupon the Exalted . . . One gave utterance to this verse of uplift:

'*Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this here that is born, become, made, compounded.*

[81] *But since, monks, there is an unborn . . . therefore the escape from this here is born, become . . . is apparent.*'[3]

iv

(*This sutta repeats the previous three and adds*):

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

'*For him who clings*[4] *there is wavering ; for him who clings not there is no wavering. Wavering not being, there is calm ; calm being, there is no bending.*[5] *Bending not being, there is no coming-and-going (to birth)*[6] *; coming-*

[1] Text, *anattaŋ*. *Comy. anataŋ* (not bent, not inclined)=*n'atthi ettha natā. Nata-bhūtā=taṇhā.* Some explain as equivalent to endless (*amataŋ*). Steinthal's copy of *Comy.* has a sentence not in any MS. known to me—viz., *anattaŋ, atta-virahitaŋ. Comy.* quotes *M.* i, 167, *ayaŋ dhammo gambhīro duddaso duranubodho santo paṇīto atakkâvacaro nipuṇo paṇḍita-vedanīyo.*

[2] *Kiñcanaŋ* as above VII, 10. *Cf.* II, 6, *vedaguṇo hi janā akiñcanā.*

[3] At *Itiv.*, p. 37; *Netti* 62, 63. *Cf.* III, 10, *bhava-nissaraṇaŋ. Comy.* quotes *S.* i, 135, *idam pi ṭhānaŋ duddasaŋ . . . sabb'ūpadhi-paṭinissaggo* and *S.* iv, 359, *asankhataŋ vo dhammaŋ desissāmi.*

[4] The verse of uplift is quoted by *Netti* 65. *Nissita*; *nissaya*= *taṇhā-diṭṭhi, Netti.*

[5] I read with *Netti, Comy.* and Windisch *nati, natiyā* for *rati, ratiyā* of text. The passage resembles *S.* ii, 67=*K.S.* ii, 46; *S.* iv, 59= *K.S.* iv, 34.

[6] *Āgatigati.* I take this as a compound (as above in first sutta). At *K.S.* ii, 46, it is trans. with *Comy.* 'a going to a coming.'

and-going not being, there is no decease-and-rebirth. Decease-and-rebirth not being, there is no "here" or "yonder" nor anything between the two.[1] *This indeed is the end of Ill.'*

V[2]

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Mallas together with a great company of monks, and came to Pāvā. And it happened that the Exalted One was staying in the mango-grove of Cunda the smith[3] at Pāvā. Now Cunda the smith heard it said: 'They say the Exalted One, while going his rounds among the Mallas together with a great company of monks, has reached Pāvā': 'and I hear,' said he, 'that he is staying in my mango-grove.' Accordingly Cunda the smith went to visit the Exalted One, and on coming to him saluted him and sat down at one side. As he thus sat the Exalted One taught, established, roused and made happy Cunda the smith with a discourse according to dhamma.

Then Cunda the smith, being thus taught, established, roused and made happy, said this to the Exalted One: 'Sir, may the Exalted One accept this day's meal of me together with the order of monks.' And the Exalted One consented by his silence. Thereupon Cunda the smith, seeing the Exalted One's consent, rose from his seat, saluted the Exalted One with his right side and went away. Then Cunda the smith, when that night had passed, got ready in his own house choice food, both hard and soft, together with a generous dish of truffles,[4] and

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[1] *Ubhayam antare* (*Netti, antarena*).

[2] *Cf. D.* ii, 126=*Dialog.* ii, 137; *Buddhist Suttas* (Rhys Davids), pp. 70-75, 82-84; *Mil. Pañh.* 174=*Trans.* i, 244.

[3] *Kammāraputta. Comy.* 'a goldsmith, a rich householder who had become a stream-winner at first sight of the Exalted One, and built hut-shelters, etc., for him and the monks on his estate.'

[4] *Paṇītaṃ khādaniyaṃ bhojaniyaṃ pahūtañ ca sūkara-maddavaṃ.* Rhys Davids at *Bud. Sut.* 71, 'sweet rice and cakes (?) and a quantity of dried boar's flesh.' But at *Dialog.* ii, 137 (the same) 'and a quantity of truffles' (see notes). *Comy.* quotes the *Great Commentary* as saying that it was boar's flesh, but adds, 'some say it was not, but

announced the time for the meal, saying to the Exalted One, 'It is time, sir. The meal is ready.'

[82] Then the Exalted One, robing himself in the forenoon and taking bowl and robe, set out together with the order of monks for the house of Cunda the smith, and on coming there sat down on a seat made ready. On sitting down the Exalted One said this to Cunda the smith: 'Cunda, as to the dish of truffles you have prepared, serve me with that. As to the other food, both hard and soft, which you have prepared, serve the order of monks with that.' 'Very well, sir,' replied Cunda the smith to the Exalted One, and did as he was told.

Afterwards the Exalted One said to Cunda the smith, 'Cunda, as to the remains of the dish of truffles, bury them in a hole. For I see not any one, Cunda, in the world with its devas, its Māras, its Brahmās, with its host of recluses and brāhmins, with its devas and mankind,—I see not any one by whom that food when eaten could be digested, save only by the Wayfarer.'[1] 'Very well, sir,' replied Cunda the smith, lending ear to the Exalted One; and having buried in a hole the remains of the dish of truffles he came to the Exalted One, and saluting him sat down at one side. As he thus sat, the Exalted One, having taught, established, roused and made happy Cunda the smith with a discourse according to dhamma, rose up from his seat and went away.

Now after the Exalted One had eaten of the meal given by Cunda the smith, there arose in him a severe sickness,[2] and grievous pains accompanied by a bloody

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young bamboo sprouts crushed by boars.' Others, 'snakeshood, which grows in a place trodden down by boars.' Others that it was (?) flavoured with boar's flesh (*cf. DA.* ii, 568 n., *eka-rasâyana*); or this may be a dish of curry.' Some have suggested mushrooms. It seems probable that Rhys Davids' 'truffles' comes nearest to the truth.

[1] *Comy.* expl. that all the devas of the world-system put flavouring (*ojaṃ*) in it; thus no other could digest it (*jīrāpeti*). At *MP.* 175 Nāgasena says to King Milinda that the food was good for digestion (*jaṭhar'aggitejassa hitaṃ*, good for belly-fire); that the B. did not die because of it, but because his life-period had elapsed. So below *Comms.* quibble over the cause.

[2] Acc. to *Comy.* (A) *visūcika*, cholera; (C) *visabhāga*, unusual.

flux[1] and like to end in death. Those pains[2] indeed the Exalted One, mindful and composed, endured without being distressed thereby.

Then the Exalted One called to the venerable Ānanda, 'Ānanda, let us go! We will go to Kusināra.'

'Very well, sir,' replied the venerable Ānanda to the Exalted One.

(When he had eaten Cunda's food,—thus have I heard,—
Th' Inspired One[3] felt a sickness dire, to end in death.
So, having eaten, from those truffles sickness dire
Rose in the Teacher. When the flux had ended, said
Th' Exalted One, 'I go to Kusināra town.')[4]

[83] Then the Exalted One, stepping off the path, went towards the root of a certain tree, and on reaching it called to the venerable Ānanda, saying, 'Come, Ānanda, make ready my robe folded in four. I am weary. I will sit down.' 'Yes, sir,' said the venerable Ānanda, and in obedience to the Exalted One made ready the robe folded in four. And the Exalted One sat down on the seat made ready. After sitting down he called to the venerable Ānanda, saying, 'Come, Ānanda, fetch me water! I am thirsty, Ānanda. I would drink.'

At these words the venerable Ānanda said this to the Exalted One:

'Just now, sir, as many as five hundred carts have crossed over. That water, stirred by the wheels, being shallow, flows foul and muddied. But not far off, sir, is

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[1] *Lohita-pakkhandikā* (*vedanā*).

[2] Reading with D. *tā* for text's *tatra*.

[3] *Dhīro*. Windisch suggests *vīro*; *MP*. 174 has *Buddho*.

[4] These verses (see *J.P.T.S.*, 1909, R. Otto Franke) were added, say the *Comms.*, by the compilers of the Canon afterwards, 'but are not in the Sinhalese books' (note to *D.* ii, 128). As to the addition 'I go to Kusināra' and the further episodes, they seem improbable, yet it is unlikely that he died at Cunda's house. The large number of monks, the Kukuṭṭha incident below, the mango-grove and the name 'venerable Cundaka' make a confused fitting together of rather doubtful incidents. See *Gotama the Man*, p. 247 *ff*.

this river Kukuṭṭha,[1] with water sparkling and pleasant, cool and clear, easy of access, delightful. Here the Exalted One can drink and cool his limbs.'

Then a second time the Exalted One made the same request, and received the same reply. And yet a third time he made the same request.[2] Thereupon the venerable Ānanda, saying, 'Very well, sir,' in obedience to the Exalted One, took the bowl and went towards that rivulet.

Now that rivulet, stirred by the wheels and being shallow, was flowing foul and muddied. But, as soon as the venerable Ānanda approached, it flowed bright and pure, fresh and unmuddied."[3]

Then the venerable Ānanda thought: A wonder indeed! A miracle indeed wrought by the mighty power and majesty of the Wayfarer! Why, this rivulet which, stirred by the cart-wheels, being shallow, was flowing foul and muddied, on my approach flowed bright and pure, fresh and unmuddied! So taking water in the bowl he went to the Exalted One, and on coming to him said this:

'Sir, it is a wonder! It is a miracle wrought by the mighty power and majesty of the Wayfarer! . . . this rivulet now flows fresh and unmuddied. [**84**] Let the Exalted One drink the water. Let the Wellfarer drink the water.' And the Exalted One drank that water.[4]

Then the Exalted One, with a great company of monks, came to the river Kukuṭṭhā, and on reaching it plunged

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[1] At *D.* ii, 129, *Kakuṭṭha.* This river-episode (if actual) should be placed before the coming to Cunda.

[2] It is a common thing for Ānanda to ask, be asked or told a thing three times over before he grasps the matter. Perhaps a device of the compilers to point to his dulness, for throughout the Piṭakas he is referred to as 'learner,' 'boy,' 'dense' (perhaps there is a touch of jealousy). He does not 'come into his own' till after the Master's death, when he becomes chief authority for the sayings.

[3] Possibly a confusion here with the incident of the well in VII, 9.

[4] In *D.* ii here follows the story of Pukkusa and the present of robes and Ānanda's remarks about the Buddha's transfiguration, with the promise to pass away between the two sāl trees.

into the river,[1] and having bathed and drunk and come up again he went to the mango-grove[2] and called to the venerable Cundaka, 'Come, Cundaka! Make ready my robe folded in four. I am weary. I will sit down.'

'Very well, sir,' replied the venerable Cundaka, and in obedience to the Exalted One made ready the robe folded in four. Thereupon the Exalted One lay down on his right side in the lion posture, resting one foot on the other, mindful and composed, and turned his thoughts to rising up again.[3] But the venerable Cundaka there and then sat down in front of the Exalted One.

(*Th' Awakened One went to Kukuṭṭha's stream*
Bright-flowing, fresh, unmuddied, and therein
The Teacher plunged, full weariéd was he.
In this world matchless, he the Wayfarer,
Bathing and drinking, came forth; he the Teacher
Escorted midmost of a troop of monks.—
Teacher, Exalted One, World-teacher[4] *he—*
The mighty sage drew near the mango-grove.

He called a monk, one Cundaka by name,
Saying, 'Spread me a robe fourfold as couch.'[5]
He, bidden by the one-with-self-made-firm,[6]
Spread him a robe fourfold as couch straightway.
Then down the Teacher lay full weariéd,
And Cunda sat him down in front of him.)

Then the Exalted One called to the venerable Ānanda, saying, 'It may be, Ānanda, that someone will arouse remorse in Cunda the smith by saying: "It is a loss for you, worthy Cunda. It is a thing ill-gotten for you,

[1] An unlikely thing for a man suffering from dysentery or cholera.

[2] ? of Cunda. The insertion of the name of the monk Cundaka is suspicious. He is called Cunda in the verses. Possibly it was one of the household of Cunda.

[3] *Uṭṭhāna-saññaṃ*. ? consciousness of energy.

[4] *Pavattā*; Text and *Comy. idha dhamme?=diṭṭh'eva dhamme.* But *DA. eds: dhammo* (? embodiment of *dhamma*).

[5] *Comy.* expl. that Ānanda was busy wringing out his bathing-gown, so was not in attendance, and that these verses were added by the compilers of the Canon, those on p. 101 also.

[6] *Bhāvitatta; cf. pahitatta.* It occurs several times in *Itivuttaka.*

worthy Cunda, in that the Wayfarer passed finally away after eating his last meal at your hands."

[**85**] Such remorse in Cunda the smith should be checked, Ānanda (by saying): "It is a gain to you, worthy Cunda. It was well-gotten by you that the Wayfarer passed finally away after eating his last meal at your hands. Face to face with him, worthy Cunda, I have heard it, face to face with him I got this saying: 'These two gifts of food are of exactly equal merit, of equal[1] result, are far more fruitful and profitable than any other gifts of food. What two? That gift of food[2] after eating which a Wayfarer is awakened with supreme wisdom and that gift of food after eating which a Wayfarer passes finally away by the element of nibbāna which leaves no remainder. These two gifts of food are of exactly equal merit, of equal result, are far more fruitful and profitable than any other gifts of food.'

By the worthy Cunda the smith karma has been set going which conduces to length of days, which conduces to beauty, to happiness, to the heaven world, and to fame; karma has been set going which conduces to supremacy." That, Ānanda, is how the remorse of Cunda the smith should be checked.'

Thereupon the Exalted One . . . gave utterance to this verse of uplift:

For him that giveth merit is increased.
In those restrained anger is not heaped up.
The righteous doth abandon evil things.
By ending of lust, hatred and delusion
Released is such an one, cooled utterly.[3]

vi

Thus have I heard: On a certain occasion the Exalted One was going his rounds among the Magadhese together with a great company of monks and arrived at Pāṭaligāma.[4]

[1] Text, *samāsamā; D.* and *Comms. sama-sama.*
[2] The gift of Sujātā. [3] Text, *parinibbuto*; *D. sa nibbuto.*
[4] At *D.* ii, 84=*Vin.* i, 226 (with different introduction). *Cf. M.* i, 354; *S.* iv, 183 (for the mote-hall); *D.* iii, 209.

And the lay-followers of Pāṭaligāma heard the rumour: It is said that the Exalted One, going his rounds among the Magadhese . . . has arrived at Pāṭaligāma. So those lay-followers went to see the Exalted One, and on coming to him saluted him and sat down at one side. So seated [**86**] they said this to the Exalted One: 'Sir, let the Exalted One accept lodging at our mote-hall.' And the Exalted One accepted by his silence.

So those lay-followers of Pāṭaligāma, seeing the consent of the Exalted One, rose up from their seats, saluted him with their right side and went away to the mote-hall. On reaching it they got it ready in every way, appointed seats, set a waterpot and hung up an oil-lamp. Then they went to the Exalted One . . . stood at one side and so standing, said: 'Sir, the mote-hall is ready in every way. Seats are appointed, a waterpot is set, an oil-lamp is hung. Let the Exalted One now do what seems good to him.'

Thereupon the Exalted One, robing himself in the forenoon and taking bowl and robe, went along with a great company of monks to the mote-hall, and on reaching it had his feet washed, entered the mote-hall and sat down against the middle pillar, facing the east. The order of monks also had their feet washed, entered the mote-hall and sat down against the western wall, also facing east, with the Exalted One in front of them. The lay-followers of Pāṭaligāma also had their feet washed, entered the mote-hall and sat down against the eastern wall, facing west and having the Exalted One in front of them.

Then the Exalted One addressed the lay-followers of Pāṭaligāma, saying, 'Housefathers, there are these five disadvantages for the immoral man, by reason of his falling away from virtue. What are the five?

(i) Herein, housefathers, the immoral man, by reason of falling from virtue, comes by a great loss of wealth of his neglect. This is the first disadvantage for the immoral man by reason of falling from virtue.

(ii) Then again, housefathers, for the immoral man

who has fallen from virtue an ill report arises. This is the second disadvantage. . . .

(iii) Again, housefathers, the immoral man who has fallen from virtue, into whatsoever company he enters, be it of nobles, brāhmins, housefathers or recluses, enters timidly and confused. This is the third disadvantage. . . .

(iv) [87] Again, housefathers, the immoral man who has fallen from virtue makes an end of life in bewilderment. This is the fourth disadvantage. . . .

(v) Lastly, the immoral man . . . when body breaks up, after death, is reborn in the Waste, the Ill-bourn, the Downfall, in Purgatory. This is the fifth disadvantage. . . . And these are the five disadvantages that befall the immoral man who has fallen from virtue.

These five advantages, housefathers, befall the virtuous man because of his practice of virtue. What are the five ?

(i) Herein, housefathers, the virtuous man, possessed of virtue, by reason of his earnestness comes by a great mass of wealth. This is the first advantage that befalls the virtuous man because of his practice of virtue.

(ii) Again, housefathers, about the virtuous man possessed of virtue there arises a fair report. This is the second advantage. . . .

(iii) Again, housefathers, the virtuous man possessed of virtue, into whatever company he enters, be it of nobles . . . or recluses, enters confident and unconfused. This is the third advantage. . . .

(iv) Again, housefathers, the virtuous man, possessed of virtue, makes an end of life without bewilderment. This is the fourth advantage. . . .

(v) Lastly, housefathers, the virtuous man possessed of virtue, when body breaks up, after death, is reborn in the Happy Bourn, in the Heavenworld. This is the fifth advantage. . . . And these are the five advantages that befall the virtuous man by reason of his practice of virtue.'

So the Exalted One, after teaching, establishing, rousing and making happy the lay-followers of Pāṭali-

gāma with a talk according to dhamma till late at night, dismissed them saying, 'Now, housefathers, the night is far spent. Do whatsoever seems good to you.'

So the lay-followers of Pāṭaligāma, delighted with the words of the Exalted One, returned thanks, rose up from their seats, saluted the Exalted One with the right side and went away.

Now the Exalted One, not long after the departure of the lay-followers of Pāṭaligāma, retired to his private room.[1] And on that occasion Sunīdha and Vassakāra, great officials of Magadha, [88] were building a town on the site of Pāṭaligāma, for keeping off the Vajjians.[2] And at that time a great number of devatās, in companies of a thousand, had occupied the sites of the buildings at Pāṭaligāma. Now in whatsoever place devatās of great power occupy sites, they bend the thoughts of great rulers and officials to build dwelling-places. In whatsoever places devatās of less power occupy sites, there they bend the thoughts of lesser rulers and officials to build dwelling-places.

Now the Exalted One, with deva-sight purified and more than human, beheld those devatās in companies of a thousand occupying sites at Pāṭaligāma. He saw that in whatsoever place devatās occupy sites . . . they bend the thoughts of rulers and officials to build dwelling-places. . . . And rising up that night when dawn was breaking, he called to the venerable Ānanda, saying, 'Ānanda, pray who is building a town at Pāṭaligāma ?'

'Sir, it is Sunīdha and Vassakāra, great officials of Magadha, who are building a town at Pāṭaligāma for keeping off the Vajjians.'

'It would seem, Ānanda, that they are doing so after taking counsel with the devas of the Thirty-three. I have just seen, Ānanda, with deva-sight purified and more than human, a great number of devatās in companies

[1] *Suññâgāra.* *Comy.* says 'not a specially private room; but the housefathers had fitted up a curtained space on one side of the mote-hall and adorned it.' Lit.: empty room.

[2] 'To cut off the entrance of the Licchavī rulers,' *Comy.*; *DA.* 540 (Vajji-rulers).

of a thousand occupying sites at Pāṭaligāma. In whatsoever place the devatās of great power occupy sites, they bend the thoughts of great rulers and officials to build dwelling-places. In whatsoever place devatās of less power occupy sites, they bend the thoughts of lesser rulers and officials to build dwelling-places.

Ānanda, as far as the sphere of Ariyans extends, as far as merchants travel, this shall become the chief of towns, the place where men shall open up their bales of merchandise. But, Ānanda, three misfortunes shall befall Pāṭaligāma—namely, by fire, by water or by breaking of alliances.'[1]

Now Sunīdha and Vassakāra, great officials of Magadha, came to visit the Exalted One, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies stood at one side. As they thus stood [**89**] Sunīdha and Vassakāra . . . said this to the Exalted One:

'Let the worshipful Gotama accept our invitation to this day's meal along with the order of monks.'

And the Exalted One accepted by silence. Thereupon Sunīdha and Vassakāra . . . seeing the consent of the Exalted One, returned to their own house, and on getting there made ready in their own house choice food, both hard and soft, and then announced the time to the Exalted One saying, 'It is time, Master Gotama. The meal is cooked.'

So the Exalted One, robing himself in the forenoon and taking bowl and robe, started to go to the house of Sunīdha and Vassakāra . . . and on getting there sat down on a seat made ready. Then Sunīdha and Vassakāra served and satisfied the order of monks, headed by the Buddha, with choice food, both hard and soft. Then Sunīdha and Vassakāra . . . seeing that the Exalted One had eaten his fill and had rinsed hand and

[1] At *Dial.* ii, 93, and *Buddhist Suttas* 19 Rhys Davids has a note on this prophecy and the probability of the passage having been inserted later to suit the events, when Patna (Pāṭaligāma) had become great in Asoka's time. If this be true it would point to its having been inserted at the Third Conference or Congress.

bowl,[1] took a low seat and sat down at one side. As they sat thus the Exalted One returned thanks to them in these verses:

In whatsoever place the prudent man shall make his home,
Here let him feed good men controlled who live the Brahma-life.
To all the devas dwelling there[2] *let him make offerings.*[3]
Thus honoured, they will honour him: revered, they'll him revere.
As a mother doth compassionate the child that she hath borne,
He whom devas compassionate doth ever see good luck.

