

**Suttanta Piṭaka**

**AṄGUTTARA NIKĀYA**

**Collection of Numerically Graduated Discourses**

**TRANSLATION OF**

**CHAKKA & SATTAKA NIPĀTA PĀḶI**

**(DIVISION OF SIX-FACTOR  
&  
SEVEN-FACTOR DISCOURSES)**

**Translated by**

**U NYI NYI  
U KHIN MAUNG LATT  
U BA TIN**



**Edited by**

**The Editorial committee**

**Department for the Promotion and Propagation of the  
Sāsana**

**YANGON MYANMAR**

**Sāsana 2553**

**2010**

**Myanmar Era 1372**

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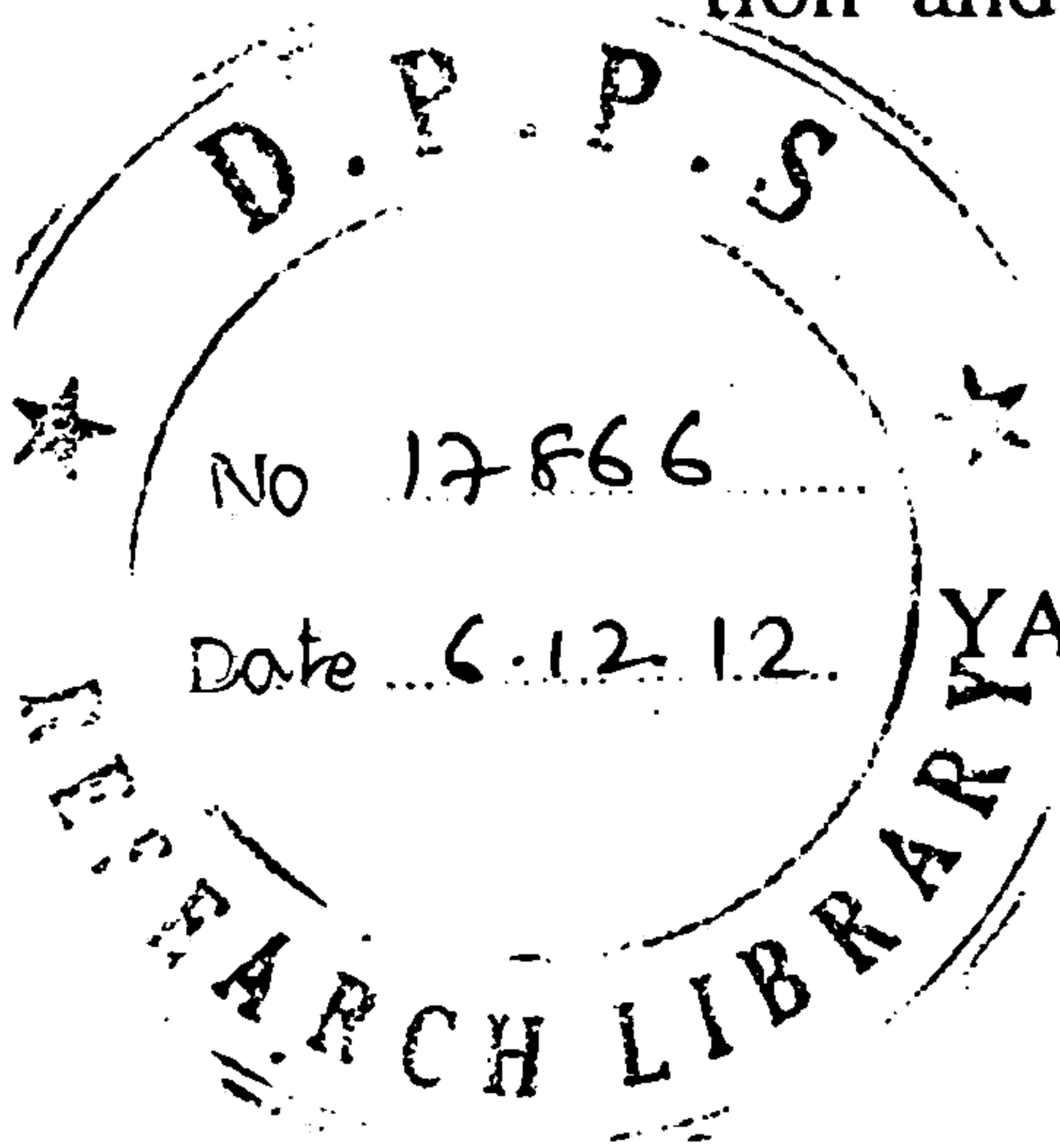
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One the

Homage-Worthy the Perfectly

Self-enlightened

\* \* \* \* \*

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmas venerate the Buddha because the Buddha is the Supreme One who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariyas Truths and who is endowed with the six great qualities of glory, namely, *issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

## INTRODUCTION

According to Piṭaka Classification the Suttanta Piṭaka consists of five Nikāyas or Collections. These are Dīgha Nikāya, the collection of long discourses of the Buddha; Majjhima Nikāya, the collection of middle length discourses; Saṃyutta Nikāya, the collection of connected discourses; Aṅguttara Nikāya, the collection of numerically graduated discourses and Khuddaka Nikāya, the collection of miscellaneous discourses.

### Aṅguttara Nikāya

The Aṅguttara Nikāya comprises eleven Nipātas or collections ranging from the first collection, consisting of one factor discourses, going up to eleven factor discourses. These eleven collections are known as Ekaka Nipāta, Duka Nipāta, Tika Nipāta, Catukka Nipāta, Pañcaka Nipāta, Chakka Nipāta, Sattaka Nipāta, Aṭṭhaka Nipāta, Navaka Nipāta, Dasaka Nipāta and Ekadasaka Nipāta.

The Department for the Promotion and Propagation of the Sāsana (D.P.P.S) has already published four books from Aṅguttara Nikāya. The first book containing the English translation of Ekaka Nipāta and Duka Nipāta Pāli was published in December 2000. This was followed by Tika Nipāta translation published in 2001 and by Catukka Nipāta in 2003. Pañcaka Nipāta has published in 2005.

## Chakka Nipāta and Sattaka Nipāta

The present book contains Chakka Nipāta, the collection of six factor discourses and Sattaka Nipāta, the collection of seven factor discourses. Chakka Nipāta contains twelve vaggas and Sattaka Nipāta contains nine vaggas or divisions. Most of the vaggas contain ten suttas, some have eleven and some have twelve. The last vagga in both Nipātas also contain some omissions or blanks (peyyālas) of discourses.

### Some Examples of Discourses from Chakka Nipāta

(I) Pathama Āhuneyya Sutta from Āhuneyya Vagga (s.no.1) gives the description of a bhikkhu who is worthy of receiving offerings brought even from afar; offerings specially set aside for guests; offerings donated for well being in the next existence. He is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit. On coming into contact with sense objects (viz., visible objects, sound, smell, taste, tangible object) or on cognizing a mind object, such a bhikkhu is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and clear comprehension. Thus a person who is endowed with mindfulness and clear comprehension is one who is worthy of receiving offerings.

(ii) Dutiya Āhuneyya Sutta (s.no.2) gives the description of the second type of person who is worthy of receiving offerings. He is a person who is endowed with many supernatural powers; from being one he becomes many; from being many he becomes one ... he passes unhindered through walls ... he gains mastery over his body (to reach) even up to the world of brāhmas. That bhikkhu also realizes Magga Insight and attains Arahatta samāddhi and Arahattapaññā.

That bhikkhu who possesses the above supernormal powers is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

(iii) Nissāraṇīya sutta (s.no.13) This sutta gives us the list of six elements which are the means of escape from their opposite elements.

Loving-kindness is the means of escape from ill will.

Compassion is the means of escape from cruelty.

Sympathetic joy is the means of escape from discontent.

Equanimity is the means of escape from attachment.

Signlessness is the means of escape from all signs.

Conceit (as 'This is I') is the means of escape from the thorn of doubt which cannot decide.

These are the six elements (dhātus) which are the means of escape (from their opposite elements).

(iv) Bhaddaka sutta (s.no.14) This discourse is on 'A Good Death'. There are two types of persons in this world; those who can have a good death and those who cannot have a good death. Who are the two? A person who finds delight in worldly activities, in talking, in sleeping, in having company, and having contact with others has not renounced the five aggregates and therefore has not made an end of dukkha. This person cannot have a good death, a good passing away.

The person who can have a good death, a good passing away is the opposite of the above person. He has no interest and does not take delight in worldly matters. He does not talk much, sleeps little is wakeful and does not mix too much with others. He has abandoned the five aggregates and has therefore made an end of dukkha. This person can have a good death, a good passing away.

(v) and (vi) Paṭhama Maraṇassati sutta (s.no. 19) and Dutiya Maraṇassati sutta (s.no.20). It may be pointed out here that the Bhagavā has given two discourses on Mindfulness of death. In both of these discourses the Buddha spoke thus: “Bhikkhus if maraṇassati, mindfulness of death is cultivated and practised repeatedly, it will be immensely fruitful and greatly advantageous. Such contemplation will plunge (the meditator) into the Deathless Nibbāna. The Bhagavā also asked the bhikkhus; “How do you cultivate mindfulness of death?” All these bhikkhus wished to bear in mind the Buddha’s admonition and to perform many of the duties of a bhikkhu. To attain these goals they needed time to cultivate mindfulness. The first bhikkhu wished to be alive for one day and one night; the second bhikkhu wishes to be alive for one day; the third bhikkhu wishes to be alive for the duration of partaking of one alms meal; the fourth bhikkhu wished to be alive for the duration of chewing and swallowing four or five mouthfuls of alms-food. Regarding these bhikkhus, the Bhagavā said thus: “All these bhikkhus should be said to be remaining in unmindfulness and are too tardy in cultivating mindfulness of death resulting in slow exhaustion of moral intoxicants (āsavas).

Then there is the bhikkhu who cultivates mindfulness of death, wishing to be alive for the duration of chewing and swallowing a mouthful of alms-food. Another bhikkhu wishes to be alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. These two bhikkhus should be said to be remaining in mindfulness and are cultivating mindfulness of death resulting in quick exhaustion of the moral intoxicants (āsava)” said the Bhagavā.

In Dutiya Maraṇassati sutta, the bhikkhu reflects on the many causes that may bring about one’s death. One may be bitten by a snake or by a scorpion or a centipede; or one may trip and fall, or one may have food poison, or one may be struck down by a stroke.

Knowing thus, one who may die any day or night should make the utmost exertion to cultivate mindfulness and comprehension, to renounce the vile, demeritorious dhammas and practise meritorious dhammas day and night.

### Examples of Discourses from Sattaka Nipāta

(i) Udakupamā sutta (s.no15) This sutta gives seven examples of men in water. The first person sinks in water and is drowned once and for all. He is a person who is possessed of evil, demeritorious dhammas.

The second person surfaces from the water and is drowned. This person has strong conviction, strong sense of shame and strong sense of fear to do evil ...p... has a good knowledge of meritorious dhamma. Thus he surfaces from the water but his knowledge does not remain firm, does not progress, but represses. Thus this person surfaces from the water but is drowned later.

The third person surfaces from the water and stays afloat. This person also has strong conviction etc., and good knowledge. He does not regress, does not progress, but stands still. Thus this person is likened to a person who surfaces from the water and stays afloat.

The fourth person surfaces from the water and looks here and there. He also has strong conviction etc., has good knowledge. That person is a Sotāpanna who cannot fall into miserable existences (apāya) and is surely destined to attain the Ariya Path (Magga). Thus, this person surfaces from the water and looks here and there, he is a Sotāpanna.

The fifth person surfaces from the water and swims. He also is good in his knowledge of the meritorious dhammas. This person is a Sakadāgāmi who will return only once to the human world, making an end of dukkha, owing to the extinction of the three lower fetters and attenuation of attach-

ment, hatred and bewilderment. Thus, does this person surface from the water and swims. He is a Sakadāgāmi.

The sixth person surfaces from the water and reaches where he can stand up in the water. He is an Ānāgāmi who will have spontaneous rebirth in the Brahma realm and will realize Parinibbāna from that realm without returning to any other realm. Thus does this person surface from the water and stand up in the water. He is an Anāgāmi.

The seventh person surfaces from the water and swims safely reaching the other shore and rests on firm ground, which is Nibbāna. He is an Arahāt, who has abandoned all demeritoriousness, he has realized Nibbāna through Magga Insight.

Thus, there truly exist, in this world, seven types of persons who are like men in water. (Thus said the Bhagavā.)

### **Other Examples of Discourse from Sattaka Nipāta**

The Buddha has given quite a number of discourses on the Dhamma of Non-decline; e.g. Sārandada sutta(s.no.21), Vassakara sutta (s.no. 22), Paṭhama Sattaka Sutta (s.no.23); Dhammas on Non-decline briefly are as follows: (1) Assembling frequently and having meetings; (2) Assembling and dispersing in harmony and unity and carrying out the affairs of the country; (3) Refraining from ordaining what has not been ordained before and act in conformity with the ancient practices, customs, etc., (4) Treating the elders with respect, esteem, veneration, etc., (5) Restraining from forcibly abducting women and maidens and detaining them; (6) Showing respect, esteem, veneration and reverence towards their shrines, within and without the city and giving appropriate offerings; (7) and taking appropriate care and giving protection and security to the Arahats.

The Bhagavā then concluded these suttas with this assurance: “So long as these seven dhammas of non-decline are established (in the Vajjī princes or in the bhikkhus or anyone else) and so long as they observe these dhammas the furtherance of their (spiritual) progress is to be expected, not their decline”.

Thus, the Bhagavā has taken great pains in admonishing and advising the bhikkhus and laymen, princes as well as ordinary people. He shows them how to live so that they succeed and prosper in their lives. He has also taught the people, particularly the bhikkhus, how to conduct themselves so that they are worthy of receiving offerings.

We hope the reader finds these discourses interesting as well as inspiring and also quite beneficial.

May the Buddha's Teaching,  
Shine forth like the radiant sun!

Dated 12-2-2006

\* s.no.means Sutta Number

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**ANĠUTTARA NIKĀYA**

**CHAKKA NIPĀTA**

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**The First Fifty Suttas**

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10. Mahānāma Sutta

## i. ĀHUNEYYA VAGGA

### 1. PAṬHAMA ĀHUNEYYA SUTTA

#### First Discourse on Offerings

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, saying, 'Bhikkhus,' and the bhikkhus responded, saying, 'Venerable Sir'.

The Bhagavā then said: Bhikkhus, a bhikkhu who is even possessed of six factors is worthy of receiving offerings brought even from afar; he is worthy of receiving offerings specially set aside for guests, he is worthy of receiving offerings donated for well-being in the next existence, he is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu on seeing visible objects with the eye, is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and comprehension.

On hearing sounds with the ear ...

On sensing smell with the nose ...

On sensing taste with the tongue ...

On experiencing touch with the body ...

On cognizing mind object with the mind, (a bhikkhu) is neither pleased nor displeased but abides with equanimity, possessed of mindfulness and comprehension.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar; he is worthy of receiving offerings specially set aside for

guests; he is worthy of receiving offerings donated for well being in the next existence; he is worthy of receiving obeisance by means of joined palms raised to the forehead and he is the incomparable fertile field for all to sow the seeds of merit.

The Bhagavā delivered this discourse. Delighted the bhikkhus rejoiced at the words of the Bhagavā.

End of the Paṭhama Āhuneyya Sutta,  
the first in this Vagga.

\* \* \* \* \*

## 2. DUTIYA ĀHUNEYYA SUTTA

### Second Discourse on Offerings

2. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... (he is) the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu is possessed of various kinds of supernormal powers; from being one he becomes many; and from being many, he becomes one, he makes himself visible or invisible, he passes unhindered through walls, enclosures and mountains as though going through space; he plunges into or out of the earth, as though plunging into or out of the water; he walks on water as though walking on earth; he travels in space cross-legged as if he were a winged bird; he touches and strokes the moon and the sun which are so mighty and powerful; and he gains mastery over his body (to reach) even up to the world of brahmās. (1).

With his divine hearing power which is extremely clear and which surpasses that of humans, he can hear both kinds of sounds of devas or humans, sounds whether far or near. (2)

He knows with discriminating mind, the mind of other beings or individuals. He knows the mind that is lustful as lustful mind and the mind free from lust as mind free from lust. He knows the angry mind as angry mind and the mind free from anger as mind free from anger. He knows the bewildered mind as bewildered mind and the mind free from bewilderment as mind free from bewilderment. He knows the contracted (concentrated) mind as contracted mind and the distracted mind as distracted mind. He knows the lofty mind as the lofty mind and the mind that has not reached the lofty stage as the mind that has not reached the lofty stage. He knows the mind that has surpassing dhamma (sa-uttara), having something higher or above as mind that has surpassing dhamma and the supramundane mind that has no surpassing dhamma as supramundane mind that has no surpassing dhamma. He knows the steadfast (concentrated) mind as steadfast mind and the mind that is not steadfast as mind that is not steadfast. He knows the mind that is liberated (from the defilements) as liberated mind and the mind that is not (so) liberated as mind that is not liberated. (3)

He can recollect the many existences (of his) of the past ...p...

What does he so recollect?

He can recollect one existence, two existences ...p... in this way he recollects and varied past existences with their characteristics and related facts. (4)

With his divine power of sight which is extremely clear and which surpasses that of humans, (the bhikkhu) sees

beings in the process of passing away and also in the process of arising, inferior beings and superior beings, beautiful beings and ugly beings, beings with good destinations and beings with bad destinations. He knows beings arising in accordance with their own kammic actions.

“Friends, these beings were possessed of demeritorious bodily actions, demeritorious verbal actions and demeritorious mental actions. They maligned the Ariyas. They hold wrong views and perform kammic actions in accordance with these wrong views. Those beings, after death and dissolution of their bodies, reappear in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*).”

Friends, these beings were possessed of meritorious bodily actions, meritorious verbal actions and meritorious mental actions. They did not malign the Ariyas. They hold right views and performed kammic actions in accordance with these right views. Those beings, on death and dissolution of their bodies reappeared in the realms of devas, the happy destinations.

Thus, with his divine power of sight, which is extremely clear and which surpasses that of humans, (the bhikkhu) sees beings in the process of passing away and also in the process of arising, inferior beings and superior beings, beautiful beings and ugly beings, beings with good destinations and beings with bad destinations. He knows beings arising in accordance with their own kammic actions. (5)

(The bhikkhu), in this very life knows by himself through Magga Insight realizes, attains to and remains in the Emancipation of the Mind (*Arahatta phala samādhi*) and in the Emancipation by Insight (*Arahatta phala paññā*), which are free of āsavas because of their extinction. (6)

Bhikkhus, the bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

End of the Dutiya Āhuneyya Sutta,  
the second in this Vagga.

\* \* \* \* \*

### 3. INDRIYA SUTTA

#### Discourse on Faculties

3. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

(The bhikkhu) is possessed of the faculty of Conviction, of Endeavour, of Mindfulness, of Concentration, of Wisdom.

(The bhikkhu), in this very life, knows by himself through Magga Insight, realizes, attains to and remains in the Emancipation of the Mind (arahatta phala samādhī) and in the Emancipation by Insight (arahatta phala paññā) which are free from āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar; they are worthy of receiving offerings set aside for guests; they are worthy of receiving offerings donated for well being in the next existence; they are worthy of receiving

obeisance with joined palms raised to the forehead and they are the incomparable fertile field for all to sow the seeds of merit.

End of the Indriya Sutta,  
the third in this Vagga.

\* \* \* \* \*

#### 4. BALA SUTTA

##### Discourse on Powers

4. Bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

(The bhikkhu) is possessed of the Power of Conviction, of Endeavour, of Mindfulness, of Concentration, of Wisdom.

(The bhikkhu) in this very life, knows by himself through Magga Insight, realizes, attains to and remains in the Emancipation of the mind (arahatta phala samādhi) and the Emancipation by Insight (arahatta phala paññā) which are free from āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

End of the Bala Sutta,  
the fourth in this Vagga.

\* \* \* \* \*

**5. PAṬHAMĀ ĀJĀNĪYA SUTTA****First Discourse on the King's Thoroughbred Steed**

5. Bhikkhus, the King's thoroughbred steed that is possessed of six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world, bhikkhus, the King's thoroughbred steed can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

(And) also is of good appearance.

Bhikkhus, the King's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

Mind objects of attention

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

End of the Paṭhama Ājānīya Sutta,  
the fifth in this Vagga.

\* \* \* \* \*

## 6. DUTIYA ĀJĀNĪYA SUTTA

### Second discourse on the King's Thoroughbred Steed

6. Bhikkhus, the king's thoroughbred steed that is possessed of the six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world bhikkhus, the king's thoroughbred steed can withstand

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

And is also possessed of strength.

Bhikkhus, the king's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings brought even from

afar ...p... is an incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu can withstand:

Visible objects of attention

Sounds objects of attention

Smells objects of attention

Tastes objects of attention

Tangible objects of attention

Mind objects of attention

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar ...p...is an incomparable fertile field for all to sow the seeds of merit.

End of the Dutiya Ājānīya Sutta,  
the sixth in this Vagga.

\* \* \* \* \*

## 7. TATIYA ĀJĀNĪYA SUTTA

### Third Discourse on the King's Thoroughbred Steed

7. Bhikkhus, the king's thoroughbred steed that is possessed of six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

What are the six?

In this world, bhikkhus, the king's thoroughbred steed can withstand;

Visible objects of attention  
Sounds objects of attention  
Smells objects of attention  
Tastes objects of attention  
Tangible objects of attention  
And is also possessed of speed.

Bhikkhus, the king's thoroughbred steed that is possessed of these six qualities is worthy of the king, is an asset to the king and is reckoned an attribute of kingship.

Similarly, bhikkhus, a bhikkhu who is possessed of six factors is worthy of receiving offerings even from afar ...p... is an incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching, bhikkhus, a bhikkhu can withstand;

Visible objects of attention  
Sounds objects of attention  
Smells objects of attention  
Tastes objects of attention  
Tangible objects of attention  
Mind objects of attention

Bhikkhus, a bhikkhu who is possessed of these factors is worthy of receiving offerings brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit.

End of the Tatiya Ājāṇīya Sutta,  
the seventh in this Vagga.

\* \* \* \* \*

**8. ANUTTARIYA SUTTA****Discourse on the Most Excellent Things**

8. Bhikkhus, these six factors are the most excellent of all.

What are the six?

The most excellent of sights.

The most excellent of sounds.

The most excellent of gains.

The most excellent of trainings.

The most excellent of services.

The most excellent of mindfulness.

Bhikkhus, these are the six most excellent factors.

End of the Anuttariya Sutta,

the eighth in this Vagga.

\* \* \* \* \*

**9. ANUSSATIṬṬHĀNA SUTTA****Discourse on the Subjects of Repeated Mindfulness**

9. Bhikkhus, these are the six subjects of repeated mindfulness (anussati).

What are the six?

Repeated mindfulness of virtues of the Buddha.

Repeated mindfulness of virtues of the Dhamma.

Repeated mindfulness of virtues of the Saṅgha.

Repeated mindfulness of virtues of morality.

Repeated mindfulness of virtues of charitable giving.

Repeated mindfulness of virtues of one's own virtues of Conviction that are modelled on those devas.

Bhikkhus, these are the six subjects of repeated mindfulness.

End of the Anussatiṭṭhāna Sutta,  
the ninth in this Vagga.

\* \* \* \* \*

## 10. MAHĀNĀMA SUTTA

### Discourse to Mahānāma

10. At one time the Bhagavā was staying at Nighodārāma monastery at Kapilavatthu in the province of Sakka. On that occasion the Sakkyan ruler Mahānāma approached the Bhagavā, made his obeisance, seated in a suitable place and respectfully said to the Bhagavā thus:

“Venerable Sir, how does the Ariya disciple who has won Fruition of the Ariyan Path and who has known the three disciplines of the Teaching, abide mostly?”

Mahānāma, the Ariya disciple who has won Fruition of the Ariya Path and who has known the three disciplines of the Teaching mostly abides thus:

In this Teaching, Mahānāma, the Ariya disciple is repeatedly mindful of the Tathāgata. “That Buddha who is worthy of special veneration is called Arahāṃ. He is also called sammāsambuddha because he knows truly all dhammas by himself. He is also called Vijjācaraṇa-sampanna because he is possessed of wisdom and conduct. He is also called Sugata because he utters excellent speech. He is also called

Lokavidhū because he knows the three lokas. He is also called Anuttaro-purisa-dhammasārathi because he tames all that needs to be tamed. He is also called Sathādevamanussānam because he is the teacher of all humans and devas. He is also called the Buddha because he knows the Four Noble Truths. He is also called Bhagavā because he is the Most Exalted”.

Mahānāma, when the Ariya disciple is mindful of the Tathāgata, his mind is not overcome by attachments, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the Tathāgata, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness enjoys gladness. He understands the significance of the Dhamma, understands the text; he enjoys gladness derived from the Dhamma; for the one who is gladdened, delightful satisfaction arises; for the one who has delightful satisfaction calmness arises; for the one whose body is calm, his mind experiences bliss; for the one who enjoys bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained and abides in tranquillity among those who lack tranquillity; is one who dwells without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma(insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the Buddha.(1)

And again, Mahānāma, the Ariya disciple is repeatedly mindful of the virtues of the Dhamma.

“The Dhamma taught by the Bhagavā is dhamma well taught, is dhamma that may be known and seen by oneself, the dhamma that can confer immediate benefit, is dhamma that invites attention and investigation, is dhamma that should be known in one’s person and mind, and is dhamma that

may be known and experienced individually by the (Ariya) wise”.

Mahānāma, when the Ariya disciple is mindful of the virtues of the Dhamma there is no agitation of attachment in him, no agitation of anger and no agitation of bewilderment. For that person then, mindful of the Dhamma's virtues, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness, understands the significance (of the dhamma), understand the text, he enjoys gladness derived from the dhamma; for the one who is gladdened, delightful satisfaction arises; for the one who has delightful satisfaction, calmness of body arises; one whose body is calm, he experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who had attained to and abides in tranquillity among those who lack tranquillity; is one who is without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge), and as one who constantly cultivates mindfulness of the virtues of his own morality.(2)

And again, Mahānāma, the Ariya disciple is repeatedly mindful of the Saṃgha's virtues.

(The Saṃgha disciple of the Bhagavā has good conduct, upright conduct, right conduct, proper conduct.) The Saṃgha disciples of the Bhagavā, who are four as pairs and eight as individuals are worthy of receiving offerings specially brought even from afar; they are worthy of receiving offerings set aside for guests; they are worthy of receiving offerings donated for wellbeing in the next existence; they are worthy of receiving obeisance by means of joined palms raised to the forehead and they are the incomparable fertile field for all to sow the seeds of merit.

Mahānāma, when the Ariya disciple is mindful of the virtues of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, mindful of the virtues of the Saṃgha there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness (mind), gains joy or delight based on the spirit and letter (of the dhamma). He gains joy or delight associated with the dhamma. For the one who is joyous, pleasure arises. The person of the one whose mind is pleased, is serene. The one with serene person, experiences happiness. The mind of the person who is happy is steadfast.

Mahānāma, this Ariya disciple is one who has attained to tranquillity among those who are not tranquil; is one without suffering among those who are with suffering; and should be said to be one who reached the vehicle of the dhamma (vipassanā insight-knowledge) and who is a practiser of Saṃghānussati-kammaṭṭhāna by being repeatedly mindful of the Saṃgha's virtues. (3)

And again Mahānāma, the Ariya disciple is repeatedly mindful of the virtues of his own morality that is unbroken, undamaged, spotless, unblemished, which leads to liberation from slavery to craving (taṇhā), which is untarnished (by craving and wrong view) and which is conducive to concentration of the mind.

Mahānāma, when the Ariya disciple is mindful of his own morality, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, mindful of the virtues of his own morality, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness gains joy or delight based on the spirit and letter (of the dhamma). He gains joy or delight associated

with the dhamma. For the one who is joyous, pleasure arises. The person whose mind is pleased, is serene. The one with serene person, experiences happiness. The mind of the one who is happy is steadfast.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack tranquillity; is one who dwells without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the Saṃgha.(4)

And again Mahānāma, the Ariya disciple is repeatedly mindful of his own generosity: “How fortunate I am. I have indeed gained much by being born as a human being. Among those who are overcome by the impurity of niggardliness, I remain as head of my household with mind free from the impurity of niggardliness. I give away freely. My hands are washed (of niggardliness). I delight in generosity. I am ready to give when asked. I delight in charitable giving and distribution (of alms).” Thus he reflects.

Mahānāma, when the Ariya disciple is mindful of his own generosity, his mind is not overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the virtues of his own generosity, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness, he understands the significance (of the dhamma), understands the text, he enjoys gladness derived from the dhamma, for the one who is gladdened delightful satisfaction arises; for the one who has delightful satisfaction calmness of the body arises; one whose body is calm, experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack

tranquillity; is one who is without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of generosity. (5)

And again Mahānāma, an Ariya disciple is repeatedly mindful of his own virtues such as conviction etc, that are modelled on those of the devas.

“There are Cātumahārājika devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmita vasavatti devas, brahmās and higher brahmās. Those who were possessed of conviction, died as humans and were reborn in the deva realms. I too am possessed of such conviction. Those devas who possess of learning, died as humans and were reborn in the deva realms. I too am possessed of such learning. Those devas who were possessed of generosity died as humans and were reborn in the deva realms. I too am possessed of generosity. Those devas who were possessed of wisdom died as humans and were reborn in the deva realms. I too am possessed of such wisdom”. (Thus he reflects).

Mahānāma, when the Ariya disciple is mindful of his own conviction as well as that of the devas, of his own morality as well as that of the devas; of his own learning as well as that of the devas; of his own generosity as well as that of the devas; of his own wisdom as well as that of the devas, his mind is overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person then, mindful of the virtues of the devas, there arises only uprightedness of consciousness.

Mahānāma, the Ariya disciple who has uprightedness of consciousness understands the significance (of the dhamma), understands the text; he enjoys gladness derived from the dhamma; for the one who is gladdened, delightful satisfaction

arises; for the one who has delightful satisfaction, calmness of the body arises; one whose body is calm he experiences bliss; with bliss his mind becomes concentrated.

Mahānāma, this Ariya disciple is called one who has attained to and abides in tranquillity among those who lack tranquillity; is one without trouble among those who are with trouble; and should be said to be one who has entered the stream of the dhamma (insight knowledge) and as one who constantly cultivates mindfulness of the virtues of the devas. (6)

Mahānāma, the Ariya disciple who has won fruition of the Ariya Path and who has known (the Three Disciplines of) the Teaching mostly abides thus.

End of the Mahānāma Sutta,

the tenth in this Vagga.

End of Āhuneyya Vagga, the first Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**I. PAṬHAMA PANṆĀSAKA**

**The First Fifty Suttas**

**ii. SĀRAṆĪYA VAGGA**

1. Paṭhama Sāraṇīya Sutta
2. Dutiya Sāraṇīya Sutta
3. Nissāraṇīya Sutta
4. Bhaddaka Sutta
5. Anutappiya Sutta
6. Nakulapitu Sutta
7. Soppa Sutta
8. Macchabandha Sutta
9. Paṭhama Maraṇassati Sutta
10. Dutiya Maraṇassati Sutta

## ii. SĀRAṆĪYA VAGGA

### 1. PAṬHAMA SĀRAṆĪYA SUTTA

#### First Discourse on Factors which should be Constantly Remembered

11. Bhikkhus, these are the six (sāraṇīya) factors which should be constantly remembered.

What are the six?

In this Teaching, bhikkhus, loving kindness expressed through bodily actions by a bhikkhu towards his companions in the Noble Practice, whether in their presence or in their absence is kāyakamma mettā.

And again, bhikkhus, a bhikkhu's loving kindness expressed through verbal actions, is whether in their presence or in their absence, towards his companions in the Noble Practice is vacīkamma mettā.

And again, bhikkhus, a bhikkhu's loving kindness expressed through mental actions, is whether in their presence or in their absence, towards his companions in the Noble Practice is manokamma mettā.

And again, bhikkhus, a bhikkhu is used to enjoying his legitimate gain legitimately acquired, even the alms food in his alms bowl, without discrimination as to thing or person. He is used to enjoying it in the company of his companions in the Noble Practice, who are endowed with morality. This factor should also be constantly remembered.

And again, bhikkhus, a bhikkhu observes morality which is unbroken, spotless, unblemished, which leads to liberation from slaving to craving, which is praised by the wise, which is untarnished (by craving and wrong view), and which is conducive to concentration of the mind. He abides

observing the same morality as that of his companions in the Noble Practice. This factor should also be constantly remembered.

And again bhikkhus, a bhikkhu gains liberation from the rounds of existence, through holding the pure view which leads one, who practises according to utter destruction of dukkha (niyyānika Ariya diṭṭhi). He abides holding the same view as that of his companions in the Noble Practice, whether in their presence or in their absence. This factor should also be constantly remembered.

Bhikkhus, these are six (sāraṇīya) factors which should be constantly remembered.

End of the Paṭhama Sāraṇīya Sutta,  
the first in this Vagga.

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## 2. DUTIYA SĀRAṆĪYA SUTTA

Second Discourse on the Factors which  
should be Constantly Remembered

12. Bhikkhus, these are the six (sāraṇīya) factors that are conducive to affection and respect (on the part of the companions in the Noble Practice) and that make for friendly support, absence of contention, unity and togetherness.

What are the six?

In this Teaching, bhikkhus, loving kindness expressed through bodily actions by the bhikkhu towards his companions in the Noble Practice, whether in their presence or in their absence, is conducive to affection and respect (on the part of the companions in the Noble Practice) and makes for

friendly support, absence of contention, unity and togetherness.

And again, bhikkhus, verbal loving kindness (expressed through verbal actions) by the bhikkhu towards (his companions in the Noble Practice) ...p... This loving kindness expressed through verbal actions towards his companions in the Noble Practice, whether in their presence or in their absence, is conducive to affection and respect (on the part of the companions in the Noble Practice.) and makes for friendly support, absence of contention, unity and togetherness.

And again, bhikkhus, the loving-kindness (expressed through mental actions) by a bhikkhu towards his fellow bhikkhus, whether in their presence or in their absence is conducive to affection and respect (on the part of the companions in the Noble Practice) and makes for friendly support, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu is used to enjoying his legitimate gain legitimately acquired, even the alms food in his alms bowl, without discrimination as to thing or person. He is used to enjoying it in the company of his companions in the Noble Practice, who are endowed with morality. This factor is conducive to affection and respect (on the part of his companions in the Noble Practice) and makes for friendly affection, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu observes morality which is not broken, undamaged, spotless and unblemished, which leads to liberation from slavery to craving, which is praised by the wise, which is untarnished (by craving and wrong view) and is conducive to concentration of the mind. He abides observing the same morality as that of his companions in the Noble Practice, whether in their presence or in their absence. That practice is conducive to affection and respect (on the part of his companions in the Noble practice)

and makes for friendly support, absence of contention, unity and togetherness.

And again bhikkhus, a bhikkhu gains liberation from the round of existences through holding the pure view, which leads one who practises according to utter destruction of dukkha. He abides holding the same view as that of his companions in the Noble Practice, whether in their presence or in their absence. That practice is conducive to affection and respect (on the part of his companions in the Noble Practice) and makes for friendly support, absence of contention, unity and togetherness.

Bhikkhus, these six are the factors which are conducive to affection and respect (on the part of his companions in the Noble Practice) which make for friendly support, absence of contention, unity and togetherness.

End of the Dutiya Sāraṇīya Sutta,  
the second in this Vagga.

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### 3. NISSĀRAṆĪYA SUTTA

#### Discourse on the Means of Escape

13. Bhikkhus, these are the six elements (dhātus) which are the means of escape (from the opposite elements).

What are the six?

In this Teaching bhikkhus, a bhikkhu were to say: “I shall cultivate loving-kindness, which is the emancipation of the mind from ill will. I shall do so, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it,

master it, and develop it to perfection. In spite of that, ill will overwhelms my mind”.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so. Friend, there is no reason, there is no chance for one to say: ‘In spite of cultivation of loving-kindness which is the emancipation of the mind from ill will, repeatedly practising it, using it as a means (lit., a vehicle), basing on it, maintaining on it, mastering it and developing it to perfection, ill will overwhelms one’s mind’. Such a thing is not possible. Friend, loving-kindness which is the emancipation of the mind is the means of escape from ill-will”.

In this Teaching bhikkhus, a bhikkhu were to say: “I shall cultivate compassion, which is the emancipation of the mind from cruelty. I shall do so, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection. In spite of that cruelty overwhelms my mind”.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so”.

“Friend, there is no reason, there is no chance for me to say. In spite of cultivation of compassion which is the emancipation of the mind from cruelty, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining it, mastering it, and developing it to perfection, cruelty overwhelms one’s mind”. Such a thing is not possible.

Friend, compassion which is the emancipation of the mind, is indeed the means of escape from cruelty.

In this Teaching, bhikkhus, if a bhikkhu were to say: “I shall cultivate sympathetic joy, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection.” In spite of that, discontent overwhelms my mind.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so.”

“Friend, there is no reason, there is no chance for one to say, ‘in spite of cultivation of sympathetic joy which is the emancipation of the mind from discontent, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining it, mastering it, and developing it to perfection, discontent overwhelms one’s mind. Such a thing is not possible. Friend, sympathetic joy which is the emancipation of the mind from discontent is indeed the means of escape from discontent’.

In this Teaching bhikkhus, if a bhikkhu were to say: “I shall cultivate equanimity, repeatedly practise it, use it as a means (lit., a vehicle), base myself on it, maintain it, master it, and develop it to perfection. In spite of that attachment overwhelms my mind”.

That bhikkhu should be told not to say so. “The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so?”

There is no reason, there is no chance, for one to say “In spite of cultivating equanimity. Which is the emancipation of the mind from attachment, repeatedly practising it, using it as a means (lit., a vehicle), basing oneself on it, maintaining

it, mastering it, and developing it to perfection, attachment overwhelms one's mind". Such a thing is not possible. Friend, equanimity which is the emancipation of the mind, is indeed the means of escape from attachment.

In this Teaching, bhikkhus, if a bhikkhu were to say: "I shall cultivate signlessness which is the emancipation of the mind from signs (i.e., attributes of sense objects such as permanent etc.) repeatedly practise it, use it as a means (lit., a vehicle) base myself on it, maintain it, master it, and develop it to perfection". That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so".

"Friend, there is no reason, there is no chance, for one to say, "In spite of cultivating signlessness which is the emancipation of the mind from signs (i.e., attributes of sense-objects such as permanence etc.) repeatedly practising it, using it as a means (lit., a vehicle), basing one self on it, maintaining it, mastering it, and developing it to perfection, my mind keeps following those very signs. Such a thing is not possible. Friend, signlessness which is the emancipation of the mind is indeed the escape from all signs".

In this Teaching, bhikkhus, if a bhikkhu were to say: "Being free from such conceit as 'This is I, I do not contemplate this khandā (aggregates) as myself'. In spite of that the thorn of doubt that cannot decide, overwhelms my mind". That bhikkhu should be told not to say so. "The revered one should not say so. Do not accuse the Bhagavā. To accuse the Bhagavā is not proper. The Bhagavā does not teach so?"

"Friend, there is no reason, there is no chance for one to say, 'in spite of my being free from such conceit as: This

is I, and not contemplating this khanda (aggregates) as myself, the thorn of doubt which cannot decide overwhelms my mind'. Such a thing is not possible". Friend, the removal of such conceit (as 'This is I') is indeed the escape from the thorn of doubt which cannot decide".

Bhikkhus, these are the six elements (dhātu) which are the means of escape (from the opposite elements).

End of the Nissāraṇīya Sutta,  
the third in this Vagga.

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#### 4. BHADDAKA SUTTA

##### Discourse on a Good Death

14. At that time Venerable Sāriputta addressed the bhikkhus who responded "Friend". The Venerable Sāriputta then said: Friend, for a bhikkhu who lives in such and such a manner, there can be no good death, no good passing away.

Friend, in what manner does a bhikkhu live so that he cannot have a good death, a good passing away?

In this Teaching, friends, a bhikkhu delights in worldly activities, finds pleasure in them, and repeatedly finds pleasure in them, finds pleasure in talking and repeatedly finds pleasure in talking. He delights in sleeping, finds pleasure in sleeping and repeatedly finds pleasure in sleeping. He delights in company, finds pleasure in company and repeatedly finds pleasure in company. He delights in contact (with other

persons), finds pleasure in contact and repeatedly finds pleasure in contact. He delights in prolongation (of saṃsāra) finds pleasure in prolongation, and repeatedly finds pleasure in prolongation. Friends, in this manner does a bhikkhu live, so that he cannot have a good death, a good passing away. Friends, this bhikkhu has not renounced the five aggregates and thereby has not made an end of dukkha, and is called one who delights in the five aggregates. Friends, for a bhikkhu who lives in such and such a manner, there can be a good death, a good passing away.

“Friends, in what manner does a bhikkhu live so that he can have a good death, a good passing away?”

In this Teaching, friends, a bhikkhu does not delight in worldly activities, does not find pleasure in them, and does not repeatedly find pleasure in them. He does not delight in talking, does not find pleasure in talking and does not repeatedly find pleasure in talking. He does not delight in company, does not find pleasure in company and does not repeatedly find pleasure in company. He does not delight in contact (with other persons), does not find pleasure in contact and does not repeatedly find pleasure in contact. He does not delight in prolongation (of saṃsāra), does not find pleasure in prolongation and does not repeatedly find pleasure in prolongation. Friends, in this manner does a bhikkhu live so that he can have a good death, a good passing away.

Friends, the bhikkhu has removed the five aggregates and has thereby made an end of dukkha and is called one who delights in Nibbāna.

Friends, one who repeatedly finds pleasure in prolongation (of saṃsāra) and who delights in it, misses the incomparable Nibbāna that is End of the four yokes.

One who renounces prolongation (of saṃsāra) and who delights in Nibbāna is one who realizes Nibbāna that is End of the the four yokes.

End of the Bhaddaka Sutta,  
the fourth in this Vagga.

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## 5. ANUTAPPIYA SUTTA

### Discourse on Remorse

15. At that time, the Venerable Sāriputta said to the bhikkhus: Friends, a bhikkhu who lives in such and such a manner is overtaken by remorse when he dies.

Friends, in what manner does a bhikkhu live so that he is overtaken by remorse when he dies?

In this Teaching, friends, a bhikkhu delights in worldly activities, finds pleasure in them, and repeatedly finds pleasure in them. He delights in company ... he delights in talking ... he delights in sleeping ... he delights in contact (with other persons) ... he delights in prolongation (of saṃsāra), finds pleasure in prolongation, and repeatedly delights in prolongation.

Friends, this bhikkhu has not renounced the five aggregates and thereby has not made an end of dukkha, and is called one who delights in the five aggregates.

Friends, a bhikkhu who lives in such and such a manner is not overtaken by remorse when he dies.

Friends, in what manner does a bhikkhu live so that he is not overtaken by remorse when he dies?

In this Teaching friends, a bhikkhu does not delight in worldly activities, does not find pleasure in them and does not repeatedly find pleasure in them. He does not delight in talking ... he does not delight in sleeping ... he does not delight in company ... he does not delight in contact (with other persons) ... he does not delight in prolongation (of saṃsāra), does not find pleasure in prolongation and does not repeatedly find pleasure in prolongation.

Friends, in this manner does a bhikkhu live so that he is not overtaken by remorse when he dies.

Friends, this bhikkhu has removed the five aggregates (sakkāya) and has thereby made an end of dukkha and is called one who delights in Nibbāna.

Friends, one who, likes a deer, repeatedly finds pleasure in prolongation (of saṃsāra) and who delights in it, misses the incomparable Nibbāna that is End of four yokes (yoga).

One who renounces prolongation (of saṃsāra) and who delights in Nibbāna, is one who realizes Nibbāna that is End of the the four yokes.

End of the Anutappiya Sutta,  
the fifth in this Vagga.

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## 6. NAKULAPITU SUTTA

### Discourse to Nakulapitu

16. At one time the Bhagavā was staying in the deer sanctuary in the Bhesakaḷa grove near Susumāragira in the

country of Bhagga. At that time Nakulapitu householder was stricken with disease, in suffering and seriously ill. At that time Nakulamātā, the housewife said:

“Householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying”.

Householder, it may occur to you thus: ‘When I die, Nakulamātā the housewife may not be able to bring up (my) young sons and daughters, may not be able to maintain the household well’.

Householder do not think so. I am skilled in spinning and disentangling snarled skeins of yarn.

Householder, when you pass away, I will be able to bring up the young sons and daughters and to maintain the household well.

Therefore, householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying.(1)

Householder, it may occur to you thus; ‘Nakulamātā the housewife may, when I have pass away, enter into another marriage’.

Householder, do not think so.

Householder, for sixteen years I have practised well the lay celebacy (gahaṭṭhakabrahmācariya sīla). You know this as well as I do. Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (2)

Householder, it may occur to you thus: ‘When I have passed away, Nakulamātā the housewife may not reverence the Bhagavā and the bhikkhus any more’.

Householder, do not think so. Householder, when you have passed away, I would even have more reverence for the Bhagavā as well as for the bhikkhus.

Therefore, Householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (3)

Householder, it may occur to you thus: ‘When I have passed away, Nakulamātā the housewife may not observe the moral precepts anymore’.

Householder, do not think so.

Householder, I am one among the white-clad female lay disciples of the Bhagavā who observe the moral precepts. If you have any doubt or perplexity, you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in the deer sanctuary in the Bhesakala grove near Susumāragira, in the country of Bhagga.

Therefore, householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (4)

Householder, it may occur to you thus: “Nakulamātā the housewife is one who has not attained inner peace of mind (samādhi kammaṭṭhāna)”

Householder, do not think so.

Householder, I am one among white clad lay disciples of the Bhagavā who have attained inner peace of mind (samādhi kammaṭṭhāna). If you have any doubt or perplexity you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in

the deer sanctuary in the Bhesakaḷa grove near Susumāragira, in the country of Bhagga.

Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (5)

Householder, it may occur to you thus: “Nakulamātā the housewife may not be one who abides in the Teaching (Dhamma-Vinaya). Having faith, having gained a foothold in it, and having found comfort therein, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha)”.

Householder, do not think so.

Householder, I am one among the white-clad female lay disciples of the Bhagavā who abides in the Teaching (Dhamma-Vinaya), having faith, having gained a foothold in it, having found comfort therein, having overcome doubt, having become free of vacillations, having gained the courage of conviction and not having faith in any other (except the Buddha). If you have any doubt, you may approach the Bhagavā and ask him respectfully, the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, and who is staying in the animal sanctuary of Bhesakala grove of Susumaragira town in the Bhagga country.

Therefore householder, do not die with concern for anybody or anything. To die with concern is distressing. The Bhagavā deprecates such dying. (6)

When Nakulamātā the housewife had admonished the householder Nakulapitu thus, his illness was instantly healed.

Nakulapitu recovered from it; his illness was in this manner dispelled.

Then, soon afterwards, Nakulapitu who had recovered and been healed of his illness, supporting himself with a staff, approached the Bhagavā, made his obeisance and sat at a suitable place. To Nakulapitu who was thus seated the Bhagavā said:

Householder, you are fortunate! Householder, you have gained greatly. Nakulamātā always looks after you well and desires your welfare. She admonishes you and exhorts you.

Householder, Nakulamātā the housewife is one among my white clad female lay disciples who observe the moral precepts.

Householder, Nakulamātā the housewife is one among my white-clad female lay disciples who have attained inner peace of mind (samādhi kammaṭṭhāna).

Householder, Nakulamātā the housewife is one among the white-clad female lay disciples of mine who abide in the Teaching (Dhamma-Vinaya), having faith, having gained a foothold in it, and found comfort therein, having overcome doubt, having become free of vacillation, having gained the courage of conviction, and not having faith in any other (except the Buddha).

Householder, you are fortunate! Householder, you have gained greatly! Nakulamātā the housewife always looks after you well and desires your welfare. She admonishes you and exhorts you.

End of the Nakulapitu Sutta,  
the sixth in this Vagga.

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## 7. SOPPA SUTTA

### Discourse on Sleeping

17. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion, the Bhagavā, rising from his meditation in seclusion in the evening, approached the assembly hall and sat at a prepared seat.

The Venerable Sāriputta also rose from his meditation in seclusion in the evening, approached the assembly hall, made his obeisance to the Bhagavā and sat in a suitable place.

The Venerable Mahā Mogallāna also... The Venerable Mahā Kassapa also ... The Venerable Mahā Kaccāna also... The Venerable Mahā Koṭṭhika also ... The Venerable Mahā Cunda also ... The Venerable Mahā Kappina also ... The Venerable Anuruddhā also... the Venerable Revata also ... The Venerable Ānanda also ... rose from his meditation in seclusion in the evening, approached the assembly hall, made their obeisance to the Bhagavā and sat in a suitable place.

The Bhagavā then spent the greater part of the night in sitting (in meditation), rose from his seat and went into the monastery. Soon after the Bhagavā had left, the Revered Ones also rose from their seats and repaired to their (respective) monasteries.

In that assembly hall, some new bhikkhus who had not been long in their bhikkhuhood and who had just come under the Teaching (Dhamma-Vinaya), went on sleeping till sunrise, loudly snoring.

The Bhagavā, with the Divine Power of sight, which is extremely clear, surpassing the sight of men, saw the

bhikkhus sleeping till sunrise, loudly snoring, approached the assembly hall, sat at the prepared seat and asked the bhikkhus:

Bhikkhus, where is Sāriputta? Where is Mahā Moggallāna? Where is Kassapa? Where is Mahā Kaccāna? Where is Mahā Koṭṭhika? Where is Mahā Cunda? Where is Mahā Kappina? Where is Anuruddha? Where is Revata? Where is Ānanda? Where have these elder disciples gone?

Venerable Sir, those elder disciples returned to their own monasteries soon after the Bhagavā left. (Answered the bhikkhus).

Bhikkhus, why have you, (thinking that the elder disciples would not come back again) been sleeping till sunrise, snoring loudly?

Bhikkhus, what do you think of this?

Have you ever seen or heard of “an anointed ruler of the land who, for the whole of his life has been repeatedly seeking pleasure at will of reclining, of lying down, of falling asleep, being loved and cherished by the subjects of his realm?”

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of “an anointed ruler of the land who, for the whole of his life, has repeatedly seeking pleasure at will of reclining, of lying down and of falling asleep, being loved and cherished by the subjects of his realm”.

Bhikkhus, what do you think of this?

Have you ever seen or heard of a local chieftain ...p... Of an hereditary ruler of a town ... a military commander ... a village headman ... and of the head of an association who, for the whole of his life, has been seeking pleasure at will of reclining, of lying down, and of falling asleep, being loved and cherished by the members of his association?

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of the head of an association who, for the whole of his life, has been seeking pleasure at will of reclining, of lying down, and of falling asleep, being loved and cherished by the members of the association.

Bhikkhus, what do you think of this?

Have you ever seen or heard of a samaṇa or a brāhmaṇa who has repeatedly been seeking pleasure at will of reclining, of lying down and of falling asleep who, without guarding the doors of sense-faculties and not knowing his “measure” in eating, makes no effort at wakefulness, does not contemplate the meritorious dhammas, who makes no effort either in the early or later part of the night, at developing the Bodhipakkhiya dhammas (associates of Enlightenment), and who in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by insight, which are free from the āsavas because of their extinction.

Venerable Sir, we have not.

Well, bhikkhus, I myself have never seen or heard of a samaṇa or brāhmaṇa who has repeatedly been pleasure at will of reclining, of lying down, and of falling asleep, who, without guarding the doors of his sense-faculties and not knowing his “measure” in eating, makes no effort at wakefulness, does not contemplate the meritorious dhammas, who makes no effort either in the early or later part of the night at developing the Bodhipakkhiya dhammas (associates of Enlightenment) and who in this very life knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by insight, which are free from āsavas, because of their extinction.

Therefore, bhikkhus, you should practise thus (with this in mind): “we shall be those with the doors of our sense-faculties guarded; we shall be those who know our “measure” in eating; we shall be those who make effort at wakefulness. Contemplating the meritorious dhammas, we shall abide, either in the early or later part of the night, making effort to develop the Bodhipakkhiya dhammas (associates of Enlightenment)”. Bhikkhus, you should practise thus.

End of the Soppa Sutta,  
the seventh in this Vagga.

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## 8. MACCHABANDHA SUTTA

### Discourse on the Fisherman

18. Once the Bhagavā was travelling around in the Kosala country, in the company of many bhikkhus. In the course of his long journey the Bhagavā saw at a certain place a fisherman catching fish; and killing and selling. Leaving the road, the Bhagavā sat at a prepared seat, at the foot of a tree and asked the bhikkhus:

“Bhikkhus, do you see this fisherman catching fish and, killing and selling them?”

Venerable Sir, we do.

Bhikkhus, what do you think of this? “Have you ever seen or heard of a fisherman who catches fish, kills and sells them, prospering with that work, with that livelihood, as one who can go about-riding his own horse, or riding his own carriage, or riding his own vehicle or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, bhikkhus, I (myself) have never seen or heard of a fisherman who catches fish, kills and sells them, prospering with that work, with that livelihood as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, (that) fisherman looks repeatedly with an evil mind, intent on killing, at the fish that he has brought to be killed. For that reason, that fisherman is one who can not go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who does not enjoy wealth, or as one who does not command much wealth, a collection of wealth.

Bhikkhus, what do you think of this?

“Have you ever seen or heard of a cattle slaughterer who kills cattle and sells them, prospering with that work, with that livelihood as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, or as one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, bhikkhus, I (myself) have never seen or heard of a cattle slaughterer who kills and sells cattle, prospering with that work, with that livelihood as one who can go about riding his own elephant, his own horse or riding his own carriage or riding his own vehicle or as one who enjoys wealth or as one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, the cattle slaughterer looks repeatedly with an evil mind intent on killing; at the cattle he has brought to be killed. For that reason that cattle slaughterer is one who cannot go about riding his own elephant, riding his own horse, riding his own carriage or riding his own horse or riding his own carriage or riding his own vehicle or is one who does not enjoy wealth, is one who does not command much wealth, a collection of wealth.

Bhikkhus what do you think of this?

“Have you ever seen or heard of a slaughterer of goats ...p... of pigs ...p... of birds ...p... a slaughterer of deer, prospering with that work, with that livelihood, as one who can go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or as one who enjoys wealth, is one who commands much wealth, a collection of wealth?”

Venerable Sir we have not.

Well, Bhikkhus, I myself have never seen or heard of a slaughterer of deer prospering with that work, with that livelihood as one who can go about riding his own elephant, horse, or riding his own carriage, or riding his own vehicle, or riding his own, or as one who enjoys wealth, is one who commands much wealth, a collection of wealth.

Why is this so?

Bhikkhus, the slaughterer of deer looks repeatedly with an evil mind, intent on killing, at the deer he has brought for slaughter. For that reason, that slaughterer of deer is one who cannot go about riding his own elephant, or riding his own horse, or riding his own carriage, or riding his own vehicle, or is one who does not enjoys wealth, is one who does not commands much wealth, a collection of wealth.

Bhikkhus, because the slaughterer of animals repeatedly looks with an evil mind intent on killing, even at the animals he has brought for slaughter, he is one who cannot go about riding his own elephant, or riding a horse, or riding carriage, is riding vehicle, or is one who does not enjoy wealth, is one who does not command much wealth, a collection of wealth.

What can be said of the one who looks with an evil mind intent on killing, at a human being he has brought to kill?

Bhikkhus, this indeed is true. The one who looks with an evil mind intent on killing at a human being, is bound to meet with disadvantage and suffering for long. After death and dissolution of his body he reappears in the wretched destinations, in miserable existences, states of ruin and realms of continuous suffering.

End of the Macchabandha Sutta,  
the eighth in this Vagga.

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## 9. PAṬHAMA MARAṄASSATI SUTTA

### First Discourse on Mindfulness of Death

19. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion the Bhagavā addressed the bhikkhus saying: “Bhikkhus” and those bhikkhus responded by saying “Venerable Sir”. The Bhagavā spoke thus:

Bhikkhus, if maraṅassati, mindfulness of death, is cultivated and practised repeatedly, it will be immensely fruitful

and greatly advantageous. Such contemplation will plunge one into the Deathless and culminate in Nibbāna.

Bhikkhus, you should cultivate this mindfulness of death.

On this being said, a bhikkhu respectfully said to the Bhagavā: “Venerable Sir, I do cultivate mindfulness of death”. Bhikkhu how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for a day and a night. I would then be able to bear in mind, the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”.

Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for a day. I would then be able to bear the Bhagavā’s admonition in mind. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death? (Asked the Bhagavā).

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of partaking of one alms meal. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this

manner do I cultivate mindfulness of death. (Respectfully said the Bhikkhus)

Another bhikkhu also respectfully said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death?  
(Asked the Bhagavā.)

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of chewing and swallowing four or five mouthfuls of alms-food. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable Sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death?  
(Asked the Bhagavā.)

Regarding this Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of chewing and swallowing a mouthful of alms-food. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform many of the duties of a bhikkhu”. Venerable Sir, in this manner do I cultivate mindfulness of death.

Another bhikkhu also said to the Bhagavā thus: “Venerable sir, I too cultivate mindfulness of death”.

Bhikkhu, how do you cultivate mindfulness of death?  
(Asked the Bhagavā.)

Regarding this, Venerable Sir, it occurs to me thus: “It would be well if I were alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. I would then be able to bear in mind the Bhagavā’s admonition. I would indeed be able to perform

many of the duties of a bhikkhu". Venerable Sir, in this manner do I cultivate mindfulness of death.

When this had been said, the Bhagavā said to the bhikkhus thus: "Bhikkhus, the bhikkhu who cultivates mindfulness of death (by wishing):

'It would be well if I were alive for a day and a night, I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for a day. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of partaking of one alms meal. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of chewing and swallowing four or five mouthfuls of alms food. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'. All these bhikkhus should be said to be remaining in unmindfulness and are too tardy in cultivating mindfulness of death resulting in slow exhaustion of āsavas.