So the Exalted One, after returning thanks with these verses to Sunīdha and Vassakāra, great officials of Magadha, rose from his seat and went away.

Now at that time Sunīdha and Vassakāra . . . were following behind in the footsteps of the Exalted One with this idea: By whatsoever gate Gotama the recluse shall depart, that gate shall become Gotama Gate. By whatsoever landing-stage he shall cross the river Ganges, that shall become Gotama Landing-stage. Accordingly the gate by which the Exalted One departed was so called.

[**90**] Then the Exalted One reached the river Ganges. Now at that time the river Ganges was brimful, level with the banks, so that a crow might drink therefrom. And some men were hunting for a boat, others for a raft of logs, while some were binding together a bundle of reeds, desirous of crossing to the further shore.[4] But the Exalted One, just as a strong man might

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[1] Reading *onitta-patta-pāṇin* (see *note* at *G.S.* i, 71). The reading *onīta-p.* is generally trans. 'having removed hand from bowl.' Some translate wrongly 'his hands,' but only the right hand is used in eating. After the meal the bowl is rinsed by the monk himself and the right hand washed. This is still done in Ceylon. As above at IV, iii, we must supply a gerund like *viditvā*, or take the acc. as absolut. constr. with Trenckner, *Pāli Miscellany*, 67.

[2] Text and *Vin.*, *āsuṇ*: *D. assu.*

[3] *Dakkhiṇaṇ ādise. Comy. pattiṇ dadeyya*, 'give merit.'

[4] Reading *aparā-pāraṇ* (from the not-beyond or hither side, to the beyond). Text has *apārā pāraṇ*; *Vin.*, *orā pāraṇ*; *D. aparâparaṇ.*

straighten out his bent arm or bend his arm outstretched, —even so did he vanish from the hither shore of the river Ganges and land upon the further shore together with the company of monks.

And the Exalted One saw those men, some hunting for a boat, others for a raft of logs, others binding together a bundle of reeds, desirous of crossing to the further shore. Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

To cross the pool, the flood, to span the swamps they make a bridge.[1]
See! folk bind their bundle! Sages have already crossed.

vii

Thus have I heard: On a certain occasion the Exalted One was travelling on the highroad among the Kosalans with the venerable Nāgasamāla[2] as his personal attendant. And as they went along the venerable Nāgasamāla saw a branch-road. On seeing it he said to the Exalted One, 'O Exalted One! that is the road, sir. Let us go by that road.'

At these words the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.'

And a second time the venerable Nāgasamāla said, 'That is the road . . . ' And a second time the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.' And yet a third time the venerable Nāgasamāla repeated his words, and a third time the Exalted One replied, 'This is the road, Nāgasamāla. Let us go by this road.' Thereupon the venerable Nāgasamāla set down the Exalted One's bowl and robe

[1] *Comy.* 'The pool is *saṇsāra*, flowing with *taṇhā*; the bridge is the Ariyan Way.'

[2] A monk of this name has verses at *Thag.* 267; *Brethren*, p. 175; also at *Ap.* 119; *M.* i, 83 (where *MA.* ii, 53 says it is the same man). *UdA.* 216 (on Meghiya) has 'Sometimes Nāgasamāla, sometimes Nāgita, sometimes Upavāna, or Sunakkhata, or Cunda the Novice, or Sāgata or Meghiya.' And *ad loc.*, 'but afterwards for twenty-five years till the final passing away, the venerable Ānanda attended him like his own shadow.'

just there upon the ground and went away, saying, 'Here, Exalted One, are your bowl and robe, sir.'

Now it came to pass that as the venerable Nāgasamāla went along that road robbers fell upon him as he journeyed and beat and kicked him, broke his bowl and tore his robes to tatters. [**91**] Then the venerable Nāgasamāla, with broken bowl and torn robes, went back to the Exalted One, and on coming to him saluted him and sat down at one side. As he sat thus the venerable Nāgasamāla said this to the Exalted One: 'Sir, as I went along that road, robbers fell upon me as I journeyed, beat and kicked me, broke my bowl and tore my robes to tatters.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

Jogging along in company
With the blockhead[1] *the sage rubs shoulders.*
When he finds he's a rogue, straightway he leaves him,
As a milk-fed heron abandons the water.[2]

...
viii

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī in East Park, at the storeyed house of Migāra's mother.

Now at that time the dear and lovely grand-daughter of Visākhā, Migāra's mother, had died. So Visākhā, Migāra's mother, with clothes and hair still wet (from washing),[3] came at an unseasonable hour to see the Exalted One, and on coming to him, saluted him and sat down at one side. As she sat thus the Exalted One said this to Visākhā, Migāra's mother:

'Why, Visākhā! How is it that you come here with clothes and hair still wet at an unseasonable hour?'

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[1] *Añña-jano. Comy. añño ti, attano hitaṃ na jānāti. Bālo ti attho.*

[2] *Comy.* states that if the crane (or heron) tastes mingled milk and water, it separates them, taking the milk. *Ninnage=udakaṃ. Khīrapaka,* gen. of a sucking calf. *Cf. Dhp.* 61,

carañ ce nâdhigaccheyya seyyaṃ sadisam attano
ekacariyaṃ daḷhaṃ kayirā, n'atthi bāle sahāyatā.

[3] As above at II, vi.

'O, sir, my dear and lovely grand-daughter is dead! That is why I come here with hair and clothes still wet at an unseasonable hour.'

'Visākhā, would you like to have as many sons and grandsons as there are men in Sāvatthī?'

'Yes, sir, I would indeed!'

'But how many men do you suppose die daily in Sāvatthī?'

'Ten, sir, or maybe nine, or eight. Maybe seven, six, five or four, three, two; maybe one a day dies in Sāvatthī, sir. Sāvatthī is never free[1] from men dying, sir.'

'What think you, Visākhā? In such case would you ever be without wet hair and clothes?'

'Surely not, sir! . .Enough for me, sir, of so many sons and grandsons!'

[**92**] 'Visākhā, whoso have a hundred things beloved, they have a hundred sorrows. Whoso have ninety, eighty . . . thirty, twenty things beloved . . . whoso have ten . . . whoso have but one thing beloved, have but one sorrow. Whoso have no one thing beloved, they have no sorrow. Sorrowless are they and passionless. Serene are they, I declare.'

(*Text omits the usual phrase here.*)

All griefs or lamentations whatsoe'er
And divers forms of sorrow in the world,—
Because of what is dear do these become.
Thing dear not being, these do not become.
Happy are they therefore and free from grief
To whom is naught at all dear in the world.
Wherefore aspiring for the griefless, sorrowless,
Make thou in all the world naught dear to thee.[2]

ix

Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-Ground. And on that occasion the

[1] *Avivittā* (=*asuññā*) *Sāvatthī.* Text has wrongly *Sāvatthiyā*, as if *av.* were a noun.

[2] At *Netti* 67. *Comy.* quotes *Dhp.* 209 (*Piya-vagga*); *Sn.* vv. 862 *ff.*

venerable Dabba[1] of the Mallas came to see the Exalted One, and on coming to him saluted him and sat down at one side. As he thus sat the venerable Dabba said this to the Exalted One: 'Now is the time for my utter passing away, Wellfarer.'

'Do what you deem it time for, Dabba.'

Accordingly the venerable Dabba of the Mallas rose from his seat, saluted the Exalted One with his right side, rose into the air and, sitting cross-legged in the sky, attained the sphere of heat, and rising from it passed finally away.

Now when the venerable Dabba of the Mallas [**93**] had risen into the air, and after sitting cross-legged in the sky and attaining the sphere of heat, had risen from it and passed finally away, his body was consumed, burned up utterly, so that not an atom of ash or soot was to be seen. Just as, for instance, when ghee or oil is consumed and burned utterly, not an atom of ash or soot is to be seen, even so, when the venerable Dabba of the Mallas had risen into the air . . . not an atom of ash or soot was to be seen.

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

Broken is body, perceiving is dissolved,
All feelings cooled,[2] *component parts have ceased,*
And consciousness of mind[3] *has reached its end.*

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[1] For Dabba see *Vin.* iii., pp. 76-80, 124; *Thag.* 5=*Brethr.* 10. He had the faculty, by using the fire-element, of illuminating his thumb (or finger), which he used as a torch on dark nights. For *tejo-dhātuŋ samāpajjitvā cf. S.* i, 144=*K.S.* i, 182 n.; *Vis. Magg.* 172. The power is ascribed to the Buddha at *Vin.* i, 25, and to the nun Uppalavaṇṇā; *ThigA.* on *Thig.* 224-6. This power over the fire-element is probably the basis of *sakti* (suttee) in India. At *S.* v, 270 the *āpo-dhatu* (water-element) is employed for causing motion by Moggallana. *Cf. SnA.* 337.

[2] Text *vedanā pi 'tidahaŋsu* (?), for which Windisch suggests *sītiŋ dahiŋsu* (Sinh. text). There are many v.ll. *Comy.* has *sīti-bhaviŋsu* =*sīti-bhūtā ahesuŋ.*

[3] Here one of the five skandhas (misplaced *metri gratiâ*). For *viññāṇa* as the principle persisting from life to life, the knower who fares on, the mind-er, see *Sakya* 158-9, 322, etc.

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One called to the monks, saying, 'Monks!'

'Yes, sir,' replied those monks to the Exalted One. The Exalted One said this: 'Monks, when Dabba of the Mallas rose into the air (*as in previous sutta*) . . . not an atom of ash or soot was to be seen. Just as, for instance, when ghee or oil is consumed, utterly burned up . . . so was it in the case of Dabba of the Mallas.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

Just as the bourn of a blazing spark of fire
Struck from the anvil, gradually fading,
Cannot be known,—so in the case of those
Who've rightly won release and crossed the flood
Of lusts that bind, and reached the bliss unshaken,
The bourn they've won cannot be pointed to.[1]

[1] *Comy., na upalabbhati: appaññattika-bhāvaṃ so gato.*

'VERSES OF UPLIFT' IS FINISHED

AS IT WAS SAID

I.—THE ONES

Chapter I.—Surety.

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning (to birth). What one thing? Lust, monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein[1] this meaning is thus[2] spoken.

By whatsoever lust inflamed[3]
Beings to the ill-bourn go,
That lust, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety

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[1] *Comy.* 'in that sutta.'

[2] 'Is again thus spoken. By the Exalted One and by the compilers also on such occasions verses are added. Here, however, the verses were composed by the Exalted One himself to suit the inclinations of those persons who are fond of verses.' As I have said in the Preface, many of these verses cannot be ascribed to the Master.

[3] *Luddhāse.*

for not returning. What one thing? Ill-will, monks, is the one thing ye must give up. [2] I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

By whatso'er ill-will corrupt[1]
Beings to the ill-bourn go,
That ill-will, fully knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.

This meaning also was spoken by the Exalted One; so I have heard.

iii

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Delusion, monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Confused[2] *by whatso'er delusion*
Beings to the ill-bourn go,
That same delusion comprehending,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.

This meaning also was spoken by the Exalted One; so I have heard.

iv

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Wrath, monks,

[1] *Duṭṭhāse*, fr. *dussati*. [2] *Mūḷhāse; mūḷha* fr. *muyhati*.

is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Angered[1] *by whatsoever wrath*
Beings to the ill-bourn go,
That wrath, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.

This meaning also was spoken by the Exalted One; so I have heard.

v

[3] This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Spite,[2] monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Spiteful[3] *with whatsoever spite*
Beings to the ill-bourn go,
That spite, completely knowing it,
Those who have insight do reject.
Rejecting it no more again
They come unto this world at all.

This meaning also was spoken by the Exalted One; so I have heard.

vi

This was said by the Exalted One . . .

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Pride, monks,

[1] *Kuḍḍhāse*, fr. *kujjhati*. For *kodha cf. G.S.* ii, 54.

[2] *Makkha*. *Cf. G.S.* ii, 55. Generally trans. 'hypocrisy.' *Comy.* 'smearing over (depreciating) the virtues of another.'

[3] *Makkhāse*, fr. *makkhati* (to smear).

is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

With whatsoever pride elate[1]
Beings to the ill-bourn go,
That pride, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend the all,[2] who has not detached his mind[3] therefrom, who has not abandoned the all, can make no growth[4] in extinguishing Ill. But, monks, he who does understand and comprehend the all, [4] who has detached his mind therefrom, who has abandoned the all, he makes growth in extinguishing Ill.'

This is the meaning . . .

Who, knowing the all in all its parts,
For all its phases hath no lust,[5]
By comprehension of the all
He truly hath escaped all-Ill.

This meaning also . . .

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[1] *Mattāse*, fr. *majjati* (√*mad*).

[2] *Sabbaṇ*. *S*. iv, 15; *K.S*. iv, 8 n. Our sutta is almost the same as that at *S*. iv, 17. *Cf. Pts. of Controv*. 117 n.

[3] *Cf. S*. iv, 205, *tattha virajjati*. *Comy*. takes 'the all' to be *sakkāya-dhammā* (the sense-organs, objects and mind). *Cf. Pts. of Contr*. 85 n. 'All, in the Nikāyas, stands for everything accessible to sentient experience.'

[4] *Bhabba*, 'become-able.' *Cf. Sakya* 310, 324. *Supra*, pp. 58, 96.

[5] Elaborated in verse at *S*. iv, 74, *na so rajjati rūpesu . . . saddesu . . . gandhesu . . . phassesu . . . dhammesu*.

viii

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend pride, who has not detached his mind therefrom, who has not abandoned pride, can make no growth in extinguishing Ill. But, monks, he who does understand and comprehend pride, who has detached his mind therefrom, who has abandoned pride, can make growth in extinguishing Ill.'

This is the meaning . . .

ix

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend lust, who has not detached his mind therefrom, who has not abandoned lust, can make no growth in extinguishing Ill. But, monks, he who does understand and comprehend lust, who has detached his mind therefrom, who has abandoned lust, can make growth in extinguishing Ill.'

This is the meaning . . .

(*The verses are the same as in* No i.)

x

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend ill-will . . .'

(*The rest as in* No. i.)

Chapter II.—The Ones

i

[6] This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend delusion . . .'

(*Verses as at* No. iii.)

ii

[7] This was said by the Exalted One. . . .
'Monks, the man who does not understand and comprehend wrath . . .'
(*Verses as at* No. iv.)

iii

This was said by the Exalted One . . .
'Monks, the man who does not understand and comprehend spite . . .'
(*Verses as at* No. v.)

iv

This was said by the Exalted One . . .
[8] 'Monks, I see not any other single obstacle, hindered by which humankind for a long, long time fare up and down and wander on, like this obstacle of ignorance. Indeed, monks, it is through this obstacle of ignorance that humankind, being hindered, do fare up and down and wander on for a long, long time.'
This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

There is no other single thing
Hindered by which the human race
For days and nights doth wander on,
Which like delusion hindereth.

They who, delusion giving up,
Have pierced right through the mass of gloom,
No more again do wander on :
In them no cause for that is seen.

This meaning also was spoken by the Exalted One; so I have heard.

v

This was said by the Exalted One . . .
'Monks, I see not any other single fetter, bound by which beings for a long, long time fare up and down and

wander on, like this fetter of craving. Indeed, monks, it is by the fetter of craving that beings thus fettered do fare up and down and wander on for a long, long time.'

This is the meaning . . .

[9] *The man with craving as his mate*
And bound to agelong wandering,
Cannot o'erpass saŋsāra's stream,
Existence thus or otherwise.

Knowing the danger of it all,
Knowing how craving beareth woe,
Freed from all craving let the monk
Ungrasping, mindful, wander forth.[1]

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, for the monk who is a learner not yet come to mastery of mind,[2] but who dwells aspiring for peace from the bond,[3] making it a matter concerning the self,[4] I see no other factor so helpful as giving close attention of mind. Monks, the monk who gives close attention of the mind abandons the unprofitable and makes the profitable to become.'

This is the meaning . . .

[10] *For the monk who is a learner there's a thing:—*
'Tis giving close attention of the mind;
Than which there can be naught so helpful for
The winning of the welfare unsurpassed.
By throughly striving he may reach Ill's end.

This meaning also . . .

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[1] These verses are at *A.* ii, 10=*G.S.* II, ii, and below IV, vi.

[2] *Apatta-mānaso*=he who has not won arahantship, *Comy.* *Cf.* *S.* ii, 229.

[3] *Yoga-kkhema.*

[4] *Ajjhattikam angan ti karitvā.* *Cf.S.* v, 101=*K.S.* v, 84; *A.* i, 16=*G.S.* i, 12, where *Comy.* *angan* (the personal factor)=*kāraṇaŋ.* Our *Comy.* has *niyakajjhatta-sankhāte ajjhatte bhavaŋ* (*sic*)=*ajjhattikaŋ.*

vii

This was said by the Exalted One . . .

'Monks, for the monk who is a learner not yet come to mastery of mind, but who dwells aspiring for peace from the bond, making it a matter concerning what is outside the self,[1] I see no other single factor so helpful as friendship with the lovely. Monks, one who is a friend of the lovely abandons the unprofitable and makes the profitable to become.'[2]

This is the meaning . . .

The monk who has a lovely friend, who pays
Deference and reverence to him, who does
What friends advise,—if mindful and composed
Such in due course shall win all fetters' end.

This meaning also . . .

viii

This was said by the Exalted One . . .

'One thing, monks, when it comes to pass in the world, [**11**] does so to the loss, to the unhappiness of many folk, comes to pass to the woe of many folk, to the misery of devas and mankind. What is that one thing? Schism in the order of monks.[3] Now, monks, when the order is broken there are mutual quarrels, mutual abuse, mutual exclusiveness[4] and mutual betrayals. Thereupon those who are at variance are not reconciled, and between certain of those who are at one there arises some difference.'

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[1] *Bāhiraŋ angan ti karitvā. Comy.* has *ajjhatta-santānato bahibhavaŋ.* In 'friendship with the lovely' (*kalyāṇa-mittatā*), 'lovely' seems equal to the Greek *kalos, kagathos.*

[2] As at *A.* i, 16=*G.S.* i, 12. *Cf. D.* iii, 212 (one of the essentials for welfare). *Bāhiraŋ*=the outside, other than self—*i.e.*, regarding other persons.

[3] *Comy.* recounts the wickedness of Devadatta.

[4] *Parikkhepā*=walling round. 'Owing to caste, etc.' *Comy.*

This is the meaning . . .

Doomed to the Waste, to purgatorial woe
For age-long[1] *penalties, provoking schism,*
Of discord fain, fixed in unrighteousness,
From peace from bondage doth he fall away,
Breaking the concord of the Company,—
Age-long in purgat'ry he waxeth ripe.[2]

This meaning also . . .

ix

This was said by the Exalted One . . .

'One thing, monks, when it comes to pass in the world, does so to the profit, to the happiness of many folk, comes to pass to the welfare, the profit, to the happiness of devas and mankind. What one thing? [12] Concord in the order. Indeed, monks, when the order is harmonious, there are not mutual quarrels, mutual abuse, mutual exclusiveness and mutual betrayals. Thereupon those who are at variance are reconciled, and between those who are at one there is further growth of unity.'[3]

This is the meaning . . .

A blessed thing is concord in the order.
The friend of those who are in harmony,
Of concord fain and fixed in righteousness,
From peace from bondage he falls not away.
Making the concord of the Company
Age-long doth he rejoice i' the heaven world.

This meaning also . . .

x

This was said by the Exalted One . . .

'Here, monks, I discern a certain person of corrupt mind to be such because I compass his thoughts with

[1] *Kappa-ṭṭho.*

[2] The verses are quoted *KV.* 477=*Pts. of Controv.* 273, whence I borrow them.

[3] *Bhīyobhāvo*='more-becoming.'

my mind[1]; and, if at this moment this person were to make an end, he would be put just so into purgatory according to his deserts.[2] What is the reason for that? His corrupt mind, monks. Indeed it is because of a corrupt mind, monks, that in this way certain beings, when body breaks up, after death arise again in the Waste, the Ill-bourn, the Downfall, in Purgatory.'

This is the meaning . . .

[13] *Here seeing a certain one corrupt of mind,*
The Teacher[3] 'mid the monks set forth this meaning :—
' If at this time this person were to die
He would in purgatory rise again
Because of the corruption of his mind.'

Beings to th' ill-bourn go thro' mind corrupt.[4]
As one lays down what he has taken up,
So such an one, when body breaks up, weak
In wisdom rises up in purgatory.

This meaning also was spoken by the Exalted One; so I have heard.

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[1] *Cf. cetasā ceto-paricca* (ger. of *pari-y-eti*, to compass). In the common phrase *parasattānaŋ parapuggalānaŋ c.c. pajānāti—e.g.*, at *M.* ii, 19 to denote thought-reading or psychometrizing. *Netti*, pp. 130-1 (and in a similar passage without *gāthās* at *M.* i, 74, dealing with the five *gatis* or bourns), inserts *buddha-cakkhunā*.

[2] *Cf. A.* i, 105; ii, 19, which reads *yathâbhataŋ*. Our text *yathā bhataŋ* (?). *Ābhataŋ*=brought; *āhataŋ*=afflicted; *āhaṭaŋ, haṭaŋ*= brought or carried. *Sinh.* text has *yathāhataŋ*. *Sinh. Comy. yathâbhataŋ*, thus expl. *yathā ābhataŋ kiñci āharitvā ṭhapitaŋ, evaŋ attano kammanā nikkhitto, niraye ṭhapito;* thus 'acc. to deserts' or 'acc. to what he has brought with him.' In all these cases there is no verb with *nikkhitto*; supply *bhaveyya*.

[3] *Satthā* here and in next sutta, as at *Netti, loc. cit.* Our text, doubtless altered, has *Buddho* (a term which the Teacher would not use of himself).

[4] I trans. this latter part and in next sutta acc. to *Netti's* probably more correct version [in our version a line has been lost and *tathāvidho* has no verb]—viz.:

Cittappadosa-hetū hi sattā gacchanti duggatiŋ.
Yathâbhataŋ nikkhipeyya, evam eva tathāvidho
Kāyassa bhedā duppaññо nirayaŋ so'papajjatī ti.

Chapter III.—The Ones

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Here, monks, I discern a certain person with mind at peace to be such because I compass his thoughts with my mind; and [**14**], if at this moment this person were to make an end, he would be put just so into the heaven-world according to his deserts. What is the reason for that? His mind at peace. Indeed it is because of a mind at peace, monks, that in this way certain beings, when body breaks up, after death arise again in the happy bourn, in the heaven world.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Here seeing a certain one with mind at peace,
The Teacher 'mid the monks set forth this saying:
'If at this time this person were to die,
In the happy bourn he would arise again.
Indeed the mind of him has come to peace.[1]
Thro' peace of mind men reach the happy bourn.
As one lays down what he has taken up,
So such an one, when body breaks up, strong
In wisdom rises up in the heaven-world.'

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Be not afraid of good things,[2] monks. [**15**] This is a name for happiness, monks, for what is pleasant,

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[1] *Netti* 139 has *pasādita*, and reads:
Cittapāsādahetū hi sattā gacchanti sugatiŋ.
Yathâbhataŋ nikkhipeyya evam eva tathāvidho
Kāyassa bhedā sappañño saggaŋ so upapajjatī ti.

[2] *Puññāni*, deeds bringing meritorious fruit in later lives. This sutta is not in the Chinese *Itivuttaka*, as Edmunds points out. The statement about practising *mettā* occurs at *A.* iv, 104 in the sevens,

charming, dear and delightful,—this word "good things." I myself, monks, am conscious of personally enjoying the fruit of good things done for many a long day, a fruit that is pleasant, charming, dear and delightful. After developing for seven years, monks, a heart of goodwill, for seven æons of rolling up and rolling out again[1] I came not back to this world. When the æon rolled up, monks, I was one of the company of Radiant Devas.[2] When the æon rolled out again, monks, I rose up again in the empty palace of a Brahmā.[3] There, indeed, monks, I was a Brahmā, a Great Brahmā, Conqueror, Unconquered One, All-Seeing,[4] All-controller was I. Thirty-six times, monks, I was Sakka, Lord of the Devas. Countless hundreds of times, monks, I was a rājah, a wheel-rolling righteous dhamma-rājah, victorious over the four quarters, one who wins security in his kingdom, with the seven treasures endowed. Such was I, not to speak of the times when I was ruler over a district only. Then it was to me, monks, that this thought occurred: Of what deed, I wonder, is this the fruit, of what deed is it the ripening, that I am now of such mighty power and majesty ?

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and there it is ascribed not to the Buddha but to Sunetta, the Jain teacher (*titthakara*). In *Jātaka* 169 similar words are ascribed to the Bodhisattva when he was the teacher Araka (*cf. Dialog.* i, 318; *D.* i, 251; *S.* iv, 322), and referred to again in *Jāt.* 220. A. J. Edmunds translates our sutta and that of *A.* iv in his *Buddhist and Christian Gospels*, pp. 86, 154, and gives reasons for supposing that it has been interpolated later.

[1] *Saṇvatta-vivatta-kappe* (involution and evolution).

[2] *Ābhassarūpagā.*

[3] *Suññaṇ Brahma-vimāṇaṇ upapajjāmi.* *Cf. D.* i, 17=*Dial.* i, 31. 'This world-system begins to re-evolve. When this happens, the Palace of Brahmā appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that palace of radiance and comes to life in the Palace of Brahmā.' *Comy.* remarks 'empty, owing to the absence of some being or other who had passed away from it.' The *vimāṇa*, palace (see *Vimāṇa-vatthu, passim*), seems to be a celestial 'shell' or 'aura,' occupied or not, and spreading in some cases to several leagues in extent.

[4] *Aññadatthu-dasa*, lit. 'let-be-what-will' or 'never-mind-what-beholding.'

Thereupon, monks, I had this thought: 'Why, this is the fruit of three deeds, the ripening of three deeds, that I am now of such mighty power and majesty; to wit, deeds of charity, self-control and abstinence.'

This was the meaning . . .

Let that man train himself in doing good
That lasts for long and ends in happiness.[1]
[16] *Let him make grow charity, the life of calm,*
A heart of goodwill let him make to grow.
Making these three things grow that end in bliss[2]
The wise man surely doth arise again
In the happy world wherein no trouble is.[3]

This meaning also . . .

iii

This was said by the Exalted One . . .

'One thing, monks, if practised and made much of, wins both kinds of welfare and abides both for this present life and in that to come.[4] What one thing? Diligence in good things. Indeed, monks, this one thing, if practised and made much of, wins both kinds of welfare and abides both for this present life and for that to come.'

This was the meaning . . .

The wise praise diligence in virtuous deeds.
He that is wise and diligent doth win
Twofold advantage; wins that which is good
[17] *In this life and wins good in life to come.*
Because he grasps wherein his 'vantage lies,[5]
The man inspired[6] *doth win the name of wise.*

This meaning also . . .

[1] Text *sukhindriyaŋ* (apparently a misreading for *sukhudrayaŋ* of Sinh. text and *Comy.* as below at § 60, where *Comy.* has *sukha-vipākaŋ*.

[2] Text's *sukhasamuddaye* should be *s-samudraye* (like *sukhudrayaŋ* above). *Cf. A.* i, 97.

[3] *Abyāpajjhaŋ=niddukkhaŋ. Cf. S.* iv, 296 (on *Brahma-vihāras*). The line is at *A.* ii, 44.

[4] The words are attributed by the rājah Pasenadi to the Buddha at *S.* i, 86=*K.S.* i, 111, whence I borrow part of the verses here.

[5] *Atthâbhisamayā.*

[6] *Dhīro. Cf.* refs. in *Verses of Uplift.* The latter verses are at *A.* iii, 48.

iv

This was said by the Exalted One . . .[1]

'Monks, the bones of a single person running on, faring on for an æon, would make a cairn, a pile, a heap as great as Mount Vepulla, were there a collector of those bones and if the collection were not destroyed.'

This is the meaning . . .

The pile of bones of (all the bodies of) one man
Who has alone one æon lived,
Would make a mountain's height—so said the mighty seer—
Yea, reckoned high as Vipula
To north of Vulture's Peak, crag-fort of Magadha.
When he with perfect insight sees
The Ariyan truths: What suffering is and how it comes
And how it may be overpassed,[2]
[18] *The Ariyan Eightfold Way, the way all Ill t' abate,*
Seven times at most reborn, a man
Yet running on, through breaking every fetter down,
End-maker doth become of Ill.[3]

This meaning also was spoken by the Exalted One; so I have heard.

v

This was said by the Exalted One . . .

'Monks, I say there is no wicked deed that may not be committed by the man, the human being,[4] who has transgressed in one thing. What one thing? I mean the intentional uttering of falsehood.'

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[1] Parable and verses are at *S.* ii, 185=*K.S.* ii, 125 (whence I borrow the translation with slight alteration). *Cf. Sisters* 66, 172; *Brethren* v, 545.

[2] At *Dhp.* 190-1.

[3] Edmunds notes that this *Sunyutta-sutta* was trans. into Chinese in the third century A.D. as the real or inner self.

[4] *Purisa-puggala.* For *purisa* see Mrs. Rhys Davids' *Sakya* 51, 71, 206; *puggala*, 310; for both, *Winternitz-Festgabe.*

This is the meaning . . .

By him who hath one single thing transgressed,[1]
By that same living man[2] *who speaketh lies*
And for another world[3] *hath no regard*
There is no wicked deed but may be done.

This meaning also was spoken by the Exalted One; so I have heard.

vi

This was said by the Exalted One . . .

'Monks, if beings knew, as I know, the ripening of sharing gifts,[4] they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it. But inasmuch, monks, as [**19**] beings do not know, as I know, the ripening of sharing gifts, therefore they enjoy their use without sharing them, and the taint of stinginess obsesses their heart and stays there.'

This is the meaning . . .

If only beings knew—as said the mighty sage[5]*—*
The ripening of sharing gifts, how great the fruit thereof,
Putting away[6] *the taint of stinginess, with heart*
Made pure within, they would bestow in season due
When great the fruit of charity on Ariyans.[7]
And giving food as gift to those deserving much[8]
From man-state falling hence givers to heaven go.
And they, to heaven gone, rejoice and there enjoy
In the fullness of their hearts' desire[9] *the ripening*
Of sharing gifts, the fruit of their unselfishness.

This meaning also . . .

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[1] The verses form v. 176 of *Dhp*.

[2] *Jantu=nara, satta, puggala, Comy.* [3] *Vitiṇṇa-paralokassa.*

[4] *Dāna-saṃvibhāga. Cf.* III, V, ix; III, VI, i.

[5] This phrase, as in last sutta, would show that the verses are not by the Buddha.

[6] Text and *Comy. vineyya* (here ger. of *vineti*) as at *A.* ii, 63; *Sinh.* text *vineyyuṃ*. [verses).

[7] *Cf. yattha ca dinnaṃ mahapphalam āhu* of *Vimāṇa-vatthu* (Citta's

[8] Text *bahuno* (gen. or dat. of *bahu*), *v.l. pāhuno.* I take it as gov. by *dakkhiṇeyyesu.* [9] *Kāma-kāmino. Cf. A.* i, 153; ii, 62.

vii

This was said by the Exalted One . . .

'Monks, whatsoever grounds there be for good works undertaken with a view to rebirth,[1] all of them are not worth one sixteenth part of that goodwill which is the heart's release; goodwill alone, which is the heart's release, shines and burns and flashes forth in surpassing them. Just as, monks, the radiance of all the starry bodies [**20**] is not worth one sixteenth part of the moon's radiance,[2] but the moon's radiance shines and burns and flashes forth in surpassing them, even so, monks, goodwill . . . flashes forth in surpassing good works undertaken with a view to rebirth.

Just as, monks, in the last month of the rains, in autumn time, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens and shines and burns and flashes forth,—even so, monks, whatsoever grounds there be for good works . . . goodwill . . . flashes forth in surpassing them.

Just as, monks, in the night at time of daybreak the star of healing[3] shines and burns and flashes forth, even so, whatsoever grounds there be for good works undertaken with a view to rebirth, all of them are not worth one sixteenth part of that goodwill which is the heart's release. [**21**] Goodwill, which is the heart's release, alone shines and burns and flashes forth in surpassing them.'

This is the meaning . . .

Whoso doth make goodwill to grow
Boundless and thereto sets his mind,
Seeing the end of birth's substrate,
In him the fetters are worn thin.

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[1] *Cf. S.* i, 233 *puññа-pekhāna-pāṇinaŋ karotaŋ opadhikaŋ puññaŋ*= *K.S.* i, 298, 'who work good deeds for life renewed.' *Cf.* III, IV, iv, *opadhikaŋ puññaŋ katvā.* Our *Comy.* is as that at *VvA.* 154.

[2] *Cf. S.* i, 65; iii, 156; *A.* v, 22, for the simile below.

[3] *Osadhi-tārakā,* 'medicine star,' doubtless Venus (*Sukra, Shukra*). *Cf. Manual of a Mystic,* p. 8 n.; *D.* ii, 111.

If with a heart unsoiled one feel
Goodwill towards a single being,
He is a good man (just) by that.
Compassionate of heart to all
The Ariyan worketh boundless weal.

Those royal seers[1] *who, conquering*
The creature-teeming earth, have ranged[2]
Round and about with sacrifice
(The sacrifice of Horse and Man,
The Peg-thrown Site, that called the Drink
Of Victory, the Bolts Withdrawn)[3]—
Such do not share one sixteenth part
Of the heart of goodwill made to grow,
Just as the radiance of the moon
Outshineth all the starry host.

Who smites not nor makes others slay,[4]
Robs not nor makes others to rob,
Sharing goodwill[5] *with all that lives,*
He hath no hate for any one.

This meaning also was spoken by the Exalted One; so I have heard.

(Here ends the collection of twenty-seven suttas of The Ones.)

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[1] *Rājisayo*, ? royal ascetics like Rāma. *Comy.* 'righteous rulers like seers.'

[2] *Ye . . . -anupariyagā* (all MSS.) is aor. sing. of *anuparigacchati*; but a plural is required like *-gu* or *-guŋ*. *Sinh.* text has *yo*. So also at *S.* i, 124=*Sn.* 447. *Comy.* merely says *vicariŋsu*.

[3] Probably an interpolation from *S.* i, 76=*K.S.* i, 102, and similar verses at *A.* ii, 42=*G.S.* ii, 50, where see notes and *Comy.*

[4] *Cf. S.* i, 116, *sakkā nu kho rajjaŋ kāretuŋ ahanaŋ aghātayaŋ ajinaŋ ajāpayaŋ asocaŋ asocayaŋ dhammena?*

[5] Here *jāpaye* is causal of *jayati*. The verses are at *JA.* iv, 71, the last line at *S.* i, 208 (text, *mettaŋ so*). Here *Comy.* as *JA.* *mettaŋso* =*mettāmaya-koṭṭhāsa*, *metta-citto*. The next sutta has *dukkhaŋ so* as separate words.

II.—THE TWOS

Chapter I

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, possessed of two things a monk in this very life lives painfully, [**23**] harassed and tormented, and, when body breaks up, after death the ill-bourn for him may be looked for.[1] What two things? Not guarding the door of the sense-faculties and lack of restraint in eating. Possessed of these two things . . . the ill-bourn for him may be looked for.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Eye, ear, nose, tongue and body, therewith mind—
These doorways if a monk neglect to guard,
In eating unrestrained and uncontrolled
In the faculties of sense, he meets with pain,
With pain of body, pain of mind. Tormented
By body that burns and mind that burns, alike
By day and night such liveth painfully.

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Monks, possessed of two things a monk in this very life lives happily, unharassed, free from torment, and, when body breaks up, after death [**24**] the happy bourn for him may be looked for. What two things? The guarding of the door of the sense-faculties and modera-

[1] *Cf. A.* i, 203.

tion in eating. Possessed of these two things . . . the happy bourn for him may be looked for.'

This is the meaning . . .

Eye, ear, nose, tongue and body, therewith mind—
These doorways if a monk keep guarded well,
In eating well restrained and well controlled
In the faculties of sense, he meets with ease,
With ease of body, ease of mind. With body
That burneth not, with mind that burneth not,
By day and night such liveth happily.

This meaning also . . .

iii

This was said by the Exalted One . . .

'Monks, these two things sear (the conscience).[1] [25] What two things? Herein, monks, a certain one has done no lovely deed, has done no profitable deed, has given no shelter to the timid[2]; he has done evil, cruel,[3] wrongful deeds. At the thought: I have done no lovely deed, he is tormented. At the thought: I have done evil, he is tormented. These are the two things which sear (the conscience).'

This is the meaning . . .

Guilty of doing wrong with body or speech
Or thought or whate'er else is reckoned sin;
Not having done a profitable deed,
But having done full many an evil one,
When body breaks up, he, the weak in wisdom,
In purgatory rises up again.

This meaning also . . .

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[1] *Tapanīyā. Cf. A.* i, 49=*G.S.* i, 44.
[2] *Akata-bhīruttāno. Cf. A.* ii, 174=*G.S.* ii, 180.
[3] Text and *Sinh.* text *kata-tthaddho. Comy. kata-luddo* as at *A.* ii, 174.

iv

This was said by the Exalted One . . .

'Monks, these two things sear not (the conscience). What two things? Herein, monks, a certain one has done a lovely deed, has done a profitable deed, has given shelter to the timid; he has done no evil, cruel, wrongful deeds. At the thought: I have done a lovely deed, he is not tormented. At the thought: I have done no evil, he is not tormented. These are the two [**26**] things, monks, which sear not (the conscience).'

This is the meaning . . .

Giving up doing wrong with body or speech
Or thought or whate'er else is reckoned sin,
Not having done unprofitable deeds,
But having done full many a goodly deed,
When body breaks up, being strong in wisdom,
He in the heaven-world doth rise again.

This meaning also . . .

v

This was said by the Exalted One . . .

'Monks, possessed of two things a person is cast into purgatory according to his deserts.[1] What two things? Wrongful habit[2] and wrongful view. Possessed of these two things a person . . .'

This is the meaning . . .

A mortal having these two things,
Wrongful habit and wrong view,
When body breaks up, weak in wisdom,
In purgatory rises up.

This meaning also . . .

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[1] See above I, II, 10 and notes.

[2] *Sīla* is not virtue but habit or practice, good or bad; *cf. go-sīla*, etc.

vi

This was said by the Exalted One . . .

'Monks, possessed of two things a person is put into heaven according to his deserts. [27] What two things? Good[1] habit and good view. Possessed of these two things a person . . .'

This is the meaning . . .

A mortal having these two things,
Habit that's good and view that's good,
When body breaks up, strong in wisdom,
Doth rise up in the heaven world.

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, a monk who is void of zeal and unscrupulous cannot grow to perfect insight, cannot grow to nibbāna, cannot grow to win[2] the unsurpassed freedom from the bond. But a monk who is zealous and scrupulous can grow to perfect insight, can grow to nibbāna, can grow to win the unsurpassed freedom from the bond.'

This is the meaning . . .

Void of zeal, unscrupulous,
Sluggish, lacking energy—[3]
Who is full of sloth and torpor,
Shameless and irreverent—
Such a monk cannot become
Fit to reach supreme insight.

[28] *But heedful, in his musing shrewd,*[4]
Ardent, scrupulous and zealous,
Cutting the bond of birth-and-eld,
In this very life (*on earth*)
One may reach insight supreme.

This is the meaning also . . .

[1] *Bhaddaka*, gen. 'good luck.' *Cf. Dhp.* 119-20.
[2] *Abhabbo.* [3] *Kusīto hīṇaviriya. Cf. Dhp.* 112.
[4] *Nipako jhāyī*, as at *A.* i, 150, 165=*G.S.* i. 133, 149 (one who in his musing discriminates shrewdly). The considerations one undergoes on entering *samādhi* (concentration) are at *A.* iii, 24=*G.S.* iii, 17.

viii

This was said by the Exalted One . . .

'Monks, this Brahma-life is not lived[1] for the sake of deception, for the sake of cajoling folk, for the sake of gain, honour, reputation and profit,[2] with the idea of "let folk know me as such and such." No, monks, this Brahma-life is lived for the sake of self-restraint and abandoning.'

This is the meaning . . .

For self-restraint and for abandoning,
Heedless of what men say,[3] this Brahma-life
Did that Exalted One proclaim as going
Unto the plunge into nibbāna ('s stream).

This is the way whereon great souls,[4] great seers
[29] *Have fared; and they who, as the Buddha taught,*
Attain to that will make an end of Ill,
E'en they who what the Teacher taught perform.

This meaning also . . .

ix

This was said by the Exalted One . . .

'Monks, this Brahma-life is not lived for the sake of deception, for the sake of cajoling folk, for the sake of gain, honour, reputation and profit, with the idea of "let folk know me as such and such." No, monks, this Brahma-life is lived for the sake of seeing into things and understanding them.'

This is the meaning . . .

For seeing into things and understanding,
Heedless of what men say, this Brahma-life
Did that Exalted One proclaim as going
Unto the plunge into nibbāna ('s stream).

---

[1] At *A.* ii, 26=*G.S.* ii, 28, which gives four reasons for living it. *Cf.* [*M.* i, 465.

[2] *Cf. S.* ii, 226.

[3] For *anītiha* see *J.P.T.S.*, 1886 (Morris) 111. *Cf. Sn.* 934 [self-taught or not hearing it from others]. *Comy.* quotes *paccattaṃ veditabbo viññūhī ti.*

[4] *Mahattehi* (mahātmas).

This is the way whereon great souls, great seers
Have fared; and they who, as the Buddha taught,
Attain to that will make an end of Ill,
E'en they who what the Teacher taught perform.

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, possessed of two things [**30**] in this very life a monk lives much at ease, nay, much in happiness,[1] is stoutly bent[2] on the ending of the cankers. What two things? Strong emotion on occasions for emotion[3] and, being thrilled thereby, the making of a strong effort. Possessed of these two things a monk lives much at ease . . .'

This is the meaning . . .

One who hath wisdom should be strongly thrilled
At thrilling times. A monk discreet and ardent
Should thoroughly examine things by wisdom.
So dwelling ardent, living a life of peace,[4]
And not elated, but to calmness given,
He should attain the ending of the cankers.

This meaning also . . .