Bhikkhus, the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of chewing and swallowing a mouthful of alms food. I would then be able to bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu'; the bhikkhu who cultivates mindfulness of death (by wishing): 'It would be well if I were alive for the duration of breathing in and breathing out or for the duration of breathing out and breathing in. I would then be able to

bear in mind the Bhagavā's admonition. I would indeed be able to perform many of the duties of a bhikkhu. These bhikkhus should be said to be remaining in mindfulness and are cultivating mindfulness of death resulting in quick exhaustion of the āsavas.

Bhikkhus, you should therefore practise thus: "We shall remain in mindfulness and shall cultivate mindfulness of death which would result in quick exhaustion of āsavas".

Bhikkhus, thus should you practise.

End of the Paṭhama Maraṇassati Sutta,  
the ninth in this Vagga.

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## 10. DUTIYA MARAṆASSATI SUTTA

### Second Discourse on Mindfulness of Death

20. Once the Bhagavā was staying at the brick monastery at Nātika village. On that occasion the Bhagavā addressed the bhikkhus saying: "Bhikkhus!" if Mindfulness of Death (maraṇassati) is cultivated and practised repeatedly, it will be immensely fruitful and greatly advantageous. Such contemplation will plunge into the deathless, culminating in Nibbāna.

In this Teaching, bhikkhus, a bhikkhu reflects thus when the day is past and night falls;

"There are many causes that may bring about my death. I may be bitten by a snake or by a scorpion or by a centipede. I may die thereby. Being bitten by a snake and so on is a peril that may befall me. I may trip and fall; or the food I have taken may go bad through indigestion; or my bile or my phlegm may become impaired; or I may be struck

down by a stroke. I may die thereby. This tripping and falling etc., are perils that may befall me”.

Bhikkhus, that bhikkhu should reflect thus: “In me who may die at night on account of those perils, are there still vile demeritorious dhammas which I have not given up?”

Bhikkhus, if the bhikkhu on reflection knows thus: “In me who may die at night on account of those perils, there are still vile demeritorious dhammas”, he should act (to acquire) a strong desire, striving, pains taking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce these vile demeritorious dhammas.

For example bhikkhus, just as one whose sarong is on fire, or whose head is on fire, would act with a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to extinguish the fire, so also the bhikkhu should similarly act (to acquire) strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce those vile, demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus; “In me there are no vile demeritorious dhammas which I have not renounced, and which would imperil me when I die in the night”, that bhikkhu would rejoice and abiding in delightful satisfaction and gladness, would repeatedly practise the meritorious dhammas day and night.

In this Teaching, bhikkhus, a bhikkhu reflects thus when the night is past and day breaks: “There are many causes that may bring about my death. I may be bitten by a snake, or by a scorpion, or by a centipede. I may die thereby. Being bitten by a snake and so on is a peril that may befall me. I may trip and fall; or the food I have taken may go bad through indigestion; or my bile or my phlegm may become impaired; or I may be struck down by a stroke. I may die

thereby. This tripping and falling etc., are perils that may befall me”.

Bhikkhus, that bhikkhu should reflect thus: “In me who may die by day, are there still vile demeritorious dhammas which I have not given up and which may imperil me?”

Bhikkhus, if the bhikkhu on reflection knows thus: “In me who may die by day, I still have vile demeritorious dhammas that will imperil me, the bhikkhu should act (to acquire) a strong desire, the effort, the striving, the painstaking zeal, utmost exertion, relentlessness, mindfulness, and comprehension, to renounce the vile demeritorious dhammas.

Bhikkhus, just as one whose sarong is on fire, whose head is on fire, would act (to acquire) a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension, the bhikkhu should similarly act (to acquire) a strong desire, striving, painstaking zeal, utmost exertion, relentlessness, mindfulness and comprehension to renounce the vile, demeritorious dhammas.

Bhikkhus, if the bhikkhu on reflection knows thus: “There are no vile, demeritorious dhammas (in me) which I have not renounced, and which would imperil me when I die by day”, that bhikkhu would rejoice repeatedly and abiding in delightful satisfaction and gladness, would practise the meritorious dhammas day and night.

Bhikkhus, if Mindfulness of Death, is thus cultivated and practised repeatedly it will be immensely fruitful and greatly advantageous. Such meditation will plunge into the Deathless, culminating in Nibbāna.

End of the Dutiya Maraṇassati Sutta,  
the tenth in this Vagga.

End of the Saraṇīya Vagga, the second Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**I. PAṬHAMA PAṆṆĀSAKA**  
**The First Fifty Suttas**

**iii. ANUTTARIYA VAGGA**

1. Sāmaka Sutta Sutta
2. Aparihāniya Sutta
3. Bhaya Sutta
4. Himavanta Sutta
5. Anussaṭṭhāna Sutta
6. Mahākaccāna Sutta
7. Paṭhama Samaya Sutta
8. Duttiya Samaya Sutta
9. Udāyī Sutta
10. Anuttariya Sutta

### iii. ANUTTARIYA VAGGA

#### 1. SĀMAKA SUTTA

##### Discourse Delivered at Sāma village

21. At one time the Bhagavā was staying at Pokkharāṇiya monastery in Sāma village of the Sakka country.

At that time, about the middle of the night, a deva of very delightful appearance, illuminating the entire Pokkharāṇiya monastery with his radiance, approached the Bhagavā, made his obeisance, and standing in a suitable place, respectfully addressed the Bhagavā thus:

Venerable sir, the three dhammas act to the detriment of the bhikkhu. These three dhammas are:

Delighting in worldly activities.

Delighting in talking.

Delighting in sleeping.

Venerable Sir, these three dhammas act to the detriment of the bhikkhu.

That deva said thus.

The Bhagavā gladly approved what the deva said. The deva then, knowing that the Bhagavā gladly approved what he had said, respectfully made his obeisance and vanished from the place.

The Bhagavā at about the middle of the night said to the bhikkhus:

Bhikkhus, about the middle of the night, tonight, a deva of very delightful appearance, illuminating the whole of Pokkharāṇiya monastery with his radiance, approached me, made his obeisance, and standing in a suitable place, respectfully said to me:

Venerable sir, these three dhammas act to the detriment of the bhikkhus.

What are the three?

Delighting in worldly activities.

Delighting in talking.

Delighting in sleeping.

Venerable Sir, these three dhammas act to the detriment of the bhikkhu.

Bhikkhus, after saying these words and making obeisance to me, that deva vanished from the place.

Bhikkhus, even the devas know that the bhikkhus in question are remiss in meritorious dhammas. What a discredit, what a loss, for those bhikkhus!

Bhikkhus, I shall discourse on the other three detrimental (*parihāniya*) dhammas. Listen and bear in mind well.

The bhikkhus respectfully replied, “Very well, Venerable Sir”.

The Bhagavā then delivered this discourse:

These are the three dhammas that act to the detriment (of the bhikkhus).

Delighting in company.

Being not amenable to admonition.

Having evil companionship.

Bhikkhus, these are the three dhammas that act to the detriment of the bhikkhus.

Bhikkhus, in the olden days all the bhikkhus who were remiss in meritorious dhammas were so, owing to these six dhammas.

Bhikkhus in time to come (too) the bhikkhus who will be remiss in meritorious dhammas will be so, owing to these six dhammas.

Bhikkhus, at the present time also the bhikkhus who are remiss in meritorious dhammas are so, owing to those six dhammas.

End of the Sāmaka Sutta,  
the first in this Vagga.

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## 2. APARIHĀNIYA SUTTA

**Discourse on the Dhammas not Detrimental to Bhikkhus**

22. Bhikkhus, I shall discourse on the six dhammas that do not act to the detriment of the bhikkhus. Listen and bear in mind well.

These are the six dhammas that do not act to the detriment (of the bhikkhus):

Not delighting in worldly activities.

Not delighting in talking.

Not delighting in sleeping.

Not delighting in company.

Being amenable to admonition.

Having good companionship.

Bhikkhus, these are the six dhammas that do not act to the detriment of the bhikkhus.

Bhikkhus, in the olden days all the bhikkhus who were not remiss in meritorious dhammas were so, owing to these six dhammas.

Bhikkhus, in time to come (too) the bhikkhus who will not be remiss in meritorious dhammas will be so, owing to these six dhammas.

Bhikkhus, at the present time also, all the bhikkhus who are not remiss in the meritorious dhammas are so, owing to these six dhammas. (Said the Bhagavā.)

End of the Aparihāniya Sutta,  
the second in this Vagga.

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### 3. BHAYA SUTTA

#### Discourse on Danger

23. Bhikkhus, “Danger” (bhaya) is the name of the sense pleasures. Bhikkhus, “Ill, Suffering, unsatisfactoriness” (dukkha) is the name of the sense-pleasures. Bhikkhu, “illness” (roga) is the name of the sense-pleasures. Bhikkhus, “Abscess” (gaṇḍha) is the name of the sense-pleasures. “Clinging” (saṅga) is the name of the sense-pleasures. “Mire” (pañka) is the name of the sense-pleasures.

Bhikkhus, why is Danger (bhaya) the name of the sense-pleasures?

Bhikkhus, the being who is attracted by sensual passion and who is confined by the passion of desire, is not free from danger in this life and from peril in the after-life. That is why “danger” is the name of the sense-pleasures.

Bhikkhus, why is “Dukkha” ...p...

Bhikkhus, why is “Dukkha” ...p... gaṇḍha, saṅga, pañka. Why are (these) the names of the sense-pleasures?

Bhikkhus, the being who is attracted by sensual attachment and who is confined by the attachment of desire, is not free from peril in this life or in the after-life. That is why “mire” is the name of the sense-pleasures.

“Danger”, “Dukkha”, “Disease”, “Abscess”, “Clinging” and “Mire” are said to be sense-pleasures. The worldling is attached to these sense-pleasures.

Seeing the danger of clinging that is the cause of birth and death, the Arahāt does not cling (with craving and wrong view) and is free from the defilements in Nibbāna that is End of the birth and death.

That Arahāt attaining to Nibbāna that is free from danger, and, being happy and tranquil in this life and transcending all dangers, is emancipated from all suffering.

End of the Bhaya Sutta,  
the third in this Vagga.

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#### 4. HIMAVANTA SUTTA

##### Discourse concerning Himavanta

24. Bhikkhus, the bhikkhu who is possessed of the six dhamma is capable of breaking open the Himavanta, king of mountains of evil ignorance (avijjā)?

What are the six?

In this Teaching, bhikkhus, a bhikkhu is-

Skilled in entering into samādhi (concentrative calm).

Skilled in establishing samādhi.

Skilled in rising from samādhi.

Skilled in preparedness for going into samādhi.

Skilled in the contemplation of the domain of samādhi.

Skilled in directing his attention to samādhi.

Bhikkhus, the bhikkhu who is possessed of these six factors is capable of breaking open the Himavanta, king of mountains. What can be said of evil ignorance (avijjā)?

End of the Himavanta Sutta,  
the fourth in this Vagga.

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## 5. ANUSSATĪTTHĀNA SUTTA

### Discourse on the Subjects for Repeated Contemplation

25. Bhikkhus, there are six subjects which should be repeated contemplated.

What are the six?

In this Teaching, bhikkhus, a bhikkhu repeatedly contemplates the attributes of the Bhagavā.

“Thus indeed is the Bhagavā ...p... he is the teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and he is the Most Exalted”.

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Buddha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness; is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus, bhikkhus, owing to ~~this~~ contemplation of the attributes of the Buddha (Buddhānussati kammaṭṭhāna), some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple repeatedly contemplates the attributes of the dhamma. “The Teaching of the Bhagavā is well expounded ...p... it can be realized by the Ariyas individually”.

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Dhamma, his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness; his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus bhikkhus, owing to this contemplation of the attributes of the Dhamma (Dhammānussati kammaṭṭhāna), some beings in this world are cleansed of defilements.

And again bhikkhus, an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, “The disciples of the Bhagavā are endowed with right practice ...p... they are the incomparable fertile field for all to sow the seeds of merit”.

Bhikkhus, when an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For (that person) then, there arises only uprightedness of consciousness; his mind is emancipated from greed. Is free of greed and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense pleasures.

Thus bhikkhus, owing to this contemplation of the attributes of the Saṃgha (Saṃghānussati kammaṭṭhāna), some beings in this world are cleansed of defilements.

And again bhikkhus, an Ariya disciple repeatedly contemplates his morality (sīla) that is not broken ...p... and that is conducive to concentration of the mind.

Bhikkhus, when an Ariya disciple repeatedly contemplates his morality (sīla) his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person then, there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (gedha) is the name of the five sense-pleasures.

Thus bhikkhus, owing to this contemplation of morality (sīlānussati kammaṭṭhāna), some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple repeatedly contemplates his own generosity (cāga): “How fortunate I am. I have indeed gained much by being born as a human being ...p... I am ready to give when asked. I take delight in giving away and distribution” ...p...

Thus some beings in this world are cleansed of the defilements.

And again, bhikkhus, an Ariya disciple is repeatedly mindful of his own virtues such as conviction etc., that are modelled on those of the devas.

“There are Cātumahārajikā devas, Tāvatisā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimitavasavattī devas, brahmās and higher brahmās. Those devas who were possessed of Conviction died as humans and were reborn in the deva-realm. I too am possessed of such conviction”.

He reflects: “Devas who were possessed of morality ... learning ... generosity ... and wisdom died as humans and were reborn in the deva-realms. I too am possessed of such wisdom”.

Bhikkhus, when an Ariya disciple is mindful of his own Conviction, morality, generosity, learning, and wisdom

and of those of the devas, his mind is not overcome by attachment; it is not overcome by hatred, it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has arisen above greed.

Bhikkhus, this greed (*gedha*) is the name of the five sense pleasures. Thus, bhikkhus, owing to this contemplation (*devatānussati kammaṭṭhāna*), some beings in this world are cleansed of defilements.

Bhikkhus, there are these six subjects which should be repeatedly contemplated.

End of the Anussati Sutta,  
the fifth in this Vagga.

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## 6. MAHĀKACCĀNA SUTTA

### Discourse by the Venerable Mahākaccāna

26. On that occasion the Venerable Mahākaccāna addressed the bhikkhus, saying, “Friend Bhikkhus!” and the bhikkhus respectfully responded, saying “Friend!” The Reverend Mahākaccāna then said:

Friends, how wonderful it is! and, indeed, how marvellous. What has never happened before has happened! The Bhagavā who knows and sees and who is worthy of special veneration, who knows truly all dhammas by himself, comprehends with great penetration, has great advantage open to human beings living a life constricted (by the five sense pleasures). This advantage is the means of purification of (the minds of) beings, of overcoming grief and lamentation, of the

complete destruction of (physical) pain and (mental) distress, of attaining the Ariya Magga and the realization of Nibbāna.

What are the six?

In this Teaching, friends, an Ariya disciple repeatedly contemplates the attributes of the Buddha: Thus indeed is the Bhagavā ...p... he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths. He is the Most Exalted One.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Buddha, his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed (gedha), is free of greed and has risen above greed. Friends, this greed (gedha) is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, is extensive, lofty, measureless, peaceable and without malice. Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements. And again, friends, an Ariya disciple repeatedly contemplates the attributes of the Dhamma.

“The teaching of the Bhagavā is well expounded ...p... it can be realized by the Ariyas individually”.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Dhamma, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed, is free of greed, and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, lofty, measureless, peaceable and without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates the attributes of the Saṃgha.

“The disciples of the Bhagavā are endowed with right practise ...p... they are the incomparable fertile field for all to sow the seeds of merit.

Friends, when an Ariya disciple repeatedly contemplates the attributes of the Saṃgha, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, lofty, measureless, peaceable, without malice.

Thus friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates his morality (sīla) that is not broken ...p... and that is conducive to concentration of mind (samādhi).

Friends, when an Ariya disciple repeatedly contemplates his morality (sīla), his mind is not overcome by attachment, it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness; his mind is emancipated from greed, is free

of greed and has risen above greed. Friends, this greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all respects, that is extensive, measureless, peaceable, without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple repeatedly contemplates his own generosity (cāga) thus: “How fortunate I am. I have indeed gained much by being born as a human being ...p... I am ready to give when asked. I take delight in giving away and distribution”.

Friends, when an Ariya disciple repeatedly contemplates the virtue of his own generosity, his mind is not overcome by attachment; it is not overcome by hatred; it is not overcome by bewilderment. For that person there arises only uprightedness of consciousness, his mind is emancipated from greed, is free of greed, and has risen above greed. Friends, greed is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all aspects, that is extensive, lofty, measureless, peaceable, without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

And again, friends, an Ariya disciple is repeatedly mindful of his own virtues such as Conviction, etc., that are modelled on those of the devas. “There are Cātumahārājikā devas, ...p... higher brahmās. Those devas who were possessed of Conviction died as humans and were reborn in the deva- realms. I too am possessed of such Conviction. Devas and brahmās who were possessed of morality ... learning ...

generosity ... and wisdom died as humans and were reborn in the deva-realms. I too am possessed of such wisdom”.

Friends, when an Ariya disciple is repeatedly mindful of his own Conviction, morality, learning generosity and wisdom of those of the devas, his mind is not overcome by attachment, it is not overcome by hatred, it is not overcome by bewilderment. For that person there arises only uprightedness of Consciousness, his mind is emancipated from greed, is free of greed and has risen above greed. Friends, this greed (gedha) is the name of the five sense-pleasures.

Friends, that Ariya disciple abides with mind that is like the sky in all aspects, that is extensive lofty, measureless, peaceable and without malice.

Thus, friends, owing to this mind, some beings in this world are cleansed of the defilements.

Friends, how wonderful it is! and, indeed, how marvellous, my friends! What has never happened before has happened! The Bhagavā who knows and sees and who is worthy of special veneration, who knows truly all dhammas by himself and comprehends with great penetration the great advantage open to human beings living a life constricted by (five sense pleasures). This advantage is the means of purification (the minds of) beings, of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, of attaining the Ariya Path and the realization of Nibbāna.

That (means) is the contemplation of the six subjects.

End of the Mahākaccāna Sutta,

the sixth in this Vagga.

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## 7. PAṬHAMA SAMAYA SUTTA

### First Discourse on Occasions

27. At that time a bhikkhu approached the Bhagavā, made his obeisance, sat in a suitable place, and having thus seated, he respectfully said to the Bhagavā.

Venerable Sir, how many occasions are there for approaching and reverencing an inspiring bhikkhu?

Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu.

What are the six?

In this Teaching, bhikkhu, when a bhikkhu is overcome by sensual attachment, when he abides with mind obsessed by sensual attachment, and when he does not know the way of freedom from sensual attachment that has arisen, he should approach an inspiring bhikkhu, and say to him thus:

“Friend, being overcome by sensual attachment, I have to abide with mind obsessed by sensual attachment. I do not know truly the way of freedom from sensual attachment that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of sensual attachment”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of sensual attachment.

Bhikkhu, this is the first occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by ill will and abides with mind obsessed with by ill will, and when he does not know truly the way of freedom from ill will, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by ill will, I have to abide with mind obsessed by ill will. I do not know truly the way of freedom from ill will that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of ill will”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of ill will.

Bhikkhu, this is the second occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by sloth and torpor and abides with mind obsessed by sloth and torpor, and when he does not know truly the way of freedom from sloth and torpor that has arisen, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by sloth and torpor, I have to abide with mind obsessed by sloth and torpor. I do not know truly the way of freedom from sloth and torpor that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of sloth and torpor.”

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of sloth and torpor.

Bhikkhu, this is the third occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by restlessness and worry and abides with mind obsessed by restlessness and worry, and when he does not know truly the way of freedom from restlessness and worry, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by restlessness and worry, I have to abide with mind obsessed by restlessness and worry. I do not know truly the way of freedom from restlessness and worry that has arisen. I beg of you, may the revered one

discourse to me on the dhamma for the abandoning of restlessness and worry”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of restlessness and worry.

Bhikkhu, this is the fourth occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu is overcome by doubt and abides with mind obsessed by doubt, and when he does not know truly the way of freedom from doubt, he should approach an inspiring bhikkhu and say to him thus:

“Friend, being overcome by doubt, I have to abide with mind obsessed by doubt. I do not know truly the way of freedom from doubt that has arisen. I beg of you, may the revered one discourse to me on the dhamma for the abandoning of doubt”.

The inspiring bhikkhu would then discourse to that bhikkhu on the abandoning of doubt.

Bhikkhu, this is the fifth occasion for approaching and reverencing an inspiring bhikkhu.

And again, bhikkhu, when a bhikkhu does not know the object of insight meditation (nimitta), by depending on which and by bearing which in mind, the āsavas in that bhikkhu are immediately exhausted, he should approach an inspiring bhikkhu and say to him thus:

“Friend, I do not know the object of insight meditation (nimitta) depending on which and by bearing which in mind, the āsavas are immediately exhausted. I beg of you, may the revered one discourse to me for the exhaustion of the āsavas.”

The inspiring bhikkhu would then discourse to that bhikkhu on the exhaustion of the āsavas.

Bhikkhu, this is the sixth occasion for approaching and reverencing an inspiring bhikkhu.

Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu.

End of the Paṭhama Samaya Sutta,  
the seventh in this Vagga.

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## 8. DUTIYA SAMAYA SUTTA

### Second Discourse on Occasions

28. At one time, many elder bhikkhus were staying at the Isipatana deer park near Bārāṇasī. On that occasion, after having had their meal and having left the place of alms collection, these elder bhikkhus assembled and sat in the pavilion, when the following conversation took place casually among them.

“Friend, when should a bhikkhu approach and reverence an inspiring bhikkhu?”

On this being said, a bhikkhu said to the elder bhikkhus thus:

“Friends, when an inspiring bhikkhu has had his meal and has left the place of alms-collection and has washed his feet, has sat cross-legged with his body erect, and when he is mindfully directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence him.

On this being said, another bhikkhu said thus to the bhikkhu who has spoken first.

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu. Friends, when an inspiring bhikkhu who has had his meal and has left the place of alms collection and has washed his feet, has sat cross legged with his body erect, and when he is mindfully directing his attention to the object of meditation, That is not be the time for a bhikkhu to approach and reverence him. For he would still be tired after his alms-round and after partaking of his meal.”

Friend, when an inspiring bhikkhu who has risen from his solitary retreat in the evening, has sat cross-legged in the shade of the monastery, and with body erect, mindfully is directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence the bhikkhu.

On this being said another bhikkhu said thus to the second bhikkhu who has spoken:

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu”.

Friend, when an inspiring bhikkhu has risen from his solitary retreat in the evening, has sat cross-legged in the shade of the monastery and with body erect, mindfully is directing his attention to the object of meditation, that is not the time for a bhikkhu to approach and reverence him. For the object of concentration (samādhi-nimitta) which he has borne in mind during the day is apt to appear often.

“Friend, when an inspiring bhikkhu has risen (from bed) in the last watch of the night, has sat cross-legged, and with body erect, is mindfully directing his attention to the object of meditation, that is the time for a bhikkhu to approach and reverence him”.

On this being said, another bhikkhu said thus to the third bhikkhu who has spoken:

“Friend, that is not the time for approaching and reverencing an inspiring bhikkhu”.

Friend, when an inspiring bhikkhu has risen (from bed) in the last watch of the night, has sat cross-legged, and with body erect, is mindfully directing his attention to the object of meditation, that is not the time for a bhikkhu to approach and reverence him. For his person is imbued with nutritive essence and he finds comfort in bearing the teaching of the Buddha.

On this being said, the Venerable Mahākaccāna said thus to the elder bhikkhus:

Friends, I have heard this from the Bhagavā himself and have received this from the Bhagavā himself.

“Bhikkhu, these are the six occasions for approaching and reverencing an inspiring bhikkhu”.

What are the six?

In this Teaching, bhikkhus, when a bhikkhu is overcome by sensual attachment, when he abides with mind obsessed by sensual attachment; and when he does not know truly the way of freedom from sensual attachment that has arisen, he should approach and reverence an inspiring bhikkhu and say this:

Friend, being overcome by sensual attachment, I have to abide with mind obsessed by sensual attachment. I do not know truly the way of freedom from sensual attachment that has arisen. I beg of you, may the revered one discourse to me the dhamma for the abandoning of sensual attachment”.

The inspiring bhikkhu would then discourse to that bhikkhu on the dhamma for abandoning sensual attachment.

Bhikkhu, this is the first occasion for a bhikkhu to approach and reverence an inspiring bhikkhu.

And again bhikkhus, when one abides with mind overcome by ill-will ...p...

When one abides with mind overcome by sloth and torpor ...

When one abides with mind overcome by restlessness and worry ...

When one abides with mind overcome by doubt ...

When a bhikkhu does not know the object of insight meditation (nimitta) by depending on which, and by bearing which in mind, the āsavas in that bhikkhu are immediately exhausted, he should approach an inspiring bhikkhu and say that:

“Friend, I do not know the object of insight meditation (nimitta) by depending on which and by bearing which in mind, the āsavas are immediately exhausted. I beg of you, may the revered one discourse to me on the dhamma for exhaustion of the āsavas.”

The inspiring bhikkhu would then discourse to that bhikkhu on the dhamma for exhaustion of the āsavas.

Bhikkhu, this is the sixth occasion for a bhikkhu to approach and reverence an inspiring bhikkhu.

Friends, I have heard this from the Bhagavā himself and received this from the Bhagavā himself.

Bhikkhus, these are the six occasions for a bhikkhu to approach and reverence an inspiring bhikkhu.

End of the Dutiya Samaya Sutta,

the eighth in this Vagga.

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## 9. UDĀYĪ SUTTA

## Discourse to Udāyī

29. At that time the Bhagavā asked the Venerable Udāyī: “Udāyī how many subjects are there that should repeatedly be contemplated?”

When so asked, the Venerable Udāyī remained silent. For a second time the Bhagavā asked: “Udāyī, how many subjects are there that should be repeatedly contemplated?” For a second time did the Venerable Udāyī remain silent.

For a third time the Bhagavā asked: “Udāyī, how many subjects are there that should be repeatedly contemplated?” For a third time did the Venerable Udāyī remain silent.

Thereupon, the Venerable Ānanda said to the Venerable Udāyī:

“My revered Udāyī, the Bhagavā is asking you”.

“My revered Ānanda, I did hear the Bhagavā’s words”.

In this Teaching Venerable Sir, a bhikkhu repeatedly contemplates past existences.

How does he do so?

He recollects one past existence, two past existences ...p... thus does the bhikkhu recollect many and varied past existences, together with their characteristics and related facts (such as names, clans, etc.,) Venerable Sir, this is the subject that should be repeatedly contemplated. (Revered Udāyī said).

Thereupon the Bhagavā said to the Venerable Ānanda: “Ānanda, I know that this foolish man (devoid of the path and its fruition) Udāyī is one who does not cultivate the higher consciousness (that is associated with concentration (samadhi) wisdom and (vipassanā) insight)”.

Ānanda, how many subjects are there that should be repeatedly contemplated?

Venerable Sir, there are five subjects that should be contemplated.

What are the five?

In this Teaching, Venerable Sir, a bhikkhu detached from sensual-pleasures ...p... attains to and abides in the third jhana. Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised thus, one is enabled to live with happiness in this very life.

And again Venerable Sir, a bhikkhu bears in mind the perception of light. He establishes his mind on the perception of day. Night becomes as if it were day. Day becomes as if it were night. Thus with his mind open and unhindered, he develops a mind that is radiant.

Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised thus, one acquires the Divine Power of sight.

And again, Venerable Sir, a bhikkhu concentrates and reflects closely on this very body, from the soles of the feet up and from the tips of the hair down, enclosed by the skin, and full of various impurities. He contemplates thus: "In this corporeal there are in this body hair of the head, hairs of the body, nails, teeth, skin; flesh, sinews, bone, marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, excrement; brain, bile, phlegm, pus, blood, sweat, solid fat, tears, undigested food, liquid fat, spittle, nasal mucus, synovial fluid of the joints, urine.

Venerable sir, this is a subject that should be repeatedly contemplated. When this subject is repeatedly contem-

plated and practised thus, one is enabled to abandon sensual attachment.

And again Venerable Sir, just as a bhikkhu on seeing an abandoned corpse at the cemetery, a corpse that is one day, two or three days old, that is swollen, bluish and festering, applies (this perception) to his own body thus: “This body of mine has this nature; it will become like that; it cannot escape such a fate”.

Another example is this. A bhikkhu as if on seeing an abandoned corpse at the cemetery that is being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by dogs, being devoured by jackals, and being by devoured kinds of worms, applies (this perception) to his own body thus: “This body of mine has this nature; it will become like that; it cannot escape such a fate”.

Another example is this. A bhikkhu as if on seeing at the cemetery a skeleton held together by the tendons, with some flesh and blood, still adhering to it ...p... a skeleton held together by the tendon, blood-smearred, fleshless ... a skeleton still held together by the tendons without flesh and blood ... loose bones scattered in all directions-- at one place bones of hand, at another place bones of a foot, at another place in all shawder-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place shoulder-bones, at another place spinal-bone, at another place the neck bone, at another place the jaw bone; at another place the teeth, at another place the skull bone; as if on seeing a collection of white bones of conch-like colour; as if on seeing a heap of bones more than a year old; as if on seeing rotted bones crumbling to dust applies (this perception) to his own body thus: “This body of mine has this nature; will become like that; it cannot escape such a fate”.

Venerable Sir, this is a subject that should be repeatedly contemplated. When this subject is contemplated and repeatedly practised. It will lead to the abandoning of the concept of 'I am'.

And again Venerable Sir, because a bhikkhu gives up pleasurable feeling ...p... attains to and remains in ... the fourth jhāna. Venerable Sir, this is a subject that should be contemplated and repeatedly practised. When contemplated and repeatedly practised thus, various elements will be known with penetration. Venerable Sir, these are the five subjects which should be repeatedly contemplated. (Said the Venerable Ānanda).

Ānanda, well said, well said. Ānanda, this being so, make a note of this sixth subject that should also be repeatedly contemplated.

In this Teaching, Ānanda, a bhikkhu in moving forward does so with entire mindfulness. In moving back he does so with entire mindfulness. When standing he does so with entire mindfulness. When sitting, he does so with entire mindfulness. When lying down, he does so with entire mindfulness. When doing something with resolve he does so with entire mindfulness. Ānanda, when this subject is contemplated and repeatedly practised thus, it will lead to mindfulness and comprehension.

End of the Udāyī Sutta,  
the ninth in this Vagga.

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## 10. ANUTTARIYA SUTTA

## Discourse on the Most Excellent Things

30. Bhikkhus, these are six most excellent factors.

What are the six?

The most excellent of sights.

The most excellent of sounds.

The most excellent of gains.

The most excellent of trainings.

The most excellent of services.

The most excellent among types of mindfulness.

Bhikkhus, what is the most excellent of sights?

In this world, bhikkhus, some persons go to see the Elephant Treasure, also the Horse Treasure, also the Gem Treasure, as a matter of fact they go to see what is superior or what is inferior; they go to see a samaṇa or a brāhmaṇa with wrong views and wrong practices. Bhikkhus, there are indeed are such sights. I do not say that there is no such sight. Bhikkhus, such sights (of the elephant Treasure, etc.) are inferior, they are of village folks (common people), that of worldlings, that of those who are not Ariyas. Such sights are not associated with profit, not conducive to disillusionment (with the five khandhas), the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (*abhiññā* i.e. Magga Insight), to the realization of the four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person with established conviction, established affection, unshakeable confidence and deep reverence, goes to see the Bhagavā or the Bhagavā's disciple. Such seeing of bhikkhus, is excellent seeing, because it is the

means of purification of (the minds of) beings, overcoming grief and lamentation, of the complete destruction of physical pain and (mental) distress, and of attaining Ariya Magga and the realization of Nibbāna. One goes to see the Bhagavā or the Bhagavā's disciple with established conviction, established affection unshakeable confidence and deep reverence. Bhikkhus, such seeing should be said to be the most excellent of sights. Thus it is the most excellent of sights.

How does excellent hearing arise?

In this world, bhikkhus, some persons go to listen to the sound of the big drum, the sound of the harp, and the sound of singing; as a matter of fact they go to listen to superior sounds or inferior sounds; to listen to the discourse on the dhamma of a samaṇa or a brāhmaṇa who has wrong views and wrong practices. Bhikkhus there are such sounds. I do not say that there are no such sounds. Bhikkhus, such sounds are inferior sounds, that of the village folks (common people), that of worldlings, that of those who are not Ariyas. Such sounds are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment ... to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (*abhiññā*) i.e., Magga Insight, to the realization of the Four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person, with and established conviction and established affection, unshakeable confidence deep reverence, goes to listen to the discourses on the dhamma given by the Bhagavā or of the Bhagavā's disciple. Such hearing of this person is the means of purification (of the mind of) beings, of overcoming, of grief and lamentation, of the complete destruction of (physical) pain and (mental) distress and of attaining Ariya Magga and the realization of

Nibbāna. One goes to hear the discourses on the dhamma given by the Bhagavā or the Bhagavā's disciple with established conviction, established affection, unshakeable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent sounds. Thus it is the most excellent of sights and the most excellent of sounds.

How does excellent gains arise?

In this world, bhikkhus, some persons obtain gain by way of children, by way of wife, of possessions; as a matter of fact, they obtain superior gains or inferior gains also by way of conviction in a samaṇa or a brāhmaṇa who has wrong view and wrong practices. Bhikkhus, there are such gains. I do not say that there are no such gains. Bhikkhus, such gain is inferior gain, that of village folks, that of worldlings, that of those who are not Ariyas. Such gains are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkhas, to the achievement of calm through extinction of defilements, to the attainment of special apperception (abhiññā i.e., Magga-Insight) to the realization of the Four Ariya Truths and the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakeable confidence and deep reverence, gains confidence in the Bhagavā or the Bhagavā's disciple. Bhikkhus, such gain of that person is excellent gain because it is the means of purification (of the mind) of beings, of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, and of attaining Ariya Magga, and the realization of Nibbāna. Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence and deep

reverence, gains confidence in the Bhagavā or the Bhagavā's disciple.

Bhikkhus, this should be said to be the most excellent of gains.

Thus there are the most excellent of sounds and the most excellent of gains.

How does the most excellent of trainings arise?

In this world bhikkhus, some persons learn elephant riding, also learn horse riding, also learn charioteering, also learn the use of a sword; as a matter of fact, they learn the training of a samaṇa or a brāhmaṇa with wrong views and wrong practices.

Bhikkhus, there are such trainings. I do not say that there are no such trainings. Bhikkhus, such training is inferior training, that of village folks, that of worldlings, that of those who are not Ariyas. Such trainings are not associated with profit, not conducive to disillusionment (with the five khandhas), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception, (abhiññā i.e., Magga-Insight) to the realization of the four Ariya Truth and the realization of Nibbāna.

Bhikkhus, a certain person with established conviction and established affection, with unshakable confidence and deep reverence, learns the doctrine and the Discipline, trains himself in the Higher Morality (adhisīla), Higher Concentration (adhicitta) and Higher Wisdom (adhipaññā) according to the doctrine and the Discipline as taught by the Bhagavā. Such training of that person is excellent training, because it is the means of purification of (the mind) of beings, overcoming of grief and lamentation, of complete destruction of (physical) pain and (mental) distress, and of attaining Ariya Magga and realization of Nibbāna. One serves the Bhagavā or the Bhagavā's

disciple with established conviction and established affection, unshakable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent of trainings. Thus it is the most excellent of sights, the most excellent of sounds, the most excellent of gains and the most excellent of trainings.

How does the most excellent of services arise?

In this world, bhikkhus, some people serve the ruler, also serve the brāhmin, also serve a householder; as a matter of fact they serve the superior person and the inferior person; they serve a samaṇa or a brāhmaṇa with wrong views and wrong practices. Bhikkhus, there are such kinds of service. I do not say that there are no such kinds of service.

Bhikkhus, such kinds of service are inferior kinds of service, those of village folks, those of worldlings and those of non-Ariyas. They are not associated with profit and are not conducive to disillusionment ...p... the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence and deep reverence, serves the Bhagavā or the Bhagavā's disciple.

Bhikkhus, a certain person with established conviction and established affection, with unshakable confidence and deep reverence, serves the Bhagavā or the Bhagavā's disciple. Such service of that person is the most excellent service because it is the means of purification of (the mind), of beings for the overcoming of grief and lamentation, of the complete destruction of (physical) pain and (mental) distress and of attaining Ariya Magga and the realization of Nibbāna.

Bhikkhus, this should be said to be the most excellent of services.

Thus these are the excellent of sights, the most excellent of sounds, the most excellent of gains, the most excellent of training, the most excellent of services.

How does the most excellent of types of mindfulness arise?

In this world bhikkhus, some persons are mindful of getting children, also mindful of getting a wife, also are mindful of acquiring possessions, as a matter of fact they are mindful of obtaining superior gain or inferior gain; and they are mindful of samaṇas or brāhmaṇas with wrong views and wrong practices.

Bhikkhus, there are such types of mindfulness. I do not say that there are no such types of mindfulness. Such types of mindfulness are inferior, those of village folks, those of worldlings, and those of non-Ariyas. They are not associated with profit and are not conducive to disillusionment (with the five aggregates), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of special apperception (*abhiññā* i.e., Magga-Insight) to the realization of the Four Ariya Truths and to the realization of Nibbāna.

Bhikkhus, a certain person, with established conviction and established affection, with unshakable confidence, deep reverence is repeatedly mindful of the Bhagavā or of the Bhagavā's disciple.

That person's mindfulness is excellent mindfulness, because it is the means of purification of (the minds), of overcoming grief and lamentation, of the complete destruction of (physical) pain and (mental) distress, of attaining Ariya Magga and for, realization of Nibbāna. One is mindful of the Bhagavā or the Bhagavā's disciple with established conviction and established affection, unshakeable confidence and deep reverence.

Bhikkhus, this should be said to be the most excellent among types of mindfulness.

Bhikkhus, these are the six most excellent factors.

Certain persons obtain the most excellent of sights, and also the most excellent of sounds. They obtain the most excellent of gains, they delight in the most excellent of trainings. They are established in the most excellent of services. They develop the most excellent among types of mindfulness that is associated with detachment and that leads to realization of Nibbāna, which is free from peril and death.

Those persons, joyous with mindfulness, possessed of mature knowledge, guarding one's morality, certainly realizes in due course Nibbāna that is End of the suffering.

End of the Anuttariya Sutta,

the tenth in this Vagga.

End of the Anuttariya Vagga, the third Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

## **I. PAṬHAMA PAṆṆĀSAKA**

### **The First Fifty Suttas**

#### **iv. DEVATĀ VAGGA**

1. Sekha Sutta
2. Paṭhama Aparihāna Sutta
3. Dutiya Aparihāna Sutta
4. Mahā Moggallāna Sutta
5. Vijjābhāgiya Sutta
6. Vivādamūla Sutta
7. Chaḷaṅgadāna Sutta
8. Attakārī Sutta
9. Nidāna Sutta
10. Kimila Sutta
11. Dārukhandha Sutta
12. Nāgita Sutta

## iv. DEVATĀ VAGGA

## 1. SEKHA SUTTA

## Discourse on an Ariya Still Training Himself

31. Bhikkhus, these six factors tend to deter an Ariya still training himself (for Arahatsip) (sekha).

What are the six?

Delighting in new (worldly) activities.

Delighting in talking.

Delighting in sleep.

Delighting in company.

Not guarding the door of sense-faculties.

Not knowing moderation in food-taking (i.e. the measure in food taking).

Bhikkhus, these six factors tend to deter an Ariya still training himself (for Arahatsip).

Bhikkhus, these six factors do not tend to deter an Ariya still training himself (for Arahatsip) (sekha).

What are the six?

Not delighting in new (worldly) activities.

Not delighting in talking.

Not delighting in sleep.

Not delighting in company.

Guarding the doors of sense faculties.

Knowing moderation in food taking.

Bhikkhus, these six factors do not tend to deter an Ariya still training himself for Arahatsip.

End of the Sekha Sutta,

the first in this Vagga.

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## 2. PATHAMA APARIHĀNA SUTTA

### First Discourse on Factors of Non-decline

32. At that time, about the middle of the night, a deva of very delightful appearance illuminating the entire Jetavana monastery with his radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, respectfully addressed the Bhagavā thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu:

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the training.

Having respect for mindfulness.

Having respect for courteous welcome.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

The Bhagavā approved of these words spoken by the deva.

Then, knowing that “The Bhagavā approved of my words” the deva respectfully made his obeisance to the Bhagavā and vanished from that place.

When the night had passed, the Bhagavā said to the bhikkhus:

“Bhikkhus, during this night, about the middle of the night, a deva of very delightful appearance illuminating the

entire Jetavana monastery with his radiance, approached me, made his obeisance and standing in a suitable place, respectfully addressed me thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu:

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the Training.

Having respect for mindfulness.

Having respect for courteous welcome.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

Bhikkhus, that deva addressed me in those words, made his respectful obeisance to me and vanished from that place.

The bhikkhu who reverences the Buddha and the Dhamma and who is very devout towards the Saṃgha and who has respect for the Training, respect for mindfulness, respect for courteous welcome does not deserve to be deterred; he is close to Nibbāna.

End of the Paṭhama Aparihāna Sutta,  
the second in this Vagga.

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### 3. DUTIYA APARIHĀNA SUTTA

#### Second Discourse on Factors of Non-decline

33. Bhikkhus, tonight, about the middle of the night, a deva, illuminating the entire Jetavana monastery with his radiance, approached me, made his obeisance, and standing in a suitable place, respectfully addressed thus:

Venerable Sir, these six factors do not tend to deter a bhikkhu.

What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṃgha.

Having respect for the Training.

Having respect for moral shame.

Having respect for moral dread.

Venerable Sir, these six factors do not tend to deter a bhikkhu.

Bhikkhus, that deva respectfully addressed these words to me. Having addressed me in these words, he made his respectful obeisance to me and vanished from that place.

The bhikkhu who reverences the Buddha and the Dhamma, and who is very devout towards the Saṃgha, who has respect for the Training, who is possessed of moral shame and moral dread, does not deserve to be deterred; he is close to Nibbāna.

End of the Dutiya Aparihāna Sutta,

the third in this Vagga.

## 4. MAHĀ MOGGALLĀNA SUTTA

## Discourse by Mahā Moggallāna

34. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time it occurred thus to the Venerable Mahā Moggallāna who was dwelling by himself in a secluded place:

“Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination; and of attaining (the three higher levels of Insight, culminating in) Enlightenment. In which deva does this kind of knowledge arise?”.

The bhikkhu Tissa had died just now and was reborn in a brahmā realm. The brahmās in that brahmā realm knew that “Tissa Brahmā is of great power and psychic potency”.

Just then the Venerable Mahā Moggallāna, in the instant of a strong man folding his stretched arm or stretching out his folded arm, vanished from the Jetavana monastery and manifested himself in the brahmā realm of Brahmā Tissa. Seeing the Venerable Mahā Moggallāna coming from a distance, Tissa Brahmā respectfully addressed the Venerable Mahā Moggallāna in these words:

“Do come Revered Moggallāna. The coming of the Revered Moggallāna is good coming. It has been a long time since the Venerable Moggallāna occasion to visit the brahmā realm. Please be seated. This seat is prepared for the Revered Moggallāna”.

The Venerable Mahā Moggallāna seated himself at the appointed place.

Making his obeisance to the Venerable Mahā Moggallāna, Tissa Brahmā seated himself at a suitable place. The Venerable Mahā Moggallāna then asked Tissa Brahmā

who was seated in a suitable place. “Tissa, Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating) Enlightenment”. In which deva does this kind of knowledge arise?

Revered Moggallāna, this kind of knowledge that, “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of their attaining to the three higher levels of Insight in culminating in Enlightenment”, arises in the Cātumahārājika devas.

Tissa, does this kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination, and of attaining to the three higher levels of Insight arising culminating in Enlightenment” arise in all the Cātumahārājika devas? (Asked Revered Moggallāna.)

Revered Moggallāna the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and attaining to (the three higher levels of Insight culminating in) Enlightenment”, does not arise in all the Cātumahārājika devas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of good destinations, and attaining to (the three higher levels of Insight culminating in) Enlightenment” does not arise in those Cātumahārājika devas who are not possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma and unshakable confidence in the Saṃgha and who are not possessed of morality (sīla) cherished by the Ariyas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination, and attaining

to (the three higher levels of Insight culminating in) Enlightenment” arises in those Cātumahārājikas devas who are possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma, and unshakable confidence in the Saṃgha and who are not possessed of morality (sīla) cherished by the Ariyas. (Respectfully said Brahmā Tissa.)

Tissa, does the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining (the three higher levels of Insight culminating in) Enlightenment”, arise only in the Cātumahārājika devas? Or does it arise also in the Tāvatisā devas ...p... Also in the Yāmā devas? ...p... also in the Tusitā devas? ...p... Also in the Nimmānarati devas? ...p... does the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of a good destination and of attaining to (the higher levels of Insight culminating in) Enlightenment,” also arise in the Paranimmitavassavati devas?

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of a good destination and attaining to (higher levels of Insight culminating in) Enlightenment”, also arises in the Paranimittavassavati devas. (Replied Tissa Brahmā.)

Tissa, does the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, arises in all the Paranimittavassavati devas? (Asked Revered Moggallāna).

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and

suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, does not arise in all the Paranimittavassavatī devas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into realms of misery and suffering; they are assured of a good destination and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, does not arise in the Paranimittavassavatī devas who are not possessed of unshakable confidence in the Buddha, unshakable confidence in the Dhamma and unshakable confidence in the Saṃgha and who are not possessed of morality, cherished by the Ariyas.

Revered Moggallāna, the kind of knowledge that “Sotāpannas are not liable to fall into the realms of misery and suffering; they are assured of good destinations and of attaining to (the three higher levels of Insight culminating in) Enlightenment”, arises only in those Paranimittavassavatī devas who are possessed of unshakable conviction in the Buddha, unshakable conviction in the Dhamma and unshakable conviction in the Saṃgha, and who are possessed of the morality cherished by the Ariyas. (Replied Tissa Brahmā)

Thereupon, the Venerable Mahā Moggallāna, being delighted with the words of Tissa Brahmā vanished from the brahmā realm, in the instant of a strong man folding his stretched arm, or stretching out his folded arm, and manifested himself in the Jetavana monastery.

End of the Mahā Moggallāna Sutta,  
the fourth in this Vagga.

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**5. VIJĀBHĀGIYA SUTTA****Discourse on Associates of Wisdom**

35. Bhikkhus, these are the six factors that are associates of wisdom (vijjā).

What are the six?

They are: the perception of impermanence (anicca), the perception of suffering (dukkha) in impermanence, the perception of non-self (anatta) in dukkha, the perception of abandonment associated with Insight (pahāna), the perception of freedom from attachment (virāga), and the perception of cessation associated with Insight (nirodha).

Bhikkhus, these are the six factors that are associates of wisdom.

End of the Vijjābhāgiya Sutta,  
the fifth in this Vagga.

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**6. VIVĀDAMŪLA SUTTA****Discourse on the Causes of Contention**

36. Bhikkhus, these are the six causes (lit., roots) of contention.

What are the six?

In this Teaching bhikkhus, a bhikkhu is prone to have anger and grudge. The bhikkhu who is prone to having anger and grudge abides without respect for and submission to the Buddha, and also without respect for and submission to the

Dhamma, and also without respect for and submission to the Saṃgha, and is not apt to fulfil the training.

Bhikkhus, a bhikkhu who abides without respect for and submission to the Buddha, and also without respect for and submission to the Dhamma, and also without respect for and submission to the Saṃgha and is not apt to fulfil the training, causes contention among the Saṃgha. Such contention causes detriment to the welfare, happiness and benefit of the people and the adversity and unhappiness of devas and humans.

Bhikkhus, in case you see such cause of contention either in yourselves or in other bhikkhus, you should try to repel such cause of evil contention. Bhikkhus, in case you do not see such cause of contention either in yourselves or in other bhikkhus, you should practise so as not to give rise to such evil contention in the future.

Practising thus means repelling the cause of evil contention. Repelling the cause of contention means preventing the rise of such evil contention in the future.

And again bhikkhus, a bhikkhu is apt to denigrate others; ... and is prone to improper rivalry ...p... is apt to be envious and stingy; ... hypocritical and deceitful; ... has demeritorious desire and wrong view; ... misapprehendingly holds to his own view; is tenacious in holding on to it, and is unable to relinquish it.

Bhikkhus, the bhikkhu who misapprehendingly holds to his own view, is tenacious in holding on to it, and is unable to relinquish it, abides without respect for submission to the Buddha, and also without respect for and submission to the Dhamma, and also without respect for and submission to the Saṃgha and is not apt to fulfil the training.

Bhikkhus, the bhikkhu who has no respect for and submission to the Buddha, the Dhamma, the Saṃgha and who is not apt to fulfil the training causes contention among

the Saṃgha. Such contention causes detriment to the welfare and happiness and benefit of the people and the adversity and unhappiness of devas and humans.

Bhikkhus, in case you see such cause of contention either in yourselves or in others, bhikkhus, you should try to repel such cause of evil contention.

Bhikkhus, in case you do not see such cause of contention either in yourselves or in other bhikkhus, you should practise so as not to give rise to such evil contention in the future. Practising thus, means repelling the cause of evil contention. Repelling the cause of contention means preventing the rise of such evil contention in the future. Bhikkhus, these are the six causes (lit., roots) of contention.

End of the Vivādamūla Sutta,  
the sixth in this Vagga.

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## 7. CHAḬAṄGADĀNA SUTTA

### Discourse on Offering Conforming to Six Conditions

37. At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. During that time the female devotee Nandamātā of Veḷukaṇḍakī town made an offering that conforms with the six conditions, to the Saṃgha headed by the Venerable Sāriputta and the Venerable Moggallāna.

The Bhagavā, on seeing with his Divine Power of Sight, surpassing the sight of the humans, the female devotee Nandamātā of Veḷukaṇḍakī town making an offering, that conforms to the six conditions, to the Saṃgha headed by the Venerable Sāriputta and the Venerable Moggallāna, said to the Bhikkhus:

“Bhikkhus, the female devotee Nandamātā of Veḷukaṇḍakī town has made an offering that conforms to the six conditions to the Saṃgha headed by the Venerable Sāriputta and the Venerable Moggallāna”.

Bhikkhus, in what manner is an offering that conforms to the six conditions made?

In this Teaching, bhikkhus, there are three conditions of an offering on the part of the donor and three conditions on the part of the donee.

What are the three conditions of an offering on the part of the donor?

In this Teaching, bhikkhus, a donor is glad before the offering is made, keeps his mind clear when making the offering, and is delighted after the offering has been made.

These are the three conditions of an offering on the part of the donor.

What are the three conditions of an offering on the part of the donee?

In this Teaching bhikkhus, a donee is free from attachment or practises to rid himself of attachment.

He is free from hatred, or practises so as to rid himself of hatred.

He is free from bewilderment or practises so as to rid himself of bewilderment.

These are the three conditions of an offering on the part of the donee.

Thus there are the three conditions of an offering on the part of the donor and the three conditions of an offering on the part of the donee.

Bhikkhus, thus is the offering conforming to six conditions.

Bhikkhus, it is not easy to determine the magnitude of the meritoriousness of an offering conforming thus to the six conditions (in such terms as): “The mass of meritoriousness, the stream of meritoriousness of this magnitude conduces to rebirth in the deva realm, has happiness as a result, provides superior sense objects, and makes for desirableness, delightfulness, pleasantness, welfare and happiness”.

Bhikkhus, it is not easy to measure the quantity of water in the great ocean as one āḷhaka (a certain measure of capacity), as a hundred āḷhakas, as a thousand āḷhakas, as a one hundred thousand āḷhakas, as a matter of fact, it can only be spoken of as a great mass of water that is, immeasurable and incomparable. Similarly, bhikkhus, it is not easy to determine the magnitude of the meritoriousness of an offering conforming thus to the six conditions (in such terms as): “The mass of meritoriousness, the stream of meritoriousness of this magnitude, carries happiness, conduces to rebirth in the deva realm, has happiness as a result, provides superior sense objects, and makes for desirableness, delightfulness, pleasantness, welfare and happiness”. As a matter of fact, it can only be spoken of as a great mass of meritoriousness that is immeasurable and incomparable.

(A donor) is glad before the offering is made, keeps his mind clear when making the offering, and is delighted after the offering has been made. This is the meritoriousness of an offering. A donee who is free from attachment, who takes up the Noble Practice for extinction of attachment, hatred and bewilderment, who is free of āsavas, who is restrained of bodily, verbal and mental actions, is a perfect field (of merit) for the making of offering.

The offering made by oneself after washing (one's hands, feet and mouth) and with one's own hands, bears great benefit in the after life.

The wise one who with keen intellect and possessed of conviction makes offering with mind free (from such as expectation of gain, niggardliness), is free from suffering and is destined to rebirth in the happy deva realm.

End of the Chalaṅgadāna Sutta,  
the seventh in this Vagga.

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## 8. ATTAKĀRĪ SUTTA

### Discourse on Action Done by Oneself

38. Then a certain brāhmin approached the Bhagavā and exchanged greetings with the latter. After exchanging glad and courteous greetings, he (the brāhmin) sat at a suitable place and respectfully said to the Bhagavā:

“Revered Gotama, I say and believe that ‘there is no such thing as action done by oneself, nor action done by another’”.

Brāhmin, I have never met or heard of one who says so and believes so. You yourself step forward and you yourself step backwards. That being so, why should you say and believe ‘there is no such thing as action done by oneself, nor action done by another’?

Brāhmin, what do you think of this?

Is there the element of initial effort (*ārabhadhātu*).

Venerable Sir, there is.

If there is this element of initial effort, are there not obviously beings possessed of the element of initial effort?

Venerable Sir, there are.

Brāhmin, if there is the element of initial effort, there are obviously beings possessed of the element of initial effort. Herein, for beings, is what is done by oneself, what is done by another.

Brāhmin, what do you think of this? Is there the element of exertion that is the release from indolence (*nikkama dhātu*) ...p...

Is there the element of exerting harder and harder (*parakkama dhātu*)?

Is there the element of steadfastness (*thāma dhātu*)?

Is there the element of resoluteness (*thiti dhātu*)?

Is there the element of strenuous effort (*upakkama dhātu*)?

Venerable Sir there is.

Brāhmin, there is strenuous effort, are there not obviously beings who are possessed of strenuous effort?

Venerable Sir, there are.

Brāhmin, if there is the element of strenuous effort, there are obviously beings possessed of the element of strenuous effort. Herein, for beings, is what is done by oneself, what is done by another.

Brāhmin, I have never met nor heard of one who says so and believe so. You yourself step forward and you yourself step backwards. That being so, should you say and believe 'there is no such thing as action done by oneself, nor action done by another'?

Revered Gotama, excellent (is the dhamma) ...p... from today till End of the my life, may I be accepted as a lay disciple who takes refuge in the Three Gems.

End of the Attakāri Sutta,  
the eighth in this Vagga.

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## 9. NIDĀNA SUTTA

### Discourse on the Arising of Actions

39. Bhikkhus, there are these three causes of arising of actions.

What are the three?

Greed (lobha) is a cause of arising of action.

Hatred (dosa) is a cause of arising of action.

Bewilderment (moha) is a cause of arising of action.

Bhikkhus, greed does not give rise to non-greed. As a matter of fact, bhikkhus, greed gives rise only to greed.

Bhikkhus, hatred does not give rise to non-hatred. As a matter of fact, bhikkhus, hatred gives rise only to hatred.

Bhikkhus, bewilderment does not give rise to non-bewilderment. As a matter of fact, Bhikkhus, bewilderment gives rise only to bewilderment.

Bhikkhus, following actions arising from greed, actions arising from hatred, and actions arising from bewilderment; beings do not arise as humans, also do not arise as devas, or in any other happy realms.

As a matter of fact, bhikkhus, following actions arising from greed, actions arising from hatred, and actions

arising from bewilderment, beings arise in niraya; beings arise as animals; beings arise as ever hungry (petas); beings also arise in any other unhappy realm.

Bhikkhus, there are three causes of arising of actions.  
What are the three?

Non-greed is a cause of arising of action.

Non-hatred is a cause of arising of action.

Non-bewilderment is a cause of arising of action.

Bhikkhus, non-greed does not give rise to greed. As a matter of fact, bhikkhus, non-greed gives rise only to non-greed.

Bhikkhus, non-hatred does not give rise to hatred, as a matter of fact, bhikkhus, non-hatred gives rise only to non-hatred.

Bhikkhus, non-bewilderment does not give rise to bewilderment, as a matter of fact, bhikkhus, non-bewilderment gives rise only to non-bewilderment.

Bhikkhus, following actions arising from non-greed, actions arising from non-hatred, and actions arising from non-bewilderment, beings do not arise in niraya; beings do not arise as animals; do not arise ever hungry petas; beings also do not arise in any other unhappy realm.

As a matter of fact, bhikkhus, following actions arising from non-greed, actions arising from non-hatred, actions arising from non-bewilderment, devas arise, humans arise. They also arise in any other happy realm.

Bhikkhus, these are the three causes of arising of actions.

End of the Nidāna Sutta,  
the ninth in this Vagga.

## 10. KIMILA SUTTA

### Discourse to Kimila

40. Thus have I heard:

At one time the Bhagavā was staying in the Nicula grove near Kimila town.

During that time the Venerable Kimila Thera approached the Bhagavā, made his obeisance, and having seated himself in a suitable place, said thus to the Bhagavā:

“Venerable Sir, what is the reason, what is the cause, for the Teaching of the Tathāgata not lasting long after the Tathāgata’s realization of Parinibbāna?”

In this Teaching Kimila, after the Tathāgata’s entry into Parinibbāna, the bhikkhus, the bhikkhunis, the male disciples, the female disciples will be living--

Without respect for and submission to the Buddha;  
Without respect for and submission to the Dhamma;  
Without respect for and submission to the Saṃgha;  
Without respect for and submission to the Training;  
Without respect for and submission to Mindfulness;  
Without respect for and submission to Courteous Welcome.