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[1] *Sukha-somanassa.* *Cf. D.* ii, 214, where the latter is reckoned the higher—*e.g.*, *uppajjati sukhaŋ, sukhā bhiyyo somanassaŋ.* *Comy.* takes it as mental.

[2] *Yoniso*, and in next sentence *yoniso padhānena.* *Cf. S.* iv, 175 (*yoni c'assa āraddhā*)=*K.S.* iv, 110 n., and *A.* i, 113. *Comy.* takes it as eq. to *kāraṇaŋ.* *Āraddho* is in *Comy.* *āradhā*=*ṭhapitaŋ.*

[3] *Saŋvega*=thrill. *Cf. K.S.* v, 111. Here *Comy.* reads *saŋviggassa* (*p.p.* of *saŋvijjati*), with *v.l.* *saŋvejitvā* (which I follow).

[4] *Santa-vutti*, the same phrase is below at last but one sutta.

Chapter II

i

[**31**] This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, two trains of thought much occupy the Wayfarer, the arahant who is rightly awakened,—the thought of serenity and the thought of seclusion. Monks, the Wayfarer delights in and enjoys doing harm to none. This same Wayfarer, monks, is much occupied by such a train of thought as this: By this way of living I do no harm to anything at all, be it movable or fixed.[1] Monks, the Wayfarer delights in and enjoys seclusion. This same Wayfarer, monks, who delights in and enjoys seclusion, is much occupied by such a train of thought as this: Whatsoever is unprofitable has been left behind.

[**32**] Wherefore, monks, do ye also dwell delighting in and enjoying doing harm to none. If ye dwell so delighting, so enjoying . . . this same train of thought will much occupy you: By this way of living we do no harm to anything, be it movable or fixed. Monks, do ye also delight in and enjoy seclusion. If ye so dwell . . . this same train of thought will much occupy you: What is unprofitable? What has not been left behind? What have we left behind?'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Two trains of thought do occupy the mind
Of the Wayfarer, the Awakened One,
Who beareth things that others cannot bear,—[2]
Serenity (the thought he spake of first),
Thereafter was seclusion uttered next.[3]

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[1] *Tasaŋ vā thāvaraŋ vā—i.e.*, animal, or things animate, or vegetable.

[2] *Asayha-sāhin. Comy.* refers it to the unique incommunicable duties of a Buddha.

[3] The verses following here have no bearing on the sutta, and seem added. They are a panegyric occurring in part at *Saŋyutta*, i.

Dispeller of the darkness, gone beyond,
That mighty seer who hath won mastery,
Freed of the cankers, even he who was
Vessantara,[1] *set free by slaying craving,*
That sage, I say, here wearing his last body,—
[33] *By conquering Māra*[2] *eld hath conqueréd.*

As on a crag on crest of mountain standing
A man might watch the people far below,
E'en so doth he, in wisdom fair,[3] *ascending,*
The seer of all, the terraced heights of truth,[4]
Look down,[5] *from grief released, upon the nations*
Sunken in grief, oppressed with birth and age.

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Monks, two dhamma-teachings of the Wayfarer Arahant, a rightly awakened one, take place one after the other.[6] What two? "Look at evil as evil" is the first dhamma-teaching. "Seeing evil as evil, be disgusted therewith, be cleansed of it, be freed of it" is the second dhamma-teaching.'

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[1] *Vessantara* (text, *Viss.*) the great rājah believed to be the Bodhisattva in his life on earth previous to the last, the subject of the last and longest Jātaka. *Comy.* without any reference to this attempts to derive the word from *visama* and *visa*, and *tarati*; but the word in *JA.* vi, 485 is explained as *Vessa-vīthiyaŋ jātattā* (*jāto 'mhi vessavīthiyaŋ, tasmā Vessantaro ahuŋ*). If we read with texts *vissantaraŋ*, this would be *vissa* (all) and *antaraŋ*, 'among all beings,' as suggested by *Pāli Dict.*

[2] Both texts *mānaŋ*, which seems out of place here as a climax. *Comy. Māraŋ=kilesa-māraŋ.* The lines occur below at II, ix.

[3] *Sumedho=sundara-paññо. Comy.* Also the name of the Bodhisattva (see *JA.* Introd.) when he first took the vow to become Buddha under Dīpankara Buddha.

[4] *Cf. Dhp.* 28. These last six lines are at *S.* i; 137=*K.S.* i, 173, whence I borrow with slight changes, these verses being addressed to the Buddha there.

[5] *S.* has *avekkhassu.*

[6] *Pariyāyena,* in succession, in turn, by a method; *Comy. vārena*: expl. by next sutta; *cf. pubbangama* and *K.S.* i, 320 (*App.*)

These two dhamma-teachings of the Wayfarer take place one after the other.

This is the meaning . . .

Of the Wayfarer, the awakened one,
Who hath compassion on all things that be,
Behold the way of speech[1] *and teachings twain :*
[34] *' Evil behold for what it is, and then*
Conceive disgust for it : with heart made clean
Of evil, ye shall make an end of Ill.'

This meaning also . . .

iii

This was said by the Exalted One . . .

' Monks, ignorance leads the way to the attainment of unprofitable things; shamelessness and disregard of blame follow after.[2] But, monks, knowledge leads the way to the attainment of profitable things, shrinking and fear of blame[3] follow after.'

This is the meaning . . .

Whatso be these ill-bourns in this world and the next,
All rooted are in ignorance, of lust compounded.
And since the wicked man is void of shame, and hath
No reverence, therefore he worketh wickedness,
And through that wickedness he to the Downfall goes.
Wherefore forsaking longing, lust and ignorance
And causing knowledge to arise in him, a monk
Should give up, leave behind, the ill-bourns one and all.

This meaning also . . .

iv

This was said by the Exalted One . . .

' Monks, those beings have indeed fallen away who have fallen away from the Ariyan insight. Not only

[1] *Pariyāya-vacanaŋ. Comy. pariyāyena kathanaŋ, desanaŋ.*
[2] *Anvad-eva*, sometimes spelt *anud-eva.*
[3] For *hiri-ottappaŋ* see Mrs. Rhys Davids' trans. of *Dhammasaṅgaṇi*, pp. 20, 21, nn., and sutta v below. (The former is established on shame; the latter on dread.)

in this life do they live painfully, in vexation, trouble and distress, but, when body breaks up, after death the ill-bourn may be looked for for them. Monks, those beings who have not fallen away from the Ariyan insight indeed have not fallen away. They both in this life live happily without vexation, trouble and distress, and, when body breaks up, after death for them the happy bourn may be looked for.'

This is the meaning . . .

Thro' falling from the insight lo! the world
With deva world on name and shape is bent
In the belief that this thing is the truth.

But best of all things in the world is insight
By which one to nibbāna goes, and knows
Rightly the utter end of birth-and-death.[1]

[36] *Those thoughtful ones who fully are awake,*
Who insight have and their last body wear,
Both devas and mankind long to behold.[2]

This meaning also . . .

V

This was said by the Exalted One . . .

'Monks, these two bright things guard the world. What two? Shrinking and fear of blame. Monks, if these two bright things did not guard the world, there would be here no distinguishing between mother and mother's sister and mother's brother's wife, between one's teacher's wife and those of men revered; but the world would fall into promiscuity, as is the case with goats, sheep, poultry, pigs, dogs and jackals. But,

[1] I follow the readings of *Netti*, 166, where this second stanza is quoted:

Paññā hi seṭṭhā lokasmiṃ
Yāya nibbāna-gāminī
Yāya sammappajānāti
Jāti-maraṇa-sankhayaṃ.

[2] *Sinh.* text and *Comy.* *pihanti hāsa-paññānaṃ.* *Cf.* *Dhp.* 94, *devâpi tassa pihayanti tādino.*

monks, since these two bright things do guard the world, therefore there is distinguishing between these.'[1]

This is the meaning . . .

In whom no shame and fear of blame exists
Ever[2] *and always, they (to the womb) descending,*[3]
Grounded on seed,[4] *to birth-and-death go on.*

But they in whom are shame and fear of blame
[37] *Ever established firmly, in the Brahma-life*
Growing, those good men more-becoming end.

This meaning also . . .

vi

This was said by the Exalted One . . .[5]

'Monks, there is an unborn, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this that here is born, become, made, compounded. But, monks, since there is an unborn . . . therefore the escape from this that here is born . . . compounded is apparent.[6]

This is the meaning . . .

The born, become, produced, compounded, made,[7]
And thus not lasting, but of birth-and-death
An aggregate, a nest of sickness,[8] *brittle,*
A thing by food supported, come to be,—
'Twere no fit thing to take delight in such.

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[1] *Cf. Expositor* 171.

[2] *Sabbadā ca na vijjati. Comy. sabbadā ca=sabbakālam eva.* Text has *sabbadacana* (also *P. Dict.*!) as eq. to *semper*, not seeing that the first stanza refers to those who have *not* shame, etc.

[3] *Okkantā.*

[4] *Sukka-mūla* (rooted in semen)=*jāyana-mīyana-sabhāvattā, Comy.*

[5] At *Verses of Uplift* viii, 3; *Netti* 63, without gāthās.

[6] Text should read *paññāyati.*

[7] Had these gāthās been spoken by the Buddha himself (as Text and *Comy.* claim), surely they would appear also in the *Udāna* viii. 3, the only other place in the Canon where the sutta occurs, the topic being one of supreme importance, and the statement unique in the Collections. They seem based on *Dhp.* 147-8 (spoken by Raṭṭhapāla at *M.* ii, 67), while the last line is at *Dhp.* 368.

[8] *Roga-nīḷaṃ*, Text; *Comy. -niḍḍhaṃ* as at *Dhp.* 148.

Th'escape therefrom, the real, beyond the sphere
Of reason, lasting, unborn, unproduced,
[38] *The sorrowless, the stainless path that ends*
The things of woe, the peace from worries,[1]*—bliss.*

vii

This was said by the Exalted One . . .

'Monks, there are these two conditions[2] of nibbāna. What two ? The condition of nibbāna with the basis still remaining and that without basis. Of what sort, monks, is the condition of nibbāna which has the basis still remaining ? Herein, monks, a monk is arahant, one who has destroyed the cankers, who has lived the life, done what was to be done, laid down the burden,[3] won the goal,[4] worn out the fetter of becoming, one released by perfect knowledge. In him the five sense-faculties still remain, through which, as they have not yet departed,[5] he experiences sensations pleasant and unpleasant, undergoes pleasure-and-pain. In him the end of lust, malice and delusion, monks, is called "the condition of nibbāna with the basis still remaining."

And of what sort, monks, is the condition of nibbāna that is without basis ?

Herein a monk is arahant . . . released by perfect knowledge, but in him in this very life all things that are sensed have no delight for him, they have become cool.[6] This is called "the condition of nibbāna without basis." So, monks, these are the two conditions of nibbāna.'

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[1] *Sankhār'ūpasamo,* I borrow the phrase from Mrs. Rhys Davids' trans. of *Dhp.* v, 368. I take *santaŋ* to be from *Sat.*

[2] *Dhātu. Cf. Compendium,* 154: 'That which bears its own intrinsic nature.' The sutta does not appear elsewhere; for refs. see *Vin.* ii, 239; *D.* iii, 185; *Pṭs.* i, 101.

[3] *Ohita-bhāro. Comy.* gives three 'burdens': *khandha-, kilesa-, abhisankhāra-b.*; and three 'layings down,' *oropita, nikkhitta, pātita* (laid aside, thrown down, knocked down).

[4] *Sadattha* may be *sa-d-attha,* his own profit.

[5] *Comy.* reads *avigatattā.* Texts, *avighātattā.*

[6] *Cf. S.* ii, 83; iii, 126; iv, 213; v, 319, for the phrase.

This is the meaning . . .

These two nibbāna-states are shown by him
Who seeth, who is such[1] *and unattached.*
One state is that in this same life possessed
[39] *With base remaining, tho' becoming's stream*[2]
Be cut off. While the state without a base
Belongeth to the future, wherein all
Becomings utterly do come to cease.
They who, by knowing this state[3] *uncompounded*
Have heart's release, by cutting off the stream,
They who have reached the core of dhamma,[4] *glad*
To end,—such have abandoned all becomings.

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, do ye delight in solitary communing; delighted by solitary communing, given to mental calm in the inner self, not neglecting[5] musing, possessed of insight, do ye foster resort to empty places?[6] One of two fruits is to be looked for in those who (do these things), namely, gnosis[7] in this very life or, if there be still a basis, not-return to this world.'[8]

This is the meaning . . .

They who with heart at peace discriminate,
Thoughtful and musing, rightly dhamma see,
[40] *Their passions they do closely scrutinize.*[9]
For being fain for seriousness and seeing
Peril in wantonness, they are not the sort
To fail, but to nibbāna they are close.[10]

This meaning also . . .

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[1] *Tādin* is an epithet applied to the Wayfarer.
[2] *Bhava-netti*: see last sutta.
[3] *Padaṃ asankhataṃ.*
[4] *Dhamma-sāra. Cf. Dhp.* v, 12.
[5] *Anirākata-jjhānā* (fr. *nirākaroti*).
[6] *Cf. Dhp.* 371, *jhāya, bhikkhu, mā ca pamādo . . .* ; 373, *suññâgāraṃ paviṭṭhassa, santacittassa bhikkhuno . . .* ; 285, *santi-maggam eva brūhaya. . . .* Here text has *brūhetā*, Comy. *brūhetāro.*
[7] *Aññā* (declaration of enlightenment).
[8] *Anāgāmitā*: see first sutta.
[9] *Ana*(or *anu*)*-pekkhino.*
[10] The last stanza is almost the same as *Dhp.* 32; whence I partly borrow Mrs. Rhys Davids' trans.

ix

This was said by the Exalted One . . .

'Monks, do ye dwell for the profit of the training, for the sake of further wisdom, of the essence of release, of the mastery of mindfulness.[1] Monks, of those who dwell for the sake of (these things) . . . one of two fruits is to be expected, gnosis in this very life, or, if there be still a basis, not-returning (to this world).'

This is the meaning . . .

Perfected pupil,[2] who hath surety won[3]
And won the higher wisdom, seen births end,
That sage, I say, here wearing his last body,
By conquering Māra[4] eld hath conqueréd.

Wherefore for musing fain, of mind composed,
[41] *Ardent and seeing the end of births, O monks,*
By overwhelming Māra with his host,
Become ye those who birth-and-death transcend.

This meaning also . . .

x

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, a monk should be wakeful, he should dwell mindful, composed, peaceful, happy, serene, and in such states he should see the proper time for things that are profitable. If a monk be wakeful and dwell mindful . . . one of two fruits is to be looked for, either gnosis in this very life, or, if there be yet a basis, not-returning (to this world).'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

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[1] These topics are explained at *A.* ii, 243=*G.S.* ii, 248.
[2] *Paripuṇṇa-sekha=asekha, Comy.*
[3] *Apahāna-dhamma* (of the nature of not failing)=*akuppa, Comy.*
[4] Texts, *māna-jahaṇ.* At II, II, i *Comy. māra-jahaṇ.*

Ye watchers, hear ye this. Sleepers, awake!
Better than sleep is watchfulness. There is
No fear for him that watcheth. [**42**] *Whoso watches,*
Mindful, composed, peaceful, serene and happy,
He dhamma searching throughly in due season
Rising to oneness[1] *drives away the gloom.*
Wherefore rouse ye and practise wakefulness.
The ardent monk, discriminating, wins
The musing, cuts the bond of birth-and-eld.
In this same life he wins wisdom supreme.

This meaning also was spoken by the Exalted One; so I have heard.

xi

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, these two are doomed to the Downfall, to Purgatory, if they abandon not their fault. What two? He who being no liver of the Brahma-life claims to be such, and he who harasses the one who lives the Brahma-life completely and purely (by charging him) baselessly with lapse therefrom.[2] These are the two . . .'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

The liar reaches hell[3] *and he who says*
He did not what he did:
[**43**] *Both are the same hereafter, men of crooked ways.*

And many a one the yellow gown who wears,
Wicked and uncontrolled,
By reason of his evil deeds in hell[3] *appears.*

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[1] *Ekodi-bhūto. Cf. Dhamma-saṅgaṇi*, Mrs. Rhys Davids' trans., § 161 and notes; there trans. 'dwelling on high.' *J.P.T.S.* 1885, 32, Morris. *Comy.* has *eko udetī ti ekodi*; as a term for *samādhi*. Sometimes trans. 'one-pointed' *ekagga-citto. Cf. SnA.* 574 or *Sn.* 975, where the phrase occurs *ekodibhūto vihane tamaṇ so.*

[2] *Comy. pārājika-vatthunā dhaṇseti—i.e.*, with committing offences which demand expulsion from the Order.

[3] Gāthās at *Dhp.* 306-8. *Cf. Sn.* 661. 'Hell' (for 'purgatory') is purely *metri causā.*

Better for him a red-hot iron ball,
One mass of fire, to swallow,
Than wicked, uncontrolled, to eat the country's food.

This meaning also was spoken by the Exalted One; so I have heard.

xii

This was said by the Exalted One . . .

'Monks, hindered by two views to which they resort,[1] both devas and mankind stick fast,[2] while some go to excess,[3] and some who have sight see aright. And how, monks, do some stick fast ?

Monks, devas and mankind delight in becoming, rejoice in becoming, take pleasure in becoming. When teaching is proclaimed for making becoming to cease, their heart springs not up thereat, it is not calmed, is not settled, is not drawn to it. Thus, monks, some stick fast.

And how, monks, do some go to excess ?

On the other hand some are afflicted by becoming, humiliated thereby, and loathing becoming they take pleasure in not-becoming.[4] They say: 'My good sir, [44] inasmuch as, when body breaks up, after death this self[5] is annihilated, destroyed, it exists not after death. This view is the real one, the excellent, the true view.'[6] Thus, monks, some go to excess.

And how, monks, do some who have sight see aright ?

Herein, monks, one sees what has become as having become. So seeing he is set on revulsion, on passionlessness, on making an end. That, monks, is how they who have sight do see aright.'

---

[1] *Diṭṭhi-gatehi pariyuṭṭhitā*, such as 'the world is eternal,' etc. *Comy.*

[2] *Olīyanti*, are in a fix or hold restricted views, as opp. to *atidhāvati*. The phrase is at *Ud.* VI, 8.

[3] *Atidhāvanti*. *Cf. S.* iii, 103=*K.S.* iii, 88, and *Ud.* VI, 8.

[4] *Vibhava*, the annihilationist view. *Cf. S.* v, 320=*K.S.* v, 284 (*re* suicide) prob. referred to here.

[5] Text *attho*; *Sinh.* text, *satto*; *Comy. attā*.

[6] *Yathâvay*.

This is the meaning . . .

He who,[1] *beholding what has become as such,*
And how to pass beyond what has become,
By the utter end of craving is released
In that which really is,[2]*—he comprehending*
What has become,—that monk from craving freed
For births or high or low,[3] *by ending*
What has become, goes no more to becoming.

This meaning also was spoken by the Exalted One; so I have heard.

(*Here ends the collection of twenty-two suttas of The Twos.*)

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[1] Text, *ye . . . vimuccanti: MSS. yo . . .* which I read with *vimuccati*, for the second stanza with *so* refers to *yo*. *Sace* may be a misreading of *have*, as I have noted elsewhere. *Comy. nipāta-mattaṃ.*

[2] *Yathā-bhūte=nibbāne, Comy. Cf.* § ii, *nirodhe ye vimuccanti.*

[3] *Bhavâbhave*, again in this sense at viii. *Comy. khuddake c'eva mahante ca. SnA.* ii, 877, *punappuna-uppattiyo* (*not* 'becoming and non-becoming').

III—THE THREES

Chapter I

i

This was said by the Exalted One, said by the Arahant; so I have heard:

[45] 'Monks, there are these three roots of evil. What three?

Lust is a root of evil, hate is a root of evil, delusion is a root of evil. These are the three roots of evil.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Lust, hatred and delusion
Ruin the man of wicked heart;
They are begotten in himself[1]
Like the lush growth of pith-and-stem.[2]

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Monks, there are these three elements.[3] What three? The element of form, that of the formless, and the element of ending. These are the three elements.'

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[1] Verses at *S.* i, 70=*K.S.* i, 96; see note. *Atta-sambhūta*, 'self-begotten.' *Comy. attani jātā*, as at *SnA.* on *Sn.* 272, a similar passage.

[2] *Taca-sāra*=husk-pith. *Comy. velun ti attho.*

[3] At *D.* iii, 215 (*Sangīti-S.*), five sets of three dhātus are given, of which this is one. *Cf. Netti*, 97—*e.g.*, the 'element of body' is sensation by contact.

This is the meaning . . .

Who Rūpa-world-conditions comprehend,[1]
In the Arūpa-worlds well stablished in the formless [**46**]
they who are released
Who are released by making (things) to cease,
Those folk are they who have left death behind.
With his own person[2] *reaching the deathless element,*
That element that hath no base, and of himself
Discovering renunciation of the base,
He, canker-free, the perfectly awakened one,
Doth thus proclaim the sorrowless, the stainless way.

This meaning also . . .

iii

This was said by the Exalted One . . .

'Monks, there are these three feelings.[3] What three ? Pleasant feeling, painful feeling, and feeling that is neither painful nor pleasant. These are the three feelings.'

This is the meaning . . .

Collected, 'ware, the mindful follower
Of the awakened one well understands
Feelings and how they come to be, and where
They cease, and what the way to feelings' end.
The monk who hath an end of feelings made
No longer hungereth. He is set free.