Kimila, this is the reason, this is the cause, for the Dhamma of the Virtuous not lasting long after the Tathāgata’s realization of Parinibbāna.

“Venerable Sir, what is the reason, what is the cause, for the dhamma of the Virtuous lasting long after the Tathāgata’s realization of Parinibbāna?”

In this Teaching Kimila, after the Tathāgata’s realization of Parinibbāna, the bhikkhus, the bhikkhuni’s, the male disciples, and the female disciples will be living--

With respect for and submission to the Buddha;  
 With respect for and submission to the Dhamma;  
 With respect for and submission to the Saṃgha;  
 With respect for and submission to the Training;  
 With respect for and submission to Mindfulness;  
 With respect for and submission to Courteous Wel-  
 come.

Kimila, this is the reason, this is the cause, for the Dhamma of the Virtuous lasting long after the Tathāgata's realization of Parinibbāna.

End of the Kimila Sutta,  
 the tenth in this Vagga.

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## 11. DĀRUKKHANDHA SUTTA

### Discourse on the Log

41. Thus have I heard:

At one time the Venerable Sāriputta was staying on the Gijjhakūṭa Hill near Rājagaha.

During that time, one morning, the Venerable Sāriputta rerobed himself, took his great robe and alms-bowl, and was coming down Gijjhakūṭa Hill in the company of many bhikkhus when he saw a big log lying at one place, whereupon he said to the bhikkhus:

“Friends, do you see this big log?” “Venerable Sir, we do” replied the bhikkhus. “Friends, the bhikkhu who has attained to psychic power as mastery of the mind may, if he wishes, view the big log just as earth. Why does he view it so?”

“Friends, that element of extension is in this log. The bhikkhu who has attained to psychic power as mastery of the mind may view this log as just earth.’

“Friends, the bhikkhu who has attained to psychic power as mastery of the mind may, if he wishes, view this log as just water ...p...

may view it as just fire,  
may view it as just air,  
may view it as simply pleasing,  
may view it as simply disgusting;  
Why does he view it so?

Friends, that element of disgust is in this log. The bhikkhu who has attained to psychic power as mastery of the mind, views it as simply disgusting.

End of the Dārukkhandha Sutta,  
the eleventh in this Vagga.

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## 12. NĀGITA SUTTA

### Discourse to Nāgita

42. Thus have I heard:

At one time the Bhagavā, while journeying through Kosala country with many bhikkhus, arrived at Icchānaṅgala a brāhmin village of the Kosalan princes.

The Bhagavā was staying in the Icchānaṅgala grove near Icchānaṅgala village. The Brāhmin of Icchānaṅgala village came to hear about this (thus).

“Friends, the Samaṇa Gotama, a sakyā prince of the

sakyan clan, has become a bhikkhu, has come to Icchānaṅgala village and is staying in the Icchānaṅgala grove. The good fame of that revered Samaṇa Gotama has spread thus:

“That Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; ...p... he is the Enlightened One knowing and teaching the Four Ariya Truths; and he is the Most Exalted”....p... he is also called the Buddha because he causes the four noble truths to be known. He is also called Bhagavā because he is full of glory. He (expounds on) this world with its devas, ...p... (it is indeed good) to behold reverently such Arahats”.

At that time, when the night had advanced, the brāhmin householders of Icchānaṅgala village took plenty of victuals, approached the Icchānaṅgala grove and stood outside the gate, making loud and vociferous noises. Thereupon, the Bhagavā asked the Venerable Nāgita who was at the time the Bhagavā’s personal attendant: “Nāgita, who are those people (that are) making such loud noises like fisherfolk fighting for fish?”

“Venerable sir, they are the brāhmin householders of Icchānaṅgala. They have brought plenty of victuals and are waiting outside the gate, expecting to see the Bhagavā and the bhikkhus”.

Nāgita, I have no wish to be associated with followers. Let no followers be associated with me.

Nāgita, the one who cannot have at will, without difficulty and trouble the happiness of renunciation(of sense pleasures), the happiness of solitude, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid, and happiness that is derived from gains, offerings and fame.

For me, who can have at will, without difficulty and trouble the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, how can I cherish happiness that is impure, happiness that is torpid and happiness that is obtained from gains, offerings and fame?

May the Bhagavā bear with them at this time. May the Sugata bear with them. Venerable Sir, now is the time for the Bhagavā to bear with them. Venerable Sir, the men and women of the market-town, the men and women of the countryside, the brāhmin householders will have their minds inclined towards wherever the Bhagavā may proceed. For example Venerable Sir, when there is a downpour, water will flow down slopes. Similarly, the men and women of the market-town, the men and women of the countryside, the brāhmin householders will have their minds inclined towards wherever the Bhagavā may proceed and will follow the Bhagavā. Why is this so?

Venerable sir, it is because of the Bhagavā's morality and wisdom.

Nāgita, I have no wish to be associated with followers. Let no followers be associated with me. Nāgita, the one who cannot have at will, without difficulty and trouble, the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid, and happiness that is derived from gains, offerings and fame.

For me, who can have at will, without difficulty and trouble the happiness of renunciation (of sense-pleasures), the happiness of solitude, the happiness of calm, and the happiness of enlightenment, how can I cherish happiness that is impure, happiness that is torpid, and happiness that is obtained from gains, offerings and fame?

In this Teaching, Nāgita, I see a bhikkhu who, with mind steadfast, sits (in meditation) in a monastery in the vicinity of a village. “It occurs to me thus. This revered one may presently be attended upon by the monastic or a sāmaṇera and thereupon be disturbed in his concentration of mind.” For that reason, I do not approve of that bhikkhu’s residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu who is sitting (in meditation) drowsily in a forest. It occurs to me thus; “This revered one will presently rid himself of drowsiness due to fatigue, and focus his attention solely on the forest as a single object.” Nāgita, for that reason, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) with unsteady mind in a forest.

Nāgita, it occurs to me thus: “This revered one will presently steady his mind and guard it well”. Nāgita, for that person, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) in a forest. It occurs to me thus; “This revered one will presently free his mind, not yet free, of the defilements and guard it well”. Nāgita, for that reason, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a bhikkhu who resides in a monastery in the vicinity of a village where he obtains his robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in sickness. That bhikkhu, desiring gains, offerings, and fame, renounces solitude, remote dwelling, deep in the forest, and takes up residence in a village, market town or royal capital. For that reason, I do not approve of that bhikkhu’s residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu residing in a forest, where he gets requisites of robes, alms- food, monastic dwelling, and medicines and medicinal requisites for use in sickness. That bhikkhu, foregoing these gains, offerings and fame, does not renounce solitude, does not renounce a remote dwelling deep in the forest. Nāgita, for that reason, I approve of that bhikkhu's residence in a forest.

Nāgita, while travelling and not sighting anybody or behind, I am at ease even in the matter of discharging excreta and urine.

End of the Nāgita Sutta,

the twelfth in this Vagga.

End of the Devatā Vagga, the fourth Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

## **I. PAṬHAMA PAṆṄĀSAKA**

### **The First Fifty Suttas**

#### **v. DHAMMIKA VAGGA**

1. Nāga Sutta
2. Migasala Sutta
3. Iṇa Sutta
4. Mahā Cunda Sutta
5. Paṭhama Sandiṭṭhika Sutta
6. Dutiya Sandiṭṭhika Sutta
7. Khema Sutta
8. Indriyasamvara Sutta
9. Ānanda Sutta
10. Khattiya Sutta
11. Appamāda Sutta
12. Dhammika Sutta

## v. DHAMMIKA VAGGA

## 1. NĀGA SUTTA

## Discourse on the Nāga

43. At one time the Bhagavā was staying at the Jetavana monastery of Anāṭhapinḍika at Sāvathī.

During that time, in the morning, the Bhagavā rerobed himself, took his alms bowl and great robe, and went into Sāvathī for alms collection. After making his alms-round in Sāvathī and having had his meal, the Bhagavā departed from the place of alms collection and said to the Venerable Ānanda, “Ānanda, let us go to the pinnacled Pubbārāma the monastery of Migāramātā (Visākhā) for spending the day”.

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then approached the pinnacled Pubbārāma, monastery of Migarāmātā (Visākhā) together with the Venerable Ānanda.

After that, the Bhagavā rose from his evening solitude and said to the Venerable Ānanda, “Let us go to the bathing place in the east to wash ourselves.”

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then, together with the Venerable Ānanda, approached the bathing place in the east to wash himself. After washing, the Bhagavā came up and dried himself, standing in a single robe.

At that time, the royal elephant Seta of Pasenadi Kosala King came up from the bathing place in the east, accompanied by musicians producing loud music with their musical instruments. On seeing the white elephant, the people

remarked: “Friends, fair to behold is the royal elephant, beautiful indeed is the royal elephant, delightful indeed is the royal elephant, friends, graceful indeed is the body of the royal elephant!”

On this being said, the Venerable Kāḷudāyī respectfully said to the Bhagavā:

“Venerable Sir, do the people exclaim ‘Friends, what a nāga (an elephant)! Only on seeing a tall and huge elephant that is possessed of a graceful body?’”

“Or do the people exclaim ‘Friends, what a nāga’ on seeing another individual who is tall and huge and is possessed of a graceful body?” (Respectfully asked the Venerable Kāḷudāyī).

Udāyī, on seeing a tall and huge elephant possessed of a graceful body also heard the people exclaim “Friends, what a nāga”.

Udāyī, on seeing a tall and huge horse also ...p...

Udāyī, on seeing a tall and huge bull also ...p...

Udāyī, on seeing a tall and huge snake ...p...

Udāyī, on seeing a tall and huge tree also ...p...

Udāyī, on seeing a tall and huge person possessed of a graceful body, the people exclaim, “Friends, what a nāga”.

Udāyī, as a matter of fact, one who does not commit demeritorious acts either bodily or verbally or mentally, in the universe with its devas, Māras and brahmās and also in the world of humans with its samaṇas and brāhmaṇas, kings and men, him I call a nāga.

Venerable Sir, how wonderful it is! How marvellous it is! What has never happened (before) has happened: Venerable Sir, what the Bhagavā has said: “Udāyī, as a matter of fact, one who does not commit demeritorious acts either

bodily or verbally or mentally, in the universe with its devas, Māras and brahmās, and also in the world of human beings with its samaṇas and brāhmaṇas, kings and men, him I call a nāga”, has been so well said.

Venerable Sir, I acclaim with these verses the words so well uttered by the Bhagavā.

Humans make obeisance to the Bhagavā who, human though be, is self-tamed and steadfast in mind, who traverses the noble Ariyan Path, who delights in the tranquillity of mind (of the fourth jhāna) and who has reached the culmination of all dhammas (lit., reached the other shore).

The devas also makes obeisance to the Bhagavā who is beyond all trammels of the fetters, who has passed from the jungle of defilements to where there is no jungle of defilements, who delights in liberating himself from sense-pleasures (i.e. Nibbāna), and who is like pure gold that is free from impurities. I have heard this from the Bhagavā.

Just as the Himalayan mountain surpasses all other mountains in gracefulness, the Bhagavā is the nāga who surpasses all other persons in gracefulness. Of all persons who have obtained the appellation of nāga, the peerless Bhagavā is the true bearer of the appellation of nāga.

I shall respectfully set out the reasons for your appellation of nāga. That Bhagavā does no demeritorious deed. The two dhammas of pure morality (sīla) and non-cruelty are two ‘forelegs’ of yourself who is like the king of elephants.

In addition, bhikkhu practice and the Noble Practice are the two ‘hindlegs’ of yourself who is like the king of

elephants.

The Venerable One who is like the noble king of elephants, has confidence as the trunk, the six-factors of equanimity as the white tusks, mindfulness as the neck and the all-knowing wisdom as the head. The intellect that is capable of investigating the dhamma is the tip of the trunk. The concentrative calm of the fourth jhāna (absorption) is the belly. The three kinds of seclusion (viveka) are the 'tail' of the Bhagavā, who is like the king of elephant.

That Bhagavā enters into jhāna, takes delight in attainment of Fruition (of the path), has his mind well placed in fruition.

The Bhagavā who is the elephant-king walks sedately and stands sedately, lies down sedately and sits sedately, too. The Bhagavā who is the elephant-king guards his sense-doors well. Herein is the fullness of his appellation of nāga.

The Bhagavā who is called nāga enjoys the alms-food that has no blemish. He does not enjoy the alms-food that has blemish. Though he obtains food and clothing, he abstains from storing them.

(The Bhagavā) cuts off all great or small fetters that bind him and goes in whichever direction he desires, without attachment.

Just as the fragrant and delightful white lotus that grows in water, thrives in water but not soiled by water, similarly the Bhagavā appears well in the world and lives in the world. Just as the white lotus does not get soiled by the water, the Bhagavā is not soiled by the world.

Just as the big blazing fire dies out when it is no longer fed by fuel, so also when the saṅkhāras are calmed there is peace called Nibbāna.

The wise teach by examples which illustrate the desired meaning. (desired)

What is taught by Kāḷudāyī who is like a large elephant, concerning the Bhagavā who resembles the elephant king, will be comprehended by the Arahats who are themselves like large elephants.

The Bhagavā who has obtained the appellation of nāga, who is free from attachment, hatred and bewilderment and who is without āsavas, will realize Parinibbāna, giving up his physical body, having rid of āsavas.

End of the Nāga Sutta, the first in this Vagga.

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## 2. MIGASALA SUTTA

### Discourse concerning Migasālā

44. At that time, the Venerable Ānanda re-robed himself, took his alms-bowl and great robe, approached the house of female disciple Migasālā and sat at a prepared seat. The female disciple Migasālā then approached the Venerable Ānanda, made her obeisance to him, sat in a suitable place and said to the Venerable Ānanda:

Venerable Ānanda, in what variety of ways should one understand the dhamma taught by the Bhagavā? In that dhamma, how it is that one with the noble practice of abstaining from sex and another without the noble practice of abstaining from sex, in their afterlife, are reborn in the same kind of existence! Venerable Sir, my father named Purāṇa, observed the noble practice, kept himself away from sex and abstained from sex, that is the practice of the common people. On his death, the Bhagavā said that my father attained to sakadāgāmi Fruition and was reborn in the Tusitā deva-realm.

Venerable Sir, my grandfather named Isidatta, finding

satisfaction with his wife, did not observe the noble practice of abstaining from sex. The Bhagavā said that on his death, my grandfather attained to sakadāgāmi Fruition and was reborn in the Tusitā deva-realm.

Venerable Ānanda, in what variety of ways should this dhamma taught by the Bhagavā, be understood?

In that dhamma how strange is it that both the one with the noble practice of abstaining from sex and another without observing the noble practice of abstaining from sex are reborn in the same kind of existence in the after life.

Sister, the Bhagavā did teach like this (said the Venerable Ānanda):

The Venerable Ānanda then, after collecting alms-food, rose from his seat and left the house of the female disciple Migasālā. After having his meal, the Venerable Ānanda left the place of alms collection. He approached the Bhagavā, made his obeisance to the Bhagavā and sat in a suitable place, and said this to the Bhagavā:

Venerable Sir, this morning I re-robed myself, took my alms-bowl and great robe, approached the house of female disciple Migasālā and sat at a prepared seat. While thus seated, female disciple Migasālā approached me, made her obeisance to me and, sitting in a suitable place, said these words to me.

“Venerable Ānanda, in what variety of ways should one understand the dhamma taught by the Bhagavā? In that dhamma, how strange it is that one with the noble practice of abstaining from sex and another without the noble practice of abstaining from sex, in the afterlife, are reborn in the same kind of existence. Venerable sir, my father named Purāṇa observed the noble practice, kept himself away from sex and abstained from sex that is the practice of the common people.

The Bhagavā said that on his death, my father attained to sakadāgāmi fruition and was reborn in the Tusitā deva-realm.”

Venerable Sir, my grandfather named Isidatta, finding satisfaction with his wife, did not observe the noble practice (of abstaining from sex). The Bhagavā said that on his death, my grandfather attained to sakadāgāmi fruition and was reborn in the Tusitā deva-realm.

“Venerable Ānanda, in what variety of ways should this dhamma taught by the Bhagavā, be understood? In that dhamma, how strange it is that both the one with the noble practice of abstaining from sex, in their after life, are reborn in the same kind of existence”.

Venerable Sir, on the female disciple Migasālā saying so, I said to her, “Sister, The Bhagavā did teach like this”. (Respectfully said the Venerable Ānanda).

Ānanda, what kind of woman is this female disciple Migasālā-she who is foolish and ignorant and who is a mere woman with the wit of a woman? And what kind of person are the Buddhas whose indriya-paropariya ñāṇa is capable of knowing the maturity or otherwise of men’s faculties?

Ānanda, these six kinds of person do exist in the world.

What are the six?

In this world, Ānanda, there is someone who abstains from all demeritorious acts, who has amiable companionship, and in whose company his companions in the practice delight. That person does not do what he should with what he has heard (of the Dhamma), does not do what he should with what he has learnt and does not know what he should know with penetrative insight, and does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the loser and not the gainer. He

will attain to what is inferior and not to what is superior. (1)

Ānanda, there is someone who abstains well from all demeritorious acts, who has amiable companionship and in whose company his companions in the practice delight. That person does what he should with hearing (of the dhamma), does what he should with what he has learnt, knows what he should know with penetrative insight, and gains the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the one who gains and not the loser. He will attain to what is superior and not what is inferior. (2)

Ānanda, those who are wont to compare two such persons, compare them thus: “This person has these qualities, the other person also has these same qualities. That being so, why should one be inferior (in virtue) and the other superior?”

Ānanda, such comparison will for long be to the detriment of the welfare and happiness of those who make such comparison.

Ānanda, of these two persons, the one who abstains from all demeritorious acts, who has amiable companionship and in whose company his companions in the practice delight, who does what he should with hearing (of the dhamma), who does what he should with what he has learnt, who knows what he should know with penetrative insight, what he should with superior knowledge, and gains the Emancipation that he should gain in due course, is more agreeable than the former, and is superior to the former. Why is this so? Ānanda, that person is borne along to Ariyahood by the stream of vipassanā ñāṇa (insight knowledge). Other than the Bhagavā, who else can know this?

Ānanda, for that reason, do not be those who compare such persons and do not make such comparison. One

who makes such comparison is said to dig his own pit. Ānanda, I alone, or one like me can make a comparison of persons.

In this world, Ānanda, some one is overwhelmed, by anger, by pride. In such a person greed arises from time to time. He does not do what he should with hearing (of the Dhamma), does not do what he should with what he has learnt, does not know what he should know with penetrative insight, and does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body, he will be the loser and not the one who gains. He will attain to what is inferior and not to what is superior. (3).

In this world, Ānanda, some one, is overwhelmed by anger, by pride. Greed arises in him from time to time. He does what he should with hearing (of the Dhamma)...p... he does not attain to what is inferior. (4).

Ānanda, those who are wont to compare two such persons compare them thus ...p... or one like me (can make a comparison of persons).

In this world, Ānanda, some one is overwhelmed by anger, by pride, (*Vacī sañkhāra*) arises in him from time to time. That person does not do what he should by hearing (the Dhamma) ...p... he does not gain the Emancipation that he should gain in due course. On the death and dissolution of his body he will be the loser and not the gains. He will attain to what is inferior or and not to what is superior.(5)

In this world, Ānanda, some one is overwhelmed by anger, by pride. (*Conversation*) arises in him from time to time. That person does what he should with hearing (of the Dhamma), does what he should with what he has learnt, knows what he should know with penetrative insight, and gains the Emancipation that he should gain in due course. On

the death and dissolution of his body he will be the gains and not the loser. He will attain to what is superior and not to what is inferior. (6).

Ānanda, those who are wont to compare these two persons compare them thus:

“This person has these qualities, the other person also has the same qualities. That being so, why should one be inferior (in virtue) and the other superior?”

“Ānanda, such comparison will for long be to the detriment of the welfare and happiness of those who make such comparison.”

Ānanda, of these two persons, the one who is overwhelmed, by anger, by pride, in whom conversation arises from time to time, who does what he should by hearing (of the Dhamma), who does what he should what he has learnt, who knows what he should know with penetrative insight and who gains Emancipation in due course, is more agreeable than the former, and is superior to the former. Why is this so? Ānanda, that person is borne along to Ariyahood by the stream of vipassanā ñāṇa. Other than the Bhagavā, who else can know this?

Ānanda, for that reason, do not be those who compare such persons and do not make such comparison. Ānanda, one who makes such comparison is said to dig his own pit. Ānanda, I alone, or one like me, can make a comparison of persons.

Ānanda, what kind of woman is this female disciple Migasālā-she who is foolish and ignorant and who is a mere woman with the wit of a woman? And what kinds of person are the Buddhas whose indriya-paropariya-ñāṇa is capable of knowing the maturity or otherwise of men's faculties?

Ānanda, these six kinds of person do exist in the world.

Ānanda, Isidatta is possessed of the kind of morality (sīla), that is possessed by Purāṇa, ... in this respect Purāṇa does not have the kind of Isidatta's knowledge (insight). Ānanda, if Purāṇa is possessed of the kind of knowledge (insight) that is possessed by Isidatta, in this respect, Isidatta does not have the kind of morality that Purāṇa has. Ānanda, thus both these persons are lacking in one attribute.

End of the Migasālā Sutta,  
the second in this Vagga.

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### 3. IṆA SUTTA

#### Discourse on Indebtedness

45. Bhikkhus, one who enjoys sense-pleasures in this world, doesn't he suffer on account of being poor? (Asked the Bhagavā.)

Venerable Sir, he does.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, contracts debt. Bhikkhus, one who enjoys sense-pleasures and who contracts debts, doesn't he suffer on that score? (Asked the Bhagavā.)

Venerable sir he does.

Bhikkhus, one who is poor, who has no possessions of his own, contracts debt and has to promise to repay with interest. Bhikkhus, for one who enjoys sense-pleasures in this world, isn't having to repay with interest, suffering? (Asked the Bhagavā.)

Venerable sir it is.

Bhikkhus, one who is poor and has no possessions of his own and who has promised to repay with interest, is unable to do so when the time comes. That person is reproved by his creditors. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being pestered for repayment of debt, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, is unable to repay his debt when asked. That person is pursued by his creditors. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being pursued by the creditors, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, one who is poor, who has no possessions of his own and who is not rich, is unable to repay when he is pursued for repayment. He is seized. Bhikkhus, for the one who enjoys sense-pleasures in this world, isn't being held, suffering? (Asked the Bhagavā.)

Venerable Sir, it is.

Bhikkhus, for the one who enjoys sense pleasures in the world, being poor is suffering, having to contract debt is suffering, having (to promise) to repay with interest is suffering, being asked for repayment of debt is suffering, being pursued by his creditors is suffering, being held is suffering.

Similarly, bhikkhus, someone has no confidence in meritorious dhammas, has no shame in doing evil, has no moral dread in doing evil, makes no effort and has no knowledge of meritorious dhammas. This person bhikkhus, by the teaching of the Ariyas should be said to be one who is poor, who has no possessions of his own and who is not rich.

Bhikkhus, if the one who is poor, who has no possessions of his own and who is not rich, has no confidence in

meritorious dhammas, has no shame (to do evil) which is a meritoriousness dhamma, has no dread, (in doing evil) which is a meritorious dhammas, makes no effort in meritorious dhamma and has no knowledge of meritorious dhammas, he will do wrong bodily, verbally and mentally. I say that person contracts debt thereby. That person, to conceal his bodily wrong doing, comes to have a base desire. He desires, "Let no one know me (my wrong-doing)". He intends, "Let no one know me". He says "Let no one know me". He bodily acts thus, "Let no one know me". That person to conceal his verbal wrong doing ...p... that person, to conceal his mental wrong-doing ...p... he bodily acts thus: "Let no one know me". That person, to conceal his verbal wrong-doing, ...p... That person, conceal his mental wrong-doing ...p... He boding acts thus: "Let no one know me." I say that this is the accrual of interest for that person.

His companions in the practice of the Dhamma who cherish (sīla) morality say, "This revered one always acts thus, he behaves habitually thus". I say that for that person, this is being pestered for repayment of debt.

Whether that person repairs to the forest, to the foot of a tree, or to a quiet place, he will be followed by evil demeritorious thoughts that are accompanied by remorse. I say that, for that person, this is being pursued by the creditors.

Bhikkhus, that person who is poor, who has no possessions of his own and who is not rich, who does demeritorious deeds bodily, verbally and mentally will death and on the dissolution of his body, suffer confinement in niraya or in the animal world.

Bhikkhus, I do not see any other confinement that is as cruel, as bitter, and as perilous, to the attainment of Nibbāna that is the matchless end of bondage, as confinement in niraya and in the animal world.

In the world, being poor and having to contract debt is said to be suffering. The one who is poor and has to make his living by contracting debt, is worn out.

Thus that person is pursued by creditors and ends up by being held. Those who wish for sense pleasures undergo suffering by being held.

Similarly, one who has no confidence in the teaching of the Ariyas, who has no shame (to do evil), who has no dread (in doing evil), who causes demeritorious kamma to operate by committing bodily, verbal and mental misdeeds, wishes thus, "Let no one know me (my wrong doing)".

One who causes demeritorious kamma to operate by committing bodily, verbal and mental misdeeds, is repeatedly shaken by such demeritorious kamma.

One who knows his own evil actions and who has commits evil deeds, who is poor and has to make his living by contracting debt, is worn out.

He who thus has to make his living by contracting debt, is pursued by ruinous thoughts born of remorse, whether he is in village or in forest.

The foolish person who knows his own evil actions and who commits evil deeds, has to undergo confinement in an animal world or in niraya.

To be confined thus is suffering. The wise one who, with a clear mind, gives in charity with lawfully acquired property, is emancipated from such confinement.

He who seeks marital obligations and who has confidence gains success in this life and hap-

piness in the life after. In such householders, there is an increase of meritorious charitable giving.

Similarly, he who has confidence in the admonition of the Ariyas, who has mind associated with moral shame and who has moral dread, who has wisdom, who has morality, is said to be one who leads a happy life in line with admonition of the Ariyas.

He who has constraint and energetic effort, who has concentration and mature wisdom, and who is possessed of mindfulness, attains to the four jhānas after giving up the five hindrances, gains jhānic happiness detached from sensuality and rests steadfastly in the equanimity of the fourth jhāna.

Knowing truly thus where all the fetters are extinct, (Nibbāna) without clinging to whatsoever in the world, the mind is well emancipated from the defilements.

If, in the person who is possessed of imperturbability and who is well emancipated from the defilements, there arises the reviewing knowledge thus: “My emancipation from the defilements that is Arahatta-fruit, is indestructible. Arahatta-fruit, the most sublime knowledge has arisen in Nibbāna where all the fetters of existence are extinct. This happiness of Arahatta-fruit is without anxiety, is matchless, is without the dust of defilements, is without danger.”

This knowledge is free from the debt of the defilements and is supreme.

End of the *Īṇa Sutta*,  
the third in this *Vagga*.

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#### 4. MAHĀ CUNDA SUTTA

##### Discourse by the Venerable Mahā Cunda

46. Thus have I heard:

Once the Venerable Mahā Cunda was staying at the market town of Sayamjāti in Cetiya province. On that occasion the Venerable Mahā Cunda addressed the bhikkhus, “Friends, bhikkhus,” who respectfully replied “Friend”. The Venerable Mahā Cunda then said the following words:

Friends, a bhikkhu in this Teaching, who expounds the dhamma reprove the bhikkhus who enter into jhāna(absorption) thus:

“These bhikkhus contemplate: ‘We enter into jhāna, we enter into jhāna’. They contemplate thus repeatedly, contemplate unceasingly, contemplate closely. What do they contemplate, for what benefit do they contemplate, and for what reason do they contemplate thus?”

In the uttering of such reproof, neither the bhikkhus who expound the dhamma, nor the bhikkhus who enter jhāna feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching, friends, a bhikkhu who enters jhāna reproves the bhikkhu expounders of the Dhamma thus:

“These bhikkhus say with distracted minds, ‘We expound on the dhamma, we expound on the dhamma’. They have pride that rises in the manner of a reed. They are: wanton, harsh in speech, loose and disorderly in speech, devoid of mindfulness, lack comprehension, are not tranquil, are agitated in their minds, and their faculties are unrestrained.

What dhamma do they expound, for what benefit do they expound it, and for what reason do they expound it?"

In uttering such reproof, neither the bhikkhus who enter jhāna nor the bhikkhus who expound the feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching, friends, the bhikkhus who are expounders of the Dhamma speak only of the virtues of the bhikkhu expounders of the Dhamma and not of the bhikkhus who enter jhāna.

In uttering such reproof, neither the bhikkhu expounders of the Dhamma nor those bhikkhus who enter jhāna feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

In this Teaching friends, the bhikkhus who enter jhāna speak only of the virtues of the bhikkhus who enter jhāna, and not of the bhikkhu expounders of the Dhamma.

In uttering such reproof, neither the bhikkhus who enter jhāna nor the bhikkhu expounders of the Dhamma feel pleasant about it. They do not conduct themselves so as to promote the welfare of the many, the happiness of the many, the benefit of the many, and the welfare and happiness of devas and humans.

Therefore, friends, you should conduct yourselves thus: 'We who are bhikkhu expounders of the Dhamma should speak of the virtues of the bhikkhus who enter jhāna'. "Friends, you should conduct yourselves thus."

Why should you so conduct yourselves?

Because, friends, those who experience the deathless Nibbāna with their mental aggregates (nāma-kāya) are marvellous and rare in the world.

Therefore, friends, you should conduct yourselves thus: ‘We who are bhikkhus who enter jhāna should speak of the virtues of the bhikkhu expounders of the Dhamma’.

Friends, you should so conduct yourselves thus:

Why should you so conduct yourselves?

Because, friends, those who see with penetrative insight the profound meaning of the group of the aggregates, the sense bases and the elements, are marvellous and rare in this world.

End of the Mahā Cunda Sutta,

the fourth in this Vagga.

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## 5. PAṬHAMA SANDITṬHIKA SUTTA

### First Discourse Visible actual

47. At that time the wandering ascetic Moḷiyasīvaka approached the Bhagavā and exchanged greetings with the Bhagavā. After engaging in amiable and memorable conversation, he seated himself at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, it is said that the dhamma is personally apperceivable by one, that the dhamma is personally apperceivable by one.

Venerable sir, how is the dhamma personally apperceivable by one, how does it bring immediate results, how does it invite one to come and see, how is it worthy of

perpetually borne in mind, how can it to be realized and experienced only by the Ariyas individually?"

Sīvaka, this being so, I will counter-question on this matter to you. You may answer my questions as you like.

Sīvaka, what do you think of this? When greed is present in you, do you know, 'There is greed in me'? When there is no greed in you, do you know, 'There is no greed in me'? (Asked the Bhagavā).

Venerable sir, I do.

Sīvaka, when greed is present in you, you know, 'There is greed in me!' When there is no greed in you, you know, 'There is no greed in me! Sīvaka, thus is the dhamma to be personally known and seen by one ...p...

Sīvaka, what do you think of this? ...p... The hatred that is manifest in you ...p... the bewilderment that is present in you ...p... the bewilderment that is not present in you ...p... the dhamma that is associated with greed that is present in you ...p... the dhamma that is associated with greed that is not present in you ...p... the dhamma that is associated with hatred that is present in you ...p... do you know that the dhamma that is associated with bewilderment is present in you ...p... the dhamma that is associated with bewilderment is not present in you? (Asked the Bhagavā).

Venerable Sir, I do.

Sīvaka, when the dhamma that is associated with bewilderment is present in you, you know, 'The dhamma that is associated with bewilderment is present in me'. When the dhamma that is associated with bewilderment is not present in you, you know, 'The dhamma that is associated with bewilderment is not present in me'.

Sīvaka, thus is the dhamma to be personally known and seen by one, brings immediate results, it invites one to

come and see; it is worthy of being perpetually borne in mind; it is to be realized and experienced only by the Ariyas individually. (Said the Bhagavā.)

Venerable Sir, Excellent is the Dhamma! Excellent is the Dhamma! ...p... May the Venerable One take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of the Sandiṭṭhika Sutta,  
the fifth in this Vagga.

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## 6. DUTIYA SANDIṬṬHIKA SUTTA

### Second Discourse Visible Actual

48. At that time a certain brāhmin approached the Bhagavā and exchanged greetings with the Bhagavā. After engaging in amiable and memorable conversation, he seated himself in a suitable place and respectfully said to the Bhagavā:

“O Gotama, it is said that the dhamma is to be personally known and seen by one. O Gotama, how is the dhamma to be personally known and seen by one? How does it bring immediate results? How does it invite (one) to come and see? How is it worthy of being perpetually borne in mind? And how is it to be realized and experienced only by the Ariyas individually?”

Brāhmin, this being so, I will counter-question on this matter to you, you may answer my question as you like.

Brāhmin, what do you think of this? When attachment is in you, you know, ‘There is attachment in me!’ When there is no attachment in you, do you know, ‘There is no attachment in me’? (Asked the Bhagavā.)

O Gotama, I do.

Brāhmin, when there is attachment in you, you know, 'There is attachment in me'. When there is no attachment in you, you know, 'There is no attachment in me'. Brāhmin, this is the dhamma to be personally known and seen by one ...p...

Brāhmin, what do you think of this? When hatred is present in you ...p... when bewilderment also is present in you ...p... when bodily misdeed also is present in you ...p... the verbal misdeed also is present in you ...p... when mental misdeed also is present in you. Do you know, 'There is mental misdeed in me?' When there is no mental misdeed in you, do you know, 'there is no mental misdeed in me'?

O Gotama, I do.

Brāhmin when there is also mental misdeed in you, you know, 'there is also mental misdeed in me'. When there is also no mental misdeed in you. You know 'there is also no mental misdeed in me'. Brāhmin, thus is the dhamma to be personally known and seen by one; it brings immediate results; it invites one to come and see; it is worthy of being perpetually borne in mind; and it is to be realized and experienced only by the Ariyas individually.

O Gotama, Excellent is the dhamma! Excellent is the dhamma! May the Revered Gotama ...p... take me as one who takes refuge in the Three Gems from now on till the end of my life.

End of the Dutiya Sandiṭṭhika Sutta,  
the sixth in this Vagga.

## 7. KHEMA SUTTA

### Discourse to Khema

49. At one time the Bhagavā was staying at the Jetavana monastery of Anāṭhapiṇḍika in Sāvattī.

At that time Venerable Theras Khema and Sumana were living in the Andhavana forest near Sāvattī. On that occasion the Venerable Theras Khema and Sumana approached the Bhagavā, made obeisance to the Bhagavā and sat in a suitable place. While thus seated, the Venerable Khema said thus to the Bhagavā:

Venerable Sir, to the Arahāt who is devoid of defilements (kilesā); who has rid of āsavas who has fulfilled Magga<sup>1</sup> Practice; has completed his task; has laid down the burden; has gained the benefit of Arahatta Phala; has done away with the fetters; has full knowledge and has a mind liberated from defilements. He does not have the conceit such as “I am better than others”, (seyya māna); “I am the equal of others” (sadisa māna); and “I am inferior to others” (hīna māna). The Venerable Khema said these words. The Bhagavā approved.

Whereupon the Venerable Khema, knowing, “The Bhagavā has approved of my words”, rose from his seat, made obeisance to the Bhagavā and left.

Soon after Venerable Khema had left, the Venerable Thera Sumana said the following words to the Bhagavā:

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1. The burden to be dropped is threefold: (i) the burden of the khanda (the aggregates of existence), (ii) the burden of the defilements and (iii) the burden of abhisāṅkhāra (meritorious and demeritorious kammic acts).

Venerable Sir, to the Arahāt who is devoid of defilements; who has rid of āsavas; who has fulfilled Maggā Practice; has completed his task; has laid down the burden; has gained the benefit of (Arahatta Phala); has done away with the fetters binding him to existence; has full knowledge and has a mind liberated from defilements; does not have “I am better than others” (seyya māna), “I am the equal of others” (sadisa māna), and “I am inferior to others” (hīna māna).

The Venerable Sumana said these words. The Bhagavā approved.

The Venerable Sumana then, knowing, “The Bhagavā has approved of my words”, rose from his seat, made obeisance to the Bhagavā and left.

The Bhagavā then, soon after the Venerable Theras Khema and Sumana had left, said to the bhikkhus:

“Thus do the sons of good family speak about Arahatta-fruit, mention the benefit of the same, but do nothing to attain to Arahatta-fruit themselves. In this manner do certain foolish ones in this world speak about Arahatta-fruit slightly. Those persons will in future come to grief.” (Said the Bhagavā).

Arahats do not conduct (compare) themselves as being superior persons, or inferior persons or persons of equal standing. For these Arahats, rebirth is ended, the noble practice has been fulfilled. They have been freed from bondage and have passed (into Nibbāna).

End of the Khema Sutta,  
the seventh in this Vagga.

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**8. INDRIYASAMĪVARA SUTTA****Discourse on Sense Faculties**

50. Bhikkhus, for the bhikkhu who has no control of sense- faculties (Indriya samīvara), following ruination of the same, there is cause for ruination of his sīla (vinaya code of morality for bhikkhus) (pātimokkha-samīvara). For the person who has no sīla through ruination of the same, there is cause for the ruination of his right concentration of mind (sammā-samādhi). For the bhikkhu who has no right concentration of mind (samma-Samādhi) through ruination of the same, there is cause for ruination of his knowledge that sees things as they truly are (yathābhūta-ñāṇa-dassana). For the person who has no knowledge. That sees things as they truly are through ruination of the same, there is cause for the ruination of his knowledge of disgust (nibbidā-ñāṇa) and of freedom from attachment (virāga). For the person who has no knowledge of disgust and freedom from attachment (virāga) through ruination of the same, there is cause for the ruination of his Arahatta-fruit (vimutti) and the Reviewing Knowledge that reviews his Arahatta- fruit (ñāṇadassana).

Bhikkhus, if a tree has its leaves and branches ruined, its outer crust will not reach full development, maturity nor its bark, nor its sapwood, nor its heartwood. Similarly bhikkhus, for the bhikkhu who has no indriya-samīvara sīla, through ruination of the same, there is cause for the ruination of his pātimokkha-samīvara sīla ...p... There is cause for the ruination of Arahatta fruit that contemplates deliverance from the defilements and the Reviewing Knowledge that reviews Arahatta- fruit (paccavakkhaṇa-ñāṇa).

Bhikkhus, for the bhikkhu who has indriya-samīvara sīla, there is reason for him to be possessed of pātimokkha samīvara sīla. For the bhikkhu who has pātimokkha samīvara

sīla, there is reason for him to be possessed of sammā-samādhi. For the bhikkhu who has sammā-samādhi, there is reason for him to be possessed of yathābhūta-ñāṇa dassana. For the bhikkhu who has yathābhūta-ñāṇa-dassana, there is reason for him to be possessed of nibbidā-ñāṇa and freedom from attachment (Virāga). For the person who has nibbidā-ñāṇa and (virāga) there is reason for him to be possessed of Arahatta-fruit that contemplates deliverance from the defilements and the Reviewing Knowledge, that reviews Arahatta fruition (paccavekkhaṇa-ñāṇa).

Bhikkhus, if the tree is possessed of its branches and leaves, its outer crust reaches full development, as also does its bark, its sapwood and its heartwood. Similarly, bhikkhus, for the bhikkhu who has indriya-samvara sīla, there is reason for him to be possessed of pātimokkha samvara sīla ...p... There is reason for him to be possessed of Arahatta-fruit that contemplates deliverance from the defilements and the Reviewing Knowledge that reviews Arahatta fruition (paccavekkhaṇa ñāṇa). (Thus sid the Bhagavā).

End of the Indriyasamvara Sutta,  
the eighth in this Vagga.

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## 9. ĀNANDA SUTTA

Discourse by Venerable Ānanda

51. At that time the Venerable Ānanda approached the Venerable Sāriputta and exchanged cordial greetings with the latter. After engaging in friendly and memorable conversation he seated himself in a suitable place. Having thus

seated, the Venerable Ānanda said to the Venerable Sāriputta as follows:

Friend Sāriputta, in what way may a bhikkhu hear a discourse (on the dhamma) which he has not heard before? What way may the bhikkhu keep himself not forgetting the Dhamma that he has already heard? In what way may the bhikkhu recall to mind the Dhamma that he had apprehended in his mind formerly? In what way may the bhikkhu come to know the Dhamma that he has not yet known?

Venerable Ānanda is very learned, will the Venerable Ānanda himself answers (these questions).

Venerable Sāriputta, if this is so, listen and bear in mind well. I shall speak.

“Be it so, friend” respectfully replied Venerable Sāriputta. Venerable Ānanda then proceeded to discourse (as follows):

In this Teaching, friend Sāriputta, the bhikkhu learns sutta, geyya, veyyākaraṇa, gāthā, udāna, ittivuttaka, jātika, abbhuta dhamma, vedalla. That bhikkhu discourses at length to others on the dhamma that he has heard and learnt, teaches at length to others the dhamma that he has heard and learnt, recites at length the dhamma that he has heard and learnt, repeatedly thinks of, examines and contemplates the dhamma that he has heard and learnt. He spends his vassa (rains retreat) at the monastery where reside (senior bhikkhus) learned theras who bear in mind the suttanta pitaka, the Vinaya and Mātikā. He approaches these theras from time to time and asks them, ‘Venerable Sir, what is this dhamma, what is the meaning of this dhamma?’, weighs the same with discernment. Those theras explain to that revered one what has not been explained (before), makes clear what has not been made clear (before), and dispels many doubts about the dhamma.

Friend Sāriputta, thus may the bhikkhu hear a discourse (on the Dhamma) which he has not heard before; thus

may the bhikkhu keep himself not forgetting the Dhamma that he has already heard; thus may the bhikkhu recall to mind the Dhamma that he had apprehended in his mind formerly; and thus may the bhikkhu come to know the Dhamma that he has not yet known.

Friend Ānanda, how marvellous it is, how extraordinary it is! Friend Ānanda has discoursed excellently on this (subject). We do look upon Venerable Ānanda as one who is possessed of these six dhammas.

Venerable Ānanda learns sutta, geyya, veyyakarana, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma, vedalla.

Venerable Ānanda discourses at length to others on the dhamma that he has heard and learnt.

Venerable Ānanda teaches at length to others the dhamma that he has heard and learnt.

Venerable Ānanda recites at length the dhamma that he has heard and learnt.

Venerable Ānanda repeatedly thinks of, examines and contemplates the dhamma that he has heard and learnt.

Venerable Ānanda spends his vassa at the monastery where reside the learned theras who bear in mind the Vinayas, the Suttantas Pitaka, the Vinaya and the Mātikā. He approaches those theras from time to time and asks them, "Venerable Sir, what is this dhamma, what is the meaning of this dhamma?", weighs the same with discernment. Those theras explain to the Venerable Ānanda what has been explained (before), make clear what has not been clear before, and dispels many doubts about the dhamma. (so do we look upon Venerable Ānanda.)

End of the Ānanda Sutta,  
the ninth in this Vagga.

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## 10. KHATTIYA SUTTA

### Discourse Concerning Rulers

52. At that time the brāhmin Jāṇussoṇi approached the Bhagavā and exchanged cordial greetings with the Bhagavā. After engaging in friendly and memorable conversation, he seated himself in a suitable place. Having thus seated he said to the Bhagavā as follows:

O Gotama, what do the rulers (Khattiya) want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end?

Brāhmin, rulers desire wealth. They study for knowledge. They get established on their armed forces. Their minds are inclined towards territorial possession. Sovereignty is their end. (ultimate objective)

O Gotama, what do the brāhmins want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end?

Brāhmin, brāhmins desire wealth. They study for the sake of knowledge. They get established on their mantras (veda hymns). Their minds are inclined towards sacrificial offerings. Attainment of brahmā realm is their end. (ultimate existence)

O Gotama, what do the rich householders want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Respectfully asked the brāhmin).

Brāhmin, rich householders desire wealth. They study for the sake of knowledge. They get established on their arts

and crafts. Their minds are inclined towards business. Completion of their business is their end. (Answered the Bhagavā)

O Gotama, what do women want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Asked the brāhmin)

Brāhmin, women desire men. They learn to adorn themselves. They get established on their offspring. Their minds are inclined towards not having to share their husbands with other women. Mastery of their household affairs is their end.

O Gotama, what do thieves want? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Answered the brāhmin respectfully)

Brāhmin, thieves desire to take other people's possessions. They study for getting a hiding place. They get established on their weapons. Their minds are inclined towards not being seen by the owners is their end. (Answered the Bhagavā)

O Gotama, what do bhikkhus desire? For what purpose do they study? On what do they get established? To what are their minds inclined? Where do they end? (Asked the brāhmin respectfully.)

Brāhmin, bhikkhus desire forbearance and virtuousness. They learn for the sake of knowledge (wisdom). They get established on sīla. Their minds are inclined towards concern in mind. Attainment of Nibbāna is their end. (Answered the Bhagavā.)

O Gotama, how marvellous it is! O Gotama, how extraordinary it is! The Revered Gotama knows the ruler's

desire, their purpose in studying, where they get established, to what their minds are inclined, and what their ends are.

Revered Gotama knows the brāhmins ...p...

Revered Gotama knows the rich householders ...p...

Revered Gotama knows the thieves ...p...

Revered Gotama knows the women's ...p...

Revered Gotama knows the bhikkhu's desire, their purpose in study, on what they get established, to what their minds are inclined and what their end is.

O Gotama, Excellent indeed is the Dhamma! Excellent is the Dhamma, may the Revered Gotama take me as a lay disciple; who takes refuge in the Three Gems from now on till the end of my life.

End of the Khattiya Sutta,  
the tenth in this Vagga.

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## 11. APPAMĀDA SUTTA

### Discourse on Mindfulness

53. A certain brāhmin then approached the Bhagavā and exchanged cordial greetings with the Bhagavā. After engaging in friendly and memorable conversation he seated himself in a suitable place. Having thus seated he said to the Bhagavā as follows:

O Gotama, is there a dhamma which, brings certain benefits in this world and in the hereafter, which should be cultivated and practised repeatedly?

Brāhmin, there is a dhamma which brings certain benefits both in this world and in the hereafter which should be cultivated and practised repeatedly.

O Gotama, what is the dhamma that brings certain benefit both in this world and in the hereafter, which should be cultivated and practised repeatedly?

Brāhmin, the dhamma which brings certain benefits both in this world and in the hereafter, which should be cultivated and practised repeatedly is Mindfulness (Appamāda).

For example brāhmin, any footprint of beings that walk the earth converge in the elephant's footprint. Because the elephant's footprint is enormous, it is said to be superior to the footprints of those other beings. Similarly, brāhmin, the dhamma which brings certain benefits both in this world and in the hereafter, which should be cultivated and practised repeatedly is mindfulness.

Another example, brāhmin, is that, just as, in a pinnacled house, all rafters reach the pinnacle, incline towards the pinnacle, converge at the pinnacle, whereby the pinnacle is said to be superior to the rafters, similarly, ...p...

Just as, brāhmin, a grasscutter, after cutting the pabbaja grass, grasps it at the top, shakes it down, shakes it to and fro, and strikes it against something, similarly, ...p...

Just as, brāhmin, when the stalk of a cluster of mangoes is cut with a sharp knife fall along with the stalk, similarly, ...p...

Just as, brāhmin, because all minor rulers are the followers of the Universal Monarch, the Universal Monarch is superior to all these minor rulers, similarly ...p...

Just as, brāhmin, the combined radiance of all the constellations and stars is less than a sixteenth part of the radiance of the moon, whereby the radiance of the moon is said to be superior to the combined radiance of all the

constellations and stars, similarly the one dhamma which, for brings benefits in both this world and in the hereafter, should be cultivated and practised repeatedly, is mindfulness (Appamāda).

Brāhmin, this is the one dhamma which brings certain benefits both in this world and in the next, hereafter and should be cultivated and practised repeatedly.

O Gotama, (Excellent is the Dhamma! Excellent is the Dhamma) ...p... may the Revered One take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of the Appamāda Sutta,  
the eleventh in this Vagga.

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## 12. DHAMMIKA SUTTA

### Discourse to Dhammika

54. Once the Bhagavā was staying on the Gijjhakūṭa Hill at Rājagaha.

At that time the Venerable Dhammika was the permanent resident of all the seven monastic establishments in Jātibhūmi locality. At that time the Venerable Dhammika went about reviling the visiting bhikkhus, threatening them, annoying them, provoking and irritating them with words. Because the Revered Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words the visiting bhikkhus went away, forsaking their monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and medicines and medicinal

requisite for use in sickness. Nevertheless, (the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long). What can be the reason, what can be the cause, (for the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long)?

It then occurred thus to the lay disciples of Jātibhūmi:

“The Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. For that reason, the visiting bhikkhus have gone away, forsaking the monastic dwelling, not being able to stay long. It would be well if we were to expel the Venerable Dhammika.

Then, the lay disciples of Jātibhūmi approached Venerable Dhammika and said to him” “Venerable Sir, will the Venerable Dhammika leave this monastery. The revered one staying on in this monastic dwelling would be of no use to you”.

Thereupon the Venerable Dhammika left that monastic dwelling for another monastic dwelling.

At that monastic dwelling too, to which he had repaired, the Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus went away, forsaking the monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and, medicines and medicinal requisites for use in sickness. Nevertheless, the visiting bhikkhus have gone away, forsaking to leave their monastic dwelling, not being able to stay long. What can be the reason, the

cause for the visiting bhikkhus going away, forsaking their monastic dwelling, not being to stay long?

It then occurred thus to the lay disciples of Jātibhūmi:

“The Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable Dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus have gone away forsaking their monastic dwelling, not being able to stay long. It would be well if we were to expel the Venerable Dhammika”.

The lay disciples of Jātibhūmi then approached the Venerable Dhammika and said to him: “Venerable Sir, will the Venerable Dhammika leave this monastic dwelling too. The revered one’s staying on in this monastic dwelling would be of no use to you”.

Thereupon the Venerable Dhammika left that monastic dwelling, too for another monastic dwelling.

At that monastic dwelling too, to which he had repaired, the Venerable Dhammika reviled the visiting bhikkhus, threatened them, annoyed them, provoked and irritated them with words. Because the Venerable dhammika reviled them, threatened them, annoyed them, provoked and irritated them with words, the visiting bhikkhus went away, forsaking their monastic dwelling, not being able to stay long.

It then occurred thus to the lay disciples of Jātibhūmi:

“We provide and support the bhikkhus with robes, alms-food, monastic dwelling and, medicines and medicinal requisites for use in sickness. Nevertheless, the visiting bhikkhus have gone away, forsaking their monastic dwelling, not being able to stay for long. What can be the reason, what can be the cause for the visiting bhikkhus going away, forsaking their monastic dwelling, not being able to stay long?

It then occurred thus to the lay disciples of Jātibhūmi: This Venerable Dhammika reviled the visiting bhikkhus ...p...

It would be well for us to expel the Venerable Dhammika from all the seven monastic dwellings of Jātibhūmi”.

The lay disciples of Jātibhūmi then approached the Venerable Dhammika and respectfully said to him: “Venerable Sir, will the Venerable Dhammika leave all the seven monasteries at Jātibhūmi”.

It then occurred to the Venerable Dhammika thus:

“The lay disciples of Jātibhūmi have expelled me from all the monastic dwellings at Jātibhūmi. Where shall I go now?”

After this it occurred to the Venerable Dhammika thus: “It would be well for me to go to the Bhagavā”.

The Venerable Dhammika then took his alms-bowl and great robe and repaired to Rājagaha City. He then approached the Bhagavā on Gijjhakūṭa Hill, made his obeisance to the Bhagavā and seated himself in a suitable place. The Bhagavā then asked the Venerable Dhammika who was thus seated:

Dhammika of Brāhminic lineage, from which place have you come now?

Venerable Sir, the lay disciples of Jātibhūmi have expelled me from all the seven monastic dwelling at Jātibhūmi. (Respectfully replied the Venerable Dhammika).

Dhammika of Brāhminic lineage, they have done well. What use could there be by your staying on in Jātibhūmi? You have been expelled from these monastic dwelling. On being so expelled you have only me to come to.

Dhammika of Brāhminic lineage, in the olden days, when merchants went to sea in a vessel, they took a bird to sight land. When these merchants in the vessel saw no land,

they released the bird to sight land. The bird flew east, west, north and south, it flew upwards and towards the intermediate points (anudisā). When the bird sighted land nearby, it flew away to where the land was. When it did not sight land anywhere, it flew back to the vessel.

Dhammika of Brāhminic lineage, similarly, you, on being expelled from this monastic dwelling and from that, you have come to me.

Dhammika of Brāhminic lineage, in the olden days, King Korabya had a king-banyan tree with five branches, called Suppatiṭṭha. It provided cool shade. It was a delight to the heart. Dhammika of Brāhminic lineage, it extended to twelve yojanas, its roots extended to five yojanas, Dhammika of Brāhminic lineage, the fruits of this king-banyan tree Suppatiṭṭha were of the size of a rice-pot that can cook one āḷhka<sup>1</sup> and were as sweet as pure honey of small bees. Dhammika of Brāhminic lineage, (the fruits of) one of its branches was enjoyed by the king and his concubines, another by his army of warriors; still another by the inhabitants of the market-town and the countryside; yet another by recluses and brāhmins, and again another by wild beasts. Dhammika of Brāhminic lineage, the fruits of the king-banyan tree Suppatiṭṭha were guarded by none, the fruits enjoyed by each (group) not being interfered with by another. Dhammika of Brāhminic lineage, a certain man then enjoyed to his heart's content, the fruits of the king-banyan Suppatiṭṭha and broke its branches and left. Dhammika of Brāhminic lineage, it then occurred to the guardian-spirit (deva) of the banyan tree Suppatiṭṭha:

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F.N 1: Āḷhaka is the equivalent of one Myanmar 'Pyi' i.e., about eight tins of condensed milk.

“Friends, how marvellous it is! How extraordinary it is! What a mean fellow! After enjoying the fruits of the king-banyan tree Suppatiṭṭha, to his heart’s content, he had the heart to break its branches and go away. It would be well for the king banyan tree Suppatiṭṭha not to yield any fruit for the future”.

Dhammika of Brāhminic lineage, from that time the king-banyan tree Suppatiṭṭha did not yield any more fruit. Thereupon King Korabya approached Sakka, the King of Devas and said: “Friend, know you that king-banyan tree Suppatiṭṭha is no longer yielding fruits”.

Dhammika of Brāhminic lineage, Sakka, the King of Devas then, by his miraculous power, raised a violent rain-storm and created the vision of the king-banyan tree Suppatiṭṭha being felled and totally uprooted.

Dhammika of Brāhminic lineage, (when this happened) the guardian spirit of the king-banyan tree Suppatiṭṭha felt physical pain and mental distress and stood at a certain place weeping tearfully.

Dhammika of Brāhminic lineage, Sakka the King of Devas then approached the guardian spirit of the king banyan tree Suppatiṭṭha and asked: “Deva, why do you feel physical pain and mental distress and stand at a certain place, weeping tearfully?”

Revered one, a violent rain-storm arose and it felled and totally uprooted my mansion. That is why I am weeping. Deva, did the great rain storm fell and totally uproot your mansion that in fact was established in the dhamma (rukkha dhamma)?

Revered one, how is the tree established in the dhamma of the tree?

In this world, deva, those who want the root of a tree take the root away. Those who want the bark take the bark

away. Those who want the leaf take the leaf away. Those who want the flower take the flower away. Those who want the fruit take the fruit away. The deva should not, on this score be displeased or feel sad. Deva, thus is the tree established in the dhamma of the tree.

Revered one, the great rain storm came and felled and uprooted my mansion that was not established in the dhamma of the tree.

Deva, in case you are established in the dhamma of the tree, your mansion will be made to become as before.

Revered one, I shall be established in the dhamma of the tree. May my mansion be made to become as before.

Dhammika of Brāhminic lineage, Sakka King of Devas then with his miraculous power raised a great rain storm, whereby the king-banyan Suppatiṭṭha tree was upraised and its roots were as before.

Dhammika of Brāhminic lineage, similarly, did the lay disciples of Jātibhūmi expel you, who were established in the dhamma of the bhikkhu, from the seven monastic dwelling at Jātibhūmi?

Venerable Sir, how is the bhikkhu established in the dhamma of the bhikkhu?

In this Teaching, Dhammika of Brāhminic lineage, the bhikkhu does not revile him who has reviled, does not irritate him who has irritated, does not quarrel with him who has quarreled. Dhammika of Brāhminic lineage, thus is the bhikkhu established in the dhamma of the bhikkhu.

Venerable Sir, I who was not established in the dhamma of the bhikkhu, was expelled by the lay disciples of Jātibhūmi from all the seven monastic abodes at Jātibhūmi.

Dhammika of Brāhminic lineage, in the olden days, there appeared a teacher called Sunetta who was the founder

of a doctrine and who was free (for a time) from attachment to sense-pleasures. Dhammika of Brāhminic lineage, this teacher Sunetta had several hundreds of disciples. The teacher Sunetta so taught his disciples that they might arise in the Brahmā-realm. Dhammika of Brāhminic lineage, on the teacher Sunetta teaching thus, the disciples who lacked conviction, after death and dissolution of their bodies, reappeared in the realms of continuous suffering (niraya), which is a wretched destination (duggati), a miserable existence (apāya), and a state of ruin (vinipata).

On the teacher Sunetta teaching (his pupils) so that they might arise in the Brahmā-realms, the disciples who had conviction, after death and dissolution of their bodies reappeared in the happy world of the devas, which is a good destination.

Dhammika of Brāhminic lineage, in the olden days-

There appeared a teacher called Mūgapakkha ...p...

There appeared a teacher called Aranemi ...p...

There appeared a teacher called Kuddālaka ...p...

There appeared a teacher called Hatthipāla ...p...

There appeared a teacher called Jotipāla who was the founder of a doctrine and who was free (for a time) from attachment to sense-pleasures. Dhammika of Brāhminic lineage, this teacher Jotipāla had many disciples whom he so taught that they might arise in the Brahmā-realm.

Dhammika of Brāhminic lineage, on the teacher Jotipala teaching (his disciples) thus, the disciples who lacked conviction, after death and dissolution of their bodies, reappeared in the realms of continuous suffering, which is a wretched destination (duggati), a miserable existence (apāya), and a state of ruin (vinipāta).

On the teacher Jotipāla teaching (his disciples) thus, the disciples who had conviction after death and dissolution

of their bodies reappeared in the happy world of the devas, which is a good destination.

Dhammika of Brāhminic lineage, what do you think of this?

The person who with malice reviled and threatened these six teachers, who were founders of doctrines, who were free (for a time) from attachment to sense-pleasures, who had several hundreds of attendants and disciples, would not that person be fostering much demeritoriousness? (Asked the Bhagavā).

Venerable Sir, he would be. (Respectfully answered Revered Dhammika).

Dhammika of Brāhminic lineage, the person who with malice reviled and threatened these six teachers who were founders of doctrines, who were free (for a time) from attachment to sense-pleasures, who had several hundreds of attendants and disciples, would be fostering much demeritoriousness.

A person who with malice reviled and threatened one who is possessed of Maggā Insight, (sotāpanna), would be fostering much greater demeritoriousness than reviling and threatening those other persons. (above mentioned)

Why is this so?

Dhammika of Brāhminic lineage, (though) I teach that he who reviles and threatens his companions in the Noble Practice, destroys his own worth. I do not teach that such reviling and threatening outside this Teaching is destroying his own worth.

Dhammika of Brāhminic lineage, for this reason you should practise thus: “We will not wrong mentally our companions in the Noble Practice, who are like ourselves”. Thus should you practise, Dhammika of Brāhminic lineage.

Sunetta, Mūgapakkha, the Brāhmin Aranemi, Kuddālaka, and the youth Hatthipāla, have all been teachers (in the past). Jotipāla, otherwise called Govinda, counsellor to seven rulers, has also been a teacher. (These) six teachers, attended on by many disciples, have not harassed others in the past.

These teachers, free from evil-smelling anger and mindful of compassion, have attained to the Brahmā-realm, transcending the fetter of sensuous desire and freed of attachment to sense-pleasures.

Hundreds of disciples of these teachers were also free from evil-smelling anger and were mindful of compassion. They have also attained to the Brahmā realm, transcending the fetter of sensuous desire and freed of attachment to sense-pleasures.

One who with malice threatens a recluse outside this Teaching, who is freed of attachment (for a time) and who has a steadfast mind, fosters much demeritoriousness.

One who with malice threatens a bhikkhu, who is a disciple of the Bhagavā and who is possessed of Magga-Insight will be fostering a great deal more demeritoriousness than threatening the (above mentioned) six teachers.

A sotapaññā disciple of the Bhagavā, who has dispelled the sixty-two kinds of wrong view and who is virtuous, should not be wronged. He should be said to be a seventh member of the noble Saṃgha. The five faculties of that sotāpanna are yet immature; his conviction, his mindfulness, his effort, his concentration and wisdom are still immature.

By doing wrong to such a bhikkhu, one is said to wrong himself first. Such a person wrongs another only after he has wronged himself.

One who guards his own person is said to guard an external enemy. That is why the wise should always guard himself, never undermining his own worth.

End of the Dhammika Sutta,  
the twelfth in this Vagga.

End of the Dhammika Vagga, the fifth Vagga.

End of the First Fifty Discourses.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

## **II. DUTIYA PAṆṆĀSAKA**

### **The Second Fifty Suttas**

#### **vi. MAHĀ VAGGA**

1. Soṇa Sutta
2. Phagguṇa sutta
3. Chaḷabhijāti Sutta
4. Āsava Sutta
5. Dārukammika Sutta
6. Hatthisāriputta Sutta
7. Majjhe Sutta
8. Purisindriya Nāṇa Sutta
9. Nibbedhika Sutta
10. Sīhanāda Sutta

## vi. MAHĀ VAGGA

## 1. SONA SUTTA

## Discourse Concerning Soṇa

55. Thus have I heard:

At one time the Bhagavā was staying on the Gijjhakūṭa hill near Rājagaha City. At that time Venerable Soṇa was staying in the Sītavana wood near Rājagaha.

At that time it occurred thus to the Venerable Soṇa who had retired to a quiet place in solitary retreat.

“I am one of the Bhagavā’s disciples (who are) abiding in rigorous effort. Nevertheless, my mind is not free from the āsavas nor from clinging to any object (with craving and wrong view). In my house are my wealth and possessions. I can enjoy them and perform meritorious deeds with them. It would be well for me to abandon the precepts and return to a laymen’s life, and enjoy my wealth and possessions and perform meritorious deeds with them”.

At that time the Bhagavā knew the Venerable Soṇa’s mind with his mind and in the instant, a strong man who might flex his stretched arm or stretch out his flexed arm, the Bhagavā appeared before the Venerable Soṇa at the Sītavana wood.

The Bhagavā then sat at a prepared seat. The Venerable Soṇa made his obeisance to the Bhagavā and seated himself in a suitable place. To the Venerable Soṇa who was thus seated, the Bhagavā asked:

“Soṇa, isn’t it true that while you had retired to a quiet place in solitary retreat, it occurred to your mind thus: ‘I am one of the Bhagavā’s disciples (who are) abiding in rigorous effort. Nevertheless, my mind is not free from the

āsavas, nor from clinging to any object (with craving and wrong view). In my house are my wealth and possessions. I can enjoy them and perform meritorious deeds with them. It would be well for me to abandon the precepts and return to a layman's life and enjoy my wealth and possessions and perform meritorious deeds with them'?"

"It is true, Venerable Sir".

Soṇa, what do you think of this?

Isn't it true that you were adept in playing the harp when you were a layman.

"It is true, Venerable Sir".

Soṇa, what do you think of this?

When the strings of your harp are too taut, would the sound of your harp be melodious and would the harp play well?

Venerable Sir, it would not.

Soṇa, what do you think of this?

When the strings of your harp are too slack, would the sound of your harp be melodious and would the harp play well?

Venerable Sir, it would not.

Soṇa, what do you think of this?

When the strings of your harp are neither too taut nor too slack but just right, would not the sound of your harp be melodious and would not the harp play well?

Venerable Sir, it would.

Similarly Soṇa, too rigorous an effort would lead to distraction. Too slack an effort would lead to indolence. For that reason, Soṇa, let your effort and concentration be balanced. See that there is balance between the faculties (like

conviction). When they are thus balanced, bring about the object of attention.

Be it so, Venerable Sir.

The Bhagavā then, after having thus enjoined the Venerable Soṇa, vanished, in the instant, a strong man might flex his stretched arm or stretch out his flexed arm, and appeared on Gijjhakūṭa Hill.

Then, the Venerable Soṇa on another occasion struck a balance between effort and concentration. He also saw to it that there was balance between the faculties (like conviction). With such balance, he brought about the object of attention.

The Venerable Soṇa, then, retiring to a quiet place, practising rigorously and mindfully, abiding with mind directed towards Nibbāna, soon realizing by himself in this (very) life through Magga-Insight (*abhiññā*) he attained and abided in the fruits of the noblest and most supreme arahatship which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home to lead the homeless life. He knew that 'Rebirth is ended. The Noble Practice of Purity has been accomplished. What needs to be done is done for the attainment of Magga-Insight. The Venerable Soṇa became one of the Arahats.

It then occurred thus to the Venerable Soṇa who had attained to arahatta-fruit: "It would be well for me to declare before the Bhagavā my attainment of arahatta-fruit". The Venerable Soṇa then approached the Bhagavā, made his obeisance, and said these words to the Bhagavā:

Venerable Sir, the bhikkhu in whom the āsavas are extinct, who has practised the magga-practice, who has done what needs to be done for magga, who has laid down the burden of the aggregates, who has gained the benefit of the attainment of arahatta-fruit, who has exhausted the fetters of existence, who has been liberated from the defilements

through Insight-knowledge and who has become an Arahat, is intent upon these six things: deliverance from the defilements; (arahatta-fruit); detachment from the defilements; (arahatta-fruit); absence of concern; (arahatta-fruit); the extinction of craving (arahatta-fruit); the extinction of clinging (arahatta-fruit); and freedom from bewilderment (arahatta-fruit).

Venerable Sir, might it occur to some bhikkhus about a certain bhikkhu thus: “This revered one claims himself to be one who (on the basis of mere conviction) is intent upon deliverance from the defilements (arahatta-fruit)”.

Venerable Sir, it should not be thought of thus. Venerable Sir, the bhikkhu who has accomplished the Practice of Purity, (magga brahmacariya) who has done what needs to be done (for the attainment of Magga-Insight), and who sees nothing more to be done in this regard, and to what has (already) been done, in whom the āsavas are extinct, has, by reason of extinction of and freedom from attachment, is intent upon deliverance from the defilements. (arahatta-fruit)

He is one who has, by reason of extinction of, and freedom from anger, is intent upon deliverance from defilements. (arahatta-fruit)

He is one who has, by reason of extinction of and freedom from bewilderment, is intent upon deliverance from defilements. (arahatta-fruit)

Venerable Sir, it might occur to some bhikkhus about a bhikkhu thus: “This revered one claims himself to be one who is intent upon (while hankering after material gain, honours and fame) deliverance from the defilements (arahatta-fruit).”

Venerable Sir, it should not be thought of thus.

Venerable Sir, the bhikkhu who has accomplished the Practice of Purity (Magga brahmacariya), who has done what

needs to be done (for the attainment of Magga-Insight) and who sees nothing more to be done in this regard, and in whom the āsavas are extinct, has, by reason of extinction of, and freedom from attachment, is intent upon detachment from the defilements (arahatta-fruiting).

He is one who has, by reason of extinction of, and freedom from, anger, is intent upon detachment from the defilements (arahatta-fruiting).

He is one who, by reason of extinction of, and freedom from bewilderment, is intent upon detachment from the defilements (arahatta-fruiting).

Venerable Sir, it might occur to some bhikkhus about a certain bhikkhu thus: “This bhikkhu, while clinging to rites and rituals outside the Ariya Path of Eight Constituents, claim himself to be one who is intent upon absence of concern (arahatta-fruiting).”

Venerable Sir, it should not be thought of thus.

Venerable Sir, the bhikkhu who has accomplished the Noble Practice of Purity (Magga brahmacariya), who has done what needs to be done (for the attainment of Magga-Insight) and sees nothing more to be done in this regard, and in whom the āsavas are extinct, has, by reason of extinction of, and freedom from attachment, is intent upon absence of concern (arahatta-fruiting).

He is one who has, by reason of extinction of, and freedom from anger, is intent upon absence of concern (arahatta-fruiting).

He is one who has, by reason of extinction of, and freedom from bewilderment, is intent upon absence of concern (arahatta-fruiting).

He is one who has, by reason of extinction of, and freedom from attachment, is intent upon the extinction of

craving (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger, is intent upon the extinction of craving (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment is intent upon the extinction of craving (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from attachment is intent upon the extinction of clinging (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger is intent upon the extinction of clinging (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment, is intent upon the extinction of clinging (arahatta-fruit).

He is one who has, by reason of extinction of, and freedom from attainment, is intent upon freedom from bewilderment (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from anger is intent upon freedom from bewilderment (arahatta-fruit). He is one who has, by reason of extinction of, and freedom from bewilderment is intent upon freedom from bewilderment (arahatta-fruit).

Venerable sir, for the bhikkhu whose mind has thus been well emancipated from the defilements, even if an overpowering sight cognisable by the eye-consciousness strikes his eye, his mind cannot be seized (attracted) by the sight. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness. An overpowering sound cognisable by the ear-consciousness ... A smell cognisable by the nose-consciousness ... A taste cognisable by the tongue-consciousness ... A touch cognisable by the body-consciousness ...

Even if a mind-object cognisable by the mind-consciousness strikes the mind, the mind of that bhikkhu cannot be seized (attracted) by that mind-object. It will have no association with the defilements. It will remain firm, un-

shaken. It will only contemplate the rise and fall of consciousness.

For example Venerable sir, there is a solid mass of rocky mountain without holes or cavities. A wind storm coming from the east cannot move that mountain, cannot shove it, cannot shake it to and fro. A windstorm coming from the west, or from the north, or from the south cannot move that mountain, cannot shove it, cannot shake it to and fro. A wind-storm coming from the west, or from the north, or from the south cannot move that mountain, cannot shove it, cannot shake it to and fro.

Similarly Venerable sir, for the bhikkhu whose mind has been well emancipated from the defilements, even if an overpowering sight cognisable by the eye-consciousness strikes his eye, his mind cannot be seized (attracted) by the sight. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness.

An overpowering sound cognisable by the ear consciousness ... A smell cognisable by the nose-consciousness ... A taste cognisable by the tongue-consciousness. A touch cognisable by the body-consciousness ... Even if a mind-object strikes the mind, the mind of that bhikkhu cannot be seized (attracted) by that mind-object. It will have no association with the defilements. It will remain firm, unshaken. It will only contemplate the rise and fall of that consciousness.

The mind of the Arahāt who has deliverance from the defilements (arahatta-fruit), detachment of the mind from the defilements (arahatta-fruit), absence of concern (arahatta-fruit), the extinction of clinging (arahatta-fruit), the extinction of craving (arahatta-fruit), the freedom from bewilderment in the mind (arahatta-fruit), discerns well the rising and passing away of the sense bases and is delivered from the defilements.

For the Arahat whose mind has been well delivered from the defilements and is tranquil, there is nothing more to be done. Nothing remains to be done. Just as the massive rock-mountain is unshaken by a violent wind-storm, the mind of the arahat who is possessed of *tādi-guṇa* and that is steadfast (being free from the defilements) cannot be shaken by sights, sounds, smells, tastes and touches, or by mind-objects, which are desirable or undesirable. It will only contemplate the rise and fall of the consciousness.

End of the *Soṇa Sutta*,  
the first in this *Vagga*.

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## 2. PHAGGUNA SUTTA

### Discourse Concerning Phagguna

56. At that time the Venerable Phagguna, being afflicted by disease, was in pain and seriously ill. The Venerable Ānanda then approached the Bhagavā, made his obeisance to the Bhagavā, and, seating himself at a suitable place, respectfully said to the Bhagavā:

“Venerable Sir, the Venerable Phagguna, being afflicted by disease, is in pain and seriously ill, Venerable Sir, I beg of you. I wish that the Bhagavā would, out of compassion, go to see Phagguna”.

The Bhagavā accepted by remaining silent. Then in the evening the Bhagavā rose from his solitary retreat and went to the Venerable Phagguna. The Venerable Phagguna, seeing the Bhagavā coming from a distance, made as if to rise and get down from his couch.

Thereupon the Bhagavā said to the Venerable Phagguna:

“Phaggunā, do not move. Do not get down from the couch.

There are seats prepared by someone else. I shall sit there.

Sitting at the arranged seat, the Bhagavā asked the Venerable Phaggunā:

Phaggunā, how are you? Are you well and at ease? Is your pain decreasing and not decreasing? Does it appear to be decreasing and not increasing?

Venerable Sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable sir, as if a strong man is piercing the top of my head with a sharp drill, the top of my head is being afflicted by violent wind. Venerable Sir, I am not well and at ease. My pain is increasing and not increasing. It appears to be increasing and not decreasing.

Venerable Sir, as if a strong man is tightly binding my head with a leather strap, a headache has arisen in my head. Venerable sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable Sir, as if a skilled butcher or his assistant is cutting my bowels with a very sharp butcher's knife, severe wind is assailing my abdomen. Venerable Sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

Venerable Sir, as if two strong men are holding the arms of a weak man and are roasting him by rotating him over live coals, I am feeling very hot in my body. Venerable sir, I am not well and at ease. My pain is increasing and not decreasing. It appears to be increasing and not decreasing.

The Bhagavā then, by his discourse, let the Venerable Phagguna realize the benefits of the Teaching, made him established in the observance of the dhamma, made him eager in the practice of the dhamma, and gladden him, rose from his seat and left.

Soon after the departure of the Bhagavā, the Venerable Phagguna expired. At the point of death his faculties were especially clear.

The Venerable Ānanda then approached the Bhagavā, made obeisance to the Bhagavā, seated himself at a suitable place and respectfully said to the Bhagavā: Venerable Sir, soon after the Bhagavā left, the Venerable Phagguna expired. At the point of death, his faculties were especially clear.

Ānanda, why should not the faculties of bhikkhu Phagguna be especially clear? Ānanda, the mind of the bhikkhu was not yet delivered from the five lower fetters before, but after hearing the Dhamma his mind was so delivered.

Ānanda, these are the six benefits from listening to the Dhamma at an appropriate time and from reflecting on cause and effect at an appropriate time.

What are the six?

4.

In this Teaching Ānanda, the mind of a bhikkhu is not yet delivered from the 'five lower fetters. At the point of death that bhikkhu has a chance of seeing the Bhagavā. The Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. As that bhikkhu listens to that discourse, his mind is

delivered from the five lower fetters. Ānanda, this is the first benefit from listening to the dhamma at an appropriate time.

And again, Ānanda, the mind of the bhikkhu is not yet delivered from the five lower fetters. That bhikkhu, at the point of death has no chance of seeing the Bhagavā, but has the chance to see a disciple of the Bhagavā. The disciple of the Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle and excellent in the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. As that bhikkhu listens to that discourse, his mind is delivered from the five lower fetters. Ānanda, this is the second benefit from listening to the dhamma at an appropriate time.

And again, Ānanda, the mind of the bhikkhu is not yet delivered from the five lower fetters. At the point of death that bhikkhu, has no chance to seeing the Bhagavā or the Bhagavā's disciple, but he repeatedly thinks of the dhamma that he has listened to and learnt, repeatedly examines it and repeatedly contemplates it. The mind of the bhikkhu who repeatedly thinks of the dhamma that he has listened to and learnt, who repeatedly examines it, who repeatedly contemplates it, is delivered from the five lower fetters. Ānanda, this is the third benefit from reflecting on cause and effect at an appropriate time.

In this Teaching, Ānanda, the mind of the bhikkhu, is delivered from the five lower fetters but has not attained (by arahatta-fruit) to the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the approach of death, has the chance of seeing the Bhagavā. The Bhagavā discourses to that bhikkhu on the dhamma that is excellent in the beginning, excellent in the middle ...p...

makes clear the completeness and purity of the Noble Practice. By listening to that discourse, the mind of that bhikkhu is liberated (by arahatta-fruit) and attains to the incomparable Nibbāna that is the extinction of the substrata of existence. Ānanda, this is the fourth benefit from listening to the dhamma at an appropriate time.

And again Ānanda, the mind of the bhikkhu is delivered from the five lower fetters but has not yet attained (by arahatta-fruit) to the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the point of death, has no chance of seeing the Bhagavā, but has the chance of seeing the Bhagavā's disciple. The Bhagavā's disciple discourses to that bhikkhu on the dhamma that is excellent in the beginning, ...p... the purity of the Noble Practice. By listening to that discourse, that bhikkhu's mind is liberated (by arahatta-fruit) and attains to the incomparable Nibbāna that is the extinction of the substrata of existence. This is the fifth benefit from listening to the dhamma at an appropriate time.

And again Ānanda, the mind of the bhikkhu is delivered from the five lower <sup>DM</sup> fetters, but his mind is not yet liberated in the incomparable Nibbāna that is the extinction of the substrata of existence. That bhikkhu at the point of death has no chance of seeing the Bhagavā or the Bhagavā's disciple. But he repeatedly thinks of the dhamma that he has listened to and learnt, repeatedly examines it, and repeatedly contemplates it. By repeatedly thinking of the dhamma that he has listened to and learnt, by repeatedly examining it, and by repeatedly contemplating it, the mind of that bhikkhu is liberated (by arahatta-fruit) the incomparable Nibbāna that is the extinction of the substrata of existence.

Ānanda, this is the sixth benefit from reflecting on cause and effect at an appropriate time.

Ānanda, these are the six benefits from listening to the dhamma at an appropriate time and reflecting on cause and effect at an appropriate time.

End of the Phagguna Sutta,  
the second in this Vagga.

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### 3. CHAḬABHIJĀTI SUTTA

#### Discourse on the Six Types of Men

57. Once the Bhagavā was staying on Gijjhakūṭa Hill at Rājagaha.

At that time the Venerable Ānanda approached the Bhagavā, made his obeisance to the Bhagavā and, seated himself in a suitable place. Having thus seated he respectfully said to the Bhagavā:

Venerable Sir, Pūraṇa Kassapa designates six types of men.

(He) designates a black type, a dark-blue type, a red type, a yellow type, a white type, and a very white type.

Venerable Sir, Pūraṇa Kassapa designates slaughterers of goats, pigs, deer, hunters, bird killers, fishermen, robbers, hangmen, jailors, and others who make a living by engaging in brutal acts, as of the black type.

Venerable Sir, Pūraṇa Kassapa designates as of the dark-blue type bhikkhus who make their living with the thorny passion for the four bhikkhus requisites, and others who believe in kamma and its consequence and in doing meritorious deeds.

Venerable Sir, Pūraṇa Kassapa designates as of the red type Nigaṇṭha ascetics who wear only a single garment.

Venerable Sir, Pūraṇa Kassapa designates as of the yellow type the white-garmented lay disciples of the naked ascetics (acelaka).

Venerable Sir, Pūraṇa Kassapa designates as of the white type the male and female ājivaka ascetics.

Venerable Sir, Pūraṇa Kassapa designates Nanda of the Vaccha family, Kisa of the Sankicca family and Makkhali Gosāla as of the very white type.

Venerable Sir, thus does Pūraṇa Kassapa designate six types of man.

Ānanda, how is it? Does the whole world allow Pūraṇa Kassapa to designate these six types? (Asked the Bhagavā).

Venerable Sir, he is not allowed to do so.

Ānanda, there is a man who has no possessions of his own, who is not rich but poor.

As if that man is asked to eat beef and to pay for it and as if a lump of beef is forced upon him, similarly, Ānanda, Pūraṇa Kassapa designates without their consent, recluses and brāhmins as being of these six types in the manner of a foolish and ignorant man who does not know the times and who is unwise, making such designations.

Ānanda, I shall designate the six types of men. Listen and bear it well in mind. I shall speak. (Said the Bhagavā).

“Venerable Sir, be it so” respectfully said Venerable Ānanda to the Bhagavā. The Bhagavā (then) said:

Ānanda, what are the six ?

Ānanda, someone in this world is of the black type and brings into being black dhamma.

Ānanda, someone in this world is of the black type and brings into being white dhamma.

Ānanda, someone in this world is of the black type and attains to Nibbāna that is neither black nor white.

Ānanda, someone in this world is of the white type and brings into being black dhamma.

Ānanda, someone in this world is of the white type and brings into being white dhamma.

Ānanda, someone in this world is of the white type and attains to Nibbāna that is neither black nor white.

Ānanda, how does one who is of the black type bring into being black dhamma?

Ānanda, someone in this world is of low birth as an outcast, as a hunter, as a fisherman, as a basket-weaver, as a leather-worker, as a scavenger. He is born in a poor family where there is scarcity of food and drink, and has an irksome living. In such a family, he obtains his food and clothing with irksomeness. His appearance is unsightly, unpleasing and misshapen. He is afflicted by disease, is blind; he has crooked hands, is bow-legged and spastic.

That person who is lacking in food, drink, clothing, carriage, flowers, perfume, fragrant ointment, sleeping place, living place, light, does demeritorious deeds bodily, verbally and mentally. Because he does demeritorious deeds bodily, verbally and mentally, after death and dissolution of his body he reappears in a miserable existence (apāya), in a wretched destination (duggati), in a state of ruin (vinipāta), in realms of continuous suffering (niraya).

Ānanda, thus does the one who is of the black type, bring into being black dhamma.

Ānanda, how does the one who is of the black type, bring into being white dhamma?

Ānanda, someone in this world is of low birth as an outcast ...p... He cannot obtain sleeping place and living place and light.

That person does meritorious deeds bodily, verbally and mentally. Because that person does meritorious deeds bodily, verbally and mentally, after death and dissolution of his body, he reappears in the happy world of devas which is a good destination.

Ānanda, thus does the one who is of the black type, bring into being white dhamma.

Ānanda, how does the one who is of the black type attain to Nibbāna that is neither black nor white?

Ānanda, someone in this world is of low birth as an outcast ...p... His appearance is unsightly, unpleasing and misshapen. That person, after shaving his hair and beard and putting on the bark-dyed robe, renouncing hearth and home, enters the Order of bhikkhus. That person, after entering the Order of bhikkhus, gives up the five hindrances that defiles the mind and that weaken knowledge, establishes his mind well in the four methods of steadfast mindfulness, truly develops the seven Factors of Enlightenment, and attains to Nibbāna that is neither black nor white.

Ānanda, thus does the one who is of the black type, attain to Nibbāna that is neither black nor white.

Ānanda, how does the one who is of the white type, bring into being black dhamma?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste, or in a wealthy priestly caste, or in a wealthy householder caste, who is rich, possessing valuable property, very wealthy, possessing much gold and silver, many attractive articles of adornment, immense supplies of livestock and grains. That person is very handsome, fair to

behold, pleasing to the eye; and endowed with an exceedingly fair complexion. He easily obtains food, drink, clothing, flowers, carriage, perfumes, fragrant ointment, sleeping place and living place, light. That person does demeritorious deeds bodily, verbally and mentally, after death and dissolution of his body he reappears in realms of continuous suffering (niraya), which is a wretched destination, a miserable existence, a state of ruin.

Ānanda, thus does the one who is of the white type, bring into being black dhamma.

Ānanda, how does the one who is of the white type bring into being white dhamma?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste ...p... He obtains sleeping place, living place and light. That person does meritorious deeds bodily, verbally and mentally. Because that person does meritorious deeds bodily, verbally and mentally, after death and dissolution of his body, he reappears in the happy world of the devas, which is a good destination.

Ānanda, thus does the one who is of the white type, bring into being white dhamma.

Ānanda, how does the one who is of the white type, attain to Nibbāna that is neither black nor white?

Ānanda, someone in this world is of superior birth in a wealthy ruling caste, or in a wealthy priestly caste, or in a wealthy householder caste, who is rich, possessing valuable property, very wealthy, possessing much gold and silver, many attractive articles of adornment, immense supplies of livestock and grains. That person is very handsome, fair to behold, pleasing to the eye, and endowed with an exceedingly fair complexion. He easily obtains food, drink, clothing, flowers, carriage, perfumes, fragrant ointment, sleeping place, living place and light. That person, after shaving his hair and

beard' and putting on bark-dyed robes, renouncing hearth and home, enters the order of bhikkhus. That person, after entering the order of bhikkhus, gives up the five hindrances that defile the mind and that weaken higher knowledge, establishes his mind well in the four methods of steadfast mindfulness, truly develops the seven Factors of Enlightenment, and attains to Nibbāna that is neither black nor white.

Ānanda, thus does the one who is of the white type, attains to Nibbāna that is neither black nor white.

Ānanda, these are the six types of man.

End of the Chaḷabhijāti Sutta,

the third in this Vagga.

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#### 4. ĀSAVA SUTTA

##### Discourse on Āsavas

58. Bhikkhus, a bhikkhu who is possessed of the six factors is worthy of receiving offerings brought even from afar, of receiving offerings especially set aside for guests, of receiving offerings donated for the well being in the next existence. He is worthy of receiving obeisance by means of fanned palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the six?

In this Teaching bhikkhus, a bhikkhu gives up through restraint those āsavas that should be given up through restraint; gives up āsavas through proper use (of requisites) that should be given up through proper use (of requisites); gives up through forbearance the āsavas that should be given up

through forbearance; gives up through avoidance the āsavas that should be given up through avoidance; gives up through rejection the āsavas which should be given up through rejection; and gives up through cultivation (of the factors of Enlightenment) that should be given up through cultivation.

Bhikkhus, which are the āsavas that should be given up through restraint?

In this Teaching bhikkhus, a bhikkhu with proper reflection, abides in the restraint of his faculty of sight. Bhikkhus, for the bhikkhu who does not abide with proper reflection in the restraint of his faculty of sight, the āsavas and the oppressive fires of the defilements arise. For the bhikkhu who abides in the restraint of his faculty of sight, for this reason, the āsavas and the oppressive fires of the defilements do not arise.

With proper reflection, (a bhikkhu) abides in the restraint of his faculty of hearing ...p... Faculty of smell ... faculty of taste, ... faculty of touch ... Abides in the restraint of his faculty of thought. Bhikkhus, for the bhikkhu who does not abide in the restraint of the faculty of thought, the āsavas and the oppressive fires of the defilements arise. For the bhikkhu who abides in the restraint of his faculty of thought, for this reason, the āsavas and the oppressive fires of the defilements do not arise. Bhikkhus, these are called the āsavas that should be given up through restraint.

Bhikkhus, which are the āsavas that should be given up through proper use (of requisites)?

In this Teaching bhikkhus, a bhikkhu with proper reflection, dons the robe. He dons (lit uses) the robe only to ward off cold and heat, to ward off contact with gadflies and mosquitoes, to ward off the wind, the heat of the sun, snakes, scorpions and lice, or to cover the private parts of the body, for the sake of decency.

A bhikkhu with proper reflection takes (lit, uses) alms-food. He does not take alms-food not for amusement, not for intoxication, not for improving the body, not for a better complexion, but only for sustenance of the body, to appease hunger and fatigue, and for getting just enough nourishment to maintain life, for carrying out the Noble Practice of Purity. Taking alms-food thus, (the bhikkhu) reflects: I shall remove the existing (i.e., old) discomfort (of hunger) and prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health.

(A bhikkhu), with proper reflection, lives in (lit., uses) a monastery. He does so only monastic dwelling to ward off cold and heat, to ward off contact with gadflies and mosquitoes, to ward off the wind, the heat of the sun, snakes, scorpions and lice, to take delight in solitary retreat, warding off the hazards of the seasons.

A bhikkhu, with proper reflection, makes use of medicines and medicinal requisites for use in sickness. He does so only to remove oppressive ailments that arise and to prevent arising of further ailment.

Bhikkhus, for the bhikkhu who does not make (proper) use of these four bhikkhu requisites, there arise the āsavas and the oppressive fires of defilements. For the bhikkhu who makes proper use of these four bhikkhu requisites there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through proper use.

Bhikkhus, what are the āsavas that should be given up through endurance?

In this Teaching bhikkhus, a bhikkhu is able to endure, with proper reflection, cold and heat, hunger and thirst, contact with gadflies and mosquitoes, wind, heat of the sun,

snakes, scorpions, and lice, to endure abusive and unwelcome speech, to endure suffering and ailments (that arise in his person), that are severe, cruel, excruciating, bitter, sharp and unpleasant, disagreeable and deadly. Bhikkhus, for the bhikkhu who cannot endure such suffering and ailments, there arise the āsavas and the oppressive fires of the defilements. For the bhikkhu who can endure, for this reason, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through endurance.

Bhikkhus, which are the āsavas that should be given up through avoidance?

In this Teaching bhikkhus, a bhikkhu with proper reflection, avoids wild elephant, wild horse, wild bull, wild dog, avoids places where there are snakes, tree-stumps, thorny spikes, deep pit, ravine, cesspool where refuse and waste matter are dumped, and drain where waste matter flows. Concerning the bhikkhu who resides in such an improper place, who haunts an improper place, who associates with evil friends wise. Companions in the Noble Practice would come to believe that he is sure to do evil. That bhikkhu avoids with proper reflection, such an improper place, an improper haunt, and evil friends. Bhikkhus, for the bhikkhu who does not avoid what is improper, there would arise the āsavas and the oppressive fires of defilements. For the bhikkhu who avoids them, for this reason, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through avoidance.

Bhikkhus, which are the āsavas that should be given up through rejection?

In this Teaching bhikkhus, a bhikkhu with proper reflection, does not tolerate sensual thoughts (*kāma vitakka*),

that arise, forsake them, gets rid of them, and prevents them from arising again. With proper reflection (he does not tolerate) malevolent thoughts (byāpāda vitakka)... harmful thoughts (vihimsa vitakka) that arise... he dispels. Whenever evil thoughts arise, he does not tolerate them but forsakes them, rejects them, gets rid of them, and prevents them from arising again. Bhikkhus, for the bhikkhu who does not reject these demeritorious thoughts, the āsavas and the oppressive fires of defilements would arise. For the bhikkhu who rejects them, there do not arise the āsavas and the oppressive fires of defilements. Bhikkhus, these are called the āsavas that should be given up through rejection.

Bhikkhus, which are the āsavas that should be given up through cultivation (of the factors of Enlightenment).

In this Teaching, bhikkhus, a bhikkhu with proper reflection, develops mindfulness as a factor of enlightenment that is directed to detachment of defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements, speedy attainment of Nibbāna. With proper reflection, he develops the enlightenment factor of investigative knowledge of the dhamma, he develops the Enlightenment factor of effort. He develops the Enlightenment factor of equanimity... he develops the enlightenment factor of delightful satisfaction ... he develops the enlightenment factor of serenity ... he develops the enlightenment factor of concentration ... that is directed to detachment of defilements, freedom from attachment, cessation of defilements, and that promotes and develops uprooting of defilements and speedy attainment of Nibbāna. Bhikkhus, for the bhikkhu who does not truly develop these seven factors of enlightenment, there would arise the āsavas and the oppressive fires of defilements. For the bhikkhu who develops (these seven factors of Enlightenment), the āsavas and oppres-

sive fires of defilements do not arise. Bhikkhus, these are called āsavas that should be given up through cultivation.

Bhikkhus, a bhikkhu who is possessed of these six factors is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for wellbeing in the next existence. He is worthy of receiving obeisance by means of joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

End of the Āsava Sutta,  
the fourth in this Vagga.

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## 5. DĀRUKAMMIKA SUTTA

### Discourse to Dārukammika

59. Thus have I heard:

At one time the Bhagavā was staying at the brick monastery at Nātika village.

During that time the householder Dārukammika approached the Bhagavā made obeisance to the Bhagavā and sat at a suitable place. To Dārukammika thus seated the Bhagavā addressed thus: householder, in your clan, are charitable offerings made?

Venerable Sir, in my clan charitable offerings are made. Such offerings are made to arahats or those who have attained to Arahatta-magga, who observe the ascetic practice of forest-dwelling, the ascetic practice of going on alms rounds and the ascetic practice of wearing patched-up robes.

Householder, you who indulge in sense-pleasures, who live the constricted householder's life with wife and children, who use the choice sandalwood of Kāsi country, who use flowers, perfume, fragrant ointment, who enjoy gold and silver, and who are (only) a laymen, it would be difficult for you to know thus: "These bhikkhus are Arahats, these bhikkhus have attained to Arahatta-magga".

Householder, a bhikkhu who observes the ascetic practice of forest-dwelling, if he is distracted, haughty, wanton, harsh in speech, loose-tongued, who is lacking in mindfulness, who lacks comprehension, who is unsettled (in mind), who is of agitated mind, and whose sense faculties are completely unguarded, deserves for that reason to be disparaged.

Householder, a bhikkhu who observes the ascetic practice of forest-dwelling, if he is not distracted, not haughty, not wanton, not harsh in speech, not loose-tongued, who is mindful, who has comprehension, who is settled (in mind) and is possessed of unagitated mind, and whose sense faculties are guarded, deserves for that reason to be praised.

Householder, a bhikkhu who dwells on the outskirts of a village, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who dwells on the outskirts of a village, if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who observes the ascetic practice of going on alms-round, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who observes the ascetic practice of going on alms-round, if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who accepts offerings on invitation (by the donor), if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who accepts offerings on invitation (by the donor), if he is not distracted ...p... should for that reason be praised.

Householder, a bhikkhu who observes the ascetic practice of wearing patched-up robes, if he is distracted ...p... should for that reason be disparaged.

Householder, a bhikkhu who observes the ascetic practice of wearing patched up robes, if he is not distracted, ...p... should for that reason be praised.

Householder, the bhikkhu who uses the robes donated by the supporters, if he is distracted, haughty, wanton, harsh in speech, loose-tongued, who is lacking in mindfulness, who lacks comprehension, is unsettled (in mind), who is of agitated mind, and whose sense faculties are completely unguarded, deserves for that reason to be disparaged.

Householder, the bhikkhu who uses the robes donated by supporters, if he is not distracted, not haughty, not wanton, not harsh in speech, not loose-tongued, who is mindful, who has comprehension, is settled (in mind), is possessed of unagitated-mind, and whose sense faculties are guarded, deserves for that reason to be praised.

Householder, I exhort you. Do make charitable offerings to the Saṃgha. You who make charitable offerings to the Saṃgha, will be clear in your mind. You who have a clear mind will, after death and dissolution of the body, will reappear in the happy world of the devas, which is a good destination.

Venerable Sir, as from today, I shall make charitable offerings to the Saṃgha.

End of the Dārukammika Sutta,  
the fifth in this Vagga.

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## 6. HATTHISĀRIPUTTA SUTTA

### Discourse to Son of the Elephant Trainer

60. Thus have I heard:

At one time the Bhagavā was staying in the Deer Park at Isipatana near Vārāṇasī.

During that time many theras (senior bhikkhus), after partaking of their alms-food, departing from the place of collecting alms-food, gathering at a pavilion, were talking about Abhidhammā (Higher Teaching). While (the thera's) were talking thus, the Venerable Citta, the son of the elephant trainer (Hatthisāriputta) interrupted and joined in the talk from time to time.

Thereupon, the Venerable Mahā Koṭṭhika thereupon said to the Venerable Citta (son of the elephant trainer): “Venerable Citta, please do not interrupt in the talk of the theras concerning Abhidhammā. Venerable Citta should wait till the theras have ended their talk”.

On this being said, the bhikkhus who were the friends of the Venerable Citta said to the Venerable Koṭṭhika:

“Venerable Mahā Koṭṭhika should not reprove Venerable Citta. Venerable Citta, son of the elephant trainer (Hatthisāriputta) is learned and is capable of talking about Abhidhammā with the senior theras”.

Friends, it is difficult for those who do not know other people's minds, to realize this. Friends, so long as one in this world lives in reliance on a teacher or on a respected companion in the Noble Practice, he is like one who takes great delight in virtuousness, like one who is very humble, like one who is very serene. When such a one is away from the teacher or from a respected companion in the Noble Practice, he lives in (indiscriminate) relationship with bhikkhus,

bhikkhunīs, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that person who lives indiscriminately, who lives in abandonment with his faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to lay man's life. For example, friends, an ox that nibbles crops in the corn field, is tied to a rope or is confined in the cattle-pen. Friends, does someone who says, "Now the ox that nibbles the crops in the corn field, will not enter the corn field again", is saying it rightly?

Friend, he who says this does not say it rightly. My friends, there is this possibility that the ox that used to nibble crops in the corn field will, either snap the rope or break the fence (of the cattle-pen) and enter the corn field again.

Similarly, friends, so long as one in this world lives in reliance on a teacher or on a respected companion in the Noble Practice, he is like one who takes great delight in virtuousness, like one who is very humble, like one who is very serene. When such a one is away from the teacher or from a respected companion in the Noble Practice, he lives in (indiscriminate) relationship with bhikkhus, bhikkhunī, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that person who lives indiscriminately, who lives in abandonment with his faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to layman's life. (1)

Friends, someone in this world, detached from the sense-pleasures ...p... attains to and abides in the first jhāna. That bhikkhu, (reflecting) "I have attained to the first jhāna", lives in indiscriminate relationship with bhikkhus, ...p... he abandons the precepts and returns to layman's life. For example, friends, if big drops of rain fall on where four roads

cross, dust would disappear and a quagmire would appear. Friends, does someone who says, “Dust will not appear again now where the four roads cross”, is saying rightly?

Friend, he who says this does not say it rightly. There is this possibility that these four roads cross, people pass to and fro, so do cattle and goats. The wind and the sun dry up the moisture and dust may appear again.

Similarly, friends, someone in this world, detached from the sense-pleasures ...p... attains to and abides in the first jhāna. That bhikkhu, (reflecting) “I have attained to the first jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he abandons the principles and returns to layman’s life. (2)

Friends, someone in this world, with the extinction of vitakka(initial thought) and vicāra (sustained thought) ...p... attains to and abides in the second jhāna. That bhikkhu, (reflecting) “I have attained to the second jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he discards and abandons the precepts and returns to lay man’s life.

For example, friends, there is a big reservoir in the neighbourhood of a village or of a market town. If big drops of rain fall over that reservoir, mussels, snails, pebbles, shards would disappear. Friends, does someone who says, “Now, mussels, snails, pebbles, shards will not appear again in this reservoir” is saying it rightly?

Friend, he who says this does not say it rightly. Friend, there is this possibility that men, cattle, and goats drink at this reservoir. The wind and the sun dry up the moisture and mussels, snails, pebbles and shards may appear again (in that reservoir).

Similarly, friends, someone in this world, by reason of extinction of initial application of the mind and sustained application of the mind ...p... attains to and abides in the second jhāna. That bhikkhu (reflecting) “I have attained to

the second jhāna”, lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life. (3)

Friends, someone in this world, having been detached from joy, ...p... attains to and abides in the third jhāna. That bhikkhu (reflecting) “I have attained to the third jhāna”, lives in indiscriminate relationship with bhikkhus, ...p... he abandons the precepts and returns to layman’s life.

For example, friends, for a man who has taken excellent food, stale food can be of no delight. Friends, does someone who says “(Stale) food will be of no delight for that man” is saying it rightly?

Friend, he who says this does not say it rightly. For so long as the nutritive essence of the excellent food taken by him remains in his person, other food will be of no delight to that person. (However), there is this possibility that when that nutritive essence is no more, food will be of delight(to him) again.

Friends, someone in this world, having been detached from joy ...p... attains to and abides in the third jhāna. That bhikkhu (reflecting) “I have attained to the third jhāna” lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life. (4)

Friends, someone in this world, by dispelling both pain and pleasure ...p... attains to and abides in the fourth jhāna. That bhikkhu (reflecting), “I have attained to the fourth jhāna” lives in indiscriminate relationship with bhikkhus ...p... he abandons the precepts and returns to layman’s life.

For example friends, there is a lake on a mountain top, sheltered from the wind and without waves. Friends, does someone who says, “waves will not appear again in this lake” is saying it rightly?

Friend, he who says this does not say it rightly. There is this possibility that wind storms blowing from the east may give rise to waves in that lake. ...p... wind-storms blowing from the west ...p... from the north ...p... from the south, may give rise to waves in that lake.

Similarly friends, someone in this world, by dispelling both pain and pleasure ...p... attains to and abides in the fourth jhāna ...p... That bhikkhu, (reflecting), “I have attained to the fourth jhāna”, lives in indiscriminate relationship with bhikkhus, ...p... He abandons the precepts and returns to lay man’s life.(5)

Friends, someone in this world, by not bearing in mind any sign, attains to and abides in signless concentration. That bhikkhu (reflecting), “I have attained to signless concentration” lives in indiscriminate relationship with bhikkhus, bhikkhunīs, male lay-disciples, female lay-disciples, rulers’, rulers’ ministers, holders of other doctrines and their disciples. For that person bhikkhu who lives indiscriminately, lives in abandonment with his sense faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind thus ravaged by passion, he abandons the precepts and returns to lay man’s life.

For example, friends, either the ruler, or the ruler’s minister, while on a distant journey with the four parts of an army, approaches a forest grove to camp for the night. In that forest grove, the sounds of elephant, horse, carriage, of infantry soldiers, of kettledrum, of high-sounding drum, of conch, of small drum, and echoes of those sounds would drown out the cries of cicadas. Friends, does someone who says “In this forest grove, the cries of cicadas would not arise again”, is saying it rightly?

Friend, he who says this is not, does not say it rightly. Friend, there is the possibility that when either the ruler, or

the ruler's minister, moves away from that forest-grove, the cries of cicadas may arise again.

Similarly, friends, someone in this world, by not bearing in mind any sign, attains to and abides in signless concentration. That bhikkhu (reflecting) "I have attained to signless concentration", lives in indiscriminate relationship with bhikkhus, bhikkhunīs, male lay-disciples, female lay-disciples, rulers, ruler's ministers, holders of other doctrines and their disciples. For that bhikkhu who lives indiscriminately, who lives in abandonment with his sense-faculties unguarded, and who is given to too much talk, his mind is ravaged by passion. With his mind ravaged by passion, he abandons the precepts and returns to lay man's life. (6)

Thereafter, on a certain occasion, the Venerable Citta abandoned the precepts and returned to lay man's life.

The companions of the Venerable Citta (the son of the elephant trainer) then approached the Venerable Mahā Koṭhika and asked; "How is this?" the Venerable Citta, son of the elephant trainer, in spite of his having gained such and such attainments, would yet abandon the precepts. Does the Venerable Koṭhika know in advance that the Venerable Citta would abandon the precepts and return to lay man's life?

Friends, I knew distinctly with my mind the mind of the Venerable Citta thus: "Venerable Citta gained such and such attainments; nevertheless, he would abandon the precepts and return to lay man's life". The devas also appraised me of this.

The friends of the Venerable Citta then approached the Bhagavā, made their obeisance to the Bhagavā, and, sitting at a suitable place, respectfully asked: "Venerable Sir, the Venerable Citta, son of the elephant trainer (HatthiSāriputta) gained such and such attainments; nevertheless, he abandoned the precepts and returned to lay man's life'.

Bhikkhus, Citta will soon be able to contemplate the virtue of deliverance from sense-pleasures (i.e., the virtue of bhikkhuhood).

Soon thereafter Citta, son of the elephant trainer, shaved off his hair and beard, donned the bark-dyed robes and left hearth and home for the homeless life of a bhikkhu.

The Venerable Citta then, retiring to a quiet place, practising rigorously and mindfully, abiding with mind directed towards Nibbāna, soon realizing by himself in this (very) life through Magga-Insight (*abhiññā*) he attained and abided in the noblest and most supreme Arahatsip, which is the ultimate goal of the Noble Practice. He knew that rebirth was ended. The Noble Practice has been accomplished. What is needed to be done has been done and nothing remains to be done for the purpose of Magga. The Venerable Citta became one of the Arahats.

End of the *Hatthisāriputta Sutta*,  
the sixth in this *Vagga*.

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## 7. MAJJHE SUTTA

### Discourse on 'The Middle'

61. Thus have I heard:

At one time the Bhagavā was staying in the Deer Park at Isipatana near Vārāṇasī City.

During that time, after many senior bhikkhus had partaken of their alms-food, left the place of the meal, and gathered in the pavilion, and this unfinished conversation took place.

Friends, the Bhagavā uttered this verse (gāthā) at the pārāyaṇa meeting to settle the question raised by the youth Metteyya.

“Him I call a Supreme One who knows with wisdom both ends and who stands in the middle unstained. That superior man in the present existence transcends the dhamma (i.e. craving) that links existences (the present existence to a future existence).

Friends, what is meant by the one end? What is meant by the second end? What is meant by the middle? What is meant by the dhamma that links?

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus thus:

“Friends, by the one end is meant the personality (atta- bhava) of the present arisen due to contact (phassa). By the second end is meant the personality of the future with contact as its origin. The cessation of contact is the middle. Craving (taṇhā) is the dhamma that links. That is true. Craving links the personality of the present and the personality of the future.”

Friends, the bhikkhu in this manner comes to know with Magga-Insight the four noble truths that should be known with Magga-Insight, comes to know with discrimination the noble truths of suffering and its origin that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha). (Respectfully said the bhikkhu to the senior bhikkhus).

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the five aggregates that have passed are the one end. The aggregates to come in the future are the second end. The five aggregates of the present are the middle.

Craving is the dhamma that links. That is true. Craving links the aggregates so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, comes to know with discrimination the dhamma that should be known with discrimination. Knowing with Magga-Insight the dhamma that should be known with Magga-Insight and with discrimination, the dhamma that should be known with discrimination the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, pleasant sensation is the one end, unpleasant sensation is the second end. Sensation that is neither pleasant nor unpleasant is the middle. Craving is the dhamma that links. That is true. Craving links that sensation (vedanā) so that it arises in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, mental phenomenon is one end, physical phenomenon the second end. Consciousness is the middle. Craving is the dhamma that links. Craving links mental

phenomenon and physical phenomenon so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the six external sense-bases are the one end, the six internal sense-objects are the second end. Consciousness is the middle. Craving is the dhamma that links. That is true. Craving links the sense-bases so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-Insight the four noble truths that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination, the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, the existing five aggregates are the one end, the cause of the existing aggregates are the second end. The cessation of the existing aggregates (Nibbāna) is the middle. Craving is the dhamma that links. That is true. Craving links the existing aggregates and the cause of the existing aggregates so that they arise in one existence after another. Friends, in this manner does the bhikkhu come to know with Magga-

Insight the four noble truths that should be known with Magga-Insight, with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this (very) life makes an end of suffering (dukkha).”

On this being said, a certain bhikkhu respectfully said to the senior bhikkhus:

“Friends, all of us have expressed our respective views. Friends, come, let us go to the Bhagavā, approach him and relate to the Bhagavā this matter. We will note what the Bhagavā has to say in reply.”

“Friend, let it be so”, responded the bhikkhus.

The senior bhikkhus then approached the Bhagavā, made their obeisance to the Bhagavā and seated themselves in a suitable place, respectfully related to the Bhagavā the whole course of the conversation of the bhikkhus:

“Venerable Sir, who has said it rightly (in this matter)?”

Bhikkhus, all that you have said is right each in your own way. As a matter of fact, I said at the Pārāyana meeting (to settle) the question raised by the young Metteyya:

“Him I call a Supreme One who knows with wisdom both ends and who stands in the middle, unstained. That superior man in the present existence transcends the dhamma (i.e. Craving) that links existences (the present existence to a future existence),” listen to what I taught then. Listen and bear in mind well. I shall speak.

Venerable Sir, let it be so” responded the bhikkhus, and the Bhagavā proceeded to discourse thus:

“Bhikkhus, the present personality arisen due to phassa (contact) is the one end, the future personality that has phassa (contact) as origin, is the second end. The cessation of phassa (contact) (Nibbāna) is the middle. Craving is the dhamma that links. That is true. Craving links the personality of the present and the personality of the future. In this manner does the bhikkhu know with Magga-Insight the four noble truths that should be known with Magga-Insight and with discrimination the dhamma that should be known with discrimination. Knowing thus with Magga-Insight the dhamma that should be known with Magga-Insight, and with discrimination the dhamma that should be known with discrimination, the bhikkhu in this very life makes an end of suffering (dukkha).”

End of the Majjhe Sutta,  
the seventh in this Vagga.

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## 8. PURISINDRIYA ÑĀṄA SUTTA

### Discourse on Purisindriya Ñāṇa

62. Thus have I heard:

At one time the Bhagavā was journeying with the bhikkhus in the Kosalan country, he arrived at a market-town of the Kosalan people called Daṇḍakappaka. The Bhagavā then left the road and sat at a prepared seat at the foot of a tree. The (accompanying) bhikkhus, looking for a resting-place, entered the market town of Daṇḍakappaka. At that time the Venerable Ānanda, in the company of many bhikkhus, approached the Aciravatī river to bathe. After bathing in the Aciravatī river, he came up and stood drying his body,

clothed in a single robe. A bhikkhu then approached the Venerable Ānanda and respectfully asked:

“Friend Ānanda, how is it? Was it after reflecting on all (things) with his mind that the Bhagavā said to Devadatta: ‘Devadatta is bound for a miserable realm and will arise in niraya and remain there for the whole of its life span (kappa). There is no possibility of absolving him’ Or, was it for some reason that the Bhagavā said so?”

Friend, the Bhagavā did in fact say so. (Said the Venerable Ānanda).

After that the Venerable Ānanda, approached the Bhagavā, made his obeisance to the Bhagavā and seated himself at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, in the company of many bhikkhus, I approached the river Aciravatī to bathe. After bathing. I went up and was standing drying myself, clothed in a single robe.

Venerable Sir, at that instant a bhikkhu approached me and said: “Friend Ānanda, how is it? Was it after reflecting on all things with his mind that the Bhagavā said to Devadatta: ‘Devadatta is bound for a miserable realm and will arise in niraya and remain there for the whole of its life-span. It will not be possible to absolve him’. Or, was it for some reason that the Bhagavā said so?”

Venerable Sir, when I was told thus, I said to that bhikkhu:

“Friend, the Bhagavā did in fact say so”.

Ānanda, that bhikkhu must be a newly admitted bhikkhu or, if he is a senior bhikkhu, he must be a foolish and ignorant one. Why should there be two minds about what I have said clearly?

Ānanda, I do not see any other person to whom I should, after reflecting all things in my mind, say as clearly as I did to Devadatta.

Ānanda, I would not have declared, “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole its life-span. There is no possibility of absolving him”, if I could have seen even as much purity as the tip of the hair of a yak’s tail (i.e. the tiniest speck of purity) in Devadatta.

Ānanda, it was when I could not see even as much purity as the tip of the hair of a yak’s tail (i.e. the tiniest speck of purity) in Devadatta’s nature (character) that I said to him, “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole of its life-span. There is no possibility of absolving him”.

For example, Ānanda, a cesspool with the depth of a man with his arm stretched over his head, is full to the brim with faeces. A man is sunk in that cesspool up to his head. Another man, solicitous for the (sunken) man’s welfare, desirous of his safety, is desirous of rescuing him from his plight out of the cesspool. He goes round the cesspool, examining but not finding even as much purity, as the tip of the hair of a yak’s tail i.e., the tiniest speck of the (sunken) man’s person that is not smeared with faeces, by holding which he could pull out the (sunken) man. Similarly, Ānanda, when I did not see even as much purity as the tip of the hair of a yak’s tail i.e., the tiniest speck of purity in Devadatta, I declared: “Devadatta is bound for a miserable realm, will arise in niraya and remain there for the whole of its life-span. There is no possibility of absolving him”.

Ānanda, in case you like to hear, I will explain and discourse on the Tathāgata’s purisindriya ñāṇa that enables the Tathāgata to know the immaturity or maturity of the faculties of beings.

O Bhagavā this is the time for the Bhagavā to explain purisindriya ñāṇa. O Sugata this is the time for the Sugata to

explain purisindriya ñāṇa. Hearing it from the Bhagavā, the bhikkhus will bear it in mind.

In that case Ānanda, listen and bear in mind well. I shall speak.

“Very well Venerable Sir, be it so”, the Venerable Ānanda responded to the Bhagavā. The Bhagavā then proceeded to discourse:

Ānanda, I know with my mind other people’s mind thus: Someone in this world has meritorious dhammas, he has demeritorious dhammas (in him). Sometimes, I know with my mind that person’s mind, thus: “For that person, the meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. For that person meritorious dhammas will come into manifestation again from the root of his meritorious dhammas. When this happens in that person meritorious dhammas will not decline in the future.

For example, Ānanda, some seeds, unsplit, unrotted, undestroyed by wind and heat of the sun, that can still germinate and that have been well stored, are planted in a good field that has been well prepared. Ānanda, you know, don’t you think that these seeds will thrive, prosper and flourish?” (Asked the Bhagavā.)

Venerable Sir, I do.

Similarly Ānanda, I know with my mind other people’s mind thus: “Someone in this world has meritorious dhammas, he has also demeritorious dhammas”.

Sometimes, I know with my mind that person’s, mind thus: “For that person, the meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. For that person, meritorious

dharmas will come into manifestation again from the root of his meritorious dharmas. When this happens, in that person meritorious dharmas will not decline in the future.”

Ānanda, thus does the Tathāgata know with his mind, the mind of a person.

Ānanda, thus does the Tathāgata know, with his mind other people’s mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata know, with his mind, other people’s mind, the (meritorious and demeritorious) dhamma that would arise in the future.(1)

Ānanda, I know, with my mind, other people’s mind thus; someone in this world has meritorious dharmas, he has also demeritorious dharmas (in him). Sometimes I know, with my mind that person’s mind, thus: “For that person, the demeritorious dharmas have disappeared. Meritorious dharmas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dharmas. For that person demeritorious dharmas will come into manifestation again from the root of his demeritorious dharmas. When this happens, meritorious dharmas will decline in that person in the future.

For example, Ānanda, some seeds, unsplit, unrotted, undestroyed by wind and heat of the sun, that can still germinate and that have been well stored, are placed on a huge rock. Ānanda, you know, don’t you, that the seeds placed on the huge rock will not thrive, prosper and flourish?”

“Venerable Sir, I do”.

Similarly, Ānanda, I know with my mind other people’s mind, thus: “Someone in this world has meritorious dharmas, he has also demeritorious dharmas”.

Sometimes, I know, with my mind other people's mind, thus: "For that person, the demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dhammas. For that person, demeritorious dhammas will come into manifestation again from the root of demeritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future."

Ānanda, thus does the Tathāgata know, with his mind, the mind of a person. Thus does the Tathāgata know, with his mind other people's mind, purisindriya ñāṇa that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata also know, with his mind, the (meritorious or demeritorious) dhamma that would arise in the future. (2)

Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas; he has also demeritorious dhammas (in him)". Sometimes I know, with my mind that person's mind, thus: "This person does not have even so much purity as the tip of the hair of a yak's tail, i.e., the tiniest speck of purity. This person is possessed of truly black demeritorious dhammas. After death and dissolution of his body, he will reappear in the realms of continuous suffering (niraya) which is a wretched destination (duggati), miserable existence (apāya) and a state of ruin (vinipāta).

For example, Ānanda seeds that have split, rotted, and that have been destroyed by wind and heat of the sun, are planted in a field that has been well ploughed and well prepared. Ānanda, you know, don't you, that "These seeds will not thrive, prosper and flourish?"

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas;

he has also demeritorious dhammas. Sometimes, I know, with my mind that person's mind, thus: "This person does not have even as much purity as the tip of the hair of a yak's tail i.e., the tiniest speck of purity. This person is possessed of truly black demeritorious dhammas. After death and dissolution of his body he will reappear in the realms of continuous suffering which is a wretched destination, a miserable existence and a state of ruin."

Ānanda, thus does the Tathāgata know, with his mind the mind of a person.