This meaning also . . .

iv

[**47**] This was said by the Exalted One . . .

'Monks, there are these three feelings. What three ?[4]

[1] This verse=*Sn.* 754, with which I read *susaṇṭhitā* for text's *asaṇṭhitā.*

[2] *Kāyena* acc. to *Comy.* is *nāma-kāyena* (*nāma-rūpa*)=*magga-phalehi. Nāma-rūpa* is the mental and physical compound or individuality.

[3] This sutta is at *S.* iv, 204 (*Vedanā-saṇyutta*)=*K.S.* iv, 136. Gāthās again at v, vi, below.

[4] As at *S.* iv, 207=*K.S.* iv, 139. Verses differ. Also *cf. S.* v, 57=*K.S.* v, 46. It is noteworthy that these threes in *Saṇyutta-N.* have added to them the way out, Ariyan Eightfold Way, which, as far as I remember, is mentioned only once in *Itivuttaka,* once in *Udāna.*

Pleasant feeling, painful feeling and feeling that is neither painful nor pleasant. Pleasant feeling, monks, should be looked upon as pain, painful feeling should be looked upon as a barb, feeling that is neither painful nor pleasant should be looked upon as impermanent.

Monks, when these three feelings are looked upon (in these three ways) by a monk, that monk is called "rightly seeing." He has cut off craving, broken the bond, by perfect comprehension of conceit he has made an end of Ill.'

This is the meaning . . .

Who looks on pleasure as an ill, and pain
As a barb, the neutral as impermanent,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,[1]
Calmed sage is he who hath escaped the yoke.[2]

This meaning also . . .

V

[**48**] This was said by the Exalted One . . .

'Monks, there are these three longings.[3] What three?

The longing for sensual delights, the longing for becoming and the longing for the Brahma-life. These are the three longings.'

This is the meaning . . .

Collected, 'ware, the mindful follower
Of the Awakened One well understands
Longings, and how they come to be, and where
They cease, and what the way to longings' end.
The monk who hath an end of longings made
No longer hungereth. He is set free.

This meaning also . . .

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[1] *Abhiññā-vosito. Cf. S.* i, 167, 175. *Comy. chalabhiññāya pariyosito katakicco.*

[2] *Yogâtigo.* Verses again at III, III, iii.

[3] *Esanā*, at *S.* v, 54.

vi

This was said by the Exalted One . . .

'Monks, there are these three longings . . .' (*as in previous sutta*).

This is the meaning . . .

The longing for delights of sense, becoming,[1]
The longing for to live the Brahma-life—
These three accumulations of wrong view
[49] *Become perversion of the truth. In him*
Who from all sensual lust is purified,
Who by destroying craving is set free,
Longings are left, wrong views are rooted out.
A monk who hath of longings made an end
Is void of yearning, no more questioneth.[2]

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, there are these three cankers. What three? The canker of lust, the canker of becoming, the canker of ignorance. These are the three cankers.'

This is the meaning . . .

Collected, 'ware, the mindful follower
Of the Awakened One well understands
Cankers and how they come to be, and where
They cease and what the way to cankers' end.
The monk who hath an end of cankers made
No longer hungereth. He is set free.

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, there are these three cankers . . .' (*as above*).

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[1] Verses at *A.* ii, 42=*G.S.* ii, 48. The last two lines differ.

[2] *Akathaṅ-kathī. Cf. Sn.* 3, *vigata-kathaṅ-katho.*

This is the meaning . . .

[**50**] *He who hath slain lust's canker and discarded*
Ignorance, and the canker of becoming
Ended, without attachment is released.
He weareth his last body (in the world)
For he hath routed Māra and his mount.[1]

This meaning also . . .

ix

This was said by the Exalted One . . .

'Monks, there are these three cravings.[2] What three ?

The craving for lust, the craving for becoming, and the craving for ending becoming. These are the three cravings.'

This is the meaning . . .

Fettered with craving's fetter, with hearts that lust
For becoming of all sorts,[3] *in Māra's bondage,*
Those folk, those beings, not freed from the bond,
Going to birth-and-death go faring on.
But who abandon craving, freed from craving
For becoming of all sorts, who in the world
Have gone beyond, have reached the cankers' end.

This meaning also . . .

x

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, possessed of three things [**51**] a monk passing beyond the realm of Māra shines like the sun. What three things ?

Herein a monk is possessed of a master's group of virtues, of a master's group of concentration, of a

[1] *Sa-vāhanaṃ*. *Cf. S.* ii, 278=*K.S.* ii, 188; *Dhp.* 175. Māra is mounted on an elephant.

[2] *Cf. S.* v, 57=*K.S.* v, 46.

[3] *Bhavâbhava*. *Cf. supr.* II, xii.

master's group of wisdom.[1] Possessed of these three things a monk, passing beyond the realm of Māra, shines like the sun.'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

Virtue and concentration, wisdom too—
In whom these (three) are throughly made to grow,
He, passing Māra's realm, shines like the sun.

This meaning also was spoken by the Exalted One; so I have heard.

Chapter II

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, there are these three grounds for good works.[2] What three?

The ground for good works consisting of charity, that consisting of virtue and the ground for good works consisting of making-to-grow.[3] These are the three.'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

[52] *Let that man train himself in doing good*
That lasts for long and ends in happiness,[4]
Let him make grow charity, the life of calm,
A heart of goodwill let him make to grow.
Making these three things grow that end in bliss
The wise man surely doth arise again
In the happy world wherein no trouble is.

This meaning also was spoken by the Exalted One; so I have heard.

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[1] *Sīla-samādhi-paññā-kkhandha*, of *asekha*.

[2] *Cf.* I, III, vii.

[3] *Bhāvanā* is not 'meditation,' but causing to become or grow those good qualities not yet attained.

[4] Verses at I, III, ii. Here also *sukhindriyaŋ* of Text should be *sukhudrayaŋ*.

ii

This was said by the Exalted One . . .

'Monks, there are these three eyes. What three? The eye of flesh, the deva eye and the wisdom eye.[1] These are the three.'

This is the meaning . . .

The eye of flesh, the deva eye
And wisdom's eye, vision supreme—
These are the eyes, the visions three
Revealéd by the Man supreme.

The genesis of fleshly eye,
The way of eye in deva-sight,
And whence (our) knowledge took its rise;—
The eye of insight unsurpassed
Whoso doth come that eye to know
Is from all ill and sorrow freed.[2]

This meaning also . . .

iii

This was said by the Exalted One . . .

[**53**] 'Monks, there are these three controlling faculties.[3] What three?

The consciousness: I shall know the unknown, the consciousness of gnosis, the consciousness of one who has realized gnosis. These are the three controlling faculties.'

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[1] Elsewhere we have also *dhamma-*, *buddha-*, *samanta-cakkhu*. *Cf. Dial.* i, 95 n. The order of excellence is *maṇsa-*, *dibba-*, *dhamma-*, *paññā-cakkhu*.

[2] Quoted at *Kathā-vatthu* iii, 7=*Pts. of Controv.* 150.

[3] *Indriyāni*, 'in the sense of *ādhipateyya* (power),' *Comy.* At *S.* v, 203=*K.S.* v, 179, they are under the heading of 'method' (*ñāya*). Here they seem associated with the idea of future, present and past (of next sutta). The last-named is described by *Comy.* 'The faculty of the *aññātāvin* (holder of things known), of him who, in the philosophy of the Four Truths, has completed what was to be done.'

This is the meaning . . .

To the pupil training, in the straight way walking,[1]
By ending (of his sins) first cometh knowledge ;
Straight[2] *follows gnosis ; by that gnosis freed*
He knows in very truth : Sure is my freedom,
By wearing out the fetter of becoming.
He truly with the faculties endowed
Is calm, and in the abode of calm delighting
He weareth his last body (in the world),
For he hath routed Māra and his mount.

This meaning also . . .

iv

This was said by the Exalted One . . .

'Monks, there are these three times. What three? Past time, future time and present time. These are the three.'

This is the meaning . . .

Men, 'ware alone of what is told by names,[3]
Take up their stand on what is so expressed.
[**54**] *If this they have not rightly understood,*
They go their ways under the yoke of death.

He who hath understood what is expressed[4]
Concerning him-who-speaks no fancies builds ;
For by his mind he hath attained release ;
Won is th'abode of peace incomparable.

He truly with this gift of knowing names
Is calm, and in the abode of calm delighting
With calm deliberation lives the life,[5]
Standing on dhamma ; such an one goes not
By any name :[6] *perfect in lore is he.*[7]

This meaning also . . .

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[1] *Cf.* IV, iv. The first two verses are at *A.* i, 231=*G.S.* i, 211.

[2] *Anantarā* (without interval). At IV, vi, Text has *anuttarā.*

[3] The first half of the verses at *S.* i, 11=*K.S.* i, 16, spoken by the Buddha in reply to a devatā who asked about things involving time (*dhamma* is *akāliko*). Without this reference our verses would be meaningless. I borrow trans. *ad loc.* for the first six verses. A similar sutta is at *G.S.* ii, 80. [4] *Akkheyyāni*=expressible by names.

[5] *Sankhāyasevī*, the line is at *Sn.* 749; *SnA.* 507 agrees with our *Comy. paccavekkhitvā . . . ñāṇena sevamāno. Cf.* also *Sn.* 391, *sutvāna dhammaŋ Sugatena desitaŋ*; at *Sn.* 1048, quoted *A.* i, 133.

[6] *Saṇkhaŋ nopeti.* [7] *Vedagu.*

v

This was said by the Exalted One . . .

'Monks, there are these three evil practices. What three ? Evil practice of body, speech and mind. These are the three.'

This is the meaning . . .

Doing ill deeds of body, speech and mind,
Or whatsoever else is deemed a sin,
[**55**] *Not doing profitable deeds, but doing*
Many a deed unprofitable, he,
When body breaks up, being weak in wisdom,
In purgatory rises up again.

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, there are these three good practices. What three ?

Good practice of body, speech and mind. These are the three . . .'

This is the meaning . . .

Leaving ill deeds of body, speech and mind,
Or whatsoever else is deemed a sin,
Leaving unprofitable deeds, but doing
Many a deed that's profitable, when
Body breaks up, being strong in wisdom,
In the heaven world he rises up again.

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, there are these three forms of purity.[1] What three ?

[1] *Soceyyāni=suci-bhāva, Comy.* At *A.* i, 270=*G.S.* i, 249; *cf.* *S.* i, 78. This and next sutta are consecutive in *A.* where the last lines are interchanged.

Purity of body, speech and mind. These are the three . . .'

This is the meaning . . .

He who is pure in body, speech and mind
Cankerless, clean and blessed with purity,—
[56] *They call him 'one who hath abandoned all.'*

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, there are these three perfections.[1] What three?

Perfection of body, speech and mind. These are the three . . .'

This is the meaning . . .

Perfect in body, speech and mind, a sage
Cankerless, sinless, with saintly silence blessed,
'Sin-washer'[2] *is the name they give to him.*

This meaning also . . .

ix

This was said by the Exalted One . . .

'Monks, in whomsoever lust is not abandoned, hatred is not abandoned, delusion is not abandoned, of such an one it is said, "he is bondman to Māra, Māra's noose encompasses him,[3] he is at the mercy of the Evil One." But, monks, in whomsoever lust is abandoned, hatred is abandoned, delusion is abandoned, of such an one it is said, "he is freed from Māra's bondage, Māra's noose is loosed from him, he is not at the mercy of the Evil One."'

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[1] *Moneyyāni=muni-bhāva, Comy.* Lit. 'silences, states of perfection of the *muni.*' At *A.* i, 273. *Cf. D.* iii, 220; *Vin.* I, p. xl (Oldenburg). This may be the *Moneyasute* of the Asokan Pillar-edict. *Cf.* Mrs. Rhys Davids' *Manual*, pp. 313-4.

[2] *Niṇhāta-pāpakaŋ=khīṇâsavaŋ, Comy. Cf. Sn.* 521, *niṇhāya sabba-pāpakāni . . . nhātako.*

[3] *Cf. S.* iv, 91, where the words are applied to *cakkhu-viññeyyā rūpā. Paṭimukko=pavesito, Comy.*

This is the meaning . . .

57] *Who lust and hate and ignorance hath left,*'[1]
Him they call 'one whose self is made to grow,'[2]
'One become Brahma,' 'He who hath thus come,'
'Awakened One,' 'who hath passed fear and dread,'
And 'one who hath the all abandonéd.'

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, in whatsoever monk or nun[3] lust, hatred and delusion are not abandoned, of such an one it is said, "he has not crossed the ocean with its waves, its billows, its whirlpools, its sharks and demons."[4] But, monks, in whatsoever monk or nun lust, hatred and delusion are abandoned, of such an one it is said, "he has crossed the ocean with its waves, its billows, its whirlpools, sharks and demons. Crossed over, gone beyond is he; that brāhmin stands upon the shore."'

This is the meaning . . . Herein this meaning is thus spoken.

Who lust and ignorance and hate hath left,
He hath crossed o'er this ocean with its sharks,
With its demons and fearsome waves impassable.
[**58**] *Bond-free, escaped from death and without base,*
Transcending sorrow, to become no more,
Evanishéd, incomparable one—[5]
He hath befooled the King of Death, I say.[6]

This meaning also was spoken by the Exalted One; so I have heard.

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[1] These gāthās and next sutta are mostly at *S.* iv, 158 (*Samuddavagga*). In the sutta we have *moha*, but in the verses *avijjā* (acc. to the *Saṇyutta* vers.)

[2] *Bhāvitatt'aññataraṇ.* *Cf.* IV, x below. *Comy.* takes it as *bhāvita-kāya-sīla-citta.*

[3] The only mention of a nun in this book.

[4] *S.* iv, 154; *A.* ii, 123=*G.S.* ii, 127.

[5] Text, *samānaṇ* (equal, like), but *Comy. pamāṇaṇ* as at *S.* iv, 158.

[6] *Amohayi maccurājaṇ.* *Cf. Sn.* 332.

Chapter III

i

This was said by the Exalted One . . .

'Monks, I have seen beings habitually practising evil practice of body, speech and mind; who upbraid the Ariyans, who are persons of depraved view, heaping up action depending thereon.[1] Such, when body breaks up, after death rise up again in the Waste, the Ill-bourn, the Downfall, in Purgatory. These words, monks, I utter, not hearing them spoken by any other recluse or brāhmin. [**59**] Therefore, monks, as I myself have known, myself have seen, myself have observed this thing, I say these words, to wit: "I have seen beings habitually practising evil practice of body, speech and mind . . . Such . . . rise up again in Purgatory."'

This is the meaning . . .

Wrongly directing mind and uttering[2]
Speech wrongly, wrongly doing deed with body,
A person here of little learning,[3] *who*
Hath done no good deeds here in his short life,
When body breaks up, being weak in wisdom,
In purgatory rises up again.

This meaning also . . .

ii

This was said by the Exalted One . . .

'Monks, I have seen beings habitually practising good practice of body, speech and mind, [**60**] no upbraiders of the Ariyans, persons of right view, and heaping up action depending thereon. Such, when body breaks

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[1] *Kamma-samādānā*, the sentence is frequent in the description of the powers of the *dibba-cakkhu*—*e.g.*, *D.* i, 212; *S.* v, 266, etc.

[2] *Abhāsiya.* So Texts; apparently an aoristic gerund form of *bhāsati* (=*bhāsitvā*, *Comy.*) but *P. Dict.* suggests that it is an old misspelling of *ca bhāsiya.* Windisch sugg. *pabhāsiya* : see next sutta.

[3] *Appa-ssuto*, 'who has heard little'; there were no books.

up, after death rise up again in the happy bourn, in the heaven world. These words, monks, I utter, not hearing them from any other recluse or brāhmin . . .

Therefore, monks, as I myself have known, myself have seen, myself have observed this thing, I say these words, to wit: "I have seen beings . . . who rise up again in the happy bourn, in the heaven world."'

This is the meaning . . .

Rightly directing mind and uttering
Speech rightly, rightly doing deed with body,
A person here of widespread learning, who
Has done deeds worthy here in his short life,
When body breaks up, being strong in wisdom,
Arises in the heaven world again.

This meaning also . . .

iii

[**61**] This was said by the Exalted One . . .

'Monks, there are these three elements of escape.[1] What three?

This escape from lusts which is renunciation, this escape from forms which is the formless existence, and this escape from whatsoever has become, is compounded, has arisen by the law of causation,—which is making to cease. These are the three elements of escape.'

This is the meaning . . .

Knowing th'escape from lusts, o'erpassing forms,
Reaching the calming of all things compounded,
He who in every way dwells ardently,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,
Calmed sage is he who hath got past the yoke.[2]

This meaning also . . .

[1] *Nissaraṇiyā-dhātuyo.* *Cf. D.* iii, 239; *A.* iii, 245, 290=*G.S.* iii, 179, 209, where there are five.

[2] These verses are at III, I, iv.

iv

[**62**] This was said by the Exalted One . . .

'Monks, things formless are more real[1] than forms; making to cease is more real than things formless.'

This is the meaning . . .

Those beings who have gone to Rūpa-world
And those who in Arūpa-world remain,
Not understanding making (things) to cease,
Back to renewed becoming do return.
But they who comprehend the Rūpa-world,
In the Arūpa-worlds well[2] stablishèd,
Who are released by making (things) to cease,—
Those folk are they who have left death behind.

With body reaching deathless element
That hath no base, and of himself discovering
Renunciation of the base, that One
Who's canker-free, the Perfectly Awakened,
Proclaims the sorrowless, the stainless Way.

This meaning also . . .

v

This was said by the Exalted One . . .

'Monks, there are these three sons to be found existing in the world. What three? [**63**] The superior-born, the like-born, and the base-born.

And of what sort, monks, is the superior-born?

Herein, monks, a son has parents who have not gone to a Buddha as resort, not gone to Dhamma as resort, not gone to the Order as resort; who are not averse from killing and stealing, from wrong practice in lusts, from falsehood, from occasions of carelessness in the use of wine, spirits and strong drink, who are immoral, of an evil nature. And this son is one who has gone to a

[1] *Santatarā* (fr. *sant.*) The first two lines are at *S.* i, 131. The first two stanzas are at *Sn.* 754-5, the last at III, I, ii.

[2] I read with *Sn. susaṇṭhitā*, which seems more reasonable, for *asaṇṭhitā* of *T.* *Cf.* p. 150 n.

Buddha as resort . . . who is averse from killing and stealing . . . who is virtuous, of a lovely nature. In this way, monks, a son is superior-born.

And of what sort, monks, is the son who is like-born ?

In this case a son has parents who have gone to a Buddha as resort . . . who are averse from killing and stealing . . . who are virtuous, of a lovely nature. And their son is one who has done likewise, is virtuous and of a lovely nature. In this way, monks, a son is like-born.

And of what sort, monks, is the son who is worse-born ?

In this case, monks, a son has parents who have gone to a Buddha as resort . . . who are averse from killing and stealing . . . who are virtuous, of a lovely nature. But they have a son who has not done so (*as in the first instance*) . . . but he is one who [**64**] is immoral, of an evil nature. In this way, monks, a son is worse-born. So these are the three sons to be found existing in the world.'

This is the meaning . . .

Wise men desire a son superior-born
Or like-born, wish not for a son worse-born,
One who will be a burden to the clan.[1]
But sons like these, who in the world become
Lay-followers, with faith and virtue blest,
Pleasant to speak to,[2] *void of stinginess,*
Just like the moon released from mass of clouds,—[3]
Such would be shining lights of companies.

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, there are these three persons found existing in the world. What three ? The one who is like a drought,

[1] *Kula-gandhano, v.l. -gaṇthano* (burden, knot), *-dhaṇsano. Comy.* expl. as *kulacchedako, -vināsako. P. Dict.* suggests the more usual *kulangārako. JA.* iv, 34 has *k.-gandhina,* expl. as *pacchimaka,* 'meanest.' The word seems unique.

[2] *Vadaññu,* expl. by *Comy.* as 'knowing speech of others,' as at *Sn.,* p. 87. *Cf. S.* i, 43.

[3] The line requires *va* or *viya* to make sense. *Cf. Sn.* 498, *cando va Rāhugahanā pamuttā*; *Thag.* 871, *abbhā mutto va candimā.*

the one who rains locally and the one who pours down everywhere.

And how, monks, is a person like a drought ?

Herein, monks, a certain person is not a giver to all alike, no giver of food and drink, clothing and vehicle, flowers, scents and unguents, bed, lodging and light to recluses and brāhmins, to wretched and needy beggars. In this way, monks, a person is like a drought.

And how, monks, is a person like a local rainfall ?

In this case a person is a giver to some, but to others he gives not; be they recluses and brāhmins or wretched, needy beggars, he is no giver of food and drink . . . lodging and lights. In this way a person is like a local rainfall.

And how, monks, does a person rain down everywhere ?

In this case a certain person gives to all, be they recluses and brāhmins or wretched, needy beggars; he is a giver of food and drink . . . lodging and lights. In this way a person rains down everywhere.

So these are the three sorts of persons found existing in the world.'

This is the meaning . . .

Not to recluse and brāhmin, not to the poor and needy,
Does he distribute gains of food, drink, sustenance :
One of the baser sort,[1] *' like to a drought ' men call him.*

To some he gives not, but with others shares his goods,
Shrewd folk call such a man ' like to a local shower.'