Ānanda, thus does the Tathāgata know, with his mind other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future. (3)

On this being said, the Venerable Ānanda respectfully asked the Bhagavā:

Venerable Sir, would the Bhagavā declare three other persons similar to these (above mentioned) three persons.

"Ānanda, I would" said the Bhagavā.

Ānanda, I know, with my mind other person's mind, thus: Someone in this world has meritorious dhammas, he has also demeritorious dhammas (in him). Sometimes I know with my mind other people's mind, thus: For that person, meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of his meritorious dhammas. He goes on to cut off totally the root of those meritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future.

For example, Ānanda, when burning, blazing, flaming, live coals are placed on a rock, you know, don't you, that they will not grow, prosper and expand?

Venerable Sir, I do.

For another example, Ānanda, in the evening when the sun has set, you know, don't you, that light has disappeared and darkness will appear?

Venerable Sir, I do.

For another example, Ānanda, you know, don't you, that before midnight and at the time of evening meal, light disappears and darkness appears?

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind other people's mind, thus: "Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes, I know in my mind that person's mind thus: for that person meritorious dhammas have disappeared. Demeritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of meritorious dhammas. He goes on to cut-off totally the root of these meritorious dhammas. When this happens, meritorious dhammas will decline in that person in the future.

Ānanda, thus does the Tathāgata know, with his mind the mind of a person. Ānanda, thus does the Tathāgata know, with mind other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future. (4)

Ānanda, I know, with my mind other people's mind, thus: Someone in this world has meritorious dhammas; he has also demeritorious dhammas (in him). Sometimes I know, with my mind, the other person's mind, thus: For that person, demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However in that

person there still remains the root of his demeritorious dhammas. He goes on to cut off totally the root of those demeritorious dhammas. When this happens, meritorious dhammas will not decline in that person in the future.

For example, Ānanda, when burning, blazing, flaming live coals are placed on a heap of dry grass or of firewood, you know, don't you, that these live coals will grow, prosper and expand?

Venerable Sir, I do.

For another example, Ānanda, when at dawn the sun rises, you know, don't you, that darkness disappears and light appears?

Venerable Sir, I do.

For another example, Ānanda, at morning-meal time before it is noon, you know, don't you, that darkness disappears and light appears?

Venerable Sir, I do.

Similarly Ānanda, I know, with my mind, other people's mind, thus: 'Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes, for that person, the demeritorious dhammas have disappeared. Meritorious dhammas have come into immediate manifestation. However, in that person there still remains the root of demeritorious dhammas. He goes on to cut off totally the root of these demeritorious dhammas. When this happens, meritorious dhammas will not decline in that person in the future.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind.

Ānanda, thus does the Tathāgata know with his mind, other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind, the (meritorious or demeritorious) dhamma that would arise in the future.(5)

Ānanda, I know, with my mind other people's mind, thus: Someone in this world has meritorious dhammas, he has also demeritorious dhammas. Sometimes I know, with my mind other people's mind, thus: This person does not have even as much purity as the tip of the hair of a yak's tail i.e., the tiniest speck of meritorious dhammas. This person is possessed of truly white and pure dhammas. He will enter into Parinibbāna in this very life.

For example, Ānanda, when coals, cool and extinguished, are placed on a heap of dry grass or of firewood, you know, don't you, that these coals will not grow, prosper and expand?

Venerable Sir, I do.

Similarly, Ānanda, I know, with my mind, other people's mind, thus: Someone in this world has meritorious dhammas: he has also demeritorious dhammas (in him). Sometimes I know, with my mind that person's mind, thus: 'This person does not have even as much impurity as the tip of the hair of a yak's tail i.e., the tiniest speck of demeritoriousness, and is possessed of truly white and pure dhammas. He will enter into Parinibbāna in this very life.

Ānanda, thus does the Tathāgata know, with his mind, other people's mind.

Ānanda, thus does the Tathāgata know, with his mind other people's mind, purisindriya ñāṇa, that knows the immaturity and maturity of the faculties of beings. Ānanda, thus does the Tathāgata know, with his mind other people's mind, the (meritorious and demeritorious) dhamma that would arise in the future. (6).

Ānanda, of the first three, of those six persons, meritorious dhammas do not decline in one of them, in the next one meritorious dhammas decline and the last one will fall into miserable existences (apāya), into realms of continuous suffering (niraya).

Ānanda, of the second three, of those six persons, meritorious dhammas decline in one of them, meritorious dhammas do not decline in the next one, and the last one will enter into Parinibbāna.

End of the Purisindriya ñāṇa Sutta,  
the eighth in this Vagga.

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## 9. NIBBEDHIKA SUTTA

### Discourse on Blowing Up of Defilements

63. Bhikkhus, I shall give you a discourse called Nibbedhika pariyāya (meaning) blowing up of the defilements. Listen and bear in mind well. I shall speak.

“Very well Venerable Sir”, replied the bhikkhus. The Bhagavā said thus:

Bhikkhus, what is the discourse concerning the blowing up of the defilements.

Bhikkhus, sense-pleasures should be known. The cause of sense-pleasures should be known. Differences in sense-pleasures should be known. The consequence of sense-pleasures should be known. The cessation of sense-pleasures should be known. The practice leading to the cessation of sense-pleasures should be known. (1)

Bhikkhus, sensations should be known. The cause of sensation should be known. Differences in sensations should be known. The consequence of sensations should be known. The cessation of sensations should be known. The practice leading to the cessation of sensations should be known. (2)

Bhikkhus, perceptions should be known. The cause of perceptions should be known. Differences in perceptions should be known. The consequence of perceptions should be known. The cessation of perceptions should be known. The practice leading to the cessation of perceptions should be known. (3)

Bhikkhus, āsavas (moral intoxicants) should be known. The cause of āsavas should be known. Differences in āsavas should be known. The consequence of āsavas should be known. The cessation of āsavas should be known. The practice leading to the cessation of āsavas should be known. (4)

Bhikkhus, kamma (action) should be known. The cause of kamma should be known. Differences in kamma should be known. The consequence of kamma should be known. The cessation of kamma should be known. The practice leading to the cessation of kamma should be known. (5)

Bhikkhus, dukkha (sufferings, ills) should be known. The cause of dukkha should be known. Differences in dukkha should be known. The consequence of dukkha should be known. The cessation of dukkha should be known. The practice leading to the cessation of dukkha should be known. (6)

“Bhikkhus, sense-pleasures should be known. The cause of sense-pleasures should be known. Differences in sense-pleasures should be known. The consequence of sense-pleasures should be known. The cessation of sense-pleasures should be known. The training leading to the cessation of sense-pleasures should be known.” Depending on what has this teaching been taught?

Bhikkhus, sense-pleasures are these five: visible objects cognizable by eye-consciousness, that are desirable, delightful, pleasing, alluring, that are accompanied by sensual attachment and enticing; sounds that are cognizable by the ear-consciousness ... smells that are cognizable by nose-consciousness ... taste that are cognizable by the tongue-consciousness ... and tangible objects cognizable by body-consciousness, that are desirable, delightful, pleasing, alluring, that are accompanied by sensual attachment and are enticing.

Bhikkhus, as a matter of fact, visible objects and so on, are not sense-pleasures. In the teaching of the Ariyas (noble ones) sight and so on, should be said to be kama-guna's (sense-objects).

Kāma is saṅkappa-rāga, attachment arisen due to the thinking of beings. The world's fascinating sense objects are not kāma. Saṅkappa-rāga, attachment arisen due to the thinking of beings, exists in the world. Similarly, the fascinating sense objects do exist the world. Under these circumstances the wise dispel desire for sense-objects.

What bhikkhus, is the cause of sense-pleasures?

Contact (phassa) bhikkhus, is the cause of sense-pleasures.

Bhikkhus, what are the differences in Sense-pleasures?

Bhikkhus, the different kinds of sense-pleasures are as follows: desire for visible objects is one kind, desire for sounds is another, desire for smells is another, desire for tastes is another; and desire for tangible objects is another. Bhikkhus, these are called the different kinds of kāma.

Bhikkhus, what is the consequence of sense-pleasures?

Bhikkhus, one who is desirous of sense-objects brings about the khandha aggregates connected with the appropriate kilesā kāma, meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of sense-pleasures.

Bhikkhus, what is the cessation of sense-pleasures?

Bhikkhus, cessation of contact is the cessation of sense-pleasures.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of sense-pleasures.

What is this Ariya Path of Eight Constituents?

Right View, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows sense-pleasure thus, knows their cause thus, knows their differences, knows their consequence thus, knows their cessation thus, and knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of defilements and to the blowing up of defilements.

“Bhikkhus, sense-pleasures should be known ...p... the practice leading to the cessation of sense-pleasures ...p... “these words uttered by me are uttered dependant on this. (1)

“Bhikkhus, sensation should be known ...p... the practice leading to the cessation of sensation should be known” . Dependant on what are these words uttered by me?

Bhikkhus, sensations are these: pleasant sensation, unpleasant sensation and sensation that is neither pleasant nor unpleasant.

What, bhikkhus, is the cause of sensations?

Contact, bhikkhus, is the cause of sensations.

Bhikkhus, what are the differences in sensation?

Bhikkhus, there is pleasant sensation associated with defilements, pleasant sensation not associated with defilements. There is unpleasant sensation associated with the defilements, unpleasant sensation not associated with defilements. There is sensation that is neither pleasant nor unpleasant, that is associated with defilements, sensation that is neither pleasant nor unpleasant, that is not associated with the defilements.

Bhikkhus, these are the differences in sensation.

Bhikkhus, what is the consequence of sensations? He who experiences sensation brings about the khandha aggregates connected with the appropriate meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of sensation.

Bhikkhus, what is the cessation of the sensation?

Bhikkhus, cessation of contact (phassa), is the cessation of sensation.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of sensation.

What is this Ariya Path of Eight Constituents?

Right view ...p... Right Concentration constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows sensations thus, knows their cause thus, knows their differences thus, knows their consequences thus and, knows their cessation thus, knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of sensations and to the blowing up of defilements.

“Bhikkhus, sensations should be known ...p... the practice leading to the cessation of sensations should be known?” These words uttered by me are uttered dependant on this. (2)

“Bhikkhus, perception should be known ...p... the practice leading to the cessation of perception should be known”. Dependant on what are these words uttered by me?

Bhikkhus, these are the six perceptions: perception of visible-objects, perception of sounds, perception of smells, perception of tastes, perception of tangible-objects, and perception of mind-objects.

What, bhikkhus, is the cause of perception?

Contact, bhikkhus, is the cause of perception.

What, bhikkhus, are the differences in perception?

Bhikkhus, these are the differences in perceptions: perception of visible-objects is one, perception of sounds is another, perception of smells is another, perception of tastes is another, perception of tangible-objects is another, perception of mind-objects is another. Bhikkhus, these are called the differences in perceptions.

Bhikkhus, what is the consequence of perceptions?

It can be said of all things in such manner (in such a manner as has been noticed), “He has had this perception”, (such and such it was perceived; and such and such it is called). Bhikkhus, this is called the consequence of perceptions.

What is the cessation of perceptions?

Cessation of contact (phassa) is the cessation of perceptions.

Only the Ariya Path of Eight Constituents is the practice leading to the cessation of perceptions.

What is this (the Ariya Path of Eight Constituents)?

Right view ...p... right concentration constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows perception thus, knows their cause thus, knows their differences thus, knows the consequence thus, knows their cessation thus, and knows the practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of perceptions and to the blowing up of the defilements.

“Bhikkhus, perceptions should be known ...p... the practice leading to the cessation of perceptions should be known”.

These words uttered by me are uttered dependant on this. (3)

“Bhikkhus, āsavas (moral intoxicants) should be known ...p... the practice leading to the cessation of āsavas should be known”. In dependance on what are these words spoken by me?

Bhikkhus, the āsavas are these three namely: kāmāsava (craving for sense-pleasures), bhavāsava (craving for better existences), avijjāsava (craving of ignorance).

Bhikkhus, what is the cause of āsavas?

Bhikkhus, ignorance (avijjā) is the cause of āsavas.

Bhikkhus, what are the differences in the āsavas?

Bhikkhus, there are the āsavas that lead to niraya, to the realm of animals, to the realm of miserable and ever hungry beings, to the realm of human beings; and to the world of devas, these are the differences in āsavas.

Bhikkhus, what is the consequence of āsavas?

Bhikkhus, he who is possessed of avijjā, brings about the khandha aggregates connected with the appropriate meritoriousness or demeritoriousness.

Bhikkhus, this is called the consequence of the āsavas.

Bhikkhus, what is the cessation of āsavas?

Bhikkhus, the cessation of ignorance is the cessation of āsavas.

Only the Ariya Path of Eight Constituents, Constitutes the practice leading to the cessation of āsavas.

What is this Ariya Path of Eight Constituents?

Right view ...p... right concentration, constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows the āsavas thus, knows their cause thus, knows their differences thus, knows their consequence thus, knows their cessation thus and knows their practice leading to their cessation thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of āsavas and to the blowing up of the defilements.

“Bhikkhus, āsavas should be known ...p... the practice leading to the cessation of āsavas should be known”. These words uttered by me are uttered in dependance on this. (4)

Bhikkhus, kamma (action) should be known. The practice leading to the cessation of kamma should be known. Dependant on what are these words spoken by me?

Bhikkhus, volition that brings about action, physical, verbal or mental, is kamma.

Bhikkhus, what is the cause of kamma?

Contact (phassa), bhikkhus, is the cause of kamma.

Bhikkhus, what are the differences in kamma?

Bhikkhus, there is kamma that conduces to experience pain in niraya, to experience pain as an animal, to experience pain as an ever hungry being, to experience pain and pleasure in the human world and to experience pleasure in the world of devas. These are the differences in kamma.

Bhikkhus, what is the consequence of kamma?

Bhikkhus, I say that the consequence of kamma is threefold: consequence (as experience) in this life, consequence (as experienced) in the next (second) life and consequence (as experienced) in a relevant future life, starting from the third existence.

Bhikkhus, this is called the consequence of kamma.

Bhikkhus, what is the cessation of kamma?

Bhikkhus, the cessation of contact is the cessation of kamma.

Only the Ariya Path of Eight Constituents leading to the cessation of kamma.

What is this the Ariya Path of Eight constituents?

Right view ...p... right concentration, constitute the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows kamma thus, knows their cause thus, knows their differences thus, knows their consequence thus, knows their cessation thus, knows the practice leading to the cessation of kamma thus, then the Ariya disciple knows the Noble Practice that conduces to the cessation of kamma and to the blowing up of defilements.

“Bhikkhus, kamma should be known ...p... the practice leading to the cessation of kamma should be known. These words spoken by me are spoken dependant on this. (5)

“Bhikkhus, dukkha (ills) should be known, Its cause should be known. Differences in dukkha should be known. Its consequences should be known. The practice leading to the cessation of dukkha should be known”. Dependant on what are these words spoken by me?

Birth is dukkha, ageing is dukkha, illness is dukkha, death is dukkha, grief, lamentation, bodily pain, mental, dis-

tress of mind, despair, the craving for what one wants is also dukkha. In short, the five aggregates which are the objects of clinging are dukkha.

Bhikkhus, what is the cause of dukkha?

Craving (taṇhā) bhikkhus, is the cause of dukkha.

Bhikkhus, what are the differences in dukkha?

Bhikkhus, there is dukkha, that is severe, dukkha that is slight, dukkha that gradually passes away and dukkha, that rapidly passes away. Bhikkhus, these are the differences in dukkha.

Bhikkhus, what is the consequence of dukkha?

Bhikkhus, someone in this world, being plagued by dukkha, and with mind overwhelmed, is grieved and distressed, has to undergo lamentation and wailing with beating of breast and is bewildered. In other words, being plagued by dukkha and with mind overwhelmed, he seeks (relief) outside the sāsana (the Buddha's teaching), (bewailing) "who can let me have a verse or two of manta (incantation) that can extinguish this dukkha? "Bhikkhus, I say that the consequence of dukkha is extreme bewilderment and search (for relief). Bhikkhus, this is called the consequence of dukkha.

Bhikkhus, what is the cessation of dukkha?

Bhikkhus, the cessation of craving is the cessation of dukkha.

Only the Ariya Path of Eight Constituents constitutes the practice that will lead to the cessation of dukkha.

What is this Ariya Path of Eight Constituents?

Right View ...p... right concentration, constitutes the Ariya Path of Eight Constituents.

Bhikkhus, when the Ariya disciple knows dukkha thus, knows its cause thus, knows the differences thus, knows

its consequences thus, knows its cessation thus, knows the practice leading to the cessation of dukkha thus, the noble ariya disciple knows the Noble Practice that conduces to the cessation of dukkha and to the blowing up of defilements.

“Bhikkhus, dukkha should be known. The cause of dukkha should be known. Differences in dukkha should be known. The consequence of dukkha should be known. The cessation of dukkha should be known. The practice leading to the cessation of dukkha should be known. “These words spoken by me are spoken dependant on this”.(6)

Bhikkhus, this is the discourse (desanā) on nibbedhika-pariyāya, the blowing up of the defilements.

End of the Nibbedhika-pariyāya Sutta,  
the ninth in this Vagga,

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## 10. SĪHANĀDA SUTTA

### Discourse Concerning Bold Utterance

64. Bhikkhus, the strengths of the Tathāgata are these six.

Being possessed of these six strengths, the Tathāgata acknowledges his supreme status (as the Buddha) makes a bold declaration, at assemblies and turns the wheel of the noble dhamma.

What are the six?

In this Teaching bhikkhus, the Tathāgata knows fundamentally and truly, what is cause as cause and what is not cause as not cause. Bhikkhus, knowing thus fundamentally and truly what is cause as cause and what is not cause

as not cause, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies, and turns the wheel of the noble dhamma. (1)

And again, bhikkhus, the Tathāgata knows fundamentally and truly, with its relations its root and the consequence of the past, the future and the present actions. Bhikkhus, knowing thus fundamentally and truly with discrimination, with its relation and its root, the consequence of the past, the future, and the present actions, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (2)

And again, bhikkhus, the Tathāgata knows fundamentally and truly mental absorption, release, concentration and attainment of concentration, as regards their impurity, purity and rising. Bhikkhus, knowing thus ...p... is the strength of the Tathāgata. Dependant on this strength the Tathāgata acknowledges his Supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (3)

And again bhikkhus, the Tathāgata can recollect the many and varied past existences, and what does he recollect? He can recollect one existence, or two existences ...p... many and varied existences of the past with their characteristics and related facts (such as names and clans). Bhikkhus, being able to recollect thus is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his superme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (4)

And again bhikkhus, the Tathāgata can know, with the Divine Power of Sight, which is extremely clear surpassing the sight of men ...p... he knows beings coming into

existence in accordance with their kamma action. Bhikkhus, beings able to know, with the Divine Power of Sight which is extremely clear and surpassing the sight of men ...p... he knows beings coming into existence in accordance with their kamma actions, is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (5)

And again, bhikkhus, the Tathāgata having, extinguished the āsavas ...p... realizes, attains and abides therein (arahattaphala). Bhikkhus, such realization of arahattaphala through extinction of āsavas ...p... is the strength of the Tathāgata. Dependant on this strength, the Tathāgata acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. These, bhikkhus, are the six strengths of the Tathāgata and the Tathāgata, who is endowed with these strengths acknowledges his supreme status as the Buddha, makes a bold declaration in assemblies and turns the wheel of the noble dhamma. (6)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge which fundamentally and truly comprehends what is cause as cause and what is not cause as not cause. The Tathāgata, when so asked, makes them as fundamentally and truly manifested in his wisdom, what is cause as cause and what is not cause as not cause. (1).

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge, fundamentally and truly comprehends kamma actions of the past, future and the present, with their relations, their roots and their consequence. The Tathāgata, when so asked, makes them understand as fundamentally and truly manifested in his wisdom, kamma actions

of the past, the future and the present, with its relation, their roots and their consequences. (2)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to understand the Buddha's knowledge which fundamentally and truly comprehends, regarding their impurity, purity and rising (mental absorption, release concentration and, attainment of concentration). The Tathāgata, when so asked, lets them understand as fundamentally and truly manifested in his wisdom, regarding their impurity, purity and rising (mental absorption, release concentration and attainment of concentration). (3)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge which fundamentally and truly comprehends the recollection of past existences. The Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, recollection of past existences. (4)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them know, understand the knowledge of the Buddha which fundamentally and truly comprehends the passing away and arising of beings. The Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, the passing away and arising of beings. (5)

Bhikkhus, when the Tathāgata makes that bold declaration, people approach and ask him to make them understand the Buddha's knowledge, which fundamentally and truly understands the extinction of āsavas ...p... the Tathāgata, when so asked, makes them understand, as fundamentally and truly manifested in his wisdom, the extinction of āsavas ...p... (6)

Bhikkhus, I say that regarding those six strengths, in the one with concentrated mind, there arises the knowledge that comprehends fundamentally and truly what is cause as

cause, and what is not cause as not cause. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind, there also arises the knowledge that comprehends the kamma actions of the past, the future and the present, fundamentally and truly, by means of the consequence of its relation, its root. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind there also arises the knowledge that comprehends fundamentally and truly mental absorption, release concentration and attainment of concentration, regarding their impurity, purity and rising. I do not say that it arises in the one with concentrated mind. I say that in the one with concentrated mind there also arises the knowledge that fundamentally and truly comprehends can the recollection of past existences. I do not say that it arises in the one without concentrated mind.

I say that in the one with concentrated mind, there also arises the knowledge that knows fundamentally and truly the passing away and arising of beings. I do not say that it arises in the one without concentrated mind. (5)

With the extinction of āsavas ...p... I say that in the one with concentrated mind there arises the knowledge that fundamentally and truly comprehends the extinction of āsavas. I do not say that it arises in the one without concentrated mind. (6)

Bhikkhus, thus is concentration the condition (for the attainment of the six above knowledges). Non-concentration is not the condition.

End of the *Sīhanāda Sutta*,  
the tenth in this *Vagga*.

End of the *Mahā Vagga*, the sixth *Vagga*.

**Namo tassa bhagavato arahato sammāsambuddhassa**

## **II. DUTIYA PAṆṆĀSAKA**

### **The Second Fifty Suttas**

#### **vii. DEVATĀ VAGGA**

1. Anāgāmiṭṭhala Sutta
2. Arahatta Sutta
3. Mitta Sutta
4. Saṅgaṇikārāma Sutta
5. Devatā Sutta
6. Samādhi Sutta
7. Sakkebhhabba Sutta
8. Bala Sutta
9. Paṭhama Tajjhāna Sutta
10. Dutiya Tajjhāna Sutta

## vii. DEVATĀ VAGGA

## 1. ANĀGĀMIPHALA SUTTA

## Discourse on Anāgāmi Fruition

65. Bhikkhus, Anāgāmi fruition cannot be realized without the abandonment of the six factors.

What are the six? They are:

Lack of conviction.

Lack of shame (to do evil).

Lack of dread (to do evil).

Being indolent.

Lack of mindfulness.

Lack of wisdom.

Bhikkhus, Anāgāmi fruition cannot be realized without the abandonment of these six factors.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors.

What are the six? They are:

Lack of conviction.

Lack of shame (to do evil)

Lack of dread (to do evil).

Being indolent.

Lack of mindfulness.

Lack of wisdom.

Bhikkhus, Anāgāmi fruition can be realized with the abandonment of these six factors. (Said the Bhagavā).

End of the Anāgāmiphala Sutta,

the first in this Vagga.

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## 2. ARAHATTA SUTTA

### Discourse on Arahatta-fruit

66. Bhikkhus, Arahatta-fruit cannot be realized without abandonment of six factors.

What are the six? They are:

Sloth (unpreparedness of mind)

Torpor (unpreparedness of mental concomitants)

Restlessness (of mind)

Worry (thinking what is not a fault as a fault, thinking what is a fault as not a fault).

Lack of conviction.

Unmindfulness

Bhikkhus, Arahatta-fruit cannot be realized without abandonment of these six factors.

Bhikkhus, Arahatta-fruit can be realized with abandonment of these six factors.

What are the six? They are:

Sluggishness of the mind (torpor)

Inertness of the mental factors

Distraction (of the mind)

Remorse

Lack of conviction

Unmindfulness

Bhikkhus, Arahatta-fruit can be realized with abandonment of these six factors.

End of the Arahatta Sutta,  
the second in this Vagga.

## 3. MITTA SUTTA

## Discourse on Friends

67. Bhikkhus, a bhikkhu who has evil friends, who has evil companions, who are intimate with evil friends, who resorts to evil friends, who are devoted to them and who is constantly devoted to them, and for him who imitates the behaviour of his evil friends, there is no possibility that the excellent practice of the duties of a bhikkhu will be fulfilled. Without fulfilling the excellent practice of the duties of a bhikkhu there is no possibility that he will conform to the rules of good breeding (*sekha dhamma*). Without conforming to the rules of good breeding, there is no possibility that, he will observe (the four kinds of) moral precepts. Without observing the four kinds of moral precepts, there is no possibility that he will be able to abandon attachment to existence in sensuous sphere ... to existence in the fine material sphere or attachment to existence in the non material sphere.

Bhikkhus, a bhikkhu who has good friends, who has good companions, who is intimate with good friends, who resorts to good friends, who is devoted to good friends, who is constantly devoted to good friends, and for him who imitates the behaviour of his good friends, there is the possibility that he will develop the excellent practice of the duties of a bhikkhu. On fulfilling the excellent practice of the duties of a bhikkhu, there is the possibility that he will conform to the rules of good breeding (*sekkha dhamma*). On conforming to the rules of good breeding there is the possibility that he will observe (the four kinds of) moral precepts. On observing (the four kinds of) moral precepts there is the possibility that

he will be able to abandon attachment to existence in the sensuous sphere or attachment to existence in the fine material sphere or attachment to existence in the non-material sphere.

End of the Mitta Sutta,  
the third in this Vagga.

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#### 4. SAṄGANĪKĀRĀMA SUTTA

##### Discourse on Delight in Company

68. Bhikkhus, for a bhikkhu who delights in company, who finds joy in company, who repeatedly finds delight in company; who delights in assembly, who finds joy in assembly, who repeatedly finds delight in assembly, there is no possibility that he will delight in solitary seclusion. For one who finds no delight in solitary seclusion, there is no possibility that he will be able to concentrate his mind on insight meditation. For one who cannot concentrate his mind on insight meditation, there is no possibility that he will be able to fully develop vipassanā right view. For one who does not fully develop right view there is no possibility that he will fully develop right concentration. For one who does not fully develop right concentration there is no possibility that he able to abandon the ten fetters. For one who does not abandon the ten fetters there is no possibility that he will realize Nibbāna.

☸ Bhikkhus, for a bhikkhu who does not delight in company, who does not find joy in company, who does not repeatedly find delight in company; who does not delight in assembly, who does not find joy in assembly, who does not repeatedly find delight in assembly, there is the possibility that he will delight in solitary seclusion. For one who delights in

solitary seclusion, there is the possibility that he will concentrate his mind on insight meditation. For one who concentrates his mind on insight meditation, there is the possibility that he will be able to fully develop right view. For one who fully develops vipassanā right view, there is the possibility that he will be able to fully develop right concentration. For one who fully develops right concentration, there is the possibility that he will be able to abandon the ten fetters. For one who abandons the ten fetters, there is the possibility that he will realize Nibbāna.

End of the Saṅgaṇikārāma Sutta,  
the fourth in this Vagga.

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## 5. DEVATĀ SUTTA

### Discourse Relating to What a Deva Said

69. At that time, about the middle of the night, a deva of very delightful appearance, illuminating the entire Jetavana monastery with his radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, and respectfully said to the Bhagavā thus:

“Venerable Sir, these six dhammas are not to the detriment of a bhikkhu. What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṅgha.

Respect for the Training.

Being amenable to admonition.

Having good companions.

Venerable Sir, these six factors are not to the detriment of a bhikkhu". The Bhagavā liked and approved of what was said. The deva, then, knowing that the Bhagavā liked for and approved of his words, made his obeisance to the Bhagavā, and respectfully vanished then and there.

The Bhagavā, then when the night had passed, said to the bhikkhus thus:

Bhikkhus, tonight, about the middle of the night, a deva of very delightful appearance, appeared, illuminating the entire Jetavana monastery with his radiance, approached me, made his obeisance to me and, at a suitable place, repeatedly said to me thus:

"Venerable Sir, these six factors are not to the detriment of a bhikkhu. What are the six?

Reverencing the Buddha.

Reverencing the Dhamma.

Reverencing the Saṅgha.

Respect for the Training.

Being amenable to admonition.

Having good companions.

Venerable Sir, these six dhammas are not to the detriment of a bhikkhu". Having said these words to me, the deva made his obeisance to me and respectfully vanished then and there.

On the Bhagavā saying so, the Venerable Sāriputta, making obeisance to the Bhagavā, respectfully said:

Venerable Sir, the dhamma that the Bhagavā has taught in brief, I know its meaning in detail thus:

In this Teaching Venerable Sir, a bhikkhu has himself reverence for the Buddha; is used to mentioning the virtue of such reverence for the Buddha; makes those bhikkhus who do not have such reverence, come to have such reverence;

and mentions truly, on all appropriate occasions, the virtue of bhikkhus, having such reverence.

(The bhikkhu) himself has reverence for the Dhamma ...

(The bhikkhu) himself has reverence for the Saṅgha ...

(The bhikkhu) himself has respect for the Training ...

(The bhikkhu) himself is amenable to admonition ...

He (the bhikkhu) himself has good companions; is used to mentioning the virtue of having good friends; makes the bhikkhus who do not have good friends, come to have good friends; and mentions truly, on all appropriate occasions, the virtue of bhikkhus who have good friends.

Venerable Sir, the dhamma that the Bhagavā has taught in brief, I know its meaning in detail thus.

Well done, Sāriputta, well done!

Sāriputta, you know very well the meaning in detail of the dhamma that I have taught in brief.

In this Teaching Sāriputta, a bhikkhu has himself reverence for the Buddha; is used to mentioning the virtue of such reverence for the Buddha; makes those bhikkhus who do not have reverence, come to have such reverence; and mentions truly on all appropriate occasions, the virtue of bhikkhus having such reverence.

(The bhikkhu) himself has reverence for the Dhamma ...

(The bhikkhu) himself has reverence for the Saṅgha ...

(The bhikkhu) himself has respect for the Training ...

(The bhikkhu) himself is amenable to admonition ...

He (the bhikkhu) himself has good friends; is used to mentioning the virtue of having good friends; makes the bhikkhus who do not have good friends, come to have good friends; and mentions truly, on all appropriate occasions, the virtue of bhikkhus who have good friends.

Sāriputta, the meaning in detail of the dhamma that I have taught in brief, should be noted thus.

End of the Devatā Sutta,  
the fifth in this Vagga.

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## 6. SAMĀDHI SUTTA

### Discourse on Concentration

70. Bhikkhus, for a bhikkhu who has concentration that is not calm, that has not (yet) become sublime, that has not attained tranquillity, that has not reached steadfastness of mind there is no possibility, that he will gain various kinds of supernormal powers: being one, he becomes many; and from being many, he becomes one ...p... and he gains mastery over his body (to reach) even up to the world of the brahmās, if he so wishes.

There is no possibility that he will be able to gain the Divine Hearing Power, which is extremely clear, surpassing the hearing powers of men, which enables him to hear both kinds of sounds of devas and men, whether far or near

There is no possibility that he will be able to know with discrimination another's mind with his own, that he will know the lustful mind as such ...p... that he will know the mind liberated (from defilements), as such.

There is no possibility that he will be able to recollect many and varied existences of the past. What he does recollect? He does not recollect one existence or two existences...p... He will not be able to recollect many and varied existences,

In this Teaching, Nāgita, I see a bhikkhu who, with mind steadfast, sits (in meditation) in a monastery in the vicinity of a village. “It occurs to me thus. This revered one may presently be attended upon by the monastic or a sāmaṇera and thereupon be disturbed in his concentration of mind.” For that reason, I do not approve of that bhikkhu’s residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu who is sitting (in meditation) drowsily in a forest. It occurs to me thus; “This revered one will presently rid himself of drowsiness due to fatigue, and focus his attention solely on the forest as a single object.” Nāgita, for that reason, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) with unsteady mind in a forest.

Nāgita, it occurs to me thus: “This revered one will presently steady his mind and guard it well”. Nāgita, for that person, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu sitting (in meditation) in a forest. It occurs to me thus; “This revered one will presently free his mind, not yet free, of the defilements and guard it well”. Nāgita, for that reason, I approve of that bhikkhu’s residence in a forest.

In this Teaching, Nāgita, I see a bhikkhu who resides in a monastery in the vicinity of a village where he obtains his robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in sickness. That bhikkhu, desiring gains, offerings, and fame, renounces solitude, remote dwelling, deep in the forest, and takes up residence in a village, market town or royal capital. For that reason, I do not approve of that bhikkhu’s residence in the vicinity of a village.

In this Teaching, Nāgita, I see a forest dwelling bhikkhu residing in a forest, where he gets requisites of robes, alms- food, monastic dwelling, and medicines and medicinal requisites for use in sickness. That bhikkhu, foregoing these gains, offerings and fame, does not renounce solitude, does not renounce a remote dwelling deep in the forest. Nāgita, for that reason, I approve of that bhikkhu's residence in a forest.

Nāgita, while travelling and not sighting anybody or behind, I am at ease even in the matter of discharging excreta and urine.

End of the Nāgita Sutta,  
the twelfth in this Vagga.

End of the Devatā Vagga, the fourth Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

## **I. PAṬHAMA PAṆṆĀSAKA**

### **The First Fifty Suttas**

#### **v. DHAMMIKA VAGGA**

1. Nāga Sutta
2. Migasala Sutta
3. Iṇa Sutta
4. Mahā Cunda Sutta
5. Paṭhama Sandiṭṭhika Sutta
6. Dutiya Sandiṭṭhika Sutta
7. Khema Sutta
8. Indriyasamvara Sutta
9. Ānanda Sutta
10. Khattiya Sutta
11. Appamāda Sutta
12. Dhammika Sutta

## v. DHAMMIKA VAGGA

## 1. NĀGA SUTTA

## Discourse on the Nāga

43. At one time the Bhagavā was staying at the Jetavana monastery of Anāṭhapiṇḍika at Sāvattī.

During that time, in the morning, the Bhagavā rerobed himself, took his alms bowl and great robe, and went into Sāvattī for alms collection. After making his alms-round in Sāvattī and having had his meal, the Bhagavā departed from the place of alms collection and said to the Venerable Ānanda, “Ānanda, let us go to the pinnacled Pubbārāma the monastery of Migāramātā (Visākhā) for spending the day”.

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then approached the pinnacled Pubbārāma, monastery of Migarāmātā (Visākhā) together with the Venerable Ānanda.

After that, the Bhagavā rose from his evening solitude and said to the Venerable Ānanda, “Let us go to the bathing place in the east to wash ourselves.”

“Be it so, Venerable Sir”, respectfully replied the Venerable Ānanda.

The Bhagavā then, together with the Venerable Ānanda, approached the bathing place in the east to wash himself. After washing, the Bhagavā came up and dried himself, standing in a single robe.

At that time, the royal elephant Seta of Pasenadi Kosala King came up from the bathing place in the east, accompanied by musicians producing loud music with their musical instruments. On seeing the white elephant, the people

remarked: “Friends, fair to behold is the royal elephant, beautiful indeed is the royal elephant, delightful indeed is the royal elephant, friends, graceful indeed is the body of the royal elephant!”

On this being said, the Venerable Kāḷudāyī respectfully said to the Bhagavā:

“Venerable Sir, do the people exclaim ‘Friends, what a nāga (an elephant)! Only on seeing a tall and huge elephant that is possessed of a graceful body?’”

“Or do the people exclaim ‘Friends, what a nāga’ on seeing another individual who is tall and huge and is possessed of a graceful body?” (Respectfully asked the Venerable Kāḷudāyī).

Udāyī, on seeing a tall and huge elephant possessed of a graceful body also heard the people exclaim “Friends, what a nāga”.

Udāyī, on seeing a tall and huge horse also ...p...

Udāyī, on seeing a tall and huge bull also ...p...

Udāyī, on seeing a tall and huge snake ...p...

Udāyī, on seeing a tall and huge tree also ...p...

Udāyī, on seeing a tall and huge person possessed of a graceful body, the people exclaim, “Friends, what a nāga”.

Udāyī, as a matter of fact, one who does not commit demeritorious acts either bodily or verbally or mentally, in the universe with its devas, Māras and brahmās and also in the world of humans with its samaṇas and brāhmaṇas, kings and men, him I call a nāga.

Venerable Sir, how wonderful it is! How marvellous it is! What has never happened (before) has happened: Venerable Sir, what the Bhagavā has said: “Udāyī, as a matter of fact, one who does not commit demeritorious acts either

bodily or verbally or mentally, in the universe with its devas, Māras and brahmās, and also in the world of human beings with its samaṇas and brāhmaṇas, kings and men, him I call a nāga”, has been so well said.

Venerable Sir, I acclaim with these verses the words so well uttered by the Bhagavā.

Humans make obeisance to the Bhagavā who, human though be, is self-tamed and steadfast in mind, who traverses the noble Ariyan Path, who delights in the tranquillity of mind (of the fourth jhāna) and who has reached the culmination of all dhammas (lit., reached the other shore).

The devas also makes obeisance to the Bhagavā who is beyond all trammels of the fetters, who has passed from the jungle of defilements to where there is no jungle of defilements, who delights in liberating himself from sense-pleasures (i.e. Nibbāna), and who is like pure gold that is free from impurities. I have heard this from the Bhagavā.

Just as the Himalayan mountain surpasses all other mountains in gracefulness, the Bhagavā is the nāga who surpasses all other persons in gracefulness. Of all persons who have obtained the appellation of nāga, the peerless Bhagavā is the true bearer of the appellation of nāga.

I shall respectfully set out the reasons for your appellation of nāga. That Bhagavā does no demeritorious deed. The two dhammas of pure morality (sīla) and non-cruelty are two ‘forelegs’ of yourself who is like the king of elephants.

In addition, bhikkhu practice and the Noble Practice are the two ‘hindlegs’ of yourself who is like the king of

elephants.

The Venerable One who is like the noble king of elephants, has confidence as the trunk, the six-factors of equanimity as the white tusks, mindfulness as the neck and the all-knowing wisdom as the head. The intellect that is capable of investigating the dhamma is the tip of the trunk. The concentrative calm of the fourth jhāna (absorption) is the belly. The three kinds of seclusion (viveka) are the 'tail' of the Bhagavā, who is like the king of elephant.

That Bhagavā enters into jhāna, takes delight in attainment of Fruition (of the path), has his mind well placed in fruition.

The Bhagavā who is the elephant-king walks sedately and stands sedately, lies down sedately and sits sedately, too. The Bhagavā who is the elephant-king guards his sense-doors well. Herein is the fullness of his appellation of nāga.

The Bhagavā who is called nāga enjoys the alms-food that has no blemish. He does not enjoy the alms-food that has blemish. Though he obtains food and clothing, he abstains from storing them.

(The Bhagavā) cuts off all great or small fetters that bind him and goes in whichever direction he desires, without attachment.

Just as the fragrant and delightful white lotus that grows in water, thrives in water but not soiled by water, similarly the Bhagavā appears well in the world and lives in the world. Just as the white lotus does not get soiled by the water, the Bhagavā is not soiled by the world.

Just as the big blazing fire dies out when it is no longer fed by fuel, so also when the saṅkhāras are calmed there is peace called Nibbāna.

The wise teach by examples which illustrate the desired meaning. (desired)

Namo tassa bhagavato arahato sammāsambuddhassa

## II. DUTIYA PAṆṆĀSAKA

### The Second Fifty Suttas

#### viii. ARAHATTA VAGGA

1. Dukkha Sutta
2. Arahatta Sutta
3. Uttarimanussa-dhamma Sutta
4. Sukhasomanassa Sutta
5. Adhigama Sutta
6. Mahantatta Sutta
7. Paṭhama Niraya Sutta
8. Dutiya Niraya Sutta
9. Aggadhama Sutta
10. Rattidivasa Sutta

## viii. ARAHATTA VAGGA

## 1. DUKKHA SUTTA

## Discourse on Dukkha

75. Bhikkhus, the bhikkhu who is possessed of the six factors has to live in misery accompanied by hardships, anguish and burning pain in this very life. After death and dissolution of his body, he should certainly expect rebirth in miserable existences.

What are the six? They are:

Sensual thought; destructive thought; harmful thought; perception of sensual pleasures; perception of ill will; perception of cruelty.

Bhikkhus, the bhikkhu who is possessed of these six factors, has to live in misery accompanied by hardships, anguish and burning pain in this very life. After death and dissolution of his body, he should certainly expect rebirth in miserable existences.

Bhikkhus, a bhikkhu who is possessed of the six factors has to live in ease, without hardships, anguish and burning pain in this very life. After death and dissolution of his body he should certainly expect rebirth in a happy existence.

What are the six? They are:

Thought of liberation (from sensual pleasures); thought of goodwill; thought of non-cruelty; perception of liberation (from sensual pleasures); perception of goodwill; perception of non-cruelty.

Bhikkhus, the bhikkhu who is possessed of these six factors, has to live in ease, without hardships, anguish and burning pain, in this very life. After death and dissolution of his body, he should certainly expect rebirth in happy existences.

End of the Dukkha Sutta,  
the first in this Vagga.

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## 2. ARAHATTA SUTTA

### Discourse on Arahatsip

76. Bhikkhus, without giving up the six factors, it is not possible to realize Arahatta-fruit.

What are the six? They are:

Conceit, low conceit, excessive conceit, undue self confidence, obduracy, excessive self-depreciation.

Without giving up these six dhammas, it is not possible to realize Arahatta-fruit.

Bhikkhus, with the giving up of the six factors, it is possible to realize Arahatta-fruit.

What are the six? They are:

Conceit, low conceit, excessive conceit, undue self confidence, obduracy, excessive self depreciation.

Bhikkhus, with the giving up of these six factors it is possible to realize Arahatta-fruit.

End of the Arahatta Sutta,  
the second in this Vagga.

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### 3. UTTARIMANUSSA-DHAMMA SUTTA

#### Discourse on the Dhamma Surpassing the Meritoriousness of Man

77. Bhikkhus, without giving up the six factors, it will not be possible to realize the dhamma which is the Ariya Magga-Insight and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

What are the six?

Unmindfulness, lack of comprehension, unguarded sense faculties, immoderate in eating, pretentious boastfulness, and flattery (for gain).

Bhikkhus, without giving up these six factors, it will not be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

Bhikkhus, by giving up the six factors, it will be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the dhamma of man.

What are the six? They are:

Unmindfulness, lack of comprehension, unguarded sense faculties, not knowing the measure in eating, pretentious boastfulness, and flattery (for gain).

Bhikkhus, by giving up these six factors, it will be possible to realize the dhamma which is the Ariya Magga and Fruition that can destroy the defilements and that surpasses the meritorious dhamma of man.

End of the Arahatta Sutta,  
the third in this Vagga.

#### 4. SUKHASOMANASSA SUTTA

##### Discourse on Physical and Mental Ease

78. Bhikkhus, a bhikkhu who is possessed of the six factors generally lives in physical ease and mental ease in this very life. He also cultivates the cessation of āsavas.

What are the six? They are-

In this Teaching bhikkhus, the bhikkhu delights in the dhamma, delights in bhāvanā (development of mind), delights in the abandonment (of demeritorious dhammas), delights in detachment, delights in Nibbāna where suffering is no more, and delights in Nibbāna where papañca (expansion of the round of saṃsāra) dhammas are no more.

Bhikkhus, the bhikkhu who is possessed of these six factors will live in physical ease and mental ease in this very life. He also cultivates the conditions for the cessation of āsavas.

End of the Sukhasomanassa Sutta,  
the fourth in this Vagga.

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#### 5. ADHIGAMA SUTTA

##### Discourse on Attainment

79. Bhikkhus, a bhikkhu who is possessed of six factors will not be able to gain the meritorious dhamma that he has not yet gained, or to develop the meritorious dhamma that he has already gained.

What are the six? They are:

Bhikkhus, the bhikkhu in this Teaching is not skilled in gaining (meritorious or demeritorious dhammas); is not skilled in losing (meritorious or demeritorious dhammas); is not skilled in the means or stratagem (concerning meritorious or demeritorious dhamma); does not bring about desire to gain the meritorious dhammas that he has not yet gained; is not capable of maintaining the meritorious dhammas that he has already gained; and is not capable of keeping them permanently.

Bhikkhus, the bhikkhu who is possessed of these six factors will not be able to gain the meritorious dhammas that he has not yet gained, or to develop the demeritorious dhammas that he has already gained.

Bhikkhus, a bhikkhu who is possessed of the six factors, will be able to gain the meritorious dhammas that he has not yet gained, or to develop the meritorious dhammas that he has gained.

What are the six? They are:

In this Teaching bhikkhus, the bhikkhu is skilled in gaining meritorious and demeritorious dhammas; is skilled in losing (meritorious and demeritorious dhammas), is skilled in the means or stratagem (concerning meritorious and demeritorious dhammas), brings about desire to gain the meritorious dhammas that he has not yet gained, is capable of maintaining the meritorious dhammas that he has already gained, and is capable of keeping them permanently.

Bhikkhus, the bhikkhu who is possessed of the six factors will be able to gain the meritorious dhamma that he has not yet gained, or to develop the meritorious dhammas that he has gained.

End of the Adhigama Sutta,  
the fifth in this Vagga.

## 6. MAHANTATTA SUTTA

### Discourse on Greatness

80. Bhikkhus, a bhikkhu who is possessed of the six factors, soon attains to greatness and expansion of meritorious dhammas.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has much illumination of his intellect, also practises the Dhamma much, has much rapture and joy, also is much avid in (the acquisition of) meritorious dhammas, also is not remiss in (the acquisition of) meritorious dhammas, and also makes more effort in (the acquisition of the same).

Bhikkhus, the bhikkhu who is possessed of these six factors, soon attains to greatness and expansion of meritorious dhammas.

End of the Mahantatta Sutta,  
the sixth in this Vagga.

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## 7. PATHAMA NIRAYA SUTTA

### First Discourse on Niraya

81. Bhikkhus, one who is possessed of the six factors is reborn in niraya as if he is taken away and placed there.

What are the six? They are:

He is used to taking another's life, is used to taking what is not given, is used to committing sexual misconduct, is used to speaking what is not true, has an evil desire, and

also holds wrong view. Bhikkhus, one who is possessed of these six factors is reborn in niraya as if he is taken away and placed there.

Bhikkhus, one who is possessed of the six factors is reborn in the deva world as if he is taken away and placed there.

What are the six? They are:

He abstains from taking another's life; abstains from taking what is not given; abstains from sexual misconduct; abstains from speaking what is not true; has few wants (lit. little desire) and also holds right view. Bhikkhus, the one who is possessed of these six factors is reborn in the deva world as if taken away and placed there. (Said the Bhagavā.)

End of the Niraya Sutta,  
the seventh in this Vagga.

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## 8. DUTIYA NIRAYA SUTTA

### Second Discourse on Niraya

82. Bhikkhus, one who is possessed of the six factors is reborn in niraya as if he is taken away and placed there.

What are the six? They are:

He is used to taking another's life, is used to taking what is not given, is used to committing sexual misconduct, is used to speaking what is not true, is greedy, and also is rude in thought, word and deed. Bhikkhus, the one who is possessed of these six factors is reborn in niraya as if he is taken away and placed there.

Bhikkhus, one who is possessed of the six dhammas is reborn in the deva world as if he is taken away and placed there.

What are the six? They are:

He abstains from taking another's life; abstains from taking what is not given; abstains from sexual misconduct; abstains from speaking what is not true; is not greedy; and also is not rude (in thought, word and deed).

Bhikkhus, one who is possessed of these six factors is reborn in the deva world as if he is taken away and placed there. (Said the Bhagavā.)

End of the Dutiya Niraya Sutta,  
the eighth in this Vagga.

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## 9. AGGADHAMMA SUTTA

### Discourse on the Sublime Dhamma

82. Bhikkhus, a bhikkhu who is possessed of the six factors cannot realize the sublime dhamma of Arahatta-fruit.

What are the six? They are:

In this Teaching bhikkhus, the bhikkhu has lack of conviction, lack of shame to do evil, lack of fear to do evil, is indolent, is lacking in wisdom, and is too concerned with his body and life.

Bhikkhus, the bhikkhu who is possessed of these six factors, cannot realize the sublime dhamma of Arahatta-fruit.

Bhikkhus, a bhikkhu who is possessed of the six factors, can realize the sublime dhamma of Arahatta-fruit.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has conviction, is shame to do evil, is fear to do evil, is diligent, is possessed of wisdom, is not too concerned with his body and life.

Bhikkhus, the bhikkhu who is possessed of these six factors, can realize the sublime dhamma of Arahatta-fruit.

End of the Aggadhama Sutta,

the ninth in this Vagga.

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## 10. RATTIDIVASA SUTTA

### Discourse on Increasing and Decreasing of Meritorious Dhamma Every Day and Night

84. Bhikkhus, day may come or night may come, the bhikkhu who is possessed of the six factors may expect only a decrease of meritorious dhammas, not an increase of them.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu has many desires, is distressed (by not getting what he wants), and is not content with what he gets by way of robe, alms-food, monastic dwelling, medicines and medicinal requisites for use in sickness. (He) has no conviction, no morality, is indolent, lacks in mindfulness and lacks wisdom.

Bhikkhus, day may come or night may come, the bhikkhu who is possessed of these six factors, may expect only a decrease a meritorious dhammas, not an increase of them.

Bhikkhus, day may come or night may come, the bhikkhu who is possessed of the six factors, may expect only an increase of meritorious dhammas, not a decrease of them.

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu does not have many desire; is not distressed for not getting what he wants; and is content with what he gets by way of robe, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. (He) has conviction, has morality, is diligent, is mindful, and has wisdom.

Bhikkhus, day or night may come when the bhikkhu who is possessed of these six factors may expect an increase of meritorious dhammas, not a decrease of them.

End of the Rattidivasa Sutta,

the tenth in this Vagga.

End of the Arahatta Vagga, the Eighth Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

## II. DUTIYA PANṆĀSAKA

### The Second Fifty Suttas

#### ix. SĪTI VAGGA

1. Sītibhāva Sutta
2. Āvaraṇa Sutta
3. Voropita Sutta
4. Sussūsati Sutta
5. Sussūsati Sutta
6. Pahīna Sutta
7. Abhabba Sutta
8. Paṭhama Abhabbaṭhāna Sutta
9. Dutiya Abhabbaṭhāna Sutta
10. Tatiya Abhabbaṭhāna Sutta
11. 11. Catuttha Abhabbaṭhāna Sutta

## ix. SĪTI VAGGA

## 1. SĪTIBHĀVA SUTTA

## Discourse on Coolness

85. Bhikkhus, a bhikkhu who is possessed of the six factors cannot realize the incomparable coolness (i.e., Nibbāna).

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu does not restrain his mind (with concentration) when he should; does not activate his mind (with energy and effort) when he should; does not gladden his mind when he should; does not condition his mind into equanimity when he should; has ignoble inclinations, and also delights, in sakkāya (aggregates of existence). Bhikkhus, the bhikkhu who is possessed of these six factors cannot realize the incomparable coolness (i.e. Nibbāna.) matchless. Bhikkhus, a bhikkhu who is possessed of the six factors can realize the incomparable coolness (i.e., Nibbāna).

What are the six? They are:

In this Teaching bhikkhus, a bhikkhu restrains his mind when he should, activates his mind when he should, gladdens his mind when he should, trains his mind in equanimity when he should, has noble inclinations and also delights in Nibbāna. Bhikkhus, the bhikkhu who is possessed of these six factors can realize the incomparable coolness (i.e., Nibbāna).

End of the Sītibhāva Sutta,

the first in this Vagga.

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## 2. ĀVARAṄA SUTTA

### Discourse on Obstruction

86. Bhikkhus, one who is possessed of the six factors though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous, permanent Ariya Path, which is included in the meritorious dhamma.

What are the six? They are:

(That person) is guilty of the kamma action that acts as an obstruction to attainment of (jhāna, magga phala, rebirth in the deva world). He is possessed of the defilement of wrong views that lead to Niraya (niyatamicchādiṭṭhi) that acts as an obstruction to attainment of (jhāna etc.), is possessed of resultant rebirth with no rest or with two roots that acts as an obstruction to (the attainment of jhāna etc.). He has no conviction; he also has no desire to perform meritorious deeds; and also lacks wisdom.

Bhikkhus, the one who is possessed of these six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter the righteous and permanent Ariya Path (magga) that is included in the meritorious dhamma.

Bhikkhus, one who is possessed of the six factors if he listens to the dhamma of the virtuous, is able to enter upon the righteous, and permanent Ariya Path (magga), that is included in the meritorious dhamma.

What are the six? They are:

(That person) is not guilty of pancanantariya kamma action that acts as an obstruction to the attainment of (jhāna, magga, phala, rebirth in the deva world). He is not possessed of the defilement of wrong views that lead to niraya (niyatāmicchādiṭṭhi) that acts as a bar to attainment (of jhāna, etc), he is not possessed of resultant rebirth with no root or

with two roots that acts as a bar. He has conviction, he also has desire to perform (meritorious deeds) and also is possessed of wisdom.

Bhikkhus, the bhikkhu who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga) that is included in the meritorious dhammas.

End of the *Āvaraṇa Sutta*,  
the second in this Vagga.

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### 3. VOROPITA SUTTA

#### Discourse on Killing

87. Bhikkhus, one who is possessed of the six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous permanent Ariya Path, (magga) that is included in the meritorious dhamma.

What are the six? They are:

(That person) kills his own mother; kills his own father; kills an Arahāt; maliciously causes to shed the blood of the Tathāgata; creates schism in the Saṅgha (order of bhikkhus); is unwise (lacks wisdom), dull and is a deaf-mute.

Bhikkhus, one who is possessed of these six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous and permanent Ariya path (magga), that is included in the meritorious dhammas.

Bhikkhus, one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter

upon the righteous, permanent Ariya Path (magga) that is included in the meritorious dhammas.

What are the six? They are:

(That person) does not kill his mother, does not kill his father, does not kill an Arahāt, does not maliciously cause to shed the blood of the Tathāgata, does not create schism in the Saṃgha, is wise, intelligent and is not a deaf-mute.

Bhikkhus, one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

End of the Voropita Sutta,  
the third in this Vagga.

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#### 4. SUSSŪSATI SUTTA

##### Discourse on Listening

88. Bhikkhus, one who is possessed of the six factors, though he has the chance to listen to the dhamma of the virtuous, is unable to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

What are the six? They are:

(He) does not listen when the Tathāgata gives a discourse on the Teaching and the Disciple; does not listen attentively to it, does not incline his mind towards it; takes what is to his disadvantage; rejects what is to his advantage; and is possessed of views not compatible (with the Teaching).

Bhikkhus, one who is possessed of these six factors, though he has the chance to listen to the dhamma of the

virtuous, is unable to enter upon the righteous and permanent Ariya Path, that is included in the meritorious dhammas.

Bhikkhus, one who is possessed of the six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path (magga), that is included in the meritorious dhammas.

What are the six? They are:

When the Tathāgata gives a discourse on the Teaching and the Discipline (he) listens to it, he listens to it attentively, he inclines his mind towards it; he takes what is to his advantage; and rejects what is not to his disadvantage; and is possessed of knowledge that is compatible (with the Teaching).

Bhikkhus, the one who is possessed of these six factors, if he listens to the dhamma of the virtuous, is able to enter upon the righteous and permanent Ariya Path, that is included in the meritorious dhammas.

End of the Sussusati Sutta,  
the fourth in this Vagga.

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## 5. APPAHĀYA SUTTA

### Discourse on Not Giving Up

89. Bhikkhus, without giving up the six factors, it is not possible to realize the attainment of Right View (i.e., sotāpatti magga).

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that

leads to miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences. Bhikkhus, without giving up these six factors, it is not possible to realize the attainment of Right View (i.e., sotāpatti magga).

Bhikkhus, by giving up the six factors, it is possible to realize the attainment of Right View. (i.e., sotāpatti magga)

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that leads to miserable existences, hatred that leads to miserable existences, and bewilderment that leads to miserable existences.

Bhikkhus, by giving up these six factors, it is possible to realize the attainment of Right View. (i.e., sotāpatti magga)

End of the Appahāya Sutta,  
the fifth in this Vagga.

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## 6. PAHĪNA SUTTA

### Discourse on Giving Up

90. Bhikkhus, the one who has attained Right View (i.e., sotāpatti magga), should give up these six factors.

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong views concerning observances and moral practices, attachment that leads to the miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences.

Bhikkhus, one who has attained Right View, (i.e., sotāpatti magga) should give up these six factors.

End of the Pahīna Sutta,  
the sixth in this Vagga.

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## 7. ABHABBA SUTTA

### Discourse on Not Allowing to Arise

91. Bhikkhus, one who has attained Right View should not allow the six factors to arise.

What are the six? They are:

Illusion of self, uncertainty or doubt, wrong view concerning observancy and moral practices, attachment that leads to miserable existences, hatred that leads to miserable existences, bewilderment that leads to miserable existences.

Bhikkhus, the one who has attained Right View (i.e., sotāpatti magga) should not allow these six factors to arise.

End of the Abhabba Sutta,  
the seventh in this Vagga.

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## 8. PAṬHAMA ABHABBATḤĀNA SUTTA

### First Discourse on Things Not Compatible

92. Bhikkhus, these are the six factors which are not compatible with one who has attained Right View (i.e. sotāpatti magga).

What are the six? They are:

One who has attained Right View is not liable to abide without respect for and submission to the Teacher; one who has attained Right View is not liable to abide without respect for and submission to the dhamma; one who has attained Right View is not liable to abide without respect for and submission to the Saṃgha; one who has attained Right View is not liable to abide without respect for and submission to the Training; one who has attained Right View is not liable to be breached (breach of the five precepts and sixty two wrong views); one who has attained Right View is not liable to be reborn for an eighth time.