The man who rains alms everywhere,[2] *and for all creatures*
Compassion feels, doth scatter gladly everywhere.
' Give ye ! Give ye !' he cries and, like a rain-cloud thundering
And rumbling, down he rains and fills uplands and slopes

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[1] *Purisâdhama. Cf. Dhp.* 78.

[2] *Subhikkha-vāco* of Texts would mean, acc. to *Comy.*, ' renowned for generosity,' but it gives another reading, *subhikkha-vassī*, which I follow as agreeing better with the sutta.

With drench of water. Just like that is such an one,
Lawfully gathering wealth by effort won, with food
[67] *And drink rightly the needy beings he regales.*[1]

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, aspiring for these three happinesses, the prudent man should guard virtue. What three? Aspiring thus: May praise come to me, the prudent man should guard virtue. Aspiring thus: May wealth befall me . . . . When body breaks up, after death may I arise again in the happy bourn, in the heaven world, the prudent man should guard virtue. Aspiring for these three happinesses the prudent man should guard virtue.'

This is the meaning . . .

Wishing for three happy things,
Let the shrewd man virtue guard,—
Praise of men and wealth and gain;
Afterwards delight in heaven.

If the man who does no ill
Follow one who evil does,
He will be suspect of ill;
Ill-fame groweth up for him.

As the man one makes his friend,
[68] *As the one he followeth,*
Such doth he himself become;
He is like unto his mate.

Follower and following,
Toucher and the touched alike,
As a shaft with poison smeared[2]
Poisons all the bunch unsmeared,[3]
Both are fouled. A man inspired[4]
In the fear of being soiled
Should not company with rogues.

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[1] These verses resemble those at *S.* i, 100=*K.S.* i, 125.

[2] Reading *diḍḍho* with *Comy.* for Text's *duṭṭho.*

[3] Reading *alittaṃ*; *Sinh.* text, *ālittaṃ.* In this and the next stanzas the construction is faulty, the sentences in the Pāli not being completed.

[4] *Dhīro.*

If a man string putrid fish
On a blade of kusa *grass,*
That same grass will putrid smell.
So with him who follows fools.

If a man wrap frankincense
In a leaf, that leaf smells sweet.
So with those who follow sages.

Mindful of that leaf-basket,[1]
Knowing what will him befall,[2]
The prudent man should company
With the good, not with the bad.
[69] *To purgatory bad men lead ;*
The good bring to the happy bourn.

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, this body is corruptible,[3] consciousness is of a nature to fade,[4] all substrates are impermanent, ill, and subject to change and decay.'

This is the meaning . . .

Knowing the body as corruptible,[5] *and knowing*
That consciousness is bound to fade,[6] *in bases seeing*
A ground for fear, and understanding birth-and-death,
He having brought to pass the peace incomparable,
And having made the self to grow[7] *awaits his hour.*[8]

This meaning also . . .

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[1] Reading *patta-puṭass'eva* with *Sinh.* text and *Comy.* *Cf. S.* v, 439 = *K.S.* v, 371.

[2] Reading with *Sinh.* text and *Comy.* *sampākaŋ* (*phala-nipphattaŋ*) for Text's *sampātaŋ*.

[3] *Sinh.* text and *Comy.* read *bhidur'āyaŋ*=*bhedana-sīla.* *Cf.* verses at *S.* i, 131. [4] *Virāga-dhammaŋ*=*paluĵjana-dh. Comy.*

[5] *Bhindantaŋ* (? *bhinn'antaŋ*); *v.l. bhinnaŋ taŋ.*

[6] *Virāguṇaŋ* (only here); *Sinh.* text, *v.l. virāgikaŋ.* *Comy.* does not notice it. [7] *Bhāvitatta*, as above, III, II, ix.

[8] *Kālaŋ kankhati.* *Cf. S.* iv, 57. *Comy.* quotes the lines:

Nâbhinandāmi maraṇaŋ nâbhinandāmi jīvitaŋ,
Kālañ ca paṭikankhāmi nibbisaŋ bhatako yathā.

Thag. 606; *MP.* 45.

ix

[70] This was said by the Exalted One . . .

'According to element,[1] monks, beings flow together, meet together with beings, thus: those of low tastes flow together, meet together with beings of low tastes. Beings of taste for the lovely flow together, meet together with beings of a like taste. Both in past time, monks, according to element have beings flowed together, met together . . . and in future times they will do so . . . so also in time present according to element beings flow together, meet together with beings.'

This is the meaning . . .

Lust's jungle, of association born,
By not associating is cut down.
[71] *As one who, mounted on a puny plank,*
Is in mid-ocean whelmed beneath the waves,
So even he of blameless life doth sink
When thrown together with the man of sloth.

Wherefore from such let him keep well apart—
The sluggard and the poor in energy.
Let him consort with those who live aloof,
With noble, eager, contemplative souls,
With men of constant quickened energies,
Yea, let him hold communion with the wise![2]

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, in a pupil monk these three things conduce to falling away. What three?

Herein, monks, a pupil monk is fond of business, delights therein, is given to fondness for business; he is

[1] This sutta occurs at *S.* ii, 158=*K.S.* ii, 109, but omits the similes of milk, etc. *Dhātuso*, 'acc. to tendency'=*dhātuto*. *Ajjhāsaya-dhātu-sabhāva*, *Comy*. *Cf. S.* iii, 65.

[2] I borrow the verses at *K.S.* ii, the middle part of which is at *Thag.* 146=*Brethren* 147-8.

fond of gossip, delights therein, is given to fondness for gossip; he is fond of sleep . . . . These three things in a pupil monk conduce to falling away.

And these three things, monks, in a pupil monk conduce not to falling away. What three ?

Herein a pupil monk is not fond of business . . . not fond of gossip . . . not fond of sleep [72], delights not in sleep, is not given to fondness for sleep. These are the three things . . . '

This is the meaning . . .

He who delights in business, gossip, sleep,
And is of mind unsettled, such a monk
Cannot be one to reach[1] *wisdom supreme.*
So let him have scant business and scant sloth,
Not be of mind unsettled. Such a man
Can become one to reach wisdom supreme.

This meaning also was spoken by the Exalted One; so I have heard.

CHAPTER IV

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, there are these three unprofitable ways of thought. What three ?

Thought that is centred on self-esteem,[2] thought centred on gains, honours and reputation, and thought that is centred on worry about[3] other folk. These are the three unprofitable ways of thought.'

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[1] *Abhabbo.*

[2] *An-avaññatti. Cf. A.* i, 254; ii, 40; iv, i, lit. 'not-not-praise,' desire to be well spoken of.

[3] *Parânuddayatā*, not 'sympathy with others' (as *P. Dict.*), which would be a desirable quality. *Comy.* expl. as 'longing for society.' At *S.* ii, 218 (*kulânuddayatā*) it has the meaning of 'consideration.'

[73] This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

He who is given to self-esteem and sets great store
On gains and honours, loves the company of friends,—
Far from the ending of the fetters such an one.
But he who gives up sons and cattle,[1] *marriage-rites*[2]
And heaping up of riches,—such a monk is one
Who can become the man to reach wisdom supreme.

This meaning also was spoken by the Exalted One; so I have heard.

[*From this place the prefatory and concluding phrases are given only to the first and last sutta of each chapter. This may signify that they are later additions, or may be simply an abbreviation. At any rate these remaining suttas for the most part are longer and occur elsewhere in the Canon.*]

ii

'Monks, I have seen beings[3] overwhelmed by, with minds infatuated by, getting favours, when body breaks up, after death arising again in the Waste, the Ill-bourn, in the Downfall, in Purgatory. Monks, I have seen beings overwhelmed by, with minds infatuated by, failing to get favours, when body breaks up, after death arising . . . in Purgatory. Monks, I have seen beings overwhelmed, with minds infatuated both by getting and not getting favours alike [74] . . . arising again in Purgatory. And this, monks, I say not having heard it of any other recluse or brāhmin.[4] . . . But as I myself have known, myself have seen, myself have observed

[1] *Cf. Dhp.* 62, *puttā m'atthi dhanaŋ m'atthi*; also v, 84.
[2] Text *vivāsa*(?); *Sinh.* text and *Comy. vivāhe*=*āvāhe* (the carrying-away ceremony of the bride). *Comy.* expl. as worldly occupations. *Cf. Vin.* iii, 135. Text would take *vivāso* and *sanga-hāni* as adj. agreeing with *yo*, 'independent and abandoning bonds.'
[3] As at *S.* ii, 232 (but in singular)=*K.S.* ii, 157, whence the verses.
[4] As at III, III, i.

this thing, I say these words, to wit: I have seen beings . . . arising again in Purgatory.'

In whom, when favours fall upon him, or
When none are shown, the mind, steadfast, intent,
Sways not at all, for earnest is his life,—[1]
Him, the rapt muser, (of will) unfaltering,
[75] *Of fine perception, of the vision seer,*
Rejoicing that to grasp is his no more,—
Him do the people call in truth 'Good Man.'

iii

'Monks, among devas these three utterances[2] sound forth from time to time, according to the occasion[3]. What three ?

Monks, at such time as an Ariyan disciple, having got the hair of his beard shaved off, having donned the saffron robes, thinks about wandering forth from home to the homeless, at that time among the devas this utterance sounds forth: "Here is an Ariyan disciple thinking about battling with Māra!" This, monks, is the first utterance that sounds forth among the devas according to the occasion.

Then again, monks, at such time as an Ariyan disciple is dwelling centred on devotion to making the seven limbs of wisdom to increase, at that time among the devas this utterance sounds forth according to the occasion: "Here is an Ariyan disciple doing battle with Māra!"

Then again, monks, at such time as an Ariyan disciple, by destroying the cankers, in this very life of himself recognizing it by more-power, attains to the heart's release that is canker-free, the release by insight, and abides therein, at that time among the devas this utterance sounds forth according to the occasion: "Here is an Ariyan disciple who has conquered in battle! Victorious

[1] Text here and at *Saṇyutta*, *appamāda-vihārino*; but *Sinh.* text and *Comy.* of both have *appamāṇa-v.* expl. as *arahā*.
[2] *Deva-saddā=pīti-samudāhāra, Comy.*
[3] *Samayaṇ upādāya=paṭicca, Comy.*

in the forefront of the fight he now abides!"[1] This is the third utterance . . .

So these are the three utterances that sound forth from time to time among the devas according to the occasion.'

[76] *Beholding him victorious in the fight,*
Disciple of the rightly wakened One,
Even the devas call aloud in honour
Of him the mighty one,[2] *of wisdom ripe:*[3]
'We worship thee, O thoroughbred of men!
For thou hast won the battle hard to win,
Routing by thy release (from birth-and-death)
The host of Death that could not hinder more.'
Thus do they praise him who has won the goal.[4]
Surely the devas praise in him that thing
By which one goes to mastery of Death.[5]

iv

'Monks, when a deva is destined to fall[6] from a company of devas, five signs of warning are shown forth: his flowers fade, his garments are soiled, sweat exudes from the armpits, an ill colour pervades the body and the deva takes no delight in his deva-seat.

Then, monks, the devas observing the destiny of that deva to fall, cheer him up with three encouragements, saying: "Go hence, friend, to the happy bourn! [77] When you go there, win the gain that is good to win. When you have won it, may you become well established therein."'

At these words a certain monk said to the Exalted One: 'Pray, sir, what is that which is reckoned by the devas a happy bourn, and what, sir, is that which for

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[1] *Cf. D.* i, 89, 134.

[2] At *A.* ii, 24; *mahantaŋ* (? *mahattaŋ*, great soul).

[3] At *S.* iii, 91, *vītasāradaŋ*=*vigata-sārajjaŋ*, *Comy.* but it prob. means 'not inexperienced,' as at *P. Dict.* s.v. *Cf.* IV, 13, below.

[4] *Patta-mānasaŋ*=*khīṇâsavaŋ*, *Comy.* *Cf. M.* i, 4; *S.* ii, 229; v, 327.

[5] *Maccu-vasaŋ vaje*=*Sn.* 1100; *cf. Sn.* 578.

[6] For *cavana-dhamma cf. D.* i, 18; iii, 31. The five 'prognostics' are referred to in *Divyāv.* xiv, and Nāgârjuna's *Friendly Epistle*, p. 27 (*J.P.T.S.*, 1886).

devas is reckoned a gain good to win ? Pray, sir, what for devas is reckoned well established ?'

'The state of man, monk, is for devas reckoned a going to the happy bourn. Since one who has become a man acquires faith when the dhamma-discipline is set forth by the Wayfarer, this thing is reckoned a gain good to win. When faith becomes ingrained in him, rooted and established in him, when it is strong, not to be uprooted[1] by any recluse or brāhmin or deva or Māra or Brahmā, or by anyone else in the world,—that is reckoned well established.'

When a deva falls from a company of devas,
Because his life is run, three sounds go forth
Of devas giving comfort :[2] *'Go hence, friend,*
To the happy bourn, to fellowship with men !
Becoming man, win faith incomparable
In dhamma true. That faith ingrained in thee
Rooted, stablished, in dhamma well proclaimed,
[78] *Shall not be rooted up while life doth last.*
Leaving ill deeds of body, speech and mind,
And whatsoever else is deemed a sin,[3]
Doing good deeds of body, speech and mind,
Of boundless merit, unattached thereto,
Then make the merit for thy future births[4]
Greater by giving, and settle other mortals[5]
In very dhamma, in the Brahma-life.'
Thus, when they know a deva is to fall,
They cheer him with these comfortable words,
And say : 'Come hither many times again.'

V

'Monks, these three persons arising in the world arise for the profit of many folk, for the bliss of many

[1] *Asaṇhāriyā*, as at *S.* v, 219=*K.S.* v, 194.
[2] *Anumodataṇ=anumodantānaṇ*, *Comy.*
[3] *Cf.* III, II, vi.
[4] *Opadhikaṇ puññaṇ; cf.* I, III, vii.
[5] *Cf. S.* v, 189; *Dhp.* 158:
attānam eva paṭhamaṇ paṭirūpe nivesaye,
ath'aññaṇ anusāseyya . . .

folk, out of compassion for the world, for the good, for the profit, for the bliss of devas and mankind. What three ?

Herein, monks, the Wayfarer arises in the world, arahant, a rightly awakened One, perfect in knowledge and conduct, a wellfarer, world-knower, unsurpassed driver of men to be driven, teacher of devas and mankind, awakened one, exalted one. He teaches dhamma that is lovely in the beginning, lovely in the middle, lovely at the end (of life), both in the spirit and the letter. He makes plain the Brahma-life, entirely complete and fully purified. This, monks, is the first person who, arising in the world, arises for the profit of many folk, for the bliss of many folk, out of compassion for the world . . .

Next, monks, there is a disciple of that same teacher, who is arahant, canker-free, one who has lived the life, done the task, lifted the burden, attained his own welfare, utterly destroyed the fetter of becoming, who is perfectly released by knowledge. He also teaches dhamma that is lovely . . . This, monks, is the second person who arising in the world . . . arises for the profit of many folk . . .

Then again, monks, there is a disciple of that same teacher, who is a pupil, who is faring on the Way,[1] who has heard much, who keeps the rules of good conduct.[2] He also teaches dhamma that is lovely . . . This, monks, is the third person who . . . arises in the world. So these are the three persons who, arising in the world, arise for the profit of many folk . . . for the bliss of devas and mankind.'

First in the world the Teacher, mighty sage,
Second to him the disciple who has made
[80] *The self to grow,*[3] *and third the pupil who*
Is faring on the Way, who has heard much
And keeps the rules of virtue perfectly.

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[1] *Pāṭipado.*

[2] *Sīlavata*, the word is depreciated in *sīlabbata-parāmāsa* to ' mere rite and ritual.'

[3] *Bhāvitatta. Cf.* III, II, x, etc.

These three, the best of devas and mankind,
Light-bringers, dhamma-speakers, ope[1] *the door*
Of the deathless, set free many folk from bondage.[2]

Who follows on the way well shown by him
The matchless leader of the caravan,
They make an end of Ill in this same life,
In the Wellfarer's teaching serious.

vi

'Monks, do ye dwell observant of the foul[3] in body, and let concentration on inbreathing and outbreathing[4] in the self of each one of you be well set up before you; and do ye dwell observant of impermanence in all compounded things. Monks, in those who dwell observant of the foul in body the passionate inclination to the element of the fair is abandoned. When concentration on inbreathing and outbreathing in the self is well set up, inclination to [**81**] think of outward things associated with trouble exists not. In those who dwell observant of impermanence in all compounded things what is (deemed) ignorance is abandoned, what is (deemed) knowledge arises.'

Observant of the foul in body, mindful
Of breathing in and out, seeing the calm
Of all compounded things and ever ardent,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,
Calmed sage is he who has escaped the yoke.[5]

vii

'Monks, in the case of a monk who fares on according to dhamma this is the proper[6] way of explaining the words "faring on according to dhamma." When he

[1] Reading *apāpuranti* of *Sinh.* text and *Comy. dvāraṇ=Ariya-maggaṇ, Comy.*

[2] Text, *yogā pamocenti*; *Sinh.* text *yāgā* (?) *pamujjanti.* The verses are reminiscent of *Vin.* i, 5; *S.* i, 138; *cf.* IV, v, below.

[3] *Asubhânupassi. Cf. Dhp.* 7, 8, and verses at *G.S.* ii, 61.

[4] *Cf.* Ch. vii. of *K.S.* v. [5] At III, I, iv, and III, III, ii.

[6] *Anudhamma=anucchavika-paṭirūpa-sabhāva* or *anuloma-dhamma, Comy.*

speaks, he speaks not contrary to dhamma. When he thinks, he thinks not contrary to dhamma. By avoiding these two he dwells indifferent, mindful and composed.'[1]

[82] *Enjoying dhamma, loving dhamma, pondering*
On dhamma, calling it to mind, a monk
From very dhamma doth not fall away.[2]
Whether he walk or stand or sit or lie,[3]
In self restraining[4] *mind he goes to peace.*

viii

'Monks, these three unprofitable ways of thinking cause blindness, loss of sight, ignorance, put an end to insight, are associated with trouble and conduce not to nibbāna. What three ways of thinking ?

Thinking about lust . . . about ill-will . . . about harming . . . causes blindness, loss of sight . . . conduces not to nibbāna. These are the three.

Monks, these three profitable ways of thinking cause not blindness, but cause sight, knowledge, increase insight, are on the side of freedom from trouble and conduce to nibbāna. What three ?

Thinking about renunciation . . . goodwill . . . harmlessness conduce to nibbāna. [83] These three profitable ways of thinking . . . conduce to nibbāna.'

Three profitable ways of thought should one pursue,
And three unprofitable ways should put away,
He surely doth control a train of thought sustained,
As a rain-shower lays accumulated dust,
He surely with a mind that lays its thought to rest,
In this same life (on earth) hath reached the place of peace.

ix

'Monks, these three things are inward stains, inward foes, inward rivals, inward murderers, inward opponents.[5] What three ?

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[1] *Cf. S.* v, 118. [2] At *Dhp.* 364.
[3] At *A.* ii, 14=*G.S.* ii; *Sn.* v. 193.
[4] *Samayay*; see *sameti vitakkāni* in next gāthās and IV, II.
[5] Called *akusala-mulāni* at III, I, i. At *A.* ii, 120=*G.S.* ii, 124, they demand watchfulness.

Lust, monks, is an inward stain, foe, rival, murderer, opponent. Malice, monks, is an inward stain . . . opponent. Delusion, monks, is an inward stain . . . opponent. These are the three things which are inward stains . . . opponents.'

'Tis lust begets misfortune, lust perturbs the mind.
That danger born within man doth not understand.[1]
[84] *The lustful knows not profit, the lustful sees not dhamma.*
Darkness and gloom exist when[2] *lust doth mate with man.*
He who abandons[3] *lust lusts not for lustful things.*
Lust slips from him as dewdrop from the lotus-flower.[4]

'Tis hate begets misfortune, hate perturbs the mind.
That danger born within man doth not understand.
The hater knows not profit, the hater sees not dhamma.
Darkness and gloom exist when hate doth mate with man.
He who abandons hate offends not the malicious.
Hate slips from him as palm-fruit from the stalk.

Delusion gets misfortune, it doth perturb the mind.
That danger born within man doth not understand.
The stupid knows not profit, stupid no dhamma sees.
Darkness and gloom exist when folly mates with man.
[85] *Who leaves delusion by what deludes is not deluded.*
As sunrise routs the gloom, he routeth all delusion.

x

This was said by the Exalted One. said by the Arahant; so I have heard:[5]

'Monks, overwhelmed by three things contrary to true dhamma, with mind obsessed by them, Devadatta is doomed to the Downfall, to Purgatory, lodged there for the aeon, beyond remedy.'[6] What three things?

[1] Similar verses on *kodha* are at *A*. iv, 96.
[2] *Yaŋ* (not *yaŋ naraŋ*) eq. to *yattha* acc. to *Comy*.
[3] Text should read *pahatvāna*.
[4] *Cf. Dhp*. 336, *sokā tamhā papatanti, udabindū va pokkharā*.
[5] This sutta forms the second part of that at *Vin*. ii, 203, where eight causes are also given for D's failure. The gāthās vary slightly.
[6] *Kappaṭṭho atekiccho*, quoted at *A*. iii, 402. For *kappaŋ tiṭṭhati cf. S*. v, 259=*K.S*. v, 231.