Bhikkhus, these are the six factors which are not compatible with one who has attained Right View(a sotāpanna).

End of the Paṭhama Abhabbathāna Sutta,  
the eighth in this Vagga.

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## 9. DUTIYA ABHABBATHĀNA SUTTA

### Second Discourse on Things Not Compatible

93. Bhikkhus, these are the six factors which are not compatible with one who has attained Right View (i.e a sotāpanna).

What are the six? They are:

One who has attained Right View is not liable to hold the view that any conditioned phenomena (saṅkhāra dhamma) is permanent; one who has attained Right View is not liable to hold the view that any conditioned phenomena is pleasant;

one who has attained Right View is not liable to hold the view that any conditioned phenomena is self; one who has attained Right View is not liable to commit the view that any conditioned phenomena is committing anantriya kamma; one who has attained the Right View is not liable to revert to the view that belief in (kotuhala maṅgalā) is beneficial to and; one who has attained the Right View is not liable to hold the view that seeing, hearing and experiencing agreeable things are auspicious for one; one who has attained the Right View is not liable to hold the view that seeking a donee outside of the Teaching (who is not worthy of receiving offerings donated for well being in the next existence) is beneficial for one.

Bhikkhus, these are the six factors which are not compatible with a sotapanna.

End of the Dutiya Abhabbathāna Sutta,  
the ninth in this Vagga.

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## 10. TATIYA ABHABBATHĀNA SUTTA

### Third Discourse on Things Not Compatible

94. Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (i.e., sotāpanna).

What are the six? They are:

One who has attained the Right View is not liable to kill one's own mother; one who has attained the Right View is not liable to kill one's own father; one who has attained the Right View is not liable to an Arahat; one who has attained the Right View is not liable to maliciously cause to

shed the blood of the Tathāgata; one who has attained the Right View is not liable to create schism in the Saṃgha; one who has attained the Right View is not liable to point to others (besides the Buddha) as Teacher.

Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View.

End of the Tatiya Abhabbathāna Sutta,  
the tenth in this Vagga.

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## 11. CATUTTHA ABHABBATHĀNA SUTTA

### Fourth Discourse on Things Not Compatible

95. Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (i.e., sotāpanna).

What are the six?

One who has attained the Right View is not liable to revert to the view that pain and pleasure are done by oneself;

one who has attained the Right View is not liable to revert to the view that pain and pleasure are done by another;

one who has attained the Right View is not liable to revert to the view that pain and pleasure are done by oneself, as well as by another;

one who has attained the Right View is not liable to revert to the view that pain and pleasure arise (by chance) without one's action;

one who has attained the Right View is not liable to revert to the view that pain and pleasure arise without one's action, without any cause; one who has attained the Right View is not liable to revert to the view that pain and pleasure

arise without one's action or the action of another, without any cause.

Why is this so? Bhikkhus, it is because the one with Right View (Sotāpanna) discerns well the cause as well as the consequence.

Bhikkhus, these are the six factors which are not compatible with one who has attained the Right View (Sotāpanna).

End of the Catuttha Abhabbaṭṭhāna Sutta,  
the eleventh in this Vagga.

End of the Sīti Vagga, the ninth Vagga.

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## AṄGUTTARA NIKĀYA

### SATTAKA NIPĀTA

#### PANṆĀSAKA

#### The Fifty Suttas

##### i. DHANA VAGGA

1. Paṭhama Piya Sutta
2. Dutiya Piya Sutta
3. Saṁkhittabala Sutta
4. Vitthatabala Sutta
5. Saṁkhittadhana Sutta
6. Vitthatadhana Sutta
7. Ugga Sutta
8. Saṁyojana Sutta
9. Pahāna Sutta
10. Macchariya Sutta

## x. ĀNISAMSA VAGGA

### 1. PĀTUBHĀVA SUTTA

#### Discourse on Arising in this World

96. Bhikkhus, it is rare for the six factors, to arise in this world.

What are the six? They are:

It is rare for the Tathāgata, who is worthy of special veneration and who knows all dhammas truly by himself, to arise in the world.

It is rare to find in this world a person who can teach the Doctrine and the Discipline (dhammavinaya) made known by the Tathāgata.

It is rare in the world to be reborn (as a human being) where the virtuous are (majjhimadesa).

It is rare in the world to be without impairment of (one's) sense-faculties.

It is rare in the world to be an intelligent person and not a deaf-mute.

It is rare in the world to have the desire for meritorious action.

Bhikkhus, it is rare for these six factors to arise in the world.

End of the Pātubhāva Sutta,  
the first in this Vagga.

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## 2. ĀNISAMSA SUTTA

### Discourse on Benefits

97. Bhikkhus, these are the six benefits of realization of Sotapatti Fruition.

What are the six? They are:

Steadfastness in the dhamma of the virtuous (the Buddha's Teaching), non-decline in the dhamma (of the virtuous), limitation in his dukkha; possession of Insight knowledge that is not shared with worldlings, discerning well the cause, and also discerning well the consequence.

Bhikkhus, these are the six benefits of realization of Sotapatti Fruition.

End of the Ānisaṃsa Sutta,  
the second in this Vagga.

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## 3. ANICCA SUTTA

### Discourse on Impermanence

98. For the bhikkhu who views any conditioned phenomenon as permanent, there can certainly be no reason for him to be possessed of the Insight knowledge that is compatible with supramundane (lokuttara) dhamma. If he is not possessed of the Insight knowledge compatible with supramundane dhamma, there can be no reason for him to enter upon the righteous Ariya Path, which unfailingly brings about results. If he does not enter upon the Ariya Path

(magga) which unfailingly brings about results, there can be no reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition, or Arahatta-fruition.

Bhikkhus, for the bhikkhu who views all conditioned phenomena as impermanent, there can certainly be reason for him to be possessed of the Insight knowledge that is compatible with supramundane dhamma. If he is possessed of the Insight knowledge that is compatible with supramundane dhamma there can be reason for him to enter upon the righteous Ariya Path (magga), which unfailingly brings about results. If he can enter upon the Ariya Path which unfailingly brings about results, there can be reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition.

End of the Anicca Sutta,  
the third in this Vagga.

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#### 4. DUKKHA SUTTA

##### Discourse on Dukkha

99. Bhikkhus, for the bhikkhu who views any conditioned phenomenon as pleasant, there certainly ...p... for the bhikkhu who views all conditioned phenomena as unpleasant there certainly ...p... there can be reason.

End of the Dukkha Sutta,  
the fourth in this Vagga.

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## 5. ANATTA SUTTA

### Discourse on Non-Self

100. Bhikkhus, for the bhikkhu who views any phenomenon as self (atta) ...p...

Bhikkhus, for (the bhikkhu) who views all phenomena as non-self (anatta) ...p... there can be reason.

End of the Anatta Sutta,  
the fifth in this Vagga.

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## 6. NIBBĀNA SUTTA

### Discourse on Nibbāna

101. Bhikkhus, for the bhikkhu who views Nibbāna as unpleasant there can certainly be no reason for him to be possessed of the Insight knowledge that is compatible with supramundane dhamma. If he is not possessed of the Insight knowledge that is compatible with supramundane dhamma, there can be no reason for him to enter upon the righteous Ariya Path(magga), which unfailingly brings about results. If he does not enter upon the righteous Ariya Path (magga), which unfailingly brings about results, there can be no reason for him to realize Sotāpatti Fruition, or Sakādāgami Fruition, or Anāgāmi Fruition, or Arahatta Fruition.

Bhikkhus, for the bhikkhu who views Nibbāna as pleasant, there can certainly be reason for him to be possessed of the Insight knowledge that is compatible of supramundane dhamma. If he is possessed of the Insight

knowledge that is compatible of supramundane dhamma, there can be reason for him to enter upon the righteous Ariya Path (magga) which unfailingly brings about results. If he enters upon the righteous Ariya Path (magga) which unfailingly brings about results, there can be reason for him to realize Sotāpatti Fruition, or Sakadāgāmi Fruition, or Anāgāmi Fruition, or Arahatta Fruition.

End of the Nibbāna Sutta,

the sixth in this Vagga.

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## 7. ANAVATTHITA SUTTA

### Discourse on No Exception

102. Bhikkhus, the bhikkhu who discerns well the six benefits, should be able to establish the perception of impermanence in all conditioned phenomena without making any exception to their being impermanent.

What are the six? They are:

All conditioned phenomena will appear to me as having no exception.

My mind will find no delight in all the worlds.

My mind will rise above all the worlds.

My mind will be inclined towards Nibbāna.

I shall be giving up all the fetters.

I shall become a noble bhikkhu (who is possessed of the Ariya Path).

Bhikkhus, the bhikkhu who discerns well these six benefits should be able to establish the perception of imper-

manence in all conditioned phenomena without making any exception to their (being impermanent).

End of the Anavatthita Sutta,  
the seventh in this Vagga.

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## 8. UKKHITTĀSIKA SUTTA

### Discourse on the Killer With Uplifted Sword

103. Bhikkhus, the bhikkhu who discerns well the six benefits, should be able to establish the perception of unpleasantness in all conditioned phenomena without making any exception (to their being unpleasant).

What are the six? They are:

The perception of disgust in all conditioned phenomena will be present in me, just as I would be disgusted with a killer with uplifted sword.

My mind will rise above all the worlds.

I will discern peace in Nibbāna.

The defilements that have not been eliminated by Magga-Insight will be eliminated without remainder.

I will be doing what needs to be done (treading the Noble Path).

I will be serving the Teacher (the Buddha) with loving solicitude.

Bhikkhus, the bhikkhu who discerns well these six benefits, should be able to establish the perception of unpleas-

antness in all conditioned phenomena without making any exception (to their being unpleasant).

End of the Ukkhittāsika Sutta,  
the eighth in this Vagga.

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## 9. ATAMMAYA SUTTA

### Discourse on Freedom from Craving and Wrong View

104. Bhikkhus, a bhikkhu who discerns well the six benefits, should be able to establish the perception of non-self in all conditioned phenomena without any exception (to their being non-self).

What are the six? They are:

I shall be free from craving and wrong view respecting all the worlds.

All wrong views as “I” will become extinct in me.

Cravings as “Mine” will also become extinct in me.

I shall become possessed of Insight knowledge that is not shared with worldlings.

I shall discern well the causes (of all dhammas).

I shall discern well the consequences arising from causes.

Bhikkhus, the bhikkhu who discerns well these six benefits, should be able to establish the concept of non-self in all conditioned phenomena without any exception (to their being non-self).

End of the Atammaya Sutta,  
the ninth in this Vagga.

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## 10. BHAVA SUTTA

### Discourse on Existence

105. Bhikkhus, these three existences (bhava's) should be given up. The three trainings should be taken up.

Which are the three existences that should be given up? Existence in the sensuous realms, existence in the fine material realm and existence in the non-material realm, should be given up.

Which three trainings should be taken up? Training in higher morality, training in higher Concentration and training in higher Wisdom, should be taken up.

Bhikkhus, once the bhikkhu gives up these three forms of existence and once he has also taken up of these three trainings, then bhikkhus, that bhikkhu should be said to be one who has obliterated craving, who has passed beyond the fetters, who has effected the End of dukkha, because he has truly given up conceit.

End of the Bhava Sutta,  
the tenth in this Vagga.

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## 11. TANHĀ SUTTA

### Discourse on Craving

106. Bhikkhus, the three cravings should be given up; so also the three conceits.

Which three cravings should be given up?

Craving for pleasure of the senses, craving for rebirth (clinging to the views that there can be no ending to existence), and craving for annihilation (of self) (clinging to the view that there is no existence after death), these three cravings should be given up.

Which three conceits should be given up?

Conceit, low conceit, and excessive conceit, these three kind of conceits should be given up.

Bhikkhus, once the bhikkhu has given up these three cravings and these three kinds of conceit, then that bhikkhu should be said to be one who has obliterated craving, who has passed beyond the fetters, who has effected End of the dukkha, because he has truly given up conceit.

End of the *Taṇhā Sutta*,

the eleventh in this *Vagga*.

End of the *Ānisaṃsa Vagga*, the tenth *Vagga*.

End of the Second Fifty Discourses.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**xi. TIKA VAGGA**

1. Rāga Sutta
2. Duccarita Sutta
3. Vitakka Sutta
4. Saññā Sutta
5. Dhātu Sutta
6. Assāda Sutta
7. Arati Sutta
8. Santuṭṭhitā Sutta
9. Dovacassatā Sutta
10. Uddhacca Sutta

## xi. TIKA VAGGA

### 1. RĀGA SUTTA

#### Discourse on Attachment

107. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Attachment, hatred and bewilderment.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel attachment (rāga), perception of foulness of things (asubha) should be cultivated.

To dispel hatred (dosa), loving kindness (mettā), should be cultivated.

To dispel bewilderment (moha), Insight knowledge (paññā) should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Rāga Sutta,

the first in this Vagga.

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### 2. DUCCARITA SUTTA

#### Discourse on Evil Action

108. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Evil committed bodily, verbally and mentally.

To dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

To dispel evil bodily action, good action should be cultivated.

To dispel evil verbal action, good verbal action should be cultivated.

To dispel evil mental action, good mental action should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Duccarita Sutta,  
the second in this Vagga.

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### 3. VITAKKA SUTTA

#### Discourse on Thoughts

109. Bhikkhus, the dhammas are of these three kinds. What are the three? They are:

Sensual thought, destructive thought, and harmful thought.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be developed.

What are the three? They are:

To dispel sensual thought, thought of liberation (from sense desires) should be cultivated.

To dispel destructive thought, thought of goodwill should be developed.

To dispel harmful thought, thought of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Vitakka Sutta,  
the third in this Vagga.

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#### 4. SAÑÑĀ SUTTA

##### Discourse on Perception

110. Bhikkhus, the dhammas are of these three kinds.

What are the three. They are:

Perception of sensual pleasures, perception of ill-will, perception of cruelty.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel perception of sensual pleasures, perception of liberation should be cultivated.

To dispel perception of ill will, perception of goodwill should be cultivated.

To dispel perception of cruelty, perception of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Saññā Sutta,  
the fourth in this Vagga.

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## 5. DHĀTU SUTTA

### Discourse on Elements

111. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

The element (dhātu) of sensual pleasures, the element of ill-will, and the element of cruelty.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three?

To dispel the element of sensual pleasures, the element of liberation (from sensual pleasures) should be cultivated.

To dispel the element of ill-will, the element of good-will should be cultivated.

To dispel the element of cruelty, the element of non-cruelty should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Dhātu Sutta,

the fifth in this Vagga.

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## 6. ASSĀDA SUTTA

### Discourse on Enjoyableness

112. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Wrong view arising from enjoyment of sensual pleasures (i.e. eternalism).

Wrong view regarding one's self arising from illusion of the five aggregates.

Wrong views (which are of 62 kinds).

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel the wrong view arising from enjoyment of sensual pleasures, the perception of impermanence should be cultivated.

To dispel wrong view arising from illusion of the five aggregates the perception of non-self should be cultivated.

To dispel wrong views, right view should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Assāda Sutta,

the sixth in this Vagga.

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## 7. ARATI SUTTA

### Discourse on Non-delight

113. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Non-delight, destructiveness and demeritorious practice.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel non-delight, sympathetic joy or kindness should be cultivated.

To dispel destructiveness, non-destructiveness should be cultivated.

To dispel demeritorious practice, meritorious practice should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhammas should be cultivated.

End of the Arati Sutta,  
the seventh in this Vagga.

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## 8. SANTUṬṬHITĀ SUTTA

### Discourse on Contentment

114. Bhikkhus, the dhamma are of these three kinds.

What are the three? They are:

Discontent, lack of comprehension, excessive want.

Bhikkhus, the dhammas are of these three kinds.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel discontent, contentment should be cultivated.

To dispel lack of comprehension, comprehension should be cultivated.

To dispel excessive want, few wants should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Santuṭṭhitā Sutta,  
the eighth in this Vagga.

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## 9. DOVACASSATĀ SUTTA

### Discourse on Non-amenability to Admonition

115. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Non-amenability to admonition, having bad companions, distraction of mind.

Bhikkhus, the dhammas are of these three kinds.

To dispel these three dhammas, these three dhammas should be cultivated.

What are the three? They are:

To dispel non-amenability to admonition, amenability to admonition should be cultivated.

To dispel having bad companions, companionship should be cultivated.

To dispel distraction of mind, mindfulness of outbreath and inbreath should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Dovacassatā Sutta,  
the ninth in this Vagga.

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## 10. UDDHACCA SUTTA

### Discourse on Restlessness of Mind

116. Bhikkhus, the dhammas are of these three kinds.

What are the three? They are:

Restlessness of mind, uncontrolled sense-faculties, and unmindfulness.

Bhikkhus, the dhammas are these three.

Bhikkhus, to dispel these three kinds of dhamma, three kinds of dhamma should be cultivated.

What are the three? They are:

To dispel restlessness of mind, tranquillity of mind should be cultivated.

To dispel uncontrolled sense-faculties, control of the sense-faculties should be cultivated.

To dispel unmindfulness, mindfulness should be cultivated.

Bhikkhus, to dispel these three kinds of dhamma, these three kinds of dhamma should be cultivated.

End of the Uddhacca Sutta,

the tenth in this Vagga.

End of the Tika Vagga, the eleventh Vagga.

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**xii. SĀMAÑÑA VAGGA**

1. Kāyānupassī Sutta
2. Dhammānupassī Sutta
3. Tapussa Sutta
- 4-23. Bhallikādi Sutta
24. Rāgapeyyāla

## xii. SĀMAÑÑA VAGGA

## 1. KĀYĀNUPASSĪ SUTTA

## Discourse on Contemplating the Body

117. Bhikkhus, without giving up the six kinds of dhamma, one should not be able to abide repeatedly contemplating the body, in the body.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense faculties, not knowing the measure in food taking.

Bhikkhus, without giving up these six dhammas, (one) should not be able to abide repeatedly, contemplating the body, in the body.

Bhikkhus, by giving up the six dhammas, one should be able to abide contemplating the body, in the body.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense-faculties, not knowing the measure in food-taking.

Bhikkhus, by giving up these six dhammas, (one) should be able to abide contemplating the body, in the body.

End of the Kāyānupassī Sutta,

the first in this Vagga.

\* \* \* \* \*

## 2. DHAMMĀNUPASSĪ SUTTA

### Discourse on Contemplating the Dhamma

118. Bhikkhus, without giving up the six dhammas, one should not be able to abide repeatedly, contemplating the aggregates in one's own body ...p... in the aggregates (in other's body) ...p... in one's own body and other's body ...p... contemplating sensation in one's own self ...p... contemplating sensation in other's ...p... contemplating sensation in one's self and others ...p... contemplating one's own mind ...p... contemplating other's mind ...p... contemplating one's own mind and other's mind ...p... abide repeatedly contemplating the dhamma within oneself ...p... contemplating the dhamma in other's ...p... contemplating the dhamma within oneself and in other's.

What are the six? They are:

Delight in worldly activities, delight in talk, delight in sleep, delight in company, unguardedness of the sense-faculties, not knowing the measure in food-taking.

Bhikkhus, by giving up these six dhammas, one should be able to abide contemplating the dhamma in the dhammas arising internally and externally.

End of the Dhammānupassī Sutta,  
the second in this Vagga.

\* \* \* \* \*

## 3. TAPUSSA SUTTA

### Discourse Concerning Tapussa

119. Bhikkhus, the householder Tapussa who is possessed of the six kinds of dhamma, has complete confidence

in the virtuous of the Tathāgata, discerns deathless Nibbāna, abides realizing deathless Nibbāna.

What are the six? They are:

Unshakeable perfect faith in the Buddha, unshakeable perfect faith in the Dhamma, unshakeable perfect faith in the Saṃgha, noble morality, noble wisdom, and noble deliverance from the defilements (at the lower Fruitions).

Bhikkhus, the householder Tapussa who is possessed of these six kinds of dhamma has complete confidence in the Tathāgata, discerning the deathless Nibbāna and abides realizing the deathless Nibbāna.

End of the Tapussa Sutta,  
the third in this Vagga.

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#### 4-23. BHALLIKĀDI SUTTA

##### Discourses Concerning Bhallika Sutta and Others

120. Bhikkhus, the householder Bhallika is possessed of the six kinds of dhamma ...p...
121. ... the householder Sudatta named Anāthapiṇḍika  
...
122. ... the householder Citta of Macchikāsaṇḍa town  
...
123. ... Hathaka Āḷāvaka ...
124. ... Mahānāma, the Sakyan ruler ...
125. ... Ugga the householder of Vesālī ...
126. ... the householder Uggata ...
127. ... Sūrambaṭṭha ...

128. ... Jīvaka, adopted son of Prince Abhaya ...
129. ... the householder Nakulapitā ...
130. ... the householder Tavakaṇṇika ...
131. ... the householder Pūraṇa ...
132. ... the householder Isidatta ...
133. ... the householder Sandhāna ...
134. ... the householder Vicaya ...
135. ... the householder Vijayamāhika ...
136. ... the householder Meṇḍaka ...
137. ... Vāseṭṭha the lay disciple...
138. ... Ariṭṭha the lay disciple...
139. ... Sāragga the lay disciple ... has complete confidence in (the virtues of) the Tathāgata, Discerns the Deathless (Nibbāna), abides realizing the Deathless Nibbāna.

What are the six? They are:

Unshakeable perfect faith in the Buddha, unshakeable conviction in the Dhamma, unshakeable perfect faith in the Saṃgha, noble morality, noble wisdom, and noble deliverance from the defilements (at the lower fruitions).

Bhikkhus, Sāragga the lay disciple who is possessed of these kinds of dhamma, has complete confidence in the virtues of the Tathāgata, discerns the Deathless (Nibbāna), abides realizing the Deathless Nibbāna.

End of the Twenty Third Discourse

End of the Sāmañña Vagga, the twelfth Vagga.

\* \* \* \* \*

## RĀGAPEYYĀLA

140. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

The most excellent of sights, the most excellent of sounds, the most excellent of gains, the most excellent of trainings, the most excellent of services, the most excellent among types of mindfulness.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated. (1)

141. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

Repeated mindfulness of the virtues of the Buddha, repeated mindfulness of the virtues of the Dhamma, repeated mindfulness of the virtues of the Saṃgha, repeated mindfulness of the virtues of morality, repeated mindfulness of the virtues of charitable giving, repeated mindfulness of one's own virtues (like morality) modelled on those of the devas.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated. (2)

142. Bhikkhus, to know attachment with Magga-Insight, the six kinds of dhamma should be cultivated.

What are the six? They are:

Perception of impermanence, the perception of dukkha in impermanence, the perception of non-self (insubstantiality) in dukkha, the perception of abandonment, the perception of freedom from attachment, perception of cessation.

Bhikkhus, to know attachment with Magga-Insight, these six kinds of dhamma should be cultivated.(3)

143-169. Bhikkhus, to know attachment with discrimination ...p... to entirely extinguish, to give up (abandon), to exhaust, to destroy, to be free from attachment, to bring about cessation, to relinquish, to relinquish further. The six kinds of dhamma should be developed. (4-30).

170-649. Hatred ...p... bewilderment ...p... anger ...p... enmity ...p... ingratitude ...p... rivalry ...p... envy ...p... jealousy ...p... deceit ...p... guile ...p... obduracy ...p... impetuosity ...p... haughtiness ...p... excessive haughtiness ...p... intoxication ...p... carelessness ...p... to know with insight ...p... to know with discrimination ...p... to exhaust entirely ...p... to give up ...p... to void ...p... destroy ...p... to free from attachment ...p... to confine ...p... to forsake ...p... to forsake further ...p... these six kinds of dhamma should be developed. (Said the Bhagavā)

The Bhagavā discoursed on this dhamma. These bhikkhus were pleased with the Bhagavā's discourse and received it rejoicingly. (31-510).

End of the Rāga Peyyāla.

End of the Chakka Nipāta.

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**THE END OF CHAKKA NIPATA**

**Namo tassa bhagavato arahatto sammāsambuddhassa**

**ANGUATTARA NIKĀYA**

**Collection of Numerically Graduated Discourses**

**SATTAKA NIPĀTA**

**The Division of Seven-factor Discourses**

**Namo tassa bhagavato arahato Sammāsbuddhassa**

## **AṄGUTTARA NIKĀYA**

### **SATTAKA NIPĀTA**

#### **PANṆĀSAKA**

#### **The Fifty Suttas**

##### **i. DHANA VAGGA**

1. Paṭhama Piya Sutta
2. Dutiya Piya Sutta
3. Saṁkhittabala Sutta
4. Vitthatabala Sutta
5. Saṁkhittadhana Sutta
6. Vitthatadhana Sutta
7. Ugga Sutta
8. Saṁyojana Sutta
9. Pahāna Sutta
10. Macchariya Sutta

# AṄGUTTARA NIKAYA

## SATTAKA NIPĀTA

### i. DHANA VAGGA

#### 1. PAṬHAMA PIYA SUTTA

##### First Discourse on a Lovable Bhikkhu

1. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. It was then that the Bhagavā, after calling ‘Bhikkhus’ and the bhikkhus responding, ‘Venerable Sir’, the Bhagavā said thus:

“Bhikkhus, the bhikkhu who is possessed of the seven dhammas is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

is desirous of gain;

is desirous of respect;

is desirous of not being slighted or ignored (by others);

has no shame (to do evil);

has no fear (to do evil);

has evil desire;

has wrong view.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas is not loved, not cherished and not respected by his companions in the practice. He does not warm their hearts.

Bhikkhus, the bhikkhu who is possessed of the seven dhammas is loved, cherished and respected by his companions in the Practice. He warms their hearts.

What are the seven? They are:

Bhikkhus, the bhikkhu in this teaching:  
is not desirous of gain;  
is not desirous of respect;  
is not desirous of not being slighted or ignored (by others);  
has shame (to do evil);  
has fear (to do evil);  
has little desire;  
has right view.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is loved, cherished and respected by his companions in the Practice. He warms their hearts. (Thus said the Bhagavā).

End of the Paṭhama Piya Sutta,  
the first in this Vagga.

\* \* \* \* \*

## 2. DUTIYA PIYA SUTTA

### Second Discourse on a Lovable Bhikkhu

2. Bhikkhus, the bhikkhu who is possessed of the seven dhammas is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

What are the seven dhammas? They are:

Bhikkhus, the bhikkhu in this Teaching:

is desirous of gain;

is desirous of respect;

is desirous of not being slighted or ignored (by others);

has no shame (to do evil);

has no fear (to do evil);

is jealous;

is stingy.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is not loved, not cherished and not respected by his companions in the Practice. He does not warm their hearts.

Bhikkhus, the bhikkhu who is possessed of the seven dhammas, is loved, cherished and respected by his companions in the Practice. He warms their hearts.

What are the seven? They are;

Bhikkhus, the bhikkhu in this Teaching:

is not desirous of gain;

is not desirous of respect;

is not desirous of not being slighted or ignored (by others);

has shame (to do evil);

has fear (to do evil);

is not jealous;

is not stingy.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, is loved, is cherished, is respected by his companions in the Practice. He warms their hearts. (Thus said the Bhagavā).

End of the Dutiya Piya Sutta,

the second in this Vagga.

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### 3. SAMKHIITABALA SUTTA

#### Discourse on Power in Brief

3. Thus have I heard: Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī ...p...

Bhikkhus, the powers (bala) are these seven kinds.

What are the seven? They are:

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration and the power of Wisdom. Bhikkhus, the powers are these seven kinds. (Thus said the Bhagavā).

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration, and the power of Wisdom, the seventh.

The wise bhikkhu who is endowed with these seven kinds of power has ease of living, can investigate and reflect on (the dhammas) in the right way, can contemplate with insight knowledge the meaning of the Four Ariya Truths, and has his mind delivered ultimately (from sense objects) in the way of a flame going out.

End of the Samkhittabala Sutta,  
the third in this Vagga.

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#### 4. VITTHATABALA SUTTA

##### Discourse on Power in Detail

4. Bhikkhus, the powers (bala) are these seven kinds. What are the seven? They are:

The power of Conviction, the power of Effort, the power of Shame (to do evil), the power of Fear (to do evil), the power of Mindfulness, the power of Concentration and the power of Wisdom.

Bhikkhus, what is the power of Conviction?

Bhikkhus, the Ariya disciple in this Teaching has conviction, conviction in the Tathāgata's Arahattamagga Insight and in the Tathāgata's Perfect Self-Enlightenment.

He believes that "That the Bhagavā is worthy of special veneration (Araham), that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha) ...p... that he is the teacher of devas and men (Sathādevamanussānam), that he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha), and that he is the Most Exalted (Bhagavā)". Bhikkhus, this should be said to be the power of Conviction.

Bhikkhus, what is the power of Effort?

Bhikkhus, the Ariya disciple in this Teaching abides, dispelling demeritorious dhammas and fulfilling meritorious dhammas with vigorous effort. He is possessed of power, of steadfast energy, and has not dropped the burden of (bringing about) meritorious dhammas. Bhikkhus, this should be said to be the power of Effort.

Bhikkhus, what is the power of Shame (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has shame (to do evil), physical, verbal and mental; he is ashamed of committing evil demeritorious actions. Bhikkhus, this should be said to be the power of Shame (to do evil).

Bhikkhus, what is the power of Fear (to do evil).

Bhikkhus, the Ariya disciple in this Teaching has Fear (to do evil), physical, verbal and mental; he is afraid of committing evil demeritorious actions. Bhikkhus, this should be said to be the power of Fear (to do evil).

Bhikkhus, what is the power of Mindfulness?

Bhikkhus, the Ariya disciple in this Teaching has Mindfulness, is possessed of highest and mature Mindfulness, and is capable of repeatedly recollecting deeds, speech and thoughts

of long ago. Bhikkhus, this should be said to be the power of Mindfulness.

Bhikkhus, what is the power of Concentration?

Bhikkhus, the Ariya disciple in this Teaching abides free from sensual pleasures ...p... abides attaining to the fourth jhāna. Bhikkhus, this should be said to be the power of Concentration.

Bhikkhus, what is the power of Wisdom?

Bhikkhus, the Ariya disciple in this Teaching has wisdom, and is endowed with the noble insight that can discern the arising and passing away (of conditioned phenomena), that can expel the defilements and that can enable him to realize Nibbāna, that is end of suffering. Bhikkhus, this should be said to be the power of Wisdom. Bhikkhus, the powers are these seven kinds. (Thus said the Bhagavā).

The power of Conviction,

The power of Effort,

The power of Shame (to do evil),

The power of Fear (to do evil),

The power of Mindfulness,

The power of Concentration,

The power of Wisdom, the seventh.

Bhikkhus, the wise bhikkhu who is endowed with these seven kinds of power has ease of living, can investigate and reflect on (the dhamma) in the right way, can contemplate with insight knowledge the meaning of the Four Ariya Truths and has his mind delivered ultimately (from sense-objects) in the way of a flame going out.

End of the Vitthatabala Sutta,  
the fourth in this Vagga.

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**5. SAMKHITTADHANA SUTTA****Discourse on Treasures in Brief**

5. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds.

What are the seven? They are:

The treasure of Conviction, the treasure of Morality, the treasure of Shame (to do evil), the treasure Fear (to do evil), the treasure of Learning, the treasure of Generosity or Charitable Giving and the treasure of Insight Knowledge. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds. (Thus said the Bhagavā).

The treasure of Conviction,

The treasure of Morality,

The treasure of Shame (to do evil),

The treasure of Fear (to do evil),

The treasure of Learning,

The treasure of Generosity or Charitable Giving, and

The treasure of Insight Knowledge, the seventh.

The wise say that any woman or any man who has these treasures (of the virtuous) is one who is not poor. They say that the life of such a person is not in vain.

For that reason, one who is wise should, keeping in mind the teaching of the Buddha, repeatedly strive after (the acquisition of) conviction that makes for brilliance and after morality that is the cause of discerning the Four Ariya Truths.

End of the Samkhittadhana Sutta,  
the fifth in this Vagga.

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## 6. VITTHATADHANA SUTTA

### Discourse on Treasures in Detail

6. Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds.

What are the seven? They are:

The treasure of Conviction, the treasure of Morality, the treasure of Shame (to do evil), the treasure of Fear (to do evil), the treasure of Learning, the treasure of Generosity or Charitable Giving, and the treasure of Insight Knowledge.

Bhikkhus, what is the treasure of Conviction?

Bhikkhus, the Ariya disciple in this Teaching has Conviction, Conviction in the Tathāgata's Arahattamagga-Insight and in the Tathāgata's Perfect Self-Enlightenment.

He believes that 'That Bhagavā is worthy of special veneration (Araham); that he truly comprehends the dhammas by his own intellect and insight (Sammāsambuddha) ...p... that he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and that he is the Most Exalted (Bhagavā). Bhikkhus, this should be said to be the treasure of Conviction.

Bhikkhus, what is the treasure of Morality?

Bhikkhus, the Ariya disciple in this Teaching abstains from killing living beings ...p... abstains from taking intoxicating drinks that cause forgetfulness. Bhikkhus, this should be said to be the treasure of Morality.

Bhikkhus, what is the treasure of Shame (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has shame (to do evil), physical, verbal, and mental; he is ashamed of committing evil demeritorious actions. Bhikkhus, this should be said to be the treasure of Shame (to do evil).

Bhikkhus, what is the treasure of Fear (to do evil)?

Bhikkhus, the Ariya disciple in this Teaching has Fear (to do evil) physical, verbal, and mental; he is afraid of committing evil demeritorious actions. Bhikkhus, this should be said to be the treasure of Fear (to do evil).

Bhikkhus, what is the treasure of Learning?

Bhikkhus, the Ariya disciple in this Teaching has heard a great deal (of the teaching) retains and accumulates the teachings he has heard; these teachings are excellent at the beginning, excellent at the middle and excellent at the end, complete in meaning and phrasing, setting out the Noble Practice of Purity, which is absolutely pure, he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through insight. Bhikkhus this should be said to be the treasure of learning.

Bhikkhus, what is the treasure of Generosity or Charitable Giving?

Bhikkhus, the Ariya disciple in this Teaching abides at home with a mind free from miserliness, dispenses in charity freely, has his hands cleansed for charitable giving, delights in charitable giving, is ready to be asked to give, and delights in giving and appropriately distributing. Bhikkhus, this should be said to be the treasure of Generosity or Charitable Giving.

Bhikkhus, what is the treasure of Insight-knowledge?

Bhikkhus, the Ariya disciple in this teaching has Insight-knowledge ...p... is possessed of the sublime Insight-knowledge that enable one to realize Nibbāna that is end of suffering. Bhikkhus, this should be said to be the treasure of Insight-Knowledge.

Bhikkhus, the wealth or treasures (of the virtuous) are these seven kinds. (Thus said the Bhagavā).

The treasure of Conviction,  
the treasure of Morality,  
the treasure of Shame (to do evil),  
the treasure of Fear (to do evil),  
the treasure of Learning,  
the treasure of Generosity or Charitable Giving, and  
the treasure of Insight Knowledge, the seventh,  
The wise say that any woman or any man who has  
these treasures (of the virtuous) is one who is not  
poor.

They say that the life of such a person is not in  
vain. For that reason, one who is wise should, keeping  
in mind the teaching of the Buddha, repeatedly strive  
after (the acquisition of) Conviction that makes for  
brilliance and after Morality that is the cause of dis-  
cerning the Four Ariya Truths.

End of the Vitthatadhana Sutta,  
the sixth in this Vagga.

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## 7. UGGA SUTTA

### Discourse to Ugga, the Minister

7. The minister Ugga of Pasenadi, the ruler of Kosala,  
then approached the Bhagavā, made obeisance to the Bhagavā,  
sat at a suitable place and respectfully said to the Bhagavā:

“Wonderful Sir! Marvellous Sir! Venerable Sir, Migāra  
grandson of the householder Rohaṇa is very rich, has plenty  
of property and has plenty of wealth”.

“Minister Ugga, how rich is the householder Migāra,  
grandson of the householder Rohaṇa, how much property  
does he have, how much wealth does he have?” (Asked the  
Bhagavā).

“Venerable Sir, that rich householder has a hundred lakhs of gold. What can be said of the amount of silver (he has)?” (Respectfully said Ugga).

“Minister Ugga, gold and silver as wealth does exist in the world. I do not say that they do not exist. In fact, minister Ugga, that wealth is associated with (loss by) fire, water, ruler, thief and unloved heirs”.

“Minister Ugga, these seven kinds of wealth are not associated with fire, water, ruler, thief and unloved heirs”.

“What are the seven? They are: The wealth of Conviction, the wealth of Morality, the wealth of Shame (to do evil), the wealth of Fear (to do evil), the wealth of Learning, the wealth of Generosity or Charitable Giving, the wealth of Insight Knowledge.

“Minister Ugga, these seven kinds of wealth are not associated with fire, water, ruler, thief and unloved heirs”. (Thus said the Bhagavā).

The wealth of Conviction, the wealth of Morality, the wealth of Shame(to do evil), the wealth of fear (to do evil), the wealth of Learning, the wealth of Generosity or Charitable Giving and the wealth of Insight Knowledge.

The wise say that any woman or any man has their wealth (of the virtuous) is one who is very rich. Indeed, in this world, such a person whether deva or man is incomparable by enemies.

For that reason, one who is wise should, keeping in mind the teaching of the Buddha, repeatedly strive after (the acquisition of) Conviction, that makes for brilliance and after Morality that is the cause of discerning the Four Ariya Truths.

End of the Ugga Sutta,  
the seventh in this Vagga.

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## 8. SAMYOJANA SUTTA

### Discourse on Fetters

8. Bhikkhus, the fetters are these seven kinds. What are the Seven? They are:

Fetter of attachment to sense pleasures (Anunaya Saṃyojana), fetter of ill-will (Paṭigha Saṃyojana), fetter of wrong view (Diṭṭhi Saṃyojana), fetter of uncertainty (Vicikicchā Saṃyojana), fetter of conceit (Māna Saṃyojana), fetter of craving for better existence (Bhavarāga Saṃyojana) and fetter of ignorance (Avijjā Saṃyojana).

Bhikkhus, the fetters are these seven kinds. (Thus said the Bhagavā).

End of the Saṃyojana Sutta,  
the eighth in this Vagga.

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## 9. PAHĀNA SUTTA

### Discourse on Eradication of Fetters

9. Bhikkhus, to give up and eradicate the seven kinds of fetter, the noble practice is undertaken. What are the seven? They are:

To give up and eradicate the fetter of attachment to sense pleasures, the noble practice is undertaken.

To give up and eradicate the fetter of ill-will ...p... the fetter of wrong view... the fetter of uncertainty ... the fetter of conceit... the fetter of craving for (better) existence ... and the fetter of ignorance, the noble practice is undertaken. Bhikkhus, to give up and eradicate these seven kinds of fetters, the noble practice is undertaken.

Bhikkhus, once the bhikkhu gives up the fetter of attachment to sense pleasures, he has completely cut it off at the roots, he has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise again in the future.

Fetter of ill-will ...p... fetter of wrong view ... fetter of uncertainty ... fetter of conceit ... fetter of craving for (better) existence ... he gives up the fetter of ignorance, he has completely cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existence, so that it is unable to arise again in the future.

Bhikkhus, this bhikkhu should then be said to be one who has completely cut off craving, who has untied the fetters, who has brought about End of dukkha by having pulled out conceit completely. (Thus said the Bhagavā).

End of the Pahāna Sutta,  
the ninth in this Vagga.

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## 10. MACCHARIYA SUTTA

### Discourse on Stinginess

10. Bhikkhus, the fetters are these seven kinds. What are the seven? They are:

The fetter of attachment to sense pleasures, the fetter of ill-will, the fetter of wrong view, the fetter of uncertainty, the fetter of conceit, the fetter of jealousy, and the fetter of stinginess. Bhikkhus, the fetters are these seven kinds. (Thus said the Bhagavā).

End of the Macchariya Sutta,  
the tenth in this Vagga.

End of the Dhana Vagga, the first.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**ii. ANUSAYA VAGGA**

1. Paṭhama Anusaya Sutta
2. Dutiya Anusaya Sutta
3. Kula Sutta
4. Puggala Sutta
5. Udaḱūpamā Sutta
6. Aniccānupassī Sutta
7. Dukkhānupassī Sutta
8. Anattānupassī Sutta
9. Nibbāna Sutta
10. Niddasavatthu Sutta

## ii. ANUSAYA VAGGA

### 1. PAṬHAMA ANUSAYA SUTTA

**First Discourse on Defilements not yet been Eradicated  
by Magga Insight**

11. Bhikkhus, the defilements that have not yet been eradicated by Magga Insight, Anusaya are these seven kinds. What are the seven? They are:

The Anusaya of attachment to sense pleasure, the Anusaya of ill-will, the Anusaya of wrong view, the Anusaya of uncertainty, the Anusaya of conceit, the Anusaya of craving for (better) existence, and the Anusaya of ignorance. Bhikkhus, the defilements that have not yet been eradicated by Magga Insight are these seven kinds. (Thus said the Bhagavā).

End of the Paṭhama Anusaya Sutta,  
the first in this Vagga.

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### 2. DUTIYA ANUSAYA SUTTA

**Second Discourse on Defilements not yet been Eradicated**

**by Magga Insight**

12. Bhikkhus, to give up and eradicate the seven kinds of Anusaya, the noble practice is undertaken. What are the seven? They are:

To give up and eradicate the Anusaya of attachment to sense pleasures, the noble practice is undertaken.

(To give up and eradicate) the Anusaya of ill will ...p... the Anusaya of wrong view, the Anusaya of uncertainty,

the Anusaya of conceit, the Anusaya of craving for better existence and the Anusaya of ignorance, the noble practice is undertaken. Bhikkhus, to give up and eradicate these seven kinds of Anusaya, the noble practice is undertaken.

Bhikkhus, once the bhikkhu gives up the Anusaya of attachment to sense pleasures has completely cut it off at the roots, has made it like the stump of a palm tree and has rendered it incapable of coming into existences, so that it is unable to arise again in the future.

Once Anusaya of ill will ...p... the Anusaya of wrong view, the Anusaya of uncertainty, the Anusaya of conceit, the Anusaya of craving for (better) existences, and the Anusaya of ignorance are given up, has completely cut them off at the roots, has made them like the stump of a palm tree and has rendered them incapable of coming into existences, so that they are unable to arise again in the future.

Bhikkhus, this bhikkhu should then be said to be one who has completely cut off craving, who has untied the Anusaya, who has brought about end of dukkha by having pulled out conceit completely. (Thus said the Bhagavā).

End of the Dutiya Anusaya Sutta,  
the second in this Vagga.

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### 3. KULA SUTTA

#### Discourse on Lay Disciple

13. Bhikkhus, (one) should not approach the house of donors possessed of the seven characteristics, if not yet approached (repair to), if it has already been approached, (one) should not sit down.

What are the seven? They are:

(The donors) do not welcome (the bhikkhu) with pleasure; (The donors) do not make obeisance with pleasure; (The donors) do not provide accomodation with pleasure; (The donors) conceal visible offerings from (the bhikkhu).

Despite an abundance of offerings, only a few are given. Though there are excellent offerings, only common and inferior offerings are given.

The offerings are made disrespectfully, not respectfully. Bhikkhus (one) should not approach the house of donors possessed of these seven characteristics, if not yet approached. If it has already been approached, (one) should not sit down.

Bhikkhus, (one) should approach the house of donors who are possessed of the seven characteristics, if not yet approached. If it has already been approached, (one) should sit down.

What are the seven? They are:

(The donors) welcome (the bhikkhu) with pleasure; (The donors) make obeisance with pleasure; (The donors) provide accomodation with pleasure; (The donors) do not conceal visible offerings from (the bhikkhu) when there is an abundance of offerings; many offerings are made when there are excellent offerings; excellent offerings are made. Offerings are made respectfully, not disrespectfully.

Bhikkhus, (one) should approach the house of donors who are possessed of these seven characteristics if not yet approached. If it has been approached (one) should sit down. (Thus said the Bhagavā).

End of the Kula Sutta,  
the third in this Vagga.

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#### 4. PUGGALA SUTTA

##### Discourse on Persons

14. Bhikkhus, these seven kinds of persons are worthy of receiving offerings brought even from afar, are worthy of receiving offerings especially set aside for guests, are worthy of receiving offerings donated for well-being in the next existences, are worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Persons who have been freed (from the bondage of) both body and mind; persons who have been freed from the defilements through wisdom; persons who have realized Nibbāna through Magga and Phala; persons who have attained to higher stages of the Path and Fruition through realization of the Four Ariya Truths; persons who have achieved liberation from the defilements through conviction; persons who develop knowledge of the Ariya Path directed by Magga Insight; persons who develop knowledge of the Ariya Path direct by Conviction.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, are worthy of receiving offerings specially set aside for guests, are worthy of receiving offerings donated for well-being in the next existence, are worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit. (Thus said the Bhagavā).

End of the Puggala Sutta,  
the fourth in this Vagga.

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## 5. UDAKŪPAMĀ SUTTA

## Discourse on Example of Men in Water

15. Bhikkhus, there are in the world seven kinds of persons who are like men in water. What are the seven? They are:

Bhikkhus, someone in this world who sinks and is drowned once and for all;

Bhikkhus, someone in this world who surfaces (from the water) and is drowned;

Bhikkhus, someone in this world who surfaces (from the water) and stays afloat;

Bhikkhus, someone in this world who surfaces (from the water) and swims;

Bhikkhus, someone in this world who surfaces (from the water) and reaches where he can stand up (in the water);

Bhikkhus, someone in this world who surfaces (from the water) and swims to safety, reaching the other shore, and rests on firm ground that is Nibbāna, having abandoned all demeritoriousness.

Bhikkhus, how does the person sink and is drowned once and for all?

Bhikkhus, someone in this world is possessed of really black demeritorious dhammas. Bhikkhus, thus does the person sink and is drowned once and for all. (1)

Bhikkhus, how does the person surface (from the water) and is then drowned?

Bhikkhus, someone in this world has strong conviction in meritorious dhammas, has strong sense of Shame (to do evil) ...p... has strong sense of Fear (to do evil) ...p... has energetic effort and he has good knowledge of meritorious

dhammas. Thus he surfaces (from the water). However that person's conviction does not remain firm, does not progress, but regresses. That person's sense of Shame (to do evil) ...p... that person's sense of Fear (to do evil), that person's energetic effort and that person's good knowledge does not remain firm, does not progress, but regresses.

Bhikkhus, thus does the person surface (from the water) and is then drowned. (2)

Bhikkhus, how does the person surface (from the water) and stay afloat?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) and effort but stands still.

That person's sense of Shame (to do evil) ...p... that person's sense of Fear (to do evil) ... and that person's effort ... that person's good knowledge does not regress, does not progress, but stands still.

Bhikkhus, thus does that person surface (from the water) and stays afloat. (3)

Bhikkhus, how does the person surface (from the water) and look here and there?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) ... and effort are good. (That person) appears good in his knowledge of meritorious dhammas. That person is a Sotāpanna (stream-winner) who cannot fall into states of ruin, owing to the total extinction of the three fetters and is surely destined to achieve the three higher stages of the Ariya Path.

Bhikkhus, thus does that person surface (from the water) and looks here and there. (4)

Bhikkhus, how does the person surface (from the water) and swim?

Bhikkhus, someone appears in this world strong in his conviction in the meritorious dhammas.

(That person's) sense of shame (to do evil) ...p... sense of fear (to do evil) ... and effort are good. He appears, good in his knowledge of the meritorious dhammas.

That person is a *Sakadāgāmi* who will return only once to the human world, making an end of dukkha, owing to the total extinction of the three lower fetters and attenuation of attachment, hatred and bewilderment.

Bhikkhus, thus does the person surface (from the water) and swim. (5).

Bhikkhus, how does the person surface (from the water) and reach where he can stand up (in the water)?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas. (That person's) sense of Shame (to do evil) ...p... sense of Fear (to do evil) ... and effort are good. He appears good in his knowledge of the meritorious dhammas. That person is an *Anāgāmi* who will have spontaneous rebirth in the brahmā realm owing to the total extinction of the five lower fetters and who will realize *Parinibbāna* from that realm, without returning to any other realm.

Bhikkhus, thus does the person surface (from the water) and reach where he can stand up (in the water). (6)

Bhikkhus, how does the person become one who surfaces (from the water) swims to safety, reaching the other shore, and rests on firm ground that is *Nibbāna*, having abandoned all demeritoriousness?

Bhikkhus, someone appears in this world, strong in his conviction in meritorious dhammas.

(That person's) sense of shame (to do evil) ...p... sense of fear (to do evil) ... and effort are good. He appears, good in his knowledge of the meritorious dhammas. That person, because of extinction of the āsavas, remains realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight, which are free from āsavas.

Bhikkhus, thus does the person become one who surfaces (from the water), swims to safety, reaching the other shore, and rests on firm ground that is Nibbāna, having abandoned all demeritoriousness. (7)

Bhikkhus, there obviously exist in this world seven kinds of persons who are like men in water. (Thus said the Bhagavā).

End of the Udakūpamā Sutta,  
the fifth in this Vagga.

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## 6. ANICCĀNUPASSĪ SUTTA

### Discourse on Contemplation of Impermanence

16. Bhikkhus, there are these seven kinds of persons who are worthy of receiving offerings brought even from afar, are worthy of receiving offerings especially set aside for guests, are worthy of receiving offerings donated for well-being in the next existence, are worthy of receiving obeisance with joined palms raised to the forehead, and are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent and penetratingly knows them to be impermanent. He constantly and exclusively bears this in mind

and abides fully absorbed in it with Vipassanā-insight. That bhikkhu owing to total extinction of the āsavas ...p... abides realizing Nibbāna.

Bhikkhus, that person is the first person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and is incomparably a fertile field for all to sow the seeds of merit.

Again, bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent, and penetratingly knows them to be impermanent. He constantly and exclusively bears in mind and abides fully absorbed in it with Vipassanā-insight. Soon after, that person has the āsavas extinguished and has his life ended.

Bhikkhus, this is the second person who is worthy of receiving offerings brought even from afar ...p... he is the incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world repeatedly contemplates all conditioned dhammas as impermanent, perceives them as impermanent, and penetratingly knows them to be impermanent. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the five lower fetters is one who realizes Parinibbāna in the middle of his span of life (*Antarāparinibbāyī*) ...p... (He) is one who realizes Parinibbāna beyond the middle of his span of life (*Upahaccaparinibbāyī*) ...p... (He) is one who realizes Parinibbāna without effort (*asañkhāraparinibbāyī*) ...p... (he) is one who realizes Parinibbāna with effort (*Sasañkhāraparinibbāyī*) ...p... (he) is one who, having attained to the Akaniṭṭha realm of Pure Abodes (*Suddhāvāsa*) realizes Parinibbāna in that realm (*Uddhami sotaakaniṭṭhagāmi*).

Bhikkhus, this person is the seventh person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and is incomparably fertile field for all to sow the seeds of merit.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar, worthy of receiving offerings especially set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and are incomparably fertile fields for all to sow the seeds of merit. (Said the Bhagavā).

End of the Aniccānupassī Sutta,  
the sixth in this Vagga.

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## 7. DUKKHĀNUPASSĪ SUTTA

### Discourse on Contemplation of Suffering

17. Bhikkhus, there are these seven kinds of persons who are worthy of receiving offerings brought even from afar ...p... who are incomparably fertile fields for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this world abides repeatedly contemplating all conditioned dhammas as suffering (dukkha) ...p...

End of the Dukkānupassī Sutta,  
the seventh in this Vagga.

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## 8. ANATTĀNUPASSĪ SUTTA

## Discourse on Contemplation of Non-self

18. (Someone in this world abides), repeatedly contemplating all dhammas as nonself (anatta) ...p...

End of the Anattānupassī Sutta,  
the eighth in this Vagga.

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## 9. NIBBĀNA SUTTA

happiness, perceiving it as happiness, and abiding in it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the āsavas ...p... abides, realizing and attaining to it with Vipassanā-insight. Bhikkhus, that person is worthy of receiving offerings brought even from afar ...p... he is the first person who is incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world abides, repeatedly contemplating Nibbāna as happiness, perceiving it as happiness and penetratingly knowing it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. Soon after that person has the āsavas extinguished and has his life ended.

Bhikkhus, that person is worthy of receiving offerings brought even from afar ...p... he is the second person who is the incomparably fertile field for all to sow the seeds of merit.

Again bhikkhus, someone in this world abides, repeatedly contemplating nibbāna as happiness, perceiving it as happiness and penetratingly knowing it to be happiness. He constantly and exclusively bears this in mind and abides fully absorbed in it with Vipassanā-insight. That person, owing to the total extinction of the five lower fetters, is' one who realizes Parinibbāna in the middle of his span of life ...p... (he) is one who realizes Parinibbāna beyond the middle of his span of life ...p... (he) is one who realizes Parinibbāna without effort ...p... (he) is one who realizes Parinibbāna with effort ...p... (he) is one who, having attained to the Akaniṭṭha realm of Pure abodes (Suddhāvāsa) realizes Parinibbāna in that realm.

Bhikkhus, that person is the seventh person who is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

Bhikkhus, these are the seven kinds of persons who are worthy of receiving offerings brought even from afar ...p... are the incomparable fertile fields for all to sow the seeds of merit. (Thus said the Bhagavā).

End of the Nibbāna Sutta,  
the ninth in this Vagga.

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## 10. NIDDASA VATTHU SUTTA Discourse on Niddasa Vatthu

20. Bhikkhus, niddasa vatthuni are these seven kinds.  
What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

Is moved by strong desire in observing the three trainings and by devotion, in subsequently doing the same;

is moved by strong desire in practising Vipassanā meditation and by devotion in subsequently doing the same;

is moved by strong desire in destroying craving and by devotion in subsequently doing the same;

is moved by strong desire in observing solitary retreat and by devotion in subsequently doing the same;

is moved by strong desire in putting forth effort and by devotion in subsequently doing the same;

is moved by strong desire in developing mindfulness and comprehension and by devotion in sub-sequently doing the same;

is moved by strong desire in knowing right view with penetration and by devotion in subsequently doing the same.

Bhikkhus, niddasa vatthuni are these seven kinds.  
(Thus said the Bhagavā).

End of the Niddasa Vatthu Sutta,  
the tenth in this Vagga.

End of the Anusaya Vagga, the second.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**iii. VIJJISATTAKA VAGGA**

1. Sārandada Sutta
2. Vassakāra Sutta
3. Paṭhama Sattaka Sutta
4. Dutiya Sattaka Sutta
5. Tatiya Sattaka Sutta
6. Bojjhaṅga Sutta
7. Saññā Sutta
8. Paṭhama Parihāni Sutta
9. Dutiya Parihāni Sutta
10. Vipatti Sutta
11. Parābhava Sutta

iii. VAJJĪSATTAKA VAGGA  
1. SĀRANDADA SUTTA  
Discourse at Sarandada Cetiya

21. Thus have I heard:

Once the Bhagavā was staying at Sārandada cetiya in Vesālī. On that occasion the Bhagavā said to many Licchavī princes who had approached the Bhagavā, made their obeisance and were sitting at suitable places:

“Licchavī princes, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear it well in mind. I shall speak”.

“Very well, Venerable Sir,” responded the princes of Vajjī. The Bhagavā then said thus:

“Licchavī princes, which are the seven dhammas of non-decline?”

Licchavī princes, so long as the Vajjī princes assemble frequently and have many meetings, the furtherance of their welfare and prosperity is to be expected, not their decline”.(1)

“Licchavī princes, so long as the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country, the furtherance of their welfare and prosperity is to be expected, not their decline.(2)

“Licchavī princes, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before, and act in conformity with the ancient, established Vajjī practices, customs and institutions, the furtherance of their welfare and prosperity is to be expected, not their decline.”(3)

“Licchavī princes, so long as the Vajjī princes treat their elders with respect, esteem, veneration and reverence, and consider that those elders ought to be listened to, the furtherance

of their welfare and prosperity is to be expected, not their decline.”(4)

“Licchavī princes, so long as the Vajjī princes refrain from forcibly abducting women and maidens and detaining them, the furtherance of their welfare and prosperity is to be expected, not their decline”. (5)

“Licchavī princes, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines, within and without the city, and give appropriate offerings and oblations to be made to those shrines as formerly, without neglect, or omission the furtherance of their welfare and prosperity is to be expected, not their decline”. (6)

“Licchavī princes, so long as Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come, and so that those who have already come may live in the Vajjī country in ease and comfort, the furtherance of their welfare and prosperity is to be expected, not their decline”. (7)

“Licchavī princes, so long as these seven dhammas of non-decline endure among the Vajjī princes, and so long as the Vajjī princes observe and apply these seven dhammas thoroughly, the furtherance of their welfare and prosperity is to be expected, not their decline”. (Thus said the Bhagavā).

End of the Sārandada Sutta,  
the first in this Vagga.

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## 2. VASSAKĀRA SUTTA

Discourse to Brahmin Vassakāra

22. Thus have I heard:

Once the Bhagavā was staying at Gijjhakuṭa Hill in

Rājagaha. At that time Ajātasattu, ruler of Magadha country, and son of Queen Vedehī, desirous of going and suppressing the Vajjī princes said thus:

“I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin.”

Ajātasattu, ruler of Magadha and son of Queen Vedehī sent for brahmin Vassakāra, chief minister of Magadha and said to him:

Come, Brahmin, go to the Bhagavā, prostrate with your head at his feet and convey these words of mine to him, asking whether the Bhagavā is free from illness and afflictions, whether he is enjoying bodily vigour, strength, ease and comfort: say to the Bhagavā, “Venerable Sir, Ajātasattu, ruler of Magadha and son of Queen Vedehī, prostrates with his head at your feet and asking whether the Bhagavā is free from illness and affliction, whether he is enjoying bodily vigour, strength, ease and comfort. Say also thus: Venerable Sir, Ajātasattu, ruler of Magadha and son of Queen Vedehī, desirous of going and suppressing the Vajjī princes is saying thus: ‘I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin’”. Note well what the Bhagavā says and relate it back to me. Tathāgatas do not say what is not true.