Overcome by hankering for evil, monks, with mind obsessed thereby, Devadatta is doomed to the Downfall . . . Overcome by friendship with evil, monks, with mind obsessed thereby, Devadatta is doomed to the Downfall. . . . Moreover, though there was yet more to be done (to reach perfection), owing to special attainments but of trifling value, he came to a halt midway in his career. Overwhelmed by these three things contrary to true dhamma, with mind obsessed thereby, Devadatta is doomed to the Downfall, doomed to Purgatory, lodged there for the aeon, beyond remedy.'[1]

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Surely no one that craved for evil was reborn
In this (our) world. Know ye by this the bourn of them
That crave for evil. I have heard tell[2] *how Devadatta,*
[86] *Known as a sage and held as one who'd made to grow*
The self,[3] *stood shining as it were with fame; but he,*
Holding himself his equal, that Wayfarer[4]
Assailing, to Avīci Purgatory[5] *came,*
Four-gated, awful. Surely he who doth offend
An innocent one who hath no ill deed done,—on him
Corrupt of heart, irreverent, that ill doth fall.[6]

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[1] *Cf. S.* iii, 168; *D.* ii, 78 (and *Comy.* 529); *M.* i, 193. *D.* was said to be of great psychic power and misled thereby. He mounted high but fell through pride, as the verses explain. *Ora-mattaka* sometimes means 'worldly'; here, acc. to *Comy.*, it is *appamattaka.*

[2] Texts, *me sutaŋ*; *Comy. vissuto* (far-famed).

[3] *Bhāvitatto*, see note to IV, v, above.

[4] Texts, *pamāda-m-anuciṇṇo āpajja naŋ T.*; *Vin. āsajjanaŋ Tathāgataŋ*; *Comy.'s* reading seems more reliable, *samāna-m-anuciṇṇo āsajja naŋ T.* 'claiming equality, saying *aham pi Buddho,*' etc. *Āsajjanaŋ T.* is quoted at *VvA.* 55; *S.* i, 114, has *pasavi Māro āsajjanaŋ T.*, but in these four cases the word has been wrongly divided (in MSS., of course, there are no separated words). *Comy. āsajja= āsādetvā, ghaṭṭetvā, samāgantvā. P. Dict.* takes *āsajjanaŋ* as a noun(?), 'an insult to the T.'

[5] Called 'The Great Hell,' descr. at *A.* i, 141=*G.S.* i, 125 (quoted by *Comy.*) as *catu-kaṇṇo catu-dvāro.*

[6] This resembles *Dhp.* 125. In the verses at *Vin. dubbho* should be *dubbhe*, eq. to *dusseyya*; Text's *phusseti* should be *phusati.*

He who should think to soil the ocean with pot of poison
Would fail in that. Too grand that mighty mass of water![1]
So he who this Wayfarer assails with blame,
[87] *Him who hath trodden rightly, who is calm of heart—*
(That man would fail); in him abuse hath no result.[2]
The prudent man should make a friend of such an one
And follow him, for faring on the way with him for guide[3]
Surely a monk could make an ending of his ill.

This meaning also was spoken by the Exalted One; so I have heard.

CHAPTER V

i

This was said by the Exalted One . . .[4]

'Monks, there are these three best faiths. What three?

Monks, as compared with creatures, whether footless, bipeds, quadrupeds, or those with many feet, with form or void of form, with sense or void of sense or indeterminate in sense, a Wayfarer, arahant, a rightly awakened one is reckoned best of them. [88] They who have faith in a Buddha have faith in the best; of those who have faith in the best the result is best.

Monks, as compared with things compounded, or not compounded, freedom from passion is reckoned best of them, to wit: the subduing of pride in self, the restraint of thirst, the removal of clinging, the cutting off of the

[1] Texts, *tasmā* (? compared with that); *Vin. bhasmā* (?); *Comy. bhesmā* (given as *v.l.* by Windisch with surprise.) *VinA.* expl. as *bhayānaka*; our *Comy. bhiŋsāpento viya.* For *bhesmā udadhī cf. S.* i, 67, *samuddo udadhīnaŋ settho.*

[2] *Vādo tamhi na rūhati. Cf.* III, III, vii, *avaṇṇo c'assa ruhati.*

[3] *Yassa maggânugo. Cf. S.* iii, 66.

[4] This sutta is at *A.* ii, 34=*G.S.* ii, 38, but made into a 'four' by adding the Eightfold Way; at *A.* iii, 35=*G.S.* iii, 27, with the addition of the Ariyan virtues, it becomes a five. Our sutta, without mention of the Eightfold Way, is perhaps the oldest of the three; while the Way does not occur in the gāthās at all in the three versions here compared.

basis of rebirth, the destruction of craving, freedom from passion, ending, and nibbāna. They who have faith in dhamma (which is passionless)[1] have faith in the best; of those who have faith in the best the result is best.

Monks, as compared with orders and companies, the Order of a Wayfarer's disciples is reckoned best, to wit: the four pairs of very man, the eight types of very man in man,[2] that is, the Exalted One's Order of disciples. Worthy of honour are they, worthy of reverence, worthy of offerings, worthy of salutations with clasped hands,—a field of merit unsurpassed for the world. Monks, they who have faith in the Order have faith in the best; of those who have faith in the best the result is best.

These, monks, are the three faiths.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

Of those who have faith at its best,
Who comprehend best dhamma,
Of those who have faith in the Buddha
As best, gift-worthy, supreme:
Of those who have faith in best Dhamma,
Passion-calming, blissful;
Of those who have faith in the Order,
Best, field of merit supreme;
[89] *Of those who give gifts of their best*
Best merit doth increase;
Best is their life and beauty,
Fame, good report, bliss, strength.
The sage who gives of his best,
In best of dhammas calmed,
Deva-become or human,
Winning the best rejoiceth.

This meaning also was spoken by the Exalted One; so I have heard.

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[1] *Virāge*, not in the *A.* ii version.

[2] Those on the Four Paths of Stream-winner, Once-returner, No-returner, and Arahant, divided into two stages each, the second stage being that of Fruit-winner. Text has four *purisā* and eight *purisa-puggalā*.

ii

'Monks, this is the meanest of callings, this of an almsman.[1] A term of abuse[2] in the world is this, to say: "You scrap-gatherer! With bowl in hand you roam about!" Yet is this calling entered on by those clansmen who are bent on the good because of good, not led thereto by fear of rājahs, by fear of robbers, not because of debt, not from fear, not because of having lost a means of living;[3] but with the thought: Here am I, fallen upon birth, old age and death, on sorrow and grief, ill, lamentation and despair; fallen upon ill, foredone with ill. Maybe some means of ending all this ill may be shown.

[**90**] Thus wandering forth, monks, this clansman maybe is covetous in his desires, fierce in his longing, malevolent of heart, of mind corrupt, careless and unrestrained, not quieted but scatter-brained and uncontrolled in sense. Just as, monks, a brand from a funeral pyre, lit at both ends and in the middle smeared with dung, kindleth no fuel either in village or in forest,—using such a figure do I describe unto you this man, for he has lost his home and wealth, yet does he not fulfil the duties of a recluse.'

Deprived of home and wealth he, luckless man,
Wastes his recluseship, scatters it abroad
And perishes like brand from funeral pyre.
Better for him a red-hot iron ball,
One mass of fire, to swallow than to eat
Wicked and uncontrolled the country's food.[4]

---

[1] This sutta (without gāthās) forms part of that at *S.* iii, 92= *K.S.* iii, 78. *Cf. Brethren*, p. 415 n., and Edmunds *Buddhist and Christian Gospels*, ii, 264. The term *piṇḍola* (almsman) is a nickname given to the *Bhāradvājan*, 'chief of lion-roarers,' at *A.* i, 24; *S.* iv, 110; *Ud.* iv, 6; *Thag. v*, 124.

[2] Text, *abhilāpâyaṃ*; *Sinh.* text, *Comy. abhisāpâyaṃ=akkoso.*

[3] Texts, *na ājīvikā pakatā*; but expl. by *P. Dict. s.v. apakata* as *ājīvikâpakatā*, 'not livelihood-done-away.' *Cf. M.* i, 463.

[4] The last three verses are at *Dhp.* 308 and above, II, II, xi.

iii

[91] 'Monks, even if a monk should seize the hem of my garment and walk behind me step for step, yet if he be covetous in his desires, fierce in his longing, malevolent of heart, of mind corrupt, careless and unrestrained, not quieted but scatter-brained and uncontrolled in sense, that monk is far from me and I am far from him. What is the cause of that? Monks, that monk sees not dhamma. Not seeing dhamma he sees not me. Monks, even though a monk should dwell a hundred yojanas away, yet if he be not covetous in his desires, not fierce in his longing, not malevolent of heart, not of mind corrupt, but with mindfulness set up and composed, calmed, one-pointed in mind and restrained in sense,—then indeed that one is nigh unto me and I am nigh unto him. What is the cause of that? Monks, that monk sees dhamma. Seeing dhamma he sees me.'

Tho' following in his steps, if be he passionate,
Vexatious—lo! how far away the follower
Of lust from him that lusteth not. How far
The not-waned from the waned![1] How far the greedy
From him that hath no greed is separate!

But dhamma comprehending thoroughly,
The prudent man, by insight into dhamma,
[92] *Lustless, like pool unstirred by wind, is calmed.*
That lustless to the lustless, lo! how near.
That waned one to the waned! That one not greedy,—
How near to him that hath put greed away.

iv

'Monks, there are these three fires. What three? The fire of lust, the fire of hate, the fire of delusion. These are the three fires.'

[1] *Nibbuto* (cooled, quenched, gone out). *Cf. parinibbanti* in last verse of next two suttas.

The fire of lust burns mortals hot with lusts,
Infatuated. Next the fire of hate
Burns the malevolent, mortals who take life.
Delusion's fire burns those bewildered ones
Unskilled in Ariyan dhamma. Ignorant
Of these (three) fires, in bodyhood delighting,
The host of men doth purgatory swell
And swell the wombs of animals, of demons,
[93] *Th'abode of ghosts, not free from Māra's bondage.*

But they who night and day apply themselves
To the teaching of the rightly Wakened One,
Such quench the fire of lust, ever aware
Of the foul (in things). Then by goodwill they quench,
Those best of men, the fire of hate. And then
Delusion's fire (the third) they quench by insight,
That which goes on to penetration true.

Quenching these three, unwearied night and day,
Wise men go to the waning utterly
And utterly cross Ill. The Ariyan seers,
Those wise men versed in lore, by perfect knowledge
Learning births' end go not to more becoming.

v

[94] 'Monks, a monk should investigate (things) in such a way that his consciousness, as he investigates, be not externally scattered and diffused or internally set; that he be not perturbed by attachment.[1] For him who is not perturbed by attachment in future time there is no arising, no coming to be in birth, decay, death and ill.'

For the monk who hath the sevenfold bondage[2] *left*
And cut the cord his faring on in births
Is done with. Not for him again-becoming.[3]

[1] The whole passage is at *M.* iii, 223. Our texts have evidently omitted a phrase, for our *Comy.* reads with *M.* *anupādāya na paritasseyya*; then follows *anupādāya aparitassato*, etc. *Upādāna-paritassana* is the title of suttas 7, 8, in *S.* iii, 14 ff.

[2] *Comy.* says the seven bonds are *taṇhā, diṭṭhi, māna, kodha, avijjā, kilesa, duccarita*; but admits another explanation—viz., the seven *anusayā*. *Cf. A.* iv, 9, *kāmarāga, paṭigha, diṭṭhi, vicikicchā, māna, bhavarāga, avijjā.*

[3] Mostly at *Ud.* iv, 9, 10.

vi

'Monks, there are these three uprisings of sense-desires.[1] What three? (The case of those beings whose) sense-desires are for present objects; of those who delight in their own creations; of those who get possession of the creations of others. These are the three . . .'

Those who have sense-delight in objects present,
Those devas who delight in what they make,
Those devas who control what others make,[2]
And others who delight in sense-desires,
Existence here and elsewhere, faring on,
Such pass not o'er.[3] *But 'mid delights of sense*
[95] *The prudent man abandons all desires,*
Be they desires of devas or of man.
They who cut off the stream that flows along
Of objects dear and sweet, that's hard to cross,
'Tis such go to the waning utterly
And utterly cross Ill. The Ariyan seers,
Those wise men versed in lore, by perfect knowledge
Learning births' end go not to more-becoming.

vii

'Monks, one who is bound by the bond of passions, who is bound by the bond of becoming, is a returner, he comes back to life in this world. He who is freed from the bond of passions but is still bound by the bond of becoming is a non-returner; he comes not back to life in this world. Monks, he who is freed from the

[1] More fully at *D.* iii, 218=*Dial.* iii. 211. *Comy.* says the story of Five-crest (*Sanat-Kumāra*) of *D.* ii, 250, is referred to. Text and *D. kāmupapattiyo*; *Sinh.* text *-uppattiyo*, taken by *Comy.* in the sense of *paṭilābha*. The first sort acc. to *D.* are human beings, some devas, some gone to the four ill-bourns. The second, says *Comy.*, are like those who appeared to Anuruddha.

[2] At *S.* i, 133=*K.S.* i, 167.

[3] Some omission here in Text. *Comy.* supplies a verb *nâtivattarena atikkamanti* after *itthabhāvaññathābhāvaṃ*, which I follow in trans. The line lost is evidently *sansāraṃ nâtivattati* as at I, II, v and IV, vi.

bond of passions and freed from the bond of becoming also is arahant, one who has destroyed the cankers.'

Bound by the bond of passions and becoming
[96] *Creatures go faring on to birth-and-death.*
They who abandon passion, yet have not won
The cankers' end, bound by becoming's bond,
Such are called 'they who come not back.'
They who have cut off doubt[1] *and with conceit*
Destroyed becoming, surely in the world
Have gone beyond and won the cankers' end.

viii

'Monks, a monk who is of lovely habits, of a lovely nature, of lovely insight is called in this dhamma-discipline "all-proficient, one who has lived the life, the best of men."[2] And how is a monk of lovely habits?

Herein a monk dwells virtuous, restrained with the restraint of the obligations; equipped with the habit of righteousness, seeing danger in trifling faults; having undertaken the training he trains himself therein. In this way he is of lovely habits. Thus much for lovely habits. And how is he of a lovely nature ?

Herein a monk dwells devoted to the practice of making-to-grow the seven[3] conditions that are limbs of wisdom; thus he is of a lovely nature. Thus much for lovely habits and a lovely nature. And how is he [97] of lovely insight ?

Herein a monk, by ending the cankers, having realized in this very life of himself by more-power the cankerless heart's release, the release by insight, attaining it dwells therein. Being thus of lovely habits, of a lovely nature and of lovely insight, he is called in this dhamma-discipline "all-proficient, one who has lived the life, the best of men."'

[1] *Cf. A.* ii, 2=*G.S.* ii, 12.

[2] At *A.* v, 16, five abandonings and five attainments made a man *kevalī vusitavā uttama-puriso*; the five latter are *sīla-samādhi-paññā-vimutti-v. ñāṇadassana.*

[3] For the seven limbs of wisdom *cf. K.S.* v, 51 ff.

In whom is no ill deed of body, speech or mind,—
That modest monk they surely call 'of lovely habits.'
In whom the things that lead to wisdom are well grown,—
That monk of passion void[1] *they call 'of lovely nature.'*
Who knows here in the world the end of his own ill,—
That monk from cankers free they call 'of lovely insight.'
With these things blest, painless,[2] *with doubt cut off, attached*[3]
To naught in all the world, 'all-leaver' him they call.

ix

[98] 'Monks, there are these two gifts[4], the carnal and the spiritual. Of these two gifts the spiritual gift is pre-eminent. Monks, there are these two sharings together[5], the sharing of the carnal and the sharing of the spiritual. Of these two sharings together the sharing of the spiritual is pre-eminent. Monks, there are these two acts of kindness[6], the carnal and the spiritual. Of these two acts of kindness the spiritual is pre-eminent.'

That which men call 'the best gift, unsurpassed,'
That sharing which the Exalted One has praised,—
With heart of faith in that best merit-field,
If he but understand and know it well,
Who would not offer it in season due?

They who both hear it and who speak thereof,
With heart of faith in the Wellfarer's teaching,
In them their highest profit is made pure
Who set themselves to the Wellfarer's teaching.[7]

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[1] *Anussada*, lit. 'without excrescences.'

[2] *Anigha* (*a-nigha*) not noticed here by *Comy.* but in the final sutta def. as *niddukkha*. At *S.* v, 57, three nighas (*rāga, dosa, moha*) are given by *Comy.*, 'pains that destroy him.'

[3] *Asita=taṇhā-diṭṭhi-nissayānaṃ abhāvitattā-anissita* 'acc.to some,' *Comy.*

[4] Properly one of the Twos or Sixes. At *A.* i, 91=*G.S.* i, 81 (*āmisa* and *dhamma*). With *yāga* at IV, i, below.

[5] *Saṃvibhāga.*

[6] *Anuggaha.*

[7] *Comy.* quotes the verses *sabba-pāpassa-akāraṇaṃ*, etc.

x

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, I declare a brāhmin to be the possessor of the threefold lore[1] by lawful acquirement,[2] not some other (who is so called) because of his mere[3] mutterings. And how, monks, do I so declare a brāhmin . . .?

Herein a monk recalls his former dwelling[4] in various forms, thus: [**99**] One birth, two . . . twenty, a hundred, a thousand, a hundred thousand births. He recalls the various destructions of aeons, the various renewals of aeons, thus: I lived there, was named thus, was of such a clan, of such a caste, was thus supported, had such and such pleasant and painful experiences, such and such length of days, deceased thence and arose elsewhere—there too I lived, was named thus, was of such a clan, of such a caste . . . Thus he calls to mind in all their specific details, in all their characteristics, his former dwelling in various forms. This is the first knowledge he attains; ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who dwells serious, ardent and composed in the self.

Then again, monks, with the deva-sight, purified and surpassing that of man, he beholds beings deceasing and arising again, beings both mean and exalted, fair and foul, gone to the happy bourn, gone to the ill-bourn according to their deeds (so as to say of them): Alas! these worthies, given to the practice of evil deeds, of evil words, of evil thoughts, scoffers at the Ariyans, of perverted views and reaping the fruits thereof,—these beings, when body broke up, after death arose

[1] The *tevijja* brāhmin is def. at *A.* i, 165=*G.S.* i, 149, to several brāhmins. *Cf. D.* i, 81.

[2] *Dhammena.*

[3] *Lapita-lāpa*, prob. the muttering of mantras. At *G.S.* i, I took it as 'idle words.' *Cf. Dialog.* i, 140, 'no mere mutterer of the verses.'

[4] *Pubbe-nivāsa.* *Cf.* Mrs. Rhys Davids' *Introd.* to E. M. Hare's *G.S.* iii.

again in the Waste, the Ill-bourn, the Downfall, in Purgatory. Or: Ah! these worthies, given to the practice of good deeds, of good words, of good thoughts, [**100**] no scoffers at the Ariyans, but of sound views and reaping the fruits thereof,—these beings, when body broke up, after death arose again in the happy bourn, in the heaven world. Thus with the deva-sight, purified and surpassing that of man, he beholds beings . . . according to their deeds. This is the second knowledge he attains. Ignorance has vanished, knowledge arises. . . . Gone is the darkness, arisen is the light, as it does for one who dwells serious, ardent and composed in the self.

Then again, monks, by ending the cankers a monk, realizing of himself in this very life by higher powers the cankerless heart's release, the release by insight, having attained it abides therein. This is the third knowledge he attains.[1] Ignorance has vanished, light has arisen, as it does for one who dwells serious, ardent and composed in the self.

That, monks, is how I declare a brāhmin to be the possessor of the threefold lore by lawful acquirement, not some other (so called) because of his mere mutterings.'

This is the meaning . . .

Who[2] *knows his former dwelling and can see*
Both heaven and purgatory, and hath come
To end of births, a sage who hath attained
To mastery of supernormal lore,[3]
By these three knowledges being brāhmin
Of triple lore,—such is well named, I say;
Not just because of his mere mutterings.

This meaning also was spoken by the Exalted One; so I have heard.

[*Here ends the collection of fifty suttas of the Threes.*]

[1] It is noticeable that the usual third attainment of recognizing the Truth of Ill does not occur here as it does at *A*. i, etc., but it is found below in iv.

[2] The first verse of the gāthās is bracketed in Text as a later addition; nor is it in *Sinh*. text or *Comy*. so I have omitted it.

[3] ***Abhiññāvosita*** as at **III, I, iv; III, III, iii; III, IV, vi.**

IV.--THE FOURS

i

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, I am a brāhmin, one to ask a favour of, ever clean-handed,[1] wearing my last body, incomparable physician and surgeon.[2] Ye are my own true sons, born of my mouth,[3] born of dhamma, created by dhamma,[4] my spiritual heirs, not carnal heirs.

[102] Monks, there are these two gifts,[5] the carnal and the spiritual. Of these two gifts the spiritual is pre-eminent. Monks, there are these two sharings together, the sharing of the carnal and the sharing of the spiritual. Of these two sharings together the spiritual is pre-eminent.

Monks, there are these two acts of kindness, the carnal and the spiritual. Of these two acts of kindness the spiritual is pre-eminent.