“Very well, Lord” responded chief minister brahmin Vassakāra to King Ajātasattu of Magadha and son of Queen Vedehī. He then approached the Bhagavā and exchanged greetings with the Bhagavā. Brahmin Vassakāra, after ending a glad and memorable conversation seated himself at a suitable place and said to the Bhagavā thus:

“Venerable Gotama, Ajātasattu, ruler of Magadha, son of Queen Vedehī prostrates with his head at Venerable Gotama’s feet and asks whether the Bhagavā is free from illness and afflictions, whether he is enjoying bodily vigor, strength, ease and comfort. Say to the Bhagavā, Venerable Gotama, King

Ajātasattu desirous of going and suppressing the Vajjī princes is saying thus: ‘I will exterminate the powerful Vajjī princes, destroy them and bring them to ruin’.

At that time Venerable Ānanda was behind the Bhagavā, fanning the latter. The Bhagavā then asked Venerable Ānanda: “Ānanda, what have you heard? Do the Vajjī princes assemble frequently and have many meetings?”

“Venerable Sir, I have heard that the Vajjī princes assemble frequently and have many meetings”.

“Ānanda, so long as the Vajjī princes assemble frequently and have many meetings, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(1)

“Ānanda, do the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country”.

“Ānanda, so long as the Vajjī princes assemble and disperse in harmony and unity and carry out in harmony and unity the affairs of the Vajjī country, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(2)

“Ānanda, do the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes refrain from ordaining what has not been ordained before,

refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions”.

“Ānanda, so long as the Vajjī princes refrain from ordaining what has not been ordained before, refrain from abolishing what has been ordained before and act in conformity with the ancient, established Vajjī practices, customs and institutions, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline. (3).

“Ānanda, do the Vajjī princes treat their elders with respect, esteem, veneration and reverence and consider that those elders ought to be listened to? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes treat their elders with respect, esteem; veneration and reverence and consider that those elders ought to be listened to”.

“Ānanda, so long as the Vajjī princes treat their elders with respect, esteem, veneration, reverence and consider that those elders ought to be listened to, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(4)

“Ānanda, do the Vajjī princes refrain from forcibly abducting women and maidens and detaining them? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes refrain from forcibly abducting women and maidens and detaining them”.

“Ānanda, so long as the Vajjī princes do not forcibly abducting women and maidens and detaining them, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(5)

“Ānanda, do the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and

without the city, and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission? What have you heard?”

“Venerable sir, I have heard that the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and without the city and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission”.

“Ānanda, so long as the Vajjī princes show respect, esteem, veneration and reverence towards their shrines within and without the city and cause appropriate offerings and oblations to be made to those shrines as formerly, without neglect or omission, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”.(6).

“Ānanda, do the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort? What have you heard?”

“Venerable Sir, I have heard that the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort”.

“Ānanda, so long as the Vajjī princes take appropriate measures to afford proper care, protection and security to the Arahats, so that those Arahats who have not yet come to the Vajjī country may come and so that those who have already come may live in the Vajjī country in ease and comfort, Ānanda, the furtherance of their welfare and prosperity is to be expected, not their decline”. (7) (Thus said the Bhagavā).

The Bhagavā then said to the chief minister of Magadha, Brahmin Vassakāra:

“Brahmin, once I was staying at Sārandada cetiya in Vesālī. Brahmin, at that time I discoursed on the seven dhammas of non-decline, to the Vajjī princes”.

“Brahmin, so long as these seven dhammas of non-decline are established in the Vajjī princes and so long as the Vajjī princes are observing these dhammas of non-decline, the furtherance of their welfare and prosperity is to be expected, not their decline”.

“O Gotama, if only the Vajjī princes are possessed of one dhamma of non-decline, the furtherance of their welfare and prosperity is to be expected, not their decline. If they are possessed of the seven dhammas of non-decline, what can be said then”.

“O Gotama, Ajātasattu, ruler of Magadha country, son of Queen Vedehī, can have no possibility of overcoming the Vajjī princes in battle, unless means of cunning persuasion or of causing discourt (by breaking up their unity) are employed”.

“O Gotama, we are leaving now. We have much business to attend to”. (Thus said the Brahmin Vassakāra).

“Brahmin, you may leave when you wish”. (Said the Bhagavā).

The chief minister of Magadha, the Brahmin Vassakāra delighted and pleased with the Bhagavā’s discourse, rose from his seat and left.

End of the Vassakāra Sutta,  
the second in this Vagga.

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### 3. PAṬHAMĀ SATTAKA SUTTA

#### First Discourse on Seven Dhammas

23. Thus have I heard:

Once the Bhagavā was staying at Gijjhakuṭa Hill in Rājagaha. On that occasion the Bhagavā said to the bhikkhus:

“Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear in mind well. I shall speak”.

“Very well, Venerable Sir”, responded the bhikkhus to the Bhagavā, then said thus: What are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus assemble frequently and have many meetings, the furtherance of their (spiritual) progress is to be expected, not their decline. (1).

Bhikkhus, so long as the bhikkhus assemble and disperse in harmony and unity and carry out in harmony and unity and attend to the affairs of the Saṃgha (the community of bhikkhus) in harmony and unity, the furtherance of their (spiritual) progress is to be expected, not their decline.(2).

Bhikkhus, so long as the bhikkhus refrain from decreeing what has not been decreed, and follow, not violate the traditions of the past that have been decreed, the furtherance of their (spiritual) progress is to be expected, not their decline.(3).

Bhikkhus, so long as the bhikkhus respect, esteem, venerate, and revere the bhikkhu elders who are of long standing(in their bhikkhuhood) who had long since become bhikkhus, who are fathers and leaders of the Saṃgha, and consider that those bhikkhu elders ought to be listened to, the furtherance of their (spiritual) progress is to be expected, not their decline. (4).

Bhikkhus, so long as the bhikkhus do not follow the will of craving, which arises (within them) and leads to rebirth, the furtherance of their (spiritual) progress is to be expected, not their decline. (5).

Bhikkhus, so long as the bhikkhus have their minds inclined towards (living in) forest hermitages, the furtherance of their (spiritual) progress is to be expected, not their decline.(6).

Bhikkhus, so long as the bhikkhus are looking forward to the arrival of fellow-practitioners who cherish morality and who have not yet arrived, and how the fellow-practitioners who have arrived, may live comfortably, the furtherance of their (spiritual) progress, not their decline. (7)

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as they observe these dhammas, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Paṭhama Sattaka Sutta,  
the third in this Vagga.

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#### 4. DUTIYA SATTAKA SUTTA

##### Second Discourse on Seven Dhammas

24. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen and bear in mind well ...p... Bhikkhus, what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus do not remain delighting, enjoying and engaging themselves in mundane activity, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus, do not remain delighting in talk ...p... in sleep ...p... in gathering and living in company... remain free from the evil desire and uninfluenced by such evil desire ... do not have evil companions and associates and are not inclined towards evil persons ... do not stand still on the Ariya Path (before attainment of arahatta-fruit), content with the little that they have achieved, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus and so long as they are observed by the bhikkhus, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Dutiya Sattaka Sutta,  
the fourth in this Vagga.

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## 5. TATIYA SATTAKA SUTTA

### Third Discourse on Seven Dhammas

25. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... What are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are possessed of conviction, the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus have Shame (to do evil) ...p... Fear (to do evil) ... Learning ... Effort ... Mindfulness ... Vipassanā, Pañña (Insight-knowledge), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus and so long as the bhikkhus observe these dhammas, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Tatiya Sattaka Sutta,  
the fifth in this Vagga.

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## 6. BOJJHAṄGA SUTTA

### Discourse on Factors of Enlightenment

26. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... Bhikkhus, what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are developing mindfulness as a factor of enlightenment (satisambojjhaṅga), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus are developing investigation of the dhamma as a factor of enlightenment (dhammavicaya-sambojjhaṅga) ...p... effort or energy as a factor of enlightenment (viriya-sambojjhaṅga) ... joy as a factor of enlightenment (pīti-sambojjhaṅga) ... tranquillity as a factor of enlightenment (passadhi-sambojjhaṅga) ... concentration as a factor of enlightenment (samādhi-sambojjhaṅga) ... equanimity as a factor of enlightenment (upekkhā-sambojjhaṅga), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as the bhikkhus are observing them, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Bojjhaṅga Sutta,  
the sixth in this Vagga.

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## 7. SAÑÑĀ SUTTA

### Discourse on Percaption

27. Bhikkhus, I am going to discourse to you on the seven dhammas of non-decline. Listen to it and bear it in mind well ...p... what are the seven dhammas of non-decline? They are:

Bhikkhus, so long as the bhikkhus are developing the perception of impermanence (anicca), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as the bhikkhus are developing the perception of non-self (anatta) ...p... the perception of repulsiveness (asuba) ... the perception of fault (ādinava) ... the perception of abandonment (pahāna) ... the perception of absence of attachment (virāga) ... the perception of cessation(nirodha), the furtherance of their (spiritual) progress is to be expected, not their decline.

Bhikkhus, so long as these seven dhammas of non-decline are established in the bhikkhus, and so long as the bhikkhus are observing them, the furtherance of their (spiritual) progress is to be expected, not their decline. (Thus said the Bhagavā).

End of the Saññā Sutta,  
the seventh in this Vagga.

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## 8. PAṬHAMA PARIHĀNI SUTTA

## First Discourse on Decline

28. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattihī. On that occasion, the Bhagavā said to the bhikkhus thus:

“Bhikkhus, these are the seven dhammas of decline for the bhikkhus still in training (for Arahatsip).

What are the seven? They are:

Delighting in mundane activities, delighting in talk, delighting in sleep, delighting in gathering and living in company, not guarding the doors of sense-faculties, not knowing the ‘measure’ in eating and the bhikkhus still in training reflecting thus in regard to Saṃgha affairs: “The senior theras, elder theras and theras of long standing in charge of Saṃgha affairs will not evidently be fulfilling their appropriate responsibilities” and choosing to do on their own, what should be done by those senior theras. Bhikkhus, these are the seven dhammas of decline for the bhikkhus who are still in training.

Bhikkhus, these are the seven dhammas of non-decline for the bhikkhus who are still in training. What are the seven? They are:

Not delighting in mundane activities, not delighting in talk, not delighting in sleep, not delighting in gathering and living in company, guarding the doors of sense-faculties, knowing the ‘measure’ in eating, the bhikkhus who are still in training reflecting thus in regard to Saṃgha affairs: “The senior theras, elder theras and theras of long standing in charge of Saṃgha affairs will evidently be fulfilling their appropriate responsibilities” and choosing not to do on their own, what should be done by those senior theras. Bhikkhus, these are the seven dhammas of non-decline for the bhikkhus who are still in training. (Thus said the Bhagavā).

End of the Paṭhama Parihāni Sutta,  
the eighth in this Vagga.

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## 9. DUTIYA PARIHĀNI SUTTA

### Second Discourse on Decline

29. Bhikkhus, these are the seven dhammas of decline for the lay devotee.

What are the seven? They are:

(The lay devotee) neglects in reverencing the bhikkhus. He is not mindful of hearing the dhamma of the virtuous. He does not observe the higher morality. He lacks veneration for the senior bhikkhu (theras), the junior bhikkhus (nava), and the bhikkhu of middle standing (majjhima), he listens to the dhamma with a mind inclined to criticise and find faults with, looks for a donee outside of the Teaching, and makes his offerings first to those outside of this Teaching. Bhikkhus, these are the seven dhammas of decline for the lay devotee.

Bhikkhus, these are the seven dhammas of non-decline for the lay devotee.

What are the seven? They are:

(The lay devotee) does not neglect in reverencing the bhikkhus. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. He does not lack veneration for the senior bhikkhus, for the junior bhikkhus, for the bhikkhus of middle standing. He listens to the dhamma with a mind not inclined to criticise and find fault with. He does not look for a donee outside of this Teaching and makes his offerings first to those within this Teaching. Bhikkhus, these are the seven dhammas of non-decline for the lay devotee.

This discourse was delivered by the Bhagavā. After delivering this discourse, the Bhagavā who is accustomed to utter excellent speech, the Sugata, and who is the teacher of men and devas (Satthā) said thus:

The lay devotee neglects in reverencing the bhikkhus with mind trained and practised, and is not mindful of hearing the dhamma of the virtuous.

Neither does he observe the higher morality.

He has no veneration for the bhikkhus and is inclined to listen to the dhamma of the virtuous with a mind bent on criticising.

The lay devotee looks for a donee outside of this Teaching and makes his offerings first to those outside of this Teaching.

The lay devotee who resorts to the seven well-taught dhammas of decline, is lost to the dhamma of the virtuous.

The lay devotee does not neglect in reverencing the bhikkhus with a mind trained and practised.

He is mindful of hearing the dhamma of the virtuous.

He observes the higher morality. His veneration for the bhikkhus increases and he listens to the dhamma of the virtuous with a mind not bent on criticising.

The lay devotee does not look for a donee outside of this Teaching and makes his offerings first to those within this Teaching.

The lay devotee who resorts to these seven well-taught dhammas of non-decline, will not be lost to the dhamma of the virtuous.

End of the *Dutiya Parihāni Sutta*,  
the ninth in this *Vagga*.

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## 10. VIPATTI SUTTA

### Discourse on Ruin

30. Bhikkhus, the causes of ruin of the lay devotee are these seven ...p... Bhikkhus, the causes of attainment of the lay devotee are these seven ...p...

End of the Vipatti Sutta,  
the tenth in this Vagga.

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## 11. PARĀBHAVA SUTTA

### Discourse on Cause of Ruin

31. Bhikkhus, the causes of ruin of the lay devotee are these seven ...p... Bhikkhus, the causes of attainment of the lay devotee are these seven. What are the seven? They are:

The lay devotee does not neglect in reverencing the bhikkhus. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. He has much veneration for the senior bhikkhus, the junior bhikkhus and the bhikkhus of middle standing. He listens to the dhamma with a mind not inclined to criticise and find fault with, does not look for a donee outside of this Teaching and makes his offerings first within this Teaching. Bhikkhus, these are the seven causes of attainment of the lay devotee. (Thus said the Bhagavā).

The lay devotee neglects in reverencing the bhikkhus with a mind trained and practised, is not mindful of hearing the dhamma of the virtuous, and does not observe the higher morality.

He has no veneration for the bhikkhus and is inclined to listen to the dhamma of the virtuous with a mind bent on criticising.

The lay devotee looks for a donee outside of this Teaching and makes his offerings first to those outside of this Teaching.

The lay devotee who resorts to these seven dhammas of decline is lost to the dhamma of the virtuous.

The lay devotee does not neglect in reverencing the bhikkhus with a mind trained and practised. He is mindful of hearing the dhamma of the virtuous. He observes the higher morality. His veneration for the bhikkhus increases and he listens to the dhamma of the virtuous with a mind not bent on criticising.

That lay devotee does not look for a donee outside of the Teaching and makes his offerings first within this Teaching. The lay devotee who resorts to these seven well taught dhammas of non-decline, will not be lost to the dhamma of the virtuous.

End of the Parābhava Sutta,  
the eleventh in this Vagga.

End of the Vajjisattaka Vagga, the third Vagga.

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Namo tassa bhagavato arahato sammāsambuddhassa

## II. DUTIYA PAṆṆĀSAKA

### The Second Fifty Suttas

#### x. ĀNISAMSA VAGGA

1. Pātubhāva Sutta
2. Ānisaṃsa Sutta
3. Anicca Sutta
4. Dukkha Sutta
5. Anatta Sutta
6. Nibbāna Sutta
7. Anavatthita Sutta
8. Ukkhittāsika Sutta
9. Atammaya Sutta
10. Bhava Sutta

## iv . DEVATĀ VAGGA

## 1. APPAMĀDAGĀRAVA SUTTA

## Discourse on Reverencing Mindfulness

32. When the early part of the night had passed (at midnight), a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached the Bhagavā, made his obeisance and standing at a suitable place, respectfully said to the Bhagavā:

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverencing the Buddha, reverencing the Dhamma, reverencing the Saṅgha, reverencing the training, reverencing concentration of the mind, reverencing mindfulness, reverencing warm greetings (among fellow bhikkhus).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

The Bhagavā approved of it (the deva's words).

The deva then, knowing that the Bhagavā had approved of his words, made his respectful obeisance to the Bhagavā and vanished from that very place.

The Bhagavā then, when the night had passed, said to the bhikkhus:

“Bhikkhus, when the early part of the night had passed (at midnight) a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached me, made his obeisance, and standing at a suitable place, respectfully said to me;

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverencing the Buddha, reverencing the Dhamma, reverencing the Saṅgha, reverencing the training, reverencing concentration of the mind, reverencing mindfulness and reverencing warm greetings (among fellow bhikkhus).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus, said the deva.

After respectfully saying those words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the Dhamma, earnestly reverences the Saṅgha, reverences concentration of the mind, earnestly reverences the training, reverences mindfulness and reverences warm greetings (among fellow-bhikkhus).

That bhikkhu will not decline and is indeed close to Nibbāna.

End of the Appamādagāra Sutta,  
the first in this Vagga.

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## 2. HIRĪGĀRAVA SUTTA

### Discourse on Reverencing Shame to do Evil

33. Bhikkhus, tonight, when the early part of the night had passed (at midnight), a deva with a very delightful appearance came, illuminating the entire Jetavana monastery with his own radiance, approached me, made his obeisance to me, and standing at a suitable place, respectfully said to me thus:

“Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus. What are the seven? They are:

Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṃgha, reverence for the training, reverence for concentration of the mind, reverence for shame (to do evil), and reverence for fear (to do evil).

Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus”, said the deva.

After saying these words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the dhamma, earnestly reverences the Saṃgha, reverences concentration of the mind, earnestly reverences the training, is possessed of shame (to do evil) and fear (to do evil), and makes reverence and respect. That bhikkhu will not decline and is indeed close to Nibbāna.

End of the Hirīgārava Sutta,  
the second in this Vagga.

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### 3. PAṬHAMA SOVACASSATĀ SUTTA

#### First Discourse on Amenability to Admonition

34. Bhikkhus, tonight a deva ...p... said these words respectfully to me:

“Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

What are the seven? They are:

Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence for concentration of the mind, amenability to admonition and having good companions.

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus” said the deva.

After saying these words, the deva made his respectful obeisance to me and vanished from that very place. (Thus said the Bhagavā).

The energetic bhikkhu reverences the Buddha, the Dhamma, earnestly reverences the Saṅgha, reverences concentration of the mind, earnestly reverences the training, has good companions, is amenable to admonition and makes reverence and respect. That bhikkhu will not decline and is indeed close to Nibbāna.

End of the Paṭhama Sovacassatā Sutta,  
the third in this Vagga.

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#### 4. DUTIYA SOVACASSATĀ SUTTA

##### Second Discourse on Amenability to Admonition

35. Bhikkhus, tonight, when the early part of the night had passed, a deva with a very delightful appearance ...p... Venerable Sir, these are the seven dhammas of non-decline for the bhikkhus.

What are the seven? They are:

“Reverence for the Buddha, reverence for the Dhamma, reverence for the Saṅgha, reverence for the training, reverence

for concentration of the mind, amenability to admonition and having good companions.

Venerable sir, these are the seven dhammas of non-decline for the bhikkhus. Having said these words, the deva respectfully made his obeisance to me, and vanished from that very place.” (Thus said the Bhagavā).

On the Bhagavā saying so, Venerable Sāriputta respectfully said these words to the Bhagavā:

Venerable Sir, I know thus in detail the meaning of the dhamma taught by the Bhagavā in brief. Venerable sir, in this Teaching, the bhikkhu himself reverences the Buddha and habitually mentions the virtue of such reverence. He makes those other bhikkhus who do not reverence the Buddha, observe such reverence. He mentions truly on appropriate occasion the virtue of those other bhikkhus who reverence the Buddha.

He himself reverences the Dhamma ...p... reverences the Saṃgha ... reverences the training ... reverences concentration of the mind ... is amenable to admonition ... has good companions and habitually mentions the virtue of having good companions. He makes those other bhikkhus who do not have good companions observe the virtue of having good companions. He mentions truly on appropriate occasions the virtue of those other bhikkhus who have good companions. Venerable Sir, I understand thus in detail the meaning of the dhamma taught in brief by the Bhagavā. (Thus said the Venerable Sāriputta).

Good! Good! Sāriputta. Sāriputta knows well and in detail the meaning of the dhamma taught by me in brief.

Sāriputta, the bhikkhu in this Teaching himself reverences the Buddha and habitually mentions the virtue of such reverence. He makes those other bhikkhus who do not reverence the Buddha observe such reverence. He mentions truly on

appropriate occasion the virtue of those other bhikkhus who reverence the Buddha.

He himself reverences the Dhamma ...p... reverences the Saṃgha ... reverences the training ... reverences concentration of the mind ... is amenable to admonition ... has good companions and habitually mentions the virtue of having good companions. He makes those other bhikkhus who do not have good companions observe the virtue of having good companions. He mentions truly on appropriate occasion the virtue of those other bhikkhus who have good companions.

Sāriputta, the meaning of the dhamma taught by me in brief should be noted thus in detail. (Thus said the Bhagavā).

End of the Dutiya Sovacassatā Sutta,  
the fourth in this Vagga.

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## 5. PATHAMA MITTA SUTTA

### First Discourse on Companions

36. Bhikkhus, the companion who is possessed of the seven qualifications should be resorted to. What are the seven? They are:

He is apt to give away what others find it difficult to give away. He does what is difficult to do. He forbears what is difficult to forbear. He discloses his own secret to his companion. He keeps secret his companion's secret that should be kept so. He does not desert his companion in danger and does not slight him when he has gone poor.

Bhikkhus, the companion who is possessed of these seven qualifications should be resorted to. (Thus said the Bhagavā).

The companion gives away what is difficult to give away. He also does what is difficult to do.

Again he forbears harsh words spoken by his companion that are difficult to forbear as well as other things that are difficult to forbear.

He discloses his secret to his companion and keeps secret his companion's secret. He does not desert his companion in danger and does not slight him when he has gone poor.

In this world a companion who has these qualifications should be associated with by one who desire good companions.

End of the Paṭhama Mitta Sutta,  
the fifth in this Vagga.

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## 6. DUTIYA MITTA SUTTA

### Second Discourse on Companions

37. Bhikkhus, though one may be rebuked and driven away by the fellow bhikkhu who is possessed of the seven dhammas, he should be resorted to, honoured and attended upon. What are the seven? They are:

He is worthy of affection, worthy of esteem, of respect. He warms one's heart. He is capable of admonishing others and is forbearing when he himself is admonished by others. He is capable of profound speech on the dhamma and does not urge others where there is no cause for doing so.

Bhikkhus, though one may be rebuked and driven away by the fellow bhikkhu who is possessed of these seven dhammas, he should be resorted to, honoured and attended upon. (thus said the Bhagavā).

The bhikkhu is worthy of affection, of respect.

He warms one's heart. He is capable of admonishing others and is forbearing when he himself is admonished.

He is capable of profound speech and discourse on the Dhamma, and does not urge others where there is no cause for doing so.

The bhikkhu has these qualifications.

The good bhikkhu companion who has these qualifications, who seeks one's benefit, and who is always considerate, should be resorted to by one who wants a good companion, even though he rebukes and drives one away.

End of the Dutiya Mitta Sutta,  
the sixth in this Vagga.

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## 7. PAṬHAMA PAṬISAMBHIDĀ SUTTA

### First Discourse on Analytical Knowledge

38. Bhikkhus, the bhikkhu who is possessed of the seven dhammas, soon realizes with his own insight the four kinds of analytical knowledge (Paṭisambhidā) and abides there in. What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching (when his mind is sluggish) knows truly thus, "My mind is sluggish".

When his mind is indolent he knows truly thus, “My mind is indolent”.

When his mind is distracted by external objects, he knows truly thus, “My mind is distracted by external objects”.

For that person, manifest feelings (*vedanā*) arise, manifest feelings become evident and manifest feelings pass away.

For that person, manifest perceptions (*Saññā*) arise, manifest perceptions become evident and manifest perceptions pass away.

For that person manifest initial thoughts (*vitakka*) arise, manifest initial thoughts become evident and manifest initial thoughts pass away.

That bhikkhu grasps well the sign of what is suitable and of what is unsuitable, of what is inferior or of what is superior, or of dhammas that lead to black demeritoriousness of dhammas that lead to white meritoriousness, grasps the sign well, bears it in mind well, and notes it well, and knows it penetratingly with insight.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas, soon realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein. (Thus said the Bhagavā).

End of the Paṭhama Paṭisambhidā Sutta,  
the seventh in this Vagga.

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## 8. DUTIYA PAṬISAMBHIDĀ SUTTA

### Second Discourse on Analytical Knowledge

39. Bhikkhus, Sāriputta who is possessed of the seven dhammas, realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein. What are the seven? They are:

“Bhikkhus, Sāriputta in this Teaching truly knows thus, “My mind has sluggishness” (if his mind has it).

Knows truly thus, “My mind is indolent”.

Knows truly thus, “My mind is distracted by external objects” when it is so distracted”.

For that Sāriputta, manifest feelings arise, manifest feelings become evident and manifest feelings pass away.

Manifest perceptions arise, manifest perceptions become evident and manifest perceptions pass away.

Manifest initial thoughts arise, manifest initial thoughts become evident and manifest initial thoughts pass away.

Sāriputta grasps the sign of what is suitable and of what is unsuitable, of what is inferior and of what is superior, of dhammas that lead to black demeritoriousness and of dhammas that lead to white meritoriousness, grasps the sign well, bears it in mind well, notes it well, and knows it penetratingly with insight.

Bhikkhus, Sāriputta who is possessed of these seven dhammas, realizes with his own insight the four kinds of analytical knowledge (*paṭisambhidā*) and abides therein.

End of the *Dutiya Paṭisambhidā Sutta*,  
the eighth in this *Vagga*.

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## 9. PAṬHAMA VASA SUTTA

### First Discourse on Skill of the Mind

40. Bhikkhus, the bhikkhu who is possessed of the seven dhammas is capable of making the mind accord with his wish; but the mind cannot make the bhikkhu accord with its will. What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching is skilled in concentration of mind (Samādhi), is skilled in going into Samādhi, abiding in Samādhi and rising from Samādhi, in stabilising Samādhi, in the domain of the object of attention of Samādhi, and in making Samādhi advert to its object of attention.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas is capable of making the mind accord with his wish, but the mind cannot make the bhikkhu accord with its will. (Thus said the Bhagavā).

End of the Paṭhama Vassa Sutta,  
the ninth in this Vagga.

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## 10. DUTIYA VASA SUTTA

### Second Discourse on Skill of the Mind

41. Bhikkhus, Sāriputta who is possessed of the seven dhammas is capable of making the mind accord with his wish, but the mind cannot make Sāriputta accord with its will. What are the seven? They are:

Bhikkhus, in this Teaching Sāriputta is skilled in Samādhi, is skilled in going into Samādhi, abiding in Samādhi and arising from Samādhi, in stabilising Samādhi, in the domain of the object of attention of Samādhi, and in making Samādhi advert to its object of attention.

Bhikkhus, Sāriputta who is possessed of these seven dhammas is capable of making his mind accord with his wish, but the mind cannot make Sāriputta accord with its will. (Thus said the Bhagavā)

End of the Dutiya Vasa Sutta,  
the tenth in this Vagga.

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**11. PAṬHAMA NIDDASA SUTTA****First Discourse on a Niddasa Bhikkhu**

42. Venerable Sāriputta then re-robed himself in the morning, and taking his alms bowl and great robe, entered Sāvathī on his alms-round. It then occurred to Venerable Sāriputta thus: “It is still early to go on my alms-round in Sāvathī . It would be well if I were to approach the monastery of the wandering ascetics who hold beliefs outside of the Buddha’s Teaching.”

Venerable Sāriputta next approached the monastery of the wandering ascetics who hold beliefs outside of the Buddha’s Teaching, exchanged glad greetings with them, and after having amiable and memorable talk with them, was sitting at a suitable place.

At that time, a casual talk arose thus among these assembled wandering ascetics who hold beliefs outside of the Buddha’s Teaching.

“Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu (i.e. he will not need to practise for another twelve years).”

Then, Venerable Sāriputta neither approved of nor contradicted what the wandering ascetics who held beliefs outside of the Buddha’s Teaching had said. Thinking “the Bhagavā will let me know the meaning of what the wandering ascetics had said,” he rose from his seat and left.

Venerable Sāriputta then went on his alms-round in Sāvathī, partook of his alms-meal, left the alms-round village, approached the Bhagavā, made his obeisance and sitting at a suitable place, respectfully said thus to the Bhagavā.

Venerable Sir, this morning I re-robed myself, took my alms-bowl and great robe and entered Sāvathī for alms-round.

It occurred to me thus: “It is too early yet to go on alms-round in Sāvattṭhī. It would be well if I could approach to the monastery of the wandering ascetics who hold beliefs outside the Buddha’s Teaching, I then approached the monastery of the wandering ascetics who hold beliefs outside the Buddha’s Teaching and exchanged glad greetings with them. After I had had an amiable and memorable talk with them, I sat at a suitable place. Venerable Sir, the following casual talk arose among the wandering ascetics who were assembled there.

“Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu (i.e., he will not need to practise for another twelve years).”

Venerable Sir, then I neither approved of nor contradicted what the wandering ascetics with beliefs outside the Buddha’s Teaching had said. Neither approving of nor contradicting, I thought the Bhagavā will let me know the meaning of what the wandering ascetics had said,” rose from my seat and left.

Venerable Sir, in this Teaching of dhamma and vinaya (discipline), would it be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu. (Respectfully asked the Venerable Sāriputta).

Sāriputta, in this Teaching of dhamma-vinaya it would not be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu.

Sāriputta, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu.

What are the seven? They are:

Sāriputta, the bhikkhu in this Teaching is moved by keen desire in observing the discipline. Subsequently, observing the discipline, too, he does not wane in his zeal.

In investigating the dhamma, he is moved by keen desire. In subsequently investigating the dhamma, he does not wane in his zeal.

He is moved by keen desire in getting rid of bad desire. Subsequently getting rid of bad desire, he does not wane in his zeal.

He is moved by keen desire in living in seclusion. In subsequently living in seclusion he does not wane in his zeal.

In putting forth effort, he is moved by keen desire. In subsequently putting forth effort, he does not wane in his zeal.

In mindfulness and mature insight, he is moved by keen desire. Subsequently, too, he does not wane in his zeal in mindfulness and mature insight.

In knowing right view with penetration, he is moved by keen desire. In subsequently knowing right view with penetration, he does not wane in his zeal.

Sāriputta, knowing it with insight, I have taught these seven dhammas respecting the niddasa bhikkhu.

Sāriputta, if the bhikkhu who is possessed of these seven dhammas practises the pure and noble discipline fully for twelve years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for twenty- four years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for thirty- six years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for forty- eight years, he should be said to be a niddasa bhikkhu. (Thus said the Bhagavā).

End of the Paṭhama Niddasa Sutta,  
the eleventh in this Vagga.

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## 12. DUTIYA NIDDASA SUTTA

## Second Discourse on a Niddasa Bhikkhu

43. Thus have I heard:

Once the Bhagavā was staying at Ghositārāma monastery in Kosambhī. At that time the Venerable Ānanda in the morning re-robed himself, took his alms-bowl and great robe and entered Kosambhī on his alms-round. It occurred to the Venerable Ānanda at that time that “It is too early yet to go on my alms-round in Kosambhī. It would be well for me to go to the monastery of the wandering ascetics who hold views outside of the Buddha’s Teaching”.

The Venerable Ānanda then approached the monastery of the wandering ascetics who held views outside of the Buddha’s Teaching, and exchanged glad greetings with them. After amiable and memorable talk (with the wandering ascetics), the Venerable Ānanda sat at a suitable place.

At that time, a casual talk occurred thus among these assembled wandering ascetics, who hold views outside the Buddha’s Teaching.

Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu.

Then, Venerable Ānanda neither approved of nor disapproved what the wandering ascetics, who held views outside the Buddha’s Teaching, had said. Thinking, “the Bhagavā will let me know the meaning of what the wandering ascetics had said”, he rose from his seat and left.

The Venerable Ānanda then went on his alms-round in Kosambī, partook of his alms-meal, left the alms-round village, approached the Bhagavā, made his obeisance, and sitting at a suitable place, respectfully said thus to the Bhagavā:

“Venerable Sir, this morning I re-robed myself, took my alms-bowl and robe and entered Kosambī for alms-food. It occurred to me thus: “It is too early yet to go on alms-round in Kosambī. It would be well for me to approach the monastery of the wandering ascetics, who hold views outside the Buddha’s Teaching ...p... and exchanged glad greetings with them. After I had had an amiable and memorable talk with them, I sat at a suitable place. Venerable Sir, then the following casual talk arose among the wandering ascetics, who were assembled there”.

“Friends, any bhikkhu who has practised the pure and noble discipline fully for twelve years should be said to be a niddasa bhikkhu.”

Venerable Sir, then I neither approved nor disapproved what the wandering ascetics, who held views outside the buddha’s Teaching, had said. Neither approving nor disapproving, I thought “the Bhagavā will let me know the meaning of what the wandering ascetics had said”, I rose from my seat and left.

Venerable Sir, in this Teaching of Dhamma and Vinaya, would it be sufficient by mere counting of years, to designate a bhikkhu as a niddasa bhikkhu. (Respectfully asked the Venerable Ānanda).

Ānanda, in this Teaching of Dhamma and Vinaya, it would not be sufficient by mere counting of years, to designate the bhikkhu as a niddasa bhikkhu.

Ānanda, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu. What are the seven? They are:

Ānanda, the bhikkhu in this Teaching has conviction, shame (to do evil), has fear (to do evil), has much learning has vigorous effort, is possessed of mindfulness and has wisdom.

Ānanda, I have by myself realized with insight and taught these seven dhammas respecting the niddasa bhikkhu.

Ānanda, if the bhikkhu who is possessed of these seven dhammas practises the pure and noble discipline fully for twelve years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for twenty-four years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for thirty-six years, he should be said to be a niddasa bhikkhu. If the bhikkhu practises the pure and noble discipline fully for forty-eight years, he should be said to be a niddasa bhikkhu. (Thus said the Bhagavā).

End of the Dutiya Niddasa Sutta,

the twelfth in this Vagga.

End of the Devatā Vagga, the fourth.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**v. MAHĀYAÑÑA VAGGA**

1. Sattaviññāṇaṭṭhi Sutta
2. Samāhiparikkhāra Sutta
3. Paṭhama Aggi Sutta
4. Dutiya Aggi Sutta
5. Paṭhama Saññā Sutta
6. Dutiya Saññā Sutta
7. Methuna Sutta
8. Saṃyoga Sutta
9. Dānamahapphala Sutta
10. Nandamātā Sutta

## v. MAHĀYANÑĀ VAGGA

## 1. SATTAVIÑÑĀṄATHITI SUTTA

## Discourse on Rebirth Consciousness

44. Bhikkhus, these are the seven locations of (rebirth) consciousness. What are the seven? They are:

Bhikkhus, there are beings like men, some devas and some vinipātikas, who are diverse in form and perception. This is the first location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the first jhānic plane, who differ in form but are alike in perception. This is the second location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the Ābassara plane who are alike in form but different in perception. This is the third location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās arisen in the Subhakiṇhā plane, who are alike both in form and in perception. This is the fourth location of (rebirth) consciousness.

Bhikkhus, there are beings like brahmās, arisen in the plane of infinity of space, who have completely transcended perception associated with rūpa jhāna (rūpa saññā) for whom the perception that arises on contact of the five senses with their objects (paṭigha saññā) has completely ceased, and who do not bear in mind at all any other perception (nānattasaññā) than the concept that 'space is Infinite'. This is the fifth location of the (rebirth) consciousness.

Bhikkhus, there are (beings like) brahmās who have completely transcended the plane of infinity of space and who have arisen in the plane of infinity of consciousness, bearing in mind the concept 'Consciousness is Infinite' (viññāṇañcāyatana-saññā). This is the sixth location of the (rebirth) consciousness.

Bhikkhus, there are (beings like) brahmās who have completely transcended the plane of infinity of consciousness and who have arisen in the plane of nothingness, bearing in mind the concept, 'there is nothing at all'. This is the seventh location of the (rebirth) consciousness.

Bhikkhus, these are the seven locations of the (rebirth) consciousness. (Thus said the Bhagavā).

End of the Sattaviññāṇaṭṭhi Sutta,  
the first in this Vagga.

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## 2. SAMĀDHIPARIKKHĀRA SUTTA

### Discourse on Concentration of Mind

45. Bhikkhus, these are the seven dhammas that constitute the associate of concentration of mind (Samādhi).

What are the seven. They are:

Right View (Sammādiṭṭhi)

Right Thinking (Sammāsaṅkappa)

Right Speech (Sammāvācā)

Right Conduct (Sammākammanta)

Right Livelihood (Sammāājīva)

Right Effort (Sammavāyāma)

Right Mindfulness (Sammāsati)

Bhikkhus, the one-pointedness of mind (ekaggatā) that is accompanied by these seven dhammas may be called ariyasamādhi, arisen with cause or reason or ariyasamādhi arisen with associating dhammas. (Thus said the Bhagavā).

End of the Samādhiparikkhāra Sutta,  
the second in this Vagga.

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**3. PAṬHAMA AGGI SUTTA****First Discourse on Fires**

46. Bhikkhus, the fires are of these seven kinds.  
What are the seven? They are:

The fire of attachment, of hatred, of bewilderment, of those worthy of reverence (mother and father), of the householder (head of the family), of the donee (bhikkhu) and of firewood. Bhikkhus, the fires are of these seven kinds. (thus said the Bhagavā).

End of the Paṭhama Aggi Sutta,  
the third in this Vagga.

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**4. DUTIYA AGGI SUTTA****Second Discourse on Fires**

47. At that time the brāhmin Uggatasarīra had prepared a great sacrifice, having brought five hundred bulls, five hundred calves, five hundred heifers, five hundred goats and five hundred rams to the sacrificial post.

The brāhmin Uggatasarīra then approached the Bhagavā and exchanged glad greetings with the Bhagavā. After engaging amiable and memorable talk, he seated himself at a suitable place and respectfully said to the Bhagavā:

“O Gotama, I have heard that the lighting of the sacrificial fire and the erecting of the sacrificial post, are of great benefit”.

“Brāhmin, I have also heard that the lighting of the sacrificial fire and the erecting of the sacrificial post, are of great benefit”. (Thus said the Bhagavā).

For a second time the brāhmin Uggatasarīra ...P... for a third time the brāhmin Uggatasarīra respectfully said to the Bhagavā:

“O Gotama, I have heard that the lighting of the sacrificial fire and the erecting of the sacrificial post are of great benefit”.

“Brāhmin, I have heard also that the lighting of the sacrificial fire and the erecting of the sacrificial post are of great benefit”. (Thus said the Bhagavā).

“O Gotama, what the Revered Gotama has heard and what I have heard, agree in all respects”. (Respectfully said the brāhmin).

Thereupon, the Venerable Ānanda said to the brāhmin Uggatasarīra: “Brahmin, you should not have said to the Bhagavā, O Gotama, lighting the sacrificial fire and erecting the sacrificial post are of great benefit”.

But, brāhmin, you may say to the Bhagavā thus: ‘Venerable Sir, I wish to light the sacrificial fire and erect the sacrificial post. Venerable Sir, please admonish me and give me such advice that will be conducive to my welfare and happiness for long’.

Upon this, the Brāhmin Uggatasarīra respectfully said to the Bhagavā:

“O Gotama, I wish to light the sacrificial fire and erect the sacrificial post. May the Revered Gotama be pleased to admonish me and give me with such advice that will be conducive to my welfare and happiness for long.”

“Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, is said to set up (lit. erect) the three weapons, which even before the sacrifice, constitute demeritoriousness, which bring about suffering and that has suffering as consequence”.

What are the three? They are:

The weapon of bodily action, the weapon of verbal action, and the weapon of mental action.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, has his mind become thus:

“For making the sacrifice, let so many bulls be slaughtered. For making the sacrifice, let so many calves be slaughtered. For making the sacrifice, let so many heifers be slaughtered. For making the sacrifice, let so many goats be slaughtered. And for making the sacrifice, let so many rams be slaughtered”.

That person does an evil deed, while intending to do a good deed, does a demeritorious act, while intending to do a meritorious act; seeks an evil destination, while intending to seek a good destination. Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, sets up the first weapon of mental act, even before the sacrifice, that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Again, brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, says these words: “For making the sacrifice, let so many bulls be slaughtered. For making the sacrifice, let so many calves be slaughtered. For making the sacrifice, let so many heifers be slaughtered. For making the sacrifice, let so many goats be slaughtered. And for making the sacrifice, let so many rams be slaughtered.”

That person does an evil deed while intending to do a good deed; does a demeritorious act while intending to do a meritorious act; seeks an evil destination while intending to seek a good destination.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice,

sets up the second weapon of verbal act that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Again, brāhmin, for making the sacrifice, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, that person initially exerts himself for the purpose of slaughtering bulls. For making the sacrifice; that person initially exerts himself for the purpose of slaughtering calves. For making the sacrifice, that person initially exerts himself for the purpose of slaughtering heifers. For making the sacrifice, that person initially exerts himself for the purpose of slaughtering goats. And for the sacrifice, that person initially exerts himself for the purpose of slaughtering rams.

That person does an evil deed while intending to do a good deed; does a demeritorious act while intending to do a meritorious act; seeks an evil destination while intending to seek a good destination.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice, sets up the third weapon of bodily action that constitutes demeritoriousness; that brings about suffering and that has suffering as consequence.

Brāhmin, the person who wishes to light the sacrificial fire and to erect the sacrificial post, even before the sacrifice sets up the three weapons that constitutes demeritoriousness, that brings about suffering and that has suffering as consequence.

Brāhmin, these three fires should be given up, avoided and not resorted to. What are the three? They are:

The fire of greed, the fire of anger or hatred, and the fire of bewilderment.

Brāhmin, why should the fire of greed be given up, avoided and not resorted to? Brahmin, the greedy person, with mind oppressed and overcome by greed, does an evil bodily action, an evil verbal action, and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence (khandā), has a ruinous destination in miserable existences (apāya), in wretched destination (duggatim), in states of ruin (vinipāta) and in realms of intense continuous suffering (niraya). For that reason, the fire of greed should be given up, avoided and not resorted to.

Brāhmin, why should the fire of anger or hatred should be given up, avoided and not resorted to?

Brāhmin, the angry man, with mind oppressed and overcome by anger, does an evil bodily action, an evil verbal action and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence (khandā), has a ruinous destination in miserable existences (apāya), in wretched destinations, in states of ruin and in realms of intense continuous suffering. For that reason, the fire of anger or hatred should be given up, avoided and not resorted to.

Brāhmin, why should the fire of bewilderment be given up, avoided and not resorted to?

Brāhmin, the bewildered man, with mind oppressed and overcome by bewilderment, does an evil bodily action, an evil verbal action, and an evil mental action. That person, having done an evil bodily action, an evil verbal action and an evil mental action, after death and dissolution of his aggregates of existence, has a ruinous destination in miserable existences, wretched destinations, states of ruin, and realms of intense continuous suffering. For that reason, the fire of bewilderment should be given up, avoided, and not resorted to.

These three fires should be given up, avoided, and not resorted to.

Brāhmin, the three fires should be respected, revered, adored and rightly and happily attended upon. What are the three? They are:

The fire of those worthy of reverence (mother and father), the fire of the householder (head of the family) and the fire of the donee.

Brāhmin, what is the fire of those worthy of reverence (mother and father).

Brāhmin, in this world, mother and father should be said to be those worthy of reverence.

Why is this so?

Brāhmin, the child is descended from the mother and father. For that reason, mother and father are said to be the fire of those worthy of reverence. For that reason, the fire of those worthy of reverence should be respected, revered, adored and rightly and happily attended upon.

Brāhmin, what is the fire of the householder?

Brāhmin, in this world the man (the head of the family) should be said to be the fire of the householder for the son, the daughter, the wife (spouse), the slave, the servant and all who are employed to do jobs. For that reason, the fire of the householder should be respected, revered, adored, and rightly and happily attended upon.

Brāhmin, what is the fire of the donee?

Brāhmin, in this world, there are samaṇas and brāhmaṇas who avoid extraneous (heretical) views, who are established in

forbearance and who delight in meritoriousness, who discipline the single mind, cause it to be freed from attachment and make it tranquil. Brahmin, these samaṇas and brāhmaṇas, are said to be the fire of the donee. For that reason, the fire of the donee should be respected, revered, adored, and rightly and happily attended upon.

Brāhmin, these three fires by being respected, revered and adored should be rightly and happily attended upon.

Brāhmin, the fire of the firewood should be occasionally made to blaze, should be occasionally ignored, should be occasionally extinguished and should be occasionally left without being extinguished. (Thus said the Bhagavā).

On the Bhagavā teaching thus, the brāhmin Uggatasarīra respectfully said to the Bhagavā: O Gotama, (the discourse) is indeed delightful! (the discourse) is indeed delightful! ...P... May the Revered Gotama be pleased to take me from now on till the end of my life as a lay disciple, who takes refuge in the Three Gems.

O Gotama, I release the five hundred bulls, the five hundred calves, the five hundred heifers, the five hundred goats and the five hundred rams. I offer them lives (meaning they will not be slaughtered). Let them graze on the green grass, let them drink the cool water and let the cool breeze cool them. (Respectfully said the brāhmin Uggatasarīra).

End of the Dutiya Aggi Sutta,

the fourth in this Vagga.

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## 5. PAṬHAMA SAÑÑĀ SUTTA

### First Discourse on Perception

48. Bhikkhus, if these seven perceptions (Saññās) are respectfully developed (contemplated), great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna.

What are the seven? They are:

The perception of impurity, of death, of repulsiveness of food, of undelightfulness of all worlds, of impermanence, of suffering inherent in impermanence, and the perception of nonself or not being subject to will or control (anatta) inherent in suffering.

If these seven perceptions are repeatedly developed, great benefit would ensue. (Such development) will lead to Nibbāna and end in Nibbāna. (Thus said the Bhagavā).

End of the Paṭhama Saññā Sutta,  
the fifth in this Vagga.

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## 6. DUTIYA SAÑÑĀ SUTTA

### Second Discourse on Perception

49. Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna. What are the seven? They are:

The perception of impurity, of death, of repulsiveness of food, of undelightfulness of all worlds, of impermanence, of suffering inherent in impermanence, and the perception of nonself or not being subject to will or control (anatta) inherent in suffering.

“Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”.

Bhikkhus, with reference to what are these words uttered in the Teaching: “Bhikkhus, if the perception of impurity is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna?”

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion. For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it. (Instead), it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind adverts to the practice of sexual indulgence, and if his mind rests in non-disgust and in non-revulsion, bhikkhus, that bhikkhu should know thus: “I have not (really) developed the perception of impurity. For me, I remain the same after the development of the perception of impurity as I was before the development of the perception of impurity. I have not yet attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impurity, the mind shrinks from the practice of sexual indulgence, turns away from it, draws back from it, and is not suffused with it, and if (instead) it rests in equanimity and in revulsion, bhikkhus,

that bhikkhu should know thus: “I have developed the perception of impurity. For me, I am different after the development of the perception of impurity from what I was before the development of the perception of impurity. I have attained to the strength of development (bhāvanā)”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of impurity is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this (the foregoing) are these words uttered in Teaching. (1)

Bhikkhus, with reference to what are these words uttered in Teaching: “Bhikkhus, if the perception of death is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion. For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back, and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests on equanimity and in revulsion. Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind adverts to attachment to life, and if his mind rests in non-disgust and non-revulsion, bhikkhus, the bhikkhu should know thus: “I have not (really) developed the perception of death. For me, I remain the same after the development of the perception of death as I was before such development. I have not yet attained to strength of development (bhāvanā)”. Thus does the bhikkhu should know well with discrimination in this respect.

Bhikkhus, if for the bhikkhu who abides with mind repeatedly observing the perception of death, the mind shrinks from attachment to life, turns away from it, draws back from it, is not suffused with it, and if (instead) it rests in equanimity and in revulsion, bhikkhus, that bhikkhu should know thus: “I have developed the perception of death. For me, I am different after the development of the perception of death from what I was before development of the perception of death. I have attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of death is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this are these (following) words uttered in teaching. (2)

“Bhikkhus, if the perception of repulsiveness of food is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it and is not suffused with it. (Instead) it rests in equanimity and in revulsion.

For example, bhikkhus, if a feather or a cartilage is dropped on a fire, it draws back, bends back, turns back, and is not distended. In the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it, and is not suffused with it. (Instead) it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind adverts to attachment to taste, and if his mind rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should

know thus: “I have not (really) developed the perception of repulsiveness of food. For me, I remain the same after development of the perception of repulsiveness of food as I was before such development. I have not yet attained to strength of development (bhāvanā)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of repulsiveness of food, the mind shrinks from attachment to taste, turns away from it, draws back from it, is not suffused with it, and if (Instead) it rests in equanimity and in revulsion, bhikkhus, that bhikkhu should know thus: “I have developed the perception of repulsiveness of food. For me, I am not the same after the development of the perception of repulsiveness of food as I was before such development. I have attained to strength of bhāvanā (development)”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of repulsiveness of food is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this are these words uttered in teaching. (3).

“Bhikkhus, if the perception of undelightfulness of all worlds is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching? Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of non-delightfulness of all worlds, the mind shrinks from fascination with the world ...p... for example, bhikkhus ...p... the mind shrinks, turns away, draws back from it and is not suffused with it, Bhikkhus, similarly to this, for the bhikkhu who abides with mind repeatedly observing the perception of the undelightfulness of all worlds, the mind shrinks from fascination with the world, turns away from it, draws back from it, is not suffused with it. (Instead), it rests in

equanimity and in revulsion. Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of the undelightfulness of all worlds, the mind adverts of fascination with the world, and if it rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should know thus; “I have not yet (really) developed the perception of undelightfulness of all worlds. For me, I remain the same after development of the perception of undelightfulness of all worlds as I was before such development. I have not yet attained to strength of development (bhāvanā)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of undelightfulness of all worlds, his mind shrinks from fascination with the world ...p... if it rests in equanimity or in revulsion, bhikkhus, that bhikkhu should know thus: “I have developed the perception of undelightfulness of all worlds. I am not the same now after development of the perception of undelightfulness of all worlds as I was before such development. I have attained to strength of bhāvanā”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of undelightfulness of all worlds is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this are these words uttered in teaching. (4)

“Bhikkhus, if the perception of impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind shrinks from gains and honour ...p... it rests in equanimity and revulsion: For example, bhikkhus, if a feather or cartilage is dropped on a fire, it draws back, bends back, turns back, and

is not distended. Bhikkhus, in the same manner, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind draws back from gains and honour ...p... (instead), it rests in equanimity and in revulsion.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind adverts to gain and honour, and if his mind rests in non-disgust and non-revulsion, bhikkhus, that bhikkhu should know thus: “I have not yet developed the perception of impermanence. I remain the same after development of the perception of impermanence as I was before such development. I have not yet attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if, for the bhikkhu who abides with mind repeatedly observing the perception of impermanence, the mind shrinks from gains and honour, turns away from them, draws back from them, and is not suffused with them, and if (instead) it rests in equanimity and revulsion, bhikkhus, that bhikkhu should know thus: “I have developed the perception of impermanence. For me, I am not the same after the development of the perception of impermanence as I was before such development. I have attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to this are these words uttered in teaching. (5)

“Bhikkhus, if the perception of suffering (*dukkha*) inherent in impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and will

end in Nibbāna”. With reference to what are these words uttered in teaching.

Bhikkhus, the bhikkhu who abides with mind repeatedly observing the perception of suffering in impermanence, is faced by the perception that sees a tremendous peril in indolence, carelessness, faint-heartedness, unmindfulness, lassitude and inattention, just as (one) perceives a tremendous peril in a killer with uplifted sword.

Bhikkhus, if the bhikkhu who abides with mind repeatedly observing the perception of suffering in impermanence, is not faced by the perception that sees a tremendous peril in indolence, carelessness, faint-heartedness, unmindfulness, lassitude, and inattention, he will not be faced with the perception of peril in the manner of (one) perceiving a tremendous peril in a killer with uplifted sword. Bhikkhus, that bhikkhu should know thus; “I have not yet (really) developed the perception of suffering in impermanence. For me I am the same after the development of the perception of suffering in impermanence as I was before such development. I have not yet attained to strength of development (*bhāvanā*)”. Thus does the bhikkhu know well with discrimination in this respect.

Bhikkhus, if the perception that confronts (one) and is viewed by (one) as peril is established in the manner of the perception that confronts (one) and is viewed by (one) as a tremendous peril in a killer with uplifted sword, the bhikkhu who abides repeatedly observing the perception of suffering in impermanence, will have the perception established (in him) of a tremendous evil in indolence, carelessness, faint-heartedness, unmindfulness, lassitude, and inattention. Bhikkhus, that bhikkhu should know thus: “I have developed the perception of suffering in impermanence. I am not now the same as I was before the development of perception of suffering in impermanence. I have attained to strength of development (*bhāvanā*). Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, if the perception of suffering in impermanence is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna.” With reference to this are these words uttered in teaching. (6)

“Bhikkhus, if the perception of non-self or not being subject to will or control (anatta) in suffering is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna”. With reference to what are these words uttered in teaching?

Bhikkhus, for the bhikkhu who abides repeatedly observing the perception of anatta in suffering, his mind would be freed of the false belief of an ego-entity with regard to his personality which has consciousness or with regard to all external objects, of the wrong views, as this is ‘mine’, this is ‘I’, and this is my ‘Self’ (atta). The three wrong views are well transcended, the opposing defilements are extinguished, and (the bhikkhu) is well liberated.

Bhikkhus, for the bhikkhu who abides repeatedly observing the perception of anatta in suffering if his mind is not freed of the false belief of an ego-entity with regard to his personality which has to consciousness or with regard to all external objects, of the wrong views as this is ‘mine’, this is ‘I’ and this is my ‘Self’ (atta), and does not transcend the three wrong views from the opposing defilements, and is not liberated, bhikkhus, that bhikkhu should know thus: “I have not yet (really) developed the perception of anatta in suffering. For me, I am the same after development, of the perception of anatta as I was before such development. I have not yet attained to strength of development (bhāvanā). Thus does the bhikkhu know well with discrimination in this respect.

“Bhikkhus, for the bhikkhu who abides with mind repeatedly observing the perception of anatta in suffering if his mind is freed of the false belief of an ego-entity with regard

to his personality which has consciousness or with regard to all external objects, of the wrong views as this is 'mine', this is 'I', and this is my 'self' (atta), the three wrong views are transcended, and the opposing defilements, are extinguished and (the bhikkhu) is well liberated, bhikkhus, that bhikkhu should know thus: "I have developed the perception of anatta in suffering. I am not the same now as I was before such development. I have attained to strength of development (bhāvanā). Thus does the bhikkhu know well with discrimination in this respect.

"Bhikkhus, if the perception of anatta in suffering is repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna". With reference to this are these words uttered in teaching. (7)

Bhikkhus, if these seven perceptions are repeatedly developed, great benefit would ensue. Such development will lead to Nibbāna and end in Nibbāna. (Thus said the Bhagavā).

End of the Dutiya Saññā Sutta,  
the sixth in this Vagga.

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## 7. METHUNA SUTTA

### Discourse on Sex

50. Jāṇussoṇi brahmin then approached the Bhagavā and exchanged glad greetings. After an amiable and memorable talk with the Bhagavā, the brāhmin Jāṇussoṇi seated at a suitable place, respectfully said:

Does not the Revered Gotama profess that he observes the noble practice (of abstaining from sexual indulgence)?

Brahmin, whoever desires to say, "The noble practice is observed unbrokenly, without rent, untarnished, without

fault, entirely and with purity”, should say it of me.

“That saying is true, brahmin. I observe the noble practice unbrokenly, without rent, untarnished, without fault, entirely and with purity’. (Thus said the Bhagavā).

O Gotama, how is the noble practice broken, rented, tarnished and impaired? (Respectfully asked the brahmin Jāṇussoṇi).

Brahmin, in this world a samaṇa or a brāhmaṇa professes to observe the noble practice well. Nevertheless, though he does not go so far as to have sexual intercourse with a woman, he relishes being rubbed with perfume, kneaded with oil, bathed and stroked by a woman. He likes being rubbed with perfume by a woman, desires it and delights in it. Brahmin, such relishing is said to be the breaking, renting, tarnishing and impairing of the noble practice.

Brahmin, such a samaṇa or a brāhmaṇa (his act) being akin to sexual intercourse, should be said to be one who deserves the noble practice impurity. I say that he is one who is not free from birth, old age, death, grief, lamentation, pain, distress and despair. He is not free from suffering. (1)

Again, brahmin, in this world a samaṇa or a brāhmaṇa professes to observe the noble practice well. Nevertheless, though he does not go so far as to have sexual intercourse with a woman or to relish being rubbed with perfume, kneaded with oil, bathed and stroked by a woman, he talks with a woman, jokes with her and laughs heartily ...p...

He does not talk with a woman, joke with her or laugh heartily, but looks and stares eye to eye with a woman ...p...

He does not stare eye to eye with a woman, but listens to the voice of a woman, laughing, talking, singing, or lamenting on the other side of a fence or wall ...p...

That samaṇa or brāhmaṇa does not listen to a voice of a woman laughing, talking, singing, or lamenting on the other side of a fence or wall, but recalls frequently his having laughed, talked, sported with a woman in the past ...p...

That samaṇa or brāhmaṇa does not recall frequently his having laughed, talked, sported with a woman in the past, but looks at a rich man or a rich man's son satisfying himself with and enjoying the five sense-pleasures ...p...

That samaṇa or brāhmaṇa does not look at a rich man or a rich man's son satisfying himself with and enjoying the five sense-pleasures, but observes the moral precepts, or the (ritual) practices, or the austerities, or the noble practice (brahmācariya) aspiring to rebirth as a deva-king or as a deva.