Monks, there are these two sacrifices, the carnal sacrifice and the spiritual sacrifice. Of these two sacrifices the spiritual is pre-eminent.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

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[1] Properly one of the Twos. Quoted *Mil. Pañh.* 215. For *payata-pāṇī cf. S.* v, 35, 392; *A.* i, 150=*G.S.* i, 133; *A.* i, 226=*G.S.* i, 205; *VM.* i, 224. *Comy. parisuddha-hattho*; at *SA.* i, 347 eq. to *dhota-hattho.*

[2] Quoted by Edmunds, *Buddhist and Christian Gospels*, i, 121. For *sallakatto cf. Sn.* 560, lit. 'thorn-extractor.'

[3] A probable ref. to the claims of brāhmins to be born of Brahmā's mouth.

[4] *Dhamma-nimmitā;* acc. to *Comy. dhamma-māpitā.* We may trans. 'born of the spirit, created of spirit,' *dhamma* throughout being opposed to *āmisa.*

[5] As above, III, V, ix.

He who has made the spiritual offering
Wayfarer, without stint, compassionate
Unto all beings,—such an one, the best
Of devas and mankind, all beings honour
As one who hath becomings gone beyond.

This meaning also was spoken by the Exalted One; so I have heard.

ii[1]

'Monks, these four things are trifling, easily gotten and blameless too. What four? Among robes, monks, rag-robes are a trifling thing, easily gotten and blameless too. Of food, monks, alms-food of scraps is a trifling thing, easily gotten and blameless too. Of lodgings, monks, the root of a tree is a trifling thing . . .; of medicines, monks, [**103**] ammonia[2] is a trifling thing, easily gotten and blameless too.

Indeed, monks, when a monk is content with trifles that are easily gotten, I declare this is in him one of the factors of reclusesship.'

Contented with what brings no blame,
A trifling, easy-gotten thing,
His mind untroubled by the thought
Of lodging, robes or food and drink,
He is not worried where to go.[3]
And thus the things declared to suit[4]
The life of the recluse are won
By that contented, serious monk.[5]

iii

'For him that knows, monks, for him that sees I speak of the end of the cankers, not for him that knows

[1] The sutta occurs at *A.* ii, 27=*G.S.* ii, 29. *Cf. Path of Purity*, i, 76.

[2] *Pūti-mutta.*

[3] *Disā na-ppaṭihaññati* (text at *A. loc. cit.* is wrong). *Comy.* quotes *Sn.* 42:

catuddiso appaṭigho ca hoti
santussamāno itarītarena,

and explains 'he whose thought is: By going to such and such a place I shall get robes, etc., is worried by direction.'

[4] *Dhammā=paṭipatti-dhammā, Comy.*

[5] *Sinh.* text and *Ang.* read *sikkhato.*

not, sees not. For him that knows what, sees what, monks, is there end of the cankers ?

For him that knows, that sees " This is Ill " [**104**] there is end of the cankers. For him that knows, that sees " This is the arising of Ill . . . this is the ending of Ill . . . this is the method going to the ending of Ill," there is ending of the cankers. Thus, monks, for him that knows, for him that sees I speak. . . . '

To the pupil training, in the straight way walking,
By ending (of his sins) first cometh knowledge ;[1]
Straight follows gnosis ; by that gnosis freed
To him ariseth knowledge in the ending,
Thus : Ended are the fetters. Not by the slothful,
Not by the fool and ignorant is waning,[2]
Release from every tie, to be approached.

iv

[**105**] ' Monks,[3] whatsoever recluses or brāhmins understand not, as it really is: This is Ill; this is the arising of Ill; this is the ending of Ill; this is the method going to the ending of Ill,—such are not reckoned as recluses among recluses, nor as brāhmins among brāhmins, nor do those worthies in this very life, of themselves realizing by their higher knowledge the reality of recluseship or brāhminhood, having attained it dwell therein. But whatsoever recluses or brāhmins have understood, as it really is, the meaning of This is Ill . . . those worthies indeed, in this very life, of themselves by their higher knowledge realizing the reality of recluseship or brāhminhood, having attained it do dwell therein.'

[**106**] *Who understand not Ill and how Ill comes to be*
And how Ill ceases utterly without remains,
Nor know that way that leads on to Ill's ending,
Such lack the heart's release, they lack release by insight ;
Not growing to the ending to birth-and-death they go.

[1] *Cf.* above, III, II, iii, and *A.* i, 231 for the first two verses.
[2] *Nibbāna.*
[3] This sutta with verses occurs at *S.* v, 433=*K.S.* v, 366, and with different prose but the same verse at *Sn.*, p. 140.

But understanding Ill and how Ill comes to be
And where Ill ceases utterly without remains,
Knowing that way that leads on to Ill's ending,
Blessed with the heart's release, blessed with release by insight
They, growing to the ending, go not to birth-and-death.

v[1]

[107] 'Monks, I declare that to see, to hear, to meet with, to sit beside, to remember, to wander forth after those monks who are possessed of virtue, possessed of concentration, possessed of insight, of release by knowledge and insight, those who are advisers, instructors who can show you things, arouse, incite and gladden, those who are competent teachers[2] of true dhamma, —I declare that such a thing brings much profit. What is the reason of that ?

Monks, for him that follows, associates with, sits beside such monks, the sum total of virtues yet unfulfilled goes to fulfilment of growth; while the sum total of concentration yet unfulfilled goes to fulfilment of growth, [108] the sum total of insight . . . of release . . . of release by knowledge and insight that is yet unfulfilled goes to fulfilment of growth.

Such monks are called teachers, caravan-leaders, passion-scatterers,[3] dispellers of gloom, bringers of light, bringers of lustre, radiance, torch-bearers, enlighteners, such are called Ariyans, such are called seers.'

This[4] is the state of those who cause delight,
Who know, of those who've made the self to grow—
Those Ariyans who live the dhamma-life :
They light up dhamma true,[5] they make it shine,
Those radiance-bringers, bringers of light, inspired,
They who have eyes to see, who scatter passions.

---

[1] *Cf. Pugg.*, p. 54; *S.* v, 67, 162.
[2] *Alaṃ samakkhātāro=aparihāpetvā s.*
[3] *Raṇan-jahā. Cf. S.* i, 52 (quitting corruption). *Comy. rāgâdi raṇānaṃ jahanato jahāpanato ca.* [4] *Comy.* has *etaṃ* for Text's *evaṃ*.
[5] *Cf. S.* ii, 280, *bhāsaye jotaye dhammaṃ.*

Hearing their message, fully comprehending,
[**109**] *Those who are prudent, knowing the end of birth,*
To again-becoming go not any more.

vi[1]

'Monks, there are these four grounds for the arising of craving, whereby craving, if it does so, arises in a monk. What four?

Because of robes, monks, arises craving in a monk, if it does arise; because of alms-food . . . because of lodging . . . because of success or failure in this or that arises craving in a monk. These are the four grounds . . .

Whoso hath craving as his mate
To age-long wandering is bound.
He cannot cross saṇsāra's round,
Existence thus or otherwise.[2]
Knowing the danger of it all,
Knowing how craving beareth woe,
Freed from all craving let the monk
Ungrasping, mindful, wander forth.

vii[3]

'Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahmā, [**110**] (are reckoned like divinities of old[4]), are reckoned like teachers of old. Worthy of offerings, monks, are those families where mother and father are worshipped in the home. "Brahmā," monks, is a term for mother and father. "Teachers of old," monks, is a term for mother and father. "Worthy of offerings," monks, is a term for mother and father. Why so? Because, monks, mother and father do much for children, they

[1] Verses at I, II, v; sutta and verses at *A.* ii, 10=*G.S.* ii, 10.

[2] Texts, *ittha-bhāvaññathā-bhāva*; *Comy. iti-bhav.*; so also *A.* ii, 10.

[3] Sutta at *A.* i, 132; ii, 70=*G.S.* i, 114; ii, 79, where see notes; and is partly quoted in Nāgarjūna's *Friendly Epistle*, *J.P.T.S.*, 1886, p. 8. Gāthās at *JA.* v, 330. *Cf. Taittirīya Upanishad.*

[4] This sentence does not occur at *A.* i, nor in gāthās below. *Pubba-devatā*, *cf. purvadevā*, 'ancient divinities,' *Mahābh.* v, 1921.

bring them up, they nourish them, they introduce them to the world.'

Parents are called 'Brahmā,' 'teachers of old.'
Worthy of gifts are they, compassionate
Unto their tribe of children. Thus the wise
Should worship them and pay them honours due,
[111] *Serve them with food and drink, clothing and bed,*
Anoint their bodies, bathe and wash their feet.
For service such as this to parents given
In this life sages praise a man, and he
Hereafter has reward of joy in heaven.

viii

'Monks, brāhmins and housefathers are most helpful to you, since they support you with robe and bowl, with lodging and seat, medicines and necessaries for sickness. Ye also, monks, are most helpful to brāhmins and housefathers, since ye teach them dhamma that is lovely at the beginning, lovely in the middle and lovely at the end (of life), both in the spirit and in letter, and ye proclaim to them the Brahma-life in its completeness and utter purity. Thus, monks, this Brahma-life is lived in mutual dependence, for ferrying across the flood,[1] for utter ending of ill.'

Home-dwellers and the homeless, both alike
Dependent on each other, come to win
True dhamma, utter safety from the yoke.
[112] *From home-dwellers the homeless ones accept*
The robe, the means of life and bed and seat,
Dispelling hardships. But relying on
Him, the Wellfarer,[2] home-loving[3] householders
Who trust the Ariyan wisdom of the worthy,
Musing, in this life dhamma practising,
Walking the Way that leads to happy bourn,
Glad in the heaven world win the bliss they seek.[4]

[1] *Oghassa nittharaṇatthāya. Cf. A.* ii, 200.
[2] Text *sugataṃ* (so *Comy.*), but *Sinh.* text and corrupt MS. of *Comy. puggalaṃ.*
[3] *Gharam esino . . . saddahānā arahataṃ;* both phrases occur in gāthās at *S.* i, 214.
[4] At *A.* i, 153.

ix[1]

'Monks, whatsoever monks are cheats, stubborn, babblers, astute,[2] insolent and uncontrolled, such are no followers of mine. Such monks have fallen away from this dhamma-discipline; nor do such monks win growth, increase, prosperity in this dhamma-discipline.

[**113**] But, monks, whatsoever monks are no cheats, not stubborn, no babblers, but sedate and well-controlled, such indeed are followers of mine. Such monks have not fallen away from this dhamma-discipline; such monks win growth, increase and prosperity therein.'

Cheats, stubborn, babblers, crafty rogues,
Insolent and uncontrolled,—
They in dhamma do not grow
Taught by the Rightly-wakened One.

Honest, not babblers, but sedate,[3]
Tractable and well-controlled,—
They verily in dhamma grow
Taught by the Rightly-wakened One.

x

[**114**] 'Suppose, monks, a man carried along in a river by a current which looks delightful and charming. Then a sharp-sighted man standing on the bank on seeing him calls out: "My good fellow! Though you are carried along in the river by a current which looks delightful and charming, yet further down here is a pool with waves and whirlpools, with monsters and demons.[4] My good fellow, when you get there you'll come by your death or mortal pain!"

---

[1] At *A.* ii, 26=*G.S.* ii, 28.

[2] *Singī.* *Cf. Thag.* 959. Def. at *Vibh.* 351, where it seems to mean 'a showy fellow.' *VibhA.* 476, 'in the sense of piercing; a name for the depraved life of townsfolk' as opposed to *dhīra* (below) 'sedate,' if the correspondence be correct, for the order is changed and agrees with the gāthās. [3] *Dhīrā.*

[4] The sentence is at *S.* iv, 157 applied to the ocean.

Then, monks, that man, hearing the other's call, struggles against stream with hands and feet. This figure, monks, I use to explain my meaning. And in this case the meaning is: "A river current" is a name for craving; "looking delightful and charming," monks, is a name for one's own sphere of perception.[1] "The pool lower down," monks, is a name for the five fetters belonging to this lower world. "With waves," monks, is a name for the five pleasures of sense. "With monsters and demons," monks, is a name for womenfolk. "Against the stream," monks, is [**115**] a name for renunciation.[2] "Struggle with hands and feet," monks, is a name for putting forth energy. "The sharp-sighted man," monks, "standing on the bank" is a name for the Wayfarer, arahant, a Rightly-awakened One.'

Along with Ill let a man banish lusts.
Hoping some day to win security,
Rightly intelligent, his mind well freed,[3]
Sooner or later[4] *he may reach release.*
He, full of lore, living the Brahma-life,
Is called 'world-ender who hath gone beyond.'[5]

xi[6]

'Monks, if while he walks there arise in a monk thoughts sensual or malign or cruel, and that monk admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence,—a monk who while walking becomes thus is called "void of zeal and unscrupulous, always and for ever sluggish and poor in energy."

[**116**] If while he stands still . . . while he sits . . . while he lies awake there arise in a monk thoughts sensual, malign or cruel, and that monk admits them

[1] *Ajjhattikāni āyatanāni—i.e.*, sense-organs and objects of sense.
[2] *Nekkhamma. Cf. Vibh.* 86. *Comy.* quotes:
pabbajjā paṭhamaṃ jhānaṃ, nibbānañ ca vipassanā,
sabbe pi kusalā dhammā nekkhamman ti pavuccati
[3] *Dhp.* 10.
[4] *Tattha tattha,* 'on occasion of this or that fruit,' *Comy.*
[5] *A.* ii, 6. [6] At *A.* ii, 13=*G.S.* ii, 13.

. . . a monk who while lying awake becomes thus is called " void of zeal . . . poor in energy."

But if while he walks . . . stands . . . sits . . . lies awake, such thoughts arise in him and he does not admit them, but rejects, expels, makes an end of them, drives them out of renewed existence,—a monk who while walking . . . standing . . . [**117**] sitting . . . lying awake becomes such an one is called " ardent, scrupulous, always and for ever strong in energy and resolute." '

Whether he walk or stand or sit or lie,
The monk who thinks of evil, worldly things,
Walking the wrong path,[1] *by delusion blinded,*
Can never touch supreme enlightenment.

Whether he walk or stand or sit or lie,
[**118**] *The monk, controlling thoughts, who takes delight*
In ceasing from all thoughts,—sure such an one
Can grow to reach supreme enlightenment.

xii[2]

' Monks, do ye live perfect in virtue, do ye live perfect in the performance of the obligations, restrained with the restraint of the obligations, perfect in the practice of right behaviour; seeing danger in the slightest faults, undertake and train yourselves in the training of the precepts. For him who so lives . . . so restrained . . . who undertakes the training of the precepts, what else remains to be done ?

If, as he walks, coveting-and-illwill have vanished from a monk; if sloth-and-torpor, [**119**] excitement-and-flurry, doubt-and-wavering[3] are abandoned; if his energy be stout and unshaken; if his mindfulness be established and unperturbed; if his body be calm and

[1] *Kumaggaŋ*. *Cf. Sn.* v, 736; *S.* iv, 195.
[2] At *A.* ii, 15=*G.S.* ii, 14.
[3] *Uddhacca-kukkucca* and *vicikicchā*. *Cf. Sn.* v. 850; *Dial.* i, 82; *B. Psy. Ethics*, § 429, *n.*, ' *vicikicchā* connotes a continual working of thought, while *uddhacca* works on one given basis at a time.' *Compendium* 18 has ' opposed to attention, distraction.'

tranquil, his mind composed and one-pointed,—a monk become thus as he walks is called "ardent, scrupulous, always and for ever strong in energy and resolute."

If, as he stands . . . sits . . . lies awake, he becomes thus [**120**] . . . he is so called.'

Whether he walk or stand or rest[1] *or lie*
Or stretch his limbs or draw them in again,
Let him do all these things composedly;
Above, across, and back again returning—
Whatever be one's bourn in all the world—
Let him be one who views the rise-and-fall
Of all compounded things attentively.
[**121**] *So dwelling ardent, living a life of peace*[2]
And not elated, but to calmness given,
For mind's composure doing what is right,
Ever and always training,—'ever intent'—
That is the name men give to such a monk.

xiii[3]

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, the world is fully comprehended by the Wayfarer. From the world the Wayfarer is released. Monks, the arising of the world is fully comprehended by the Wayfarer; the rising of the world is abandoned by the Wayfarer. The ending of the world is fully comprehended by the Wayfarer; the ending of the world is realized by the Wayfarer. Monks, the practice going to the ending of the world is fully comprehended by the Wayfarer; the practice going to the ending of the world is made to become by the Wayfarer.

Monks, whatsoever in the whole world, with the world of Devas, Māras, Brahmās, together with the host of recluses and brāhmins, of devas and mankind, is seen, heard, sensed, cognized, attained, searched into, pondered over by the mind,—all that is fully comprehended by

[1] Here *acche, nisinno* not suiting the metre.
[2] This line is not in *A*. ii, but is at II, I, ix.
[3] At *A*. ii, 24=*G.S*. ii, 25.

the Wayfarer. That is why he is called the Wayfarer. Moreover, whatever the Wayfarer utters, speaks, and proclaims between [**122**] the day of his enlightenment and the day on which he passes utterly away,[1]—all that is just so and not otherwise. Therefore is he called the Wayfarer.

Monks, as the Wayfarer speaks, so he does; as he does, so he speaks. That is why he is called the Wayfarer.

Monks, in the whole world, with the world of Devas, of Māras, of Brahmās . . . of devas and mankind, the Wayfarer is conqueror, unconquered, all-seeing,[2] omnipotent. Therefore is he called the Wayfarer.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

By comprehending all the world[3]
In all the world just as it is,
From all the world he is released,
In all the world he clings to naught.

He is the all-victorious sage:
'Tis he who loosens every bond;
By him is reached the perfect peace
(Nibbāna) that is void of fear.

[**123**] *He, canker-free, awakened one,*
Sinless, who hath cut off all doubts,
Hath reached the end of every deed,
Freed by removal of the base.

Exalted one, awakened he,
The lion he without compare.
For the deva-world and world of men
He caused the Brahma-wheel to roll.

Wherefor the devas and mankind
Who went for refuge to the seer
Meeting shall pay him homage due,
The mighty one, of wisdom ripe.

---

[1] *Anupādisesāya nibbāna-dhātuyā*, not in *A*. ii.
[2] *Aññadatthu-daso vasavatti*. *Cf*. I, III, ii, n.
[3] *Comy*. takes *loko* as eq. to *dukkha-saccaṇ*.

'Tamed, of the tamed he is the chief:
Calmed, of the calm is he the sage;
Freed, of the free topmost is he;
Crossed o'er, of them that crossed the best.'—

So saying shall they honour him
The mighty one, of wisdom ripe,—
'In the world of devas and mankind
None is there who can equal thee.'

This meaning also was spoken by the Exalted One; so I have heard.[1]

[*The one hundred and twelfth sutta in As-it-was-said.*]

Here ends the collection of thirteen suttas of the Fourth Section.

[1] It is impossible for the Buddha to have uttered such verses about himself.

THE BOOK OF AS-IT-WAS-SAID IS FINISHED.

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II

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VI

ABBREVIATIONS OF BOOK-TITLES IN NOTES

A.	Anguttara-Nikāya.
AA.	Commentary (Manoratha-pūranī) on A.
Ap.	Apadāna.
Brethren	Trans. of *Psalms of the Brethren* (Theragāthā).
Compendium ..	*Compendium of Philosophy* P.T.S.

Comy.	Commentary.
D.	Dīgha-Nikāya.
DA.	Commentary (Sumangala-vilāsinī) on D.
Dialog.	*Dialogues* i-iii (Trans. of D.).
Dhp.	Dhammapada.
DhpA.	Commentary on Dhp.
Divy.	Divyāvadāna.
Dhs. or Dh. Sang. ..	Dhammasangani.
GS.	*Gradual Sayings* (Trans. of Anguttara).
It. or Itiv.	Itivuttaka.
JA.	Jātaka Commentary.
J.P.T.S.	Journal of the Pāli Text Society.
J.R.A.S.	Journal of the Royal Asiatic Society.
K.S.	*Kindred Sayings* (Trans. of Saṇyutta-Nikāya).
KV.	Kathāvatthu.
M.	Majjhima-Nikāya.
MA.	Commentary (Papañca-sūdanī) on M.
Mahāb.	Mahābhārata.
MP. or Mil. Pañh. ..	Milinda-pañha (*Questions of Milinda*).
O.U.P.	Oxford University Press.
P. Dict.	Pāli-English Dictionary (Rhys Davids and Stede).
P. Dicts.	includes Childers and Critical P. Dict. (Dines Andersen and Helmer Smith).
Pts.	Paṭisambhidā-magga.
Pts.	*Points of Controversy* (Trans. of Kathā-vatthu), P.T.S.
Pugg.	Puggala-paññatti.
Pv.	Peta-vatthu.
PvA.	Commentary on Pv.
S.	Saṇyutta-Nikāya.
SA.	Commentary (Sārattha-pakāsinī) on S.
S.B.B.	Sacred Books of the Buddhists Series.
Sinh.	Sinhalese.
Sisters	*Psalms of the Sisters* (Trans. of Therīgāthā).
Sn.	Sutta-nipāta.
SnA.	Commentary on Sn.
Thag.	Theragāthā.
ThagA.	Commentary on Thag.
Thig.	Therīgāthā.
ThigA.	Commentary on Thig.
Ud.	Udāna.
UdA.	Commentary on Ud.
Vibh.	Vibhanga.
VibhA.	Commentary on Vibh. (Sammoha-vinodanī).
Vin.	Vinaya-Piṭaka.
VinA.	Commenatry (Samanta-pāsādika) on Vin.
VM.	Visuddhi Magga.
Vv.	Vimāna-vatthu.
VvA.	Commentary on Vv.