That samaṇa or brāhmaṇa relishes the state of a deva, longs for it and finds delight in it.

Brahmin, such relish is also said to be breaking, rent-**ing**, tarnishing and impairing of the noble practice. Such a samaṇa or brāhmaṇa is said to be one who observes the noble practice impurely owing to the affinity of his act with the act of sexual intercourse. I say that he is one who is not free from birth, old age, death, grief, lamentation, pain, distress and despair. He is not free from suffering. (2-7).

Brahmin, so long as I saw that I had not given up any of these sexual associations, I did not profess to have realized with penetration the sammāsambodhiñāṇa (knowledge of Supreme Enlightenment) that has no parallel in the world of devas, Māra and brāhmās, or in the human world with its samaṇas, brāhmaṇas, kings and men.

Brāhmin, when I did not see that I had not given up any of these sexual associations, I (then) professed to have acquired the sammāsambodhiñāṇa that has no parallel in the world of devas, Māra, and brāhmās, or in the human world with its samaṇas, brāhmaṇas, kings and men.

I professed to have realized with penetration the Arahatta magga ñāṇa (Arahatta Path Knowledge) and Sabbaññuta ñāṇa (Knowledge of Supreme Enlightenment), that are peerless in the world of beings. My deliverance (Arahatta-fruit) is indestructible. The reviewing knowledge (Paccavekkhaṇa ñāṇa) arose in me that this is my last birth and that there remains no more birth for me. (Thus said the Bhagavā).

On this being said, the brahmin Jāṇussoṇi respectfully said to the Bhagavs.

O Gotama, the discourse is indeed delightful! O Gotama, the discourse is indeed delightful! ...p... May the Revered Gotama be pleased to take me from now on till end of my life as a lay disciple who takes refuge in the Three Gems.

End of the Methuna Sutta,  
the seventh in this Vagga.

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## 8. SAMYOGA SUTTA

### Discourse on Association

51. Bhikkhus, I am going to discourse to you on what brings about or what does not bring about sexual association. Listen to it and bear it in mind well.

Bhikkhus, what is the dhamma concerning what brings about and what does not bring about sexual association?

Bhikkhus, a woman bears in mind the faculty of femininity, bears in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That woman is attached to seven dhammas such as the faculty of femininity, delights in them. That woman is attached to and

delights in these seven dhammas, she bears in mind the faculty of masculinity that exists externally, bears in mind male behaviour, male appearance, male conceit, male desire, male voice and male attire. That woman is attached to the seven dhammas such as the faculty of masculinity, delights in them. That woman is attached to and delights in these seven dhammas. She desires sexual association with an external self. She desires the pleasure and the joy resulting from sexual association. Bhikkhus, beings that delight in being female get to sexual association with men. Bhikkhus, women cannot thus transcend their female nature.

Bhikkhus, a man bears in mind the faculty of masculinity in himself, bears in mind male behaviour, male appearance, male conceit, male desire, male voice, and male attire. That man is attached to the seven dhammas such as the faculty of masculinity and delights in them. That man is attached to and delights in these seven dhammas, he bears in mind the faculty of femininity that exists externally, bears in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That man is attached to the seven dhammas such as the faculty of femininity and delights in them. That man is attached to and delights in these seven dhammas: he desires sexual association with an external self. He desires the pleasure and the joy resulting from sexual association. Bhikkhus, beings that delight in being male get to sexual association with women. Bhikkhus, men cannot thus transcend their male nature. Bhikkhus, this is how sexual association takes place.

Bhikkhus, how does sexual association not take place?

Bhikkhus, a woman does not bear in mind the faculty of femininity in herself, does not bear in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That woman is not attached to the seven dhammas such as the faculty of femininity and does not delight in them. That woman is not attached to and does not delight

in these seven dhammas, she does not bear in mind the faculty of masculinity, that exists externally, does not bear in mind male behaviour, male appearance, male conceit, male desire, male voice, and male attire. That woman is not attached to the seven dhammas such as the faculty of masculinity, and does not delight in them. That woman is not attached to and does not delight in these seven dhammas, she does not desire sexual association with an external self. She does not desire the pleasure and the joy resulting from sexual association. Bhikkhus, beings that do not delight in being female do not get to sexual association with men. Bhikkhus, women thus transcend their female nature.

Bhikkhus, a man does not bear in mind the faculty of masculinity in himself, does not bear in mind male behaviour, male appearance, male conceit, male desire, male voice and male attire. That man is not attached to the seven dhammas such as the faculty of masculinity, and does not delight in them. That man is not attached to and does not delight in these seven dhammas, he does not bear in mind the faculty of femininity that exists externally, does not bear in mind female behaviour, female appearance, female conceit, female desire, female voice and female attire. That man is not attached to the seven dhammas such as the faculty of femininity, and does not delight in them. That man is not attached to and does not delight in these seven dhammas: he does not desire sexual association with an external self. He does not desire the pleasure and the joy resulting from sexual association. Bhikkhus, beings that do not delight in being male do not get to sexual association with women. Bhikkhus, men thus transcend their male nature.

Bhikkhus, this is the discourse on what brings about and what does not bring about sexual association. (Thus said the Bhagavā).

End of the Samyoga Sutta,  
the eighth in this Vagga.

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## 9. DĀNAMAHĀPPHALA SUTTA

## Discourse on Offering which bears Great Fruit

52. Once the Bhagavā was staying on the bank of Gaggarā Lake in Campā town. At that time many devotees resident in Campā town approached the Venerable Sāriputta, made respectful obeisance to the Venerable Sāriputta, and, seated at a suitable place, respectfully said to the Venerable Sāriputta:

Venerable Sir, we listened to a discourse by the Bhagavā long ago. Venerable Sir, we beg of you. We would like to listen (again) to a discourse by the Bhagavā”.

Lay disciple, if that be so, come and listen to a discourse by the Bhagavā on this Sabbath day. (Said the Venerable Sāriputta).

The devotees of Campā town responded to the Venerable Sāriputta by saying: “Venerable Sir, be it so,” respectfully made their obeisance to the Venerable Sāriputta, rose from their seats and left.

The lay disciples of Campā Town on that sabbath day, approached the Venerable Sāriputta, respectfully made their obeisance to the Venerable Sāriputta, and were standing in one place. The Venerable Sāriputta then, together with the lay disciples of Campā Town, approached the Bhagavā, respectfully made their obeisance to the Bhagavā, and seated at a suitable place, respectfully asked the Bhagavā:

Venerable Sir, may sometimes an offering made by some in this world be made in such manner as not to bear great fruit, great profit?

Venerable Sir, may sometimes an offering made by some in this world be made in such manner as to bear great fruit, great profit? (Respectfully asked Venerable Sāriputta).

Sāriputta, sometimes an offering made by some in this world may be made in such manner as not to bear great fruit, great profit.

Sāriputta, sometimes an offering made by some in this world may be made in such manner as to bear great fruit, great profit. (Thus said the Bhagavā).

Venerable Sir, what is the cause, what is the reason, for an offering made by some in this world, not bearing great fruit, great profit?

Venerable Sir, what is the cause, what is the reason, for an offering made by some in this world, bearing great fruit, great profit? (Respectfully asked the Venerable Sāriputta).

Sāriputta, someone in this world makes an offering with a mind clinging to his own property; with an expectancy of gain in the present existence; with a view to store up his own property; and with an expectancy to reap and enjoy the benefit of his offering in the hereafter. He makes his offering to samaṇas or brāhmaṇas in the form of food and drink, clothing, vehicle, flowers, perfume, fragrant, ointment, bed, dwelling, and lighting. Sāriputta, what do you think, in this world might a man make such an offering? (Thus said the Bhagavā).

Venerable Sir, he might.

Sāriputta, someone makes an offering with a mind, clinging to his own property; with an expectancy of gain in the present existence; with a view to store up his own property; and with an expectancy to reap and enjoy the benefit of his offering in the hereafter. After making that offering and after death and dissolution of his body (khandā), that person is reborn in the realm of the Cātumahārājika devas. On the exhaustion of his kamma, he loses his fame, following and dominion, he has to descend and is reborn in the human world.

Sāriputta, someone in this world makes an offering with a mind not clinging to his own property; not with an expectancy of gain in the present existence, not with a view to store up his own property and not with an expectancy to reap and enjoy the benefit of his offering in the hereafter. In fact, he makes his offering bearing in mind that ‘to make an offering is excellent’ ...p...

(He) does not make the offering bearing in mind that ‘to make an offering is an excellent’. In fact he makes the offering bearing in mind that: ‘(My) father and grandfather did make their offerings and acted thus. I should not allow the (custom) of my ancestors to lapse’ ...p...

(He) does not make the offering bearing in mind that ‘my father and grandfather did make their offerings and acted thus. I should not allow the (custom) of my ancestors to lapse’. As a matter of fact, he makes the offering bearing in mind that ‘I cook (my) food. The samaṇas and brāhmaṇas who do not cook(their food). The one who cooks should make an offering to the samaṇas and brāhmaṇas who do not cook ...p...

(He) does not make the offering bearing in mind that ‘I cook (my food). The samaṇas and brāhmaṇas do not cook(their food). The one who cooks should make an offering to the samaṇas and brāhmaṇas who do not cook’. As a matter of fact he makes his offering and distribution (reflecting) my offering will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhārādvaja, Vāseṭṭha, Kassapa and Bhagu ...p...

“I do not make my offering and distribution so that it will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhārādvāja, Vaseṭṭha, Kassapa and Bhagu. As a matter of fact, my mind is bright, satisfied and glad for making the offering”. Thus is the offering made ...p...

(He) does not make the offering, (reflecting) “My mind is bright, satisfied and glad for making the offering”. As a matter of fact, he makes the offering (so that it will be) an ornament and accompaniment of the tranquillity (samatha) and insight (Vipassanā) mind ...p...

That person makes offerings to samaṇas or brāhmaṇas in the form of food and drink, clothing, vehicle, flowers, perfume, fragrant ointment, bed, dwelling and lighting.

Sāriputta, what do you think of this? In this world, might a man make such an offering? (Thus asked the Bhagavā).

Venerable Sir, he might.

Sāriputta, in making such offering, the person (who makes the offering) does not do so with a mind clinging to his own property; not with an expectancy of gain in the present existence, not with a view to store up his own property and not with an expectancy to reap and enjoy the benefit of his offering in the hereafter. He does not do so (reflecting), ‘to make an offering is excellent’. He does not do so bearing in mind, ‘My father and grandfather did make offerings. I should not allow the (custom) of my ancestors to lapse’. He does not do so (reflecting), ‘I cook (my food). These samaṇas and brāhmaṇas do not cook(their food). The one who cooks should make an offering to those who do not’. He does not do so (reflecting), ‘My offering and distributing will be like the great alms-giving to the ancient sages (rishis) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu’. He does not do so (reflecting) ‘My mind is bright, satisfied and glad for making the offering’. As a matter of fact, the offering is made (so that it will be) an ornament and accompaniment of tranquillity (samatha) and insight (Vipassanā) mind. After making the offering, that person, after death and dissolution of his body (khandhā) is reborn in the brāhmā realm. On the exhaustion of his kamma, power, glory and dominion, he becomes an Anāgāmi without returning (anymore) to the sensuous sphere (kāma bhūmi).

Sāriputta, this is the cause, this is the reason, why the offering made by someone in this world does not bear great fruit, great profit. Sāriputta, this is the cause, this is the reason, why the offering made by someone in this world, bears great fruit, great profit. (Thus said the Bhagavā).

End of the Dānamahāpphala Sutta,  
the ninth in this Vagga.

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## 10. NANDAMĀTĀ SUTTA

### Discourse on Nandamātā

53. Thus have I heard:

Once the Venerable Sāriputta and the Venerable Moggallāna together with many bhikkhus were journeying around the Dakkhiṇāgiri countryside. At that time the female devotee Nandamātā of Veḷukaṇḍakī town was reciting audibly the Pārāyana Sutta in the early morning after arising from bed at dawn. Just then the deva-king Vessavaṇa was proceeding from the northern to the southern quarter on a certain mission. On hearing the female devotee Nandamātā reciting audibly the Pārāyana Sutta, the deva-king Vessavaṇa stood listening till the end of the recitation. After having recited the sutta audibly, the female devotee Nandamātā was silent. Knowing that female devotee Nandamātā had ended her recitation of the discourse, the deva-king Vessavaṇa expressed his joy and appreciation by saying “Well done, sister, well done sister!”

Revered One of excellent countenance, who may the Revered One be who has thus expressed his joy and appreciation? (Asked the female devotee Nandamātā).

Sister, I am your brother the deva-king Vessavaṇa. (Said the deva-king Vessavaṇa).

Well done, Revered One of excellent countenance, if you are deva-king Vessavaṇa, may the discourse recited by me be my gift for you. (Said the devotee Nandamātā).

Well, sister, may this discourse be a gift for me. Tomorrow, before their morning alms-meal, bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna will be coming to Veḷukaṇḍakī town. Offer an alms-meal to these bhikkhus and share your merit with me. This sharing of merit will also be a gift for me. (Said the deva-king Vessavaṇa).

Female devotee Nandamātā then, when the night had passed, had prepared at her house excellent hard and soft food. The bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna then arrived at Veḷukaṇḍakī town before they had had their morning alms-meal. Thereupon the female devotee Nandamātā called a male attendant and sent him saying “Come, man, go to the monastery and say to the bhikkhus ‘Venerable Sirs, an alms-meal has been prepared and is ready at my mistress Nandamātā’s house’”.

“Very well, mistress” assented the male attendant to the female devotee Nandamātā. He then proceeded to the monastery and respectfully said to the bhikkhus:

“Venerable Sirs, it is time now. The alms-meal has been prepared at the house of my mistress Nandamātā”.

The bhikkhus then, headed by the Venerable Sāriputta and the Venerable Moggallāna, rearranged their robes themselves, took their alms-bowls and great robes, approached the female devotee Nandamātā’s house and sat at the places prepared for them.

The female devotee Nandamātā herself then served the bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna with excellent hard and soft food till the bhikkhus were satiated and wanted no more. When the Venerable Sāriputta removed his hand from the alms-bowl, signifying that he had had enough, the female devotee Nandamātā

seated herself at a suitable place. When the female devotee Nandamātā was thus seated, the Venerable Sāriputta asked her:

“Nandamātā, who has told you of the coming of the bhikkhus?”

Venerable Sir, when dawn came, I arose from bed in the early morning and I recited audibly the Pārāyana Sutta, after which I kept silent. Venerable Sir, the deva-king Vessavaṇa then, knowing that I had finished reciting the discourse, expressed his joy and appreciation by saying “Well done sister, well done sister”.

Revered One of excellent countenance, who may the Revered One be, who has thus expressed his joy and appreciation?” (I asked).

Sister, I am your brother the deva-king Vessavaṇa. (Said the deva-king Vessavaṇa).

Well done, Revered One of excellent countenance. If you are deva-king Vessavaṇa, may the discourse recited by me be my gift to the deva-king Vessavaṇa. (Said I).

Well sister, may this discourse be a gift for me. Tomorrow, before their morning alms-meal, bhikkhus headed by the Venerable Sāriputta and the Venerable Moggallāna will be coming to Veḷukaṇḍakī town. Offer an alms-meal to these bhikkhus and share your merit with me. This sharing of merit will also be a gift for me. (Said the deva-king Vessavaṇa).

Venerable Sir, in making this (my offering of alms-meal) may the merit gained by me before the offering, at the time of offering and after the offering lead to the happiness of the deva-king Vessavaṇa. (Said I).

Nandamātā, how marvellous! Nandamātā, how extraordinary, what has not happened **before** has happened! (How wonderful and marvellous it is) that an ordinary person like you has had a personal conversation with a powerful deva-king like Vessavaṇa. (Said the Venerable Sāriputta) (1).

Venerable Sir, my personal conversation with the deva-king Vessavana is not the only marvellous and extraordinary thing, something that has not happened before. I had another experience that is marvellous and extraordinary that has not yet happened before. Venerable sir, I had an only son, dearly beloved, one named Nanda. That son was forcibly seized by the ruler's men for some reason, ill-treated and put to death. Venerable sir, I was not aware of any derangement of mind on my part when that young man (my son) had been seized or when he was being seized, when he had been put to death or when he was being put to death, or when he had been ill-treated or when he was being ill-treated. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (2).

Venerable Sir, that my mind was not deranged on the death of my son was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, when my husband died in this house, he was reborn as an earth spirit (bhumma deva). He manifested himself to me in his former human form. Venerable Sir, I was not aware of any derangement of my mind when my dead husband manifested himself to me in his former human form.

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (3).

Venerable Sir, that I was not deranged in mind when my dead husband manifested himself to me in his former

human form was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before. Venerable Sir, I was taken as a wife to my husband who himself was young, when I was a young maiden. I was not aware of any infidelity to my husband, even in mind, not to speak of a bodily act of infidelity. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. Though only a mere woman, you were able to cleanse yourself against derangement of your mind. (4).

Venerable Sir, that I was not guilty of any infidelity to my husband was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, since the time I had asked to be a female devotee, I have not been aware of any intentional transgression of any precept. (Said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. (Said Venerable Sāriputta). (5).

Venerable Sir, that I had not transgressed any precept was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable Sir, in this house for as long as I wished I could attain to and abide in the first jhāna (mental absorption), free from sensual pleasures and from demeritorious dhammas, accompanied by initial thought and sustained thought, by joy and happiness resulting from extinction of the hindrances.

Owing to extinction of initial thought and sustained

thought, attained to and abided in the second jhāna accompanied by joy and happiness resulting from tranquillity that is free from initial thought and sustained thought. I abided in equanimity, detached from joy. Possessed of mindfulness and comprehension, I experienced bodily happiness. The Ariyas say one in the third jhāna is “one who is in the habit of abiding in equanimity, mindfulness and happiness. I (thus) attained to and abided in the third jhāna. Owing to transcendence of happiness and of suffering, and owing to previous extinction of pleasure and displeasure, I attained to and abided in the fourth jhāna, accompanied by pure mindfulness arising from equanimity. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary experience it was. What had not happened before had happened. (Said Venerable Sāriputta). (6).

Venerable Sir, that I could go into jhāna, was not the only marvellous and extraordinary experience, something that had not happened before. I had another marvellous and extraordinary experience, something that had not happened before.

Venerable sir, of the five lower fetters taught by the Bhagavā, I did not see any fetter that I had not given up. (Respectfully said the female devotee Nandamātā).

Nandamātā, how marvellous and how extraordinary it was. What had not happened before had happened. (Said the Venerable Sāriputta). (7)

Thereafter, the Venerable Sāriputta, with words on the Dhamma, instructed the female devotee Nandamātā, urged her to practise the Dhamma, inspired and gladdened her, rose from his seat and left.

End of the Nandamātā Sutta,  
the tenth in this Vagga.

End of the Mahāyañña Vagga, the fifth.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**vi. ABYĀKATA VAGGA**

1. Abyākata Sutta
2. Purisagati Sutta
3. Tissabrahmā Sutta
4. Sīhasenāpati Sutta
5. Arakkheyya Sutta
6. Kimila Sutta
7. Sattadhamma Sutta
8. Pacalāyamāna Sutta
9. Metta Sutta
10. Bhariyā Sutta
11. Kodhana Sutta

## vi. ABYAKATA VAGGA

### 1. ABYĀKATA SUTTA

#### Discourse on What the Bhagavā does not Say

54. Then a certain bhikkhu approached the Bhagavā, respectfully made his obeisance and seated at a suitable place, respectfully asked the Bhagavā thus:

Venerable Sir, what is the cause, what is the reason, for the well-informed Ariya disciple not experiencing doubt concerning undefined points?

Bhikkhu, the well informed Ariya disciple does not experience doubt concerning undefined points owing to the extinction in him of micchādiṭṭhi (wrong view). Bhikkhu, the belief that “A being does arise after death” is a wrong view. Bhikkhu, the belief that “A being does not arise after death” is (also) a wrong view. Bhikkhu the belief that “A being does arise after death, and does not arise after death” is (also) a wrong view. Bhikkhu, the belief that “A being neither arises after death nor does not arise after death” is (also) a wrong view.

Bhikkhu, the uninformed worldling does not know wrong view, does not know the cause of wrong view, does not know the cessation of wrong view, does not know the practice leading to cessation of wrong view. For that worldling, wrong view grows. For the worldling whose wrong view grows, I say that he is not free from the suffering of birth, old age, death, grief, lamentation, bodily pain and mental distress, and despair. He is not free from all suffering (dukkha),

Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not say that: “A being arises again after death”. He does not say that “A being does not arise again after death”. He does not say that “A being does arise after death, and does not arise after death”. He does not say

that “A being neither arises after death nor does not arise after death”. Bhikkhu the well-informed Ariya disciple who knows thus, who sees thus, does not speak concerning undefined points. Bhikkhus, the well-informed Ariya disciple who knows thus, who sees thus, is not, concerning undefined points, startled, shaken, unsteady and frightened (owing to the extinction in him of micchādiṭṭhi).

Bhikkhu, the belief that, “A being arises again after death” is craving (taṇhā) that arises together with wrong view ...p... this belief is perception (saññā) that arises together with wrong view ...p... this belief is conceit (māna) based on wrong view ...p... this belief is papañca dhamma, the wrong view that enlarges and augments saṃsāra (the round of rebirth) ...p... this view is clinging (upādāna) that arises together with wrong view ...p...

Bhikkhu, the belief that, “A being arises again after death” is distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that “A being does not arise again after death” is also distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that “A being does arise after death and does not arise after death” is also a distortion of view, that is in fact a wrong view.

Bhikkhu, the belief that “A being neither arises after death nor does not arise after death” is (also) a distortion of view, that is in fact a wrong view.

Bhikkhu, the uninformed worldling does not know distortion of view, does not know the cause of distortion of view, does not know cessation of distortion of view and does not know the practice that leads to the cessation of distortion of view. For that worldling, distortion of view grows. For that worldling, I say that he is not free from the suffering of birth, old age, death, grief, lamentation, bodily pain, mental distress

and despair. He is not free from all suffering (dukkha).

Bhikkhu, the well-informed Ariya disciple knows the distortion of view, knows the cause of distortion of view, knows the cessation of distortion of view, knows the practice leading to the cessation of distortion of view. For that Ariya disciple, distortion of view ceases. For that Ariya disciple. I say that he is free from the suffering of birth ...p... he is free, from all suffering (dukkha).

Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not say that “A being arises again after death” ...p... he does not say that “A being neither arises after death nor does not arise after death”. Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus, does not speak concerning undefined points. Bhikkhu, the well-informed Ariya disciple who knows thus, who sees thus is not concerned with undefined points, startled, unsteady, and frightened (owing to the extinction in him of micchādiṭṭhi).

Bhikkhu, this is the cause, this is the reason for the well-informed Ariya disciple not experiencing doubt concerning undefined points. (Thus said the Bhagavā).

The end of Abyākata Sutta,  
the first in this Vagga.

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## 2. PURISAGATI SUTTA

### Discourse on Arising of Insight Knowledge of Men

55. Bhikkhus, I am going to discourse to you on the seven kinds of *nānagati* (arising of insight knowledge) of man and the extinction of the defilements through not clinging to any object (with craving and wrong view). Listen and bear in mind well. I shall speak. (Thus said the Bhagavā).

“Very well, Venerable Sir”, responded the bhikkhus to the Bhagavā. The Bhagavā then said thus: Bhikkhus, what are the seven kinds of *nānagati* (arising insight knowledge) of man?

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions in the past life had not brought about my personality of the present, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandas* of the present life (by giving up craving). He gains (thereby) the *Vipassanā* Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with *Vipassanā* Magga Insight, the sublime peace of *Nibbāna*. But that bhikkhu has not yet, entirely and completely, realized *Nibbāna*. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet, entirely and completely, given up the potent craving for existence; has not yet, entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an *antarāparinibbāyī*, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, the bhikkhu practises (the dhamma) thus in the manner of a blazing iron pan that has been hammered the whole day, with sparks being extinguished.

If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious action in the present life that will create my body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandhās* of the present life (by giving up craving).

He gains (thereby) the Vipassanā Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with Vipassanā Insight, the sublime peace of Nibbāna. But that bhikkhu has not yet, entirely and completely, realized Nibbāna. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet, entirely and completely, given up the potent of craving for existence, has not yet, entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an anarāparinibbāyī, one for whom the defilements have ceased in the middle of his span of life. (1)

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus; “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five khandhās of the present life (by giving up craving). He gains (thereby) the Vipassanā Insight of equanimity. That bhikkhu is not attached (either) to his past existence or to his future existence. He sees well, with Vipassanā Insight, the sublime peace of Nibbāna. But that bhikkhu has not yet, entirely and completely, realized Nibbāna. He has not yet, entirely and completely, given up the potent conceit(pride); has not yet entirely, and completely, given up the potent craving for existence; has not yet entirely and completely, given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an anrāparinibbayī, one for whom the defilements have ceased before in the middle of his span of life.

Bhikkhus, the bhikkhu practises (the dhamma) thus, in the manner of a blazing iron pan that has been hammered the whole day, with sparks flying and being extinguished.

“If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in the future life will not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased before the middle of his span of life. (2).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards into the sky and would be extinguished in the sky without reaching the vault of the sky. Similarly to this, the bhikkhu practises (the dhamma) thus; “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be “...p... bhikkhus, as the five lower fetters have ceased without remainder in that bhikkhu, he is an antrāparinibbāyī, one for whom the defilements have ceased in the middle and not beyond his span of life. (3).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an upahaccaparinibbāyī, one for whom the defilements have ceased in the middle of his span of life.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise into the sky and will be .

extinguished on touching the vault of the sky. Similarly to this, the bhikkhu practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an upahaccaparinibbāyī, one for whom the defilements have ceased past the middle of his span of life. (4).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be” ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an asaṅkhāraparinibbāyī, one for whom the defilements have ceased without effort.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on some small heap of grass or heap of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood, or after kindling fire or kindling smoke and consuming that heap of grass or of firewood, would get extinguished for lack of fuel. Similarly to this, the bhikkhu practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an asaṅkhāraparinibbāyī, one for whom the defilements have ceased without effort. (5).

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is a sasaṅkhāraparinibbāyī, one for whom the defilements have ceased with effort.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on a large heap of grass or of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood, or after kindling fire or kindling smoke and consuming that large heap of grass or of firewood, would get extinguished for lack of fuel. Similarly, to this, bhikkhus,, the bhikkhu practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is a *sasaṅkhāraparinibbāyī*, one for whom the defilements have ceased with effort. (6)

Bhikkhus, the bhikkhu in this teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandhās* of the present life (by giving up craving). He gains (thereby) the *Vipassanā* Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees, well with *Vipassanā* Magga Insight, the sublime peace of *Nibbāna*. But that bhikkhu has not yet, entirely and completely, realized *Nibbāna*. He has not yet, entirely and completely, given up the potent conceit (pride); has not yet entirely and completely given up the potent craving for existence; has not yet entirely and completely given up the potent ignorance. As the five lower fetters have ceased without remainder in that bhikkhu, he is an *uddhansota akaniṭṭhagāmi*, one who is bound to rise higher and attain to Magga-insight with the faculty of hearing and will be reborn in the *akaniṭṭha brahmā* realm.

Bhikkhus, if a blazing pan of iron is hammered for the whole day, sparks would fly, rise upwards and fall on a huge heap of grass or of firewood. Those sparks would either kindle fire in that heap of grass or of firewood, or kindle smoke in that heap of grass or of firewood. After kindling fire or kindling smoke, they would consume the huge heap of grass or of firewood and burn the bush and the forest. After burning the bush and the forest, it would spread to green grass and plants, or to the road, or to a hill of rock, or to a stretch of water, or to a delightful stretch of land, and would get extinguished for lack of fuel. Similarly to this, the bhikkhu practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be ...p... as the five lower fetters have ceased without remainder in that bhikkhu, he is an *uddhañsota akaniṭṭhagāmi*, one who is bound to rise higher and attain to Magga Insight with the faculty of hearing and will be reborn in the *akaniṭṭha brahmā* realm. (7).

Bhikkhus, these are the seven kinds of *ñānagati* (arising of insight knowledge) of man.

Bhikkhus, what is the extinction of the defilements through not clinging to any object (with craving and wrong view)?

Bhikkhus, the bhikkhu in this Teaching practises (the dhamma) thus: “If meritorious and demeritorious actions had not brought about my body of the past, my body of the present would not be. If meritorious and demeritorious actions in the present life that will create the body of the future were not to come to pass, my body in a future life will not be. I shall renounce the five *khandhās* of the present life (by giving up craving)”. He gains (thereby) the *Vipassanā* Insight of equanimity. That bhikkhu is not attached (either) to his past existence (or) to his future existence. He sees well, with *Vipassanā* Magga Insight, the sublime peace of *Nibbāna*. That

bhikkhu has entirely and completely realized Nibbāna. That bhikkhu has, entirely and completely given up the potent conceit (pride); has entirely and completely given up the potent craving for existence; has given up entirely and completely given up the potent ignorance. That bhikkhu, because of the extinction of the āsavas ...p... realizes and abides in Arahatta-fruit. Bhikkhus, such abiding should be said to be anupādāparinibbāna, extinction of the defilements through not clinging to any object (of attention) with (craving and wrong view).

Bhikkhus, these are the seven kinds of ñānagati (arising of insight knowledge) of man and the extinction of the defilements through not clinging to any object (of attention) with (craving and wrong view). (Thus said the Bhagavā).

End of the Purisagati Sutta,  
the second in this Vagga.

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### 3. TISSA BRAHMĀ SUTTA

#### Discourse on Tissa Brahmā

56. Thus have I heard:

Once the Bhagavā was staying on Gijjhakūṭa Hill near Rājagaha. On that occasion, when the early part of the night had passed, two devas of very delightful appearance came, illuminating the whole of Gijjhakūṭa Hill with their radiance. They approached the Bhagavā, made their respectful obeisance to the Bhagavā, and seated themselves at a suitable place. One of the devas then respectfully said to the Bhagavā thus: “Venerable Sir, these (five hundred) bhikkhunīs are freed from the defilements”.

The other deva then respectfully said to the Bhagavā: “Venerable Sir, these (five hundred) bhikkhunīs are entirely freed from the defilements, without any remainder of the four clingings”.

These two devas thus respectfully made their respective submissions to the Bhagavā who approved of what they said. Knowing that the Bhagavā had approved of what they had said, the (two) devas made their respectful obeisance to the Bhagavā and vanished from that very place.

The Bhagavā then, when the night had passed, said to the bhikkhus: Bhikkhus, tonight, when the early part of the night had passed, two devas of very delightful appearance came, illuminating the whole Gijjhakūṭa Hill with their radiance. They approached me, made their obeisance to me, and while seated at a suitable place, one of the (two) devas respectfully said to me:

“Venerable Sir, these (five hundred) bhikkhunīs are freed from the defilements”.

The other deva (then) respectfully said to me: “Venerable Sir, these (five hundred) bhikkhunīs are entirely freed from the defilements, without any remainder of the four clingings”.

Bhikkhus, these (two) devas respectfully made their respective submissions, made their obeisance to me, and vanished from that very place.

At that time, the Venerable Moggallāna was sitting not far from the Bhagavā. It occurred to the Venerable Moggallāna thus:

Which devas have the capability of knowing which persons have a remainder of clingings and which persons do not have a remainder of clingings?”

(It so happened then that) the bhikkhu Tissa had just passed away and was reborn in one of the Brahmā realms. In

that Brāhmā realm it was known that “Tissa Brāhmā is powerful and mighty”. Just then the Venerable Moggallāna vanished (instantaneously) from Gijjhakūta Hill in the manner of a strong man stretching his folded arm and folding his stretched arm, and appeared in the Brāhmā realm (where Tissa Brāhmā was). Tissa Brāhmā, seeing the Venerable Moggallāna coming in the distance, respectfully said:

“Venerable Moggallāna, do come. The coming of the Venerable Moggallāna is a good coming. Venerable Moggallāna has not been to this place for quite some time. Venerable Moggallāna, please be seated here; it is prepared specially for you”.

The Venerable Moggallāna sat at the prepared seat. Tissa Brāhmā made his obeisance to the Venerable Moggallāna and himself took his seat at a suitable place. The Venerable Moggallāna then asked Tissa Brāhmā who was thus seated at a suitable place:

“Tissa, which devas have the capability of knowing which persons have a remainder of clingings and which persons do not have a remainder of clingings?”

Venerable Moggallāna, the devas who are arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have remainder of clingings. (Respectfully replied Tissa Brāhmā).

Tissa, do all devas arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings? (Asked the Venerable Moggallāna).

Venerable Moggallāna, not all the devas arisen in the brāhmā realm have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings. Venerable Moggallāna, the

devas who are arisen in the brāhmā realm and who are contented with noble longevity, with beautiful appearance, with happiness, with retinues and with being sovereign of the Brāhmās, do not truly know the liberation that surpasses (the above qualities) and the cause of such liberation. Such devas do not have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the devas who are arisen in the Brāhmā realm and who are not contented with noble longevity, with beautiful appearance, with happiness, with retinues and with being sovereign of the Brāhmās, do know truly the liberation that surpasses (the above qualities) and the cause of such liberation. Such devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is freed of both body (rūpakāya) and of mind (nāmakāya). The devas know of this bhikkhu thus:

“This revered one is doubly freed (of rūpakāya as well as nāmakāya). Devas and men will see him only for so long as his khandha (aggregates of existence) lasts. After the dissolution of his khandhā, devas and men will not see him any more. (They know of him thus).

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is freed of the defilements through wisdom. The devas know of him thus:

“This revered one is freed of the defilements through wisdom. Devas and men will see him only for so long as his

khandhā lasts. After the dissolution of his khandhā, devas and men will not see him any more”. (They know of him thus).

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching is one who realizes Nibbāna with mind (nāmakāya). Those devas know of this bhikkhu thus:

“This revered person is one who realizes Nibbāna with mind (nāmakāya). If this revered one were to resort to a monastic retreat suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties well balanced, he would in this very life personally realize with insight and abide in, arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family who have left the home for the homeless life of a bhikkhu.

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Moggallāna, the bhikkhu in this Teaching attains to arahatta magga after seeing Nibbāna with sotāpatti magga (the path knowledge of the stream winner) ...p... he is freed from the defilements through Conviction ...p...

He is one who progressively advances to the higher path and fruition with insight. The devas know of that bhikkhu thus:

This revered person is one who advances to the higher path and fruition with insight. If this revered one were to resort to a monastic retreat suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties

well balanced, he would in this very life realize with insight, and abide in, arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family who have left the home for the homeless life of a bhikkhu.

Venerable Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings.

Venerable Mahā Moggallāna, then, being glad and pleased with what Tissa Brāhmā had said, gave his blessing to it, and (instantaneously) vanished from the Brāhmā realm in the manner of a strong man stretching his folded arm and folding his stretched arm, and appeared on Gijjhakūṭa Hill.

The Venerable Mahā Moggallāna next approached the Bhagavā, made his obeisance, and while seated at a suitable place respectfully related to the Bhagavā, his conversation with Tissa Brāhmā.

Moggallāna, Tissa Brāhmā, has not told you about the seventh person who is accustomed to abide in animitta Vipassanā (signless insight meditation).

O Exalted One, it is time for the Revered One to discourse on the seventh person who is accustomed to abide in animitta Vipassanā. O speaker of good words it is time for the Revered One to discourse on the seventh person who is accustomed to abide in animitta Vipassanā. May the Revered One deliver this discourse on the seventh person who is accustomed to abide in animitta Vipassanā so that the bhikkhus may hear it from the Bhagavā and bear it well in mind. (Respectfully said the Venerable Moggallāna).

Moggallāna, if that is so, listen and bear it well in mind. I shall speak. (Thus said the Bhagavā).

“Be it so, Venerable Sir,” responded the Venerable Moggallāna to the Bhagavā who proceeded to discourse thus:

Moggallāna, the bhikkhu in this Teaching by not bearing in mind any sign (such as sign of permanence) abides in concentration of the mind that is free from any sign (such as that of permanence). The devas know of this bhikkhu thus:

“This revered one, by not bearing any sign in mind, abides in concentration of the mind that is free from any sign (such as that of permanence). If this revered one were to resort to a monastic retreat that is suitable for practice of the noble dhamma, approach a good friend, and have his sense faculties well balanced, he would in this very life personally realize with insight, and abide in arahatta-fruit that is the culmination of the matchless noble dhamma and that is desired by sons of good family, who have left the home for the homeless life of a bhikkhu.

Moggallāna, thus do those devas have the capability of knowing the persons who have a remainder of clingings and the persons who do not have a remainder of clingings. (Thus said the Bhagavā).

End of the Tissa Brāhmā Sutta,  
the third in this Vagga.

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#### 4. SĪHASENĀPATI SUTTA

Discourse to a General by the Name of Sīha

57. Thus have I heard:

Once the Bhagavā was staying at the big turreted monastery in Mahāvana forest near Vesālī. On that occasion a general by the name of Sīha approached the Bhagavā, made

his obeisance to the Bhagavā, and seated at a suitable place, respectfully said to the Bhagavā: “Venerable Sir, is the Revered One capable of discoursing on the visible and known results of charitable giving?”

Sīha, if that is so, I will question you in return. You may answer as you wish. Sīha, what do you think of this? Of two men in this world, one has no generosity, is mean and miserly, and irascible (with alms-seekers). The other man has generosity, is a charitable giver, and delights in frequent acts of charity. Sīha, what do you think of this? Who would be favoured first with compassion by arahats? Would the one who has no generosity, who is mean and miserly, who is irascible (with alms-seekers), be favoured, or would the other one who has generosity, who is a charitable giver, and who delights in frequent acts of charity, be favoured? (Asked the Bhagavā).

Venerable Sir, why should the one who has no generosity, who is mean and miserly and is irascible (with alms seekers), be favoured first by the arahats with their compassion? Venerable Sir, if the arahats were to favour with their compassion, it is only the one who has generosity, who is a charitable giver, and who delights in frequent acts of charity, who should be favoured first with their compassion.

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver and delights in frequent acts of charity. If the arahats were to favour with their visits, which of these two men would be favoured first with their visits? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to favour with their visits, why should the man who has no generosity, who is mean and miserly, and who is irascible (with alms-seekers), be favoured first with their visits? Venerable Sir, if the arahats were to favour with their visits, it is only the man who has

generosity, who is a charitable giver, and who delights in frequent acts of charity, who should be favoured first with their visits. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible with (alms seekers). Another man has generosity, is a charitable giver and delights in frequent acts of charity. If the arahats were to receive alms, of these two men, whose alms would be received first by the arahats? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to receive alms, why should they receive first the alms of the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers)? Venerable Sir, if the arahats were to receive alms, they would receive first the alms of the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. If the arahats were to discourse on the dhamma, to which of these two men, should they discourse on the Dhamma first? (Asked the Bhagavā.)

Venerable Sir, if the arahats were to discourse on the Dhamma, why should they discourse on the Dhamma first to the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers)? Venerable Sir, if the arahats were to discourse on the Dhamma, they would discourse on the Dhamma first to the man who has generosity, who is a charitable giver and who delights in frequent acts of charity. (Respectfully answered General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly and is irascible (with alms seekers). Another man has generosity, is a charitable giver and

delights in frequent acts of charity. Of these two men, whose good fame would spread? (Asked the Bhagavā.)

Venerable Sir, why should the good fame of the man who has no generosity, who is mean and miserly and who is irascible (with alms seekers) spread? Venerable sir, only the good fame of the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity should spread. (Respectfully said General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. Which of these two men would approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence, and cheerfully? (Asked the Bhagavā.)

Venerable Sir, the man who has no generosity, who is mean and miserly, and who is irascible (with alms seekers) would not be able to approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence, and cheerfully.

Venerable Sir, only the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity, would be able to approach a gathering of rulers, of brāhmins, of rich householders, of bhikkhus, or any other gathering, with confidence and cheerfully. (Respectfully replied General Sīha.)

Sīha, what do you think of this? A man has no generosity, is mean and miserly, and is irascible (with alms-seekers). Another man has generosity, is a charitable giver, and delights in frequent acts of charity. Which of these two men would, after death and dissolution of his body (khandhā), have a good rebirth in the deva realm? (Asked the Bhagavā.)

Venerable Sir, how can a man who has no generosity, who is mean and miserly, and is irascible (with alms-seekers), after death and dissolution of his body, have a good rebirth in the deva realm? Only the man who has generosity, who is a charitable giver, and who delights in frequent acts of charity, can have, after death and dissolution of his body, a good rebirth in the deva realm.

Venerable Sir, (in respect of) these visible results of charitable giving taught by the Bhagavā, I do not approach the Bhagavā with Conviction. I do know these results of such charitable giving. Venerable Sir, I am a charitable giver. If the arahats were to favour (anyone) with their compassion, I am the first to be so favoured. Venerable Sir, I am a charitable giver. If the arahats were to make their visits, I am the first to be so visited. Venerable sir, I am a charitable giver. If the arahats were to receive alms, I am the first whose alms would be received by them.

Venerable Sir, I am a charitable giver. If the arahats were to discourse on the dhamma, I am the first to whom they would discourse on the dhamma.

Venerable Sir, I am a charitable giver. My good fame spreads thus: “The general Sīha is a charitable giver, supports the Saṃgha, and serves the Saṃgha”.

Venerable Sir, I am a charitable giver. I would approach a gathering of rulers ...p... Of bhikkhus, or any other gathering with confidence, and cheerfully. Venerable sir, in respect of the visible results of charitable giving taught by the Bhagavā, I do not approach the Bhagavā with Conviction. I do not know these results of charitable giving.

Venerable Sir, the Bhagavā teaches me thus, “Sīha, a charitable giver, after death and dissolution of his body, he would have a good rebirth in the deva realm. “I do not know these results. In respect of these results, I approach the Bhagavā with Conviction. (Respectfully said General Sīha.)

Sīha, these results are true as such. Sīha, this result (of charitable giving) is true as such.

Sīha, the charitable giver, after death and dissolution of his body, does have a good rebirth in the deva realm. (Thus said the Bhagavā.)

End of the Sīhasenāpati Sutta,  
the fourth in this Vagga.

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## 5. ARAKKHEYA SUTTA

### Discourse on Dhamma Which Does not Need To Be Guarded

58. Bhikkhus, these are four dhammas which the Tathāgata does not need to guard. The Tathāgata may not be blamed on the score of three causes.

What are the four dhammas which the Tathāgata does not need to guard?

Bhikkhus, the Tathāgata is pure in his bodily action. The Tathāgata has no wrongful bodily action which needs to be guarded, with the reflection, ‘Let no one know of my wrongful bodily action’.

Bhikkhus, the Tathāgata is pure in his verbal action. The Tathāgata has no wrongful verbal action which needs to be guarded with the reflection, “Let no one know of my wrongful verbal action”.

Bhikkhus, the Tathāgata is pure in his mental action. The Tathāgata has no wrongful mental action which needs to be guarded, with the reflection, “Let no one know of my wrongful mental action”.

Bhikkhus, the Tathāgata has pure livelihood. The Tathāgata has no wrongful livelihood which needs to be guarded, with the reflection, “Let no one know of my wrongful livelihood”.

These are the four dhammas which the Tathāgata does not need to be guarded.

What are the three causes on the score of which the Tathāgata may not be blamed?

Bhikkhus, the Tathāgata has discoursed well on the Dhamma. In this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: “For this reason, the revered one does not discourse on the Dhamma well”. Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence.

Bhikkhus, I have declared well to my disciple the practice that leads to Nibbāna. Those of my disciples who follow the practice as declared by me, because of extinction of āsavas, remain realizing by themselves through Magga Insight, attaining to in this very life, emancipation of mind (cetovimutti) and the emancipation by Insight, which are free from āsavas. In this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: “For this reason, the revered one does not declare well to his disciples the practice that leads to Nibbāna. The revered one’s disciples who follow the practice as declared, through extinction of the āsavas ...p... do not realize and abide in ...” Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence.

Bhikkhus, more than hundreds of my disciples, through extinction of the āsavas ...p... have realized, attain to, and abided in ... in this respect, I do not see any samaṇa or brāhmaṇa, any deva, any Māra, any brahmā or anyone in the world who will with reason blame me thus: “For this reason, more than hundreds of the revered one’s disciples, because of extinction of āsavas remain realizing by themselves through Magga Insight, attaining to in this very life, the emancipation of mind (cetovimutti) and the emancipation by Insight, which are free from āsavas. Bhikkhus, because I do not see this (possibility), I attain to and abide in security, fearlessness and confidence. The Tathāgata may not be blamed on the score of these three causes.

Bhikkhus, these are the four dhammas which the Tathāgata does not need to guard. These are the three causes on the score of which the Tathāgata may not be blamed. (Thus said the Bhagavā.)

End of the Arakkheyya Sutta,  
the fifth in this Vagga.

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## 6. KIMILA SUTTA

### Discourse to Venerable Kimila

59. Thus have I heard:

Once the Bhagavā was staying in the Nicula forest grove near Kimila town. On that occasion the Revered Kimila approached the Bhagavā, made his obeisance to the Bhagavā and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, what is the cause, what is the reason, for the Dhamma of the Virtuous not lasting for long, after the Tathāgata has passed away (Parinibbāna)?

Kimila, in this world, after the passing away of the Tathāgata, the bhikkhus, bhikkhunīs, male devotees, female devotees, go on abiding without reverence for, and submission to, the Teacher; they go on abiding without reverence for, and submission to, the Dhamma; they go on abiding without reverence for, and submission to, the Saṃghā; they go on abiding without reverence for, and submission to, the Training (Sikkhā); they go on abiding without reverence for, and submission to, concentration (Samādhi); they go on abiding without reverence for, and submission to Mindfulness; and they go on abiding without reverence for, and submission to, friendly welcome, honour and goodwill (among themselves). Kimila, this is the cause, this is the reason, for the Dhamma

of the Virtuous not lasting for long after the passing away of the Tathāgata. (Thus said the Bhagavā.)

Venerable Sir, what is the cause, what is the reason, for the Dhamma of the Virtuous enduring for long, after the passing away of the Tathāgata?

Kimila, in this world, after the passing away of the Tathāgata, the bhikkhus, bhikkhunīs, male devotees, female devotees go on abiding with reverence for, and submission to the Teacher; they go on abiding with reverence for, and submission to, the Dhamma; they go on abiding with reverence for, and submission to the Saṃgha; they go on abiding with reverence for, and submission to the Training; they go on abiding with reverence for, and submission to Samādhi; they go on abiding with reverence for and submission to Mindfulness; and they go on abiding with reverence for and submission to friendly welcome, honour and goodwill (among themselves.)

Kimila, this is the cause, this is the reason, for the dhamma of the virtuous enduring for long, after the passing away of the Tathāgata, (Thus said the Bhagavā.)

End of the Kimila Sutta,  
the sixth in this Vagga.

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## 7. SATTADHAMMA SUTTA

### Discourse on Seven Dhammas

60. Bhikkhus, the bhikkhu who is possessed of the seven dhammas will, before long, through extinction of the āsavas ...p... realize, attain to, and abide in ...

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching has Conviction, Morality, is full of Learning, abides in Solitude, is possessed of Energetic Effort, of Mindfulness and has Wisdom.

Bhikkhus, the bhikkhu who is possessed of these seven dhammas will, before long, through extinction of the āsavas ...p... realize, attain to, and abide in ... (Thus said the Bhagavā.)

End of the Sattadhamma Sutta,  
the seventh in this Vagga.

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## 8. PACALĀYAMĀNA SUTTA

### Discourse on Drowsy Moggallāna

61. Thus have I heard:

Once the Bhagavā was staying in the animal sanctuary forest grove of Bhesakaḷa near Susumāragira town in the Bagga country. At that time the Venerable Mahā Moggallāna was seated dozing in the village of Kallavāḷaputta in the Magadha country. At that time, the Bhagavā saw with his 'Divine Eye' that is pure and superior to the eyes of humans and that resembles the eyes of devas, saw the Venerable Mahā Moggallāna seated dozing in the village of Kallavāḷaputta in the Magadha country. The Tathāgata (instantly) vanished from the animal sanctuary forest grove of Bhesakaḷa near Susumāragira town in the Bagga country, in the manner of a strong man stretching his folded arm or folding his stretched arm, and in the same manner manifested himself (appeared) before the Venerable Mahā Moggallāna in Kallavāḷaputta village in the Magadha country. Sitting at a prepared seat, the Bhagavā asked the Venerable Mahā Moggallāna.

Moggallāna, are you drowsy, are you drowsy?

Venerable Sir, it is true that I am drowsy (respectfully replied the Venerable Mahā Moggallāna).

Moggallāna, if that is so, and if while you are abiding thoughtful, drowsiness descends on you, do not bear in mind the thought of drowsiness, do not trouble yourself often about the thought (of drowsiness).

Moggallāna, for you who abide without bearing in mind the thought of drowsiness, there is reason for that drowsiness to disappear. (1)

If, while abiding thus, the drowsiness does not disappear, Moggallāna, think repeatedly of the dhamma that you have listened to and learnt, reflect repeatedly on it, and contemplate it repeatedly. For you who abide thus, there is reason for that drowsiness to disappear. (2).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, recite at length the dhamma that you have listened to and learnt. For you who abide thus, repeatedly reciting at length (the dhamma), there is reason for the drowsiness to disappear. (3).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, pull both your ears, and rub your body (limbs) with your hand, For you who do so, there is reason for the drowsiness to disappear. (4).

If, while abiding thus, the drowsiness does not disappear, Moggallāna, get up from the place (where you are sitting), cleanse your eyes with water, look in the (various) directions, or look at the celestial bodies. For you, who look thus, there is reason for the drowsiness to disappear. (5).

If, for you who look thus, the drowsiness does not disappear, Moggallāna, bear in mind the sign of light; contemplate the sign and concept of day; contemplate the night as if

it were day (by the concept of light); contemplate the day as if it were night (by the concept of light). Develop the radiant mind with the mind that is free from torpor and that is disentangled. For you who abide developing thus, there is reason for drowsiness to disappear. (6).

If, for you who abide thus, the drowsiness does not disappear, Moggallāna, you should do the *cankama*-walk (walking meditation), conscious of the back and front, with your sense-faculties withdrawn inwards and your mind not resting on external objects. For you who abide thus, there is reason for the drowsiness to disappear. (7).

If, for you who abide thus, the drowsiness does not disappear, Moggallāna, you should lie down lion-like on your right side, your left foot resting lightly on your right foot, possessed of mindfulness and clear comprehension, and, intending to rise, go to sleep lion-like. When you awaken, Moggallāna, get up quickly, without lazily lounging in bed, turning from left to right and right to left. Moggallāna, you should conduct yourself thus. Moggallāna, you should not visit the disciples' house with pride. Conduct yourself thus Moggallāna, if you visit the disciples' house with pride, the inmates of the house, being preoccupied with many household affairs, may not be able to attend to the bhikkhu who has come to the house. In such a situation, the bhikkhu may come to think: "Well now, who has set me at variance with these people (the inmates of the disciples' house). Now, they do not seem to welcome me".

Thus, for want of gain (alms), displeasure arise. Being displeased one becomes distracted in mind with consequent lack of control. The mind of one who lacks control is far removed from concentration (*Samādhi*).

Moggallāna, you should so conduct yourself that you do not indulge in conflicting speech Moggallāna, if there is

conflicting speech, altercation is certain to follow. If there is altercation, distraction of mind arises. For him whose mind is distracted, lack of control arises. The mind of one who lacks control is far removed from concentration (Samādhi.)

Moggallāna, I do not praise promiscuity of relationship. I not only dispraise promiscuity of relation; in fact, I do not praise relationship with the laity and with recluses. But I do praise relationship with a monastic retreat that is quiet, that does not have the tumult of town or village, that is free from a human atmosphere, where one can be away from people and where one can abide in solitude. (Thus said the Bhagavā.)

On this being said, the Venerable Mahā Moggallāna respectfully asked the Bhagavā: “Venerable Sir, in what manner, briefly does the bhikkhu become one who, directing his mind to Nibbāna where the craving is eradicated, has his mind emancipated from the defilements, who has indeed reached the end, who is freed from the peril of the four bounds, who has undertaken the noble practice, who has indeed attained to Nibbāna; the ultimate goal, and who is superior to devas and men?”

Moggallāna, the bhikkhu in this Teaching should learn that no dhamma should be borne in mind as (permanent, auspicious, happy, self) by dint of craving and wrong views. Moggallāna, the bhikkhu should learn that no dhamma (the aggregates, the sense-bases, elements) is to be borne in mind wrongly. That bhikkhu knows all dhammas with special apperception (abhiññā). He knows all dhammas with discrimination. Knowing all dhammas with discrimination he experiences all feelings pleasant, painful, neither pleasant nor painful. He abides repeatedly contemplating all feelings impermanent. He repeatedly contemplates them with detachment, and he repeatedly contemplates them as cessation. He repeatedly contemplates them with abandonment. If that bhikkhu abides contemplating these feelings as impermanent contemplating them with

detachment, contemplating them as cessation, and contemplating them with abandonment, he becomes attached to no dhamma in the world with craving and wrong view. Not being so attached, he is rid of craving. Having rid of craving, the defilements have completely ceased in him. He knows thus: "Rebirth is ended. The Noble Practice of Purity has been accomplished; what has to be done for the attainment of Magga Insight has been done. Nothing else needs to be done for such attainment".

Moggallāna, in this manner, briefly does the bhikkhu become one who, directing his mind to Nibbāna where craving is eradicated, has his mind emancipated from the defilements, who has indeed reached the end, who is freed from the peril of the four bonds, who has fulfilled the Noble Practice, who has indeed attained to the ultimate goal, Nibbāna, and who is superior to devas and men. (Thus said the Bhagavā.)

End of the Pacalāyamāna Sutta,  
the eighth in this Vagga.

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## 9. METTA SUTTA

### Discourse on Loving Kindness

62. Bhikkhus, do not be apprehensive of meritorious acts. Meritorious acts mean happiness.

Bhikkhus, I know, having experienced desirable, pleasant and estimable special benefits for long, as long as I have been doing meritorious acts. For seven years, I have developed jhānic consciousness associated with loving kindness. For having developed for seven years jhānic consciousness associated with loving kindness, I did not have to come (descend) to the human world for seven ascending and seven

descending world cycles (kappas). Bhikkhus, when the world of space came to dissolution, I arose in the Ābassara Brahmā realm. When the world of space came into being again, I arose in the empty Brahmā mansion (of the first jhāna). Bhikkhus, I became Brahmā in that Brahmā's mansion of the first jhāna. I became Mahā Brahmā (the Great Brahmā) dominating but dominated by none. As a matter of fact, I gained all-seeing vision, capable of fulfilling every wish. Bhikkhus, I became Sakka, the ruler of devas, for thirty-six times. Bhikkhus, for more than a hundred times, I became Universal Monarch, who observed the dhamma and ruled in conformity with the dhamma, who ruled the four islands (worlds) divided by the four great oceans, who overcame all enemies, who pacified his realm and who was possessed of the seven treasures. Bhikkhus, for me as Universal Monarch, these seven treasures, came into being: What are the seven? They are: the treasure of the Wheel, of the Elephant, of the Horse, of the Precious Gem, of the Queen, of the rich Man, and the seventh treasure of the Eldest Son. As Universal Monarch, I had more than thousands of sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms, but by righteousness. (Thus said the Bhagavā.)

You of virtuous conduct, who seek well-being, view the benefits of meritorious acts. Bhikkhus, developing loving kindness for seven years, for seven ascending kappas and seven descending kappas, (I) did not return to this human world. On dissolution of the world space, (I) arose in the Ābassara brahmā realm.

On the world coming into being again, (I) arose in the empty Brahmā mansion of the first jhāna. At that time, (I) was Mahā Brahmā for seven times, capable of enforcing this will over others.

(I) was Sakka, the ruler of devas, for thirty six times.

(I) was Universal Monarch ruler of the entire Jampudipa.

(I) was the anointed ruler of men on earth. Bearing no club or arms, I won my dominion.

(I) ruled my dominion in conformity with the dhamma, without oppression.

(I) was of wealthy lineage, with all sense-pleasures (at my disposal) and possessed of the seven treasures.

In this world there have appeared Buddhas for the benefit of mankind. These Buddhas have taught the great benefits of meritorious acts, that (such) rulership of the earth is not subject to destruction, that he (the doer of meritorious acts) becomes a powerful ruler with a wealth of requisites and possessions. He becomes a powerful ruler of the entire Jampudipa, with a large retinue.

On hearing this dhamma, who can remain without faith? Even one of black disposition must come to have faith. For that reason, one who desires well-being, who desires great benefit should, bearing the teachings of the Buddhas in mind, reverence the dhamma of the virtuous.

End of the Metta Sutta,

the ninth in this Vagga.

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## 10. BHARIYĀ SUTTA

### Discourse on Kinds of a Wife

63. One morning the Bhagavā re-robed himself, took his great robe and alms-bowl, went to the house of the rich householder Anāthapiṇḍika, and sat at the prepared seat. At that time the people at the house of the rich householder Anāthapiṇḍika, were making a great noise. Anāthapiṇḍika then approached the Bhagavā, made his obeisance, and was sitting at a suitable place. The Bhagavā asked the rich man Anāthapiṇḍika who was sitting at a suitable place;

Rich householder, why are the people at your house making such a great noise, just like fisherfolk scrambling for fish?

Venerable sir, my daughter-in-law Sujātā has been brought (to my house) from a wealthy family. This daughter-in-law (of mine) has no respect for her mother-in-law, or for her father-in-law, or for her husband. Even to the Bhagavā, she shows no respect, no regard, no esteem and she does not worship the Bhagavā. (Respectfully replied Anāthapiṇḍika.)

The Bhagavā then called Sujātā, the daughter-in-law, who was an inmate of the house, saying “Sujātā, come (here)”. Very well, Venerable sir,” respectfully replied Sujātā to the Bhagavā, approached the Bhagavā, made her obeisance, and sat at a suitable place. The Bhagavā then said to the daughter-in-law and inmate Sujātā thus:

Sujātā, there are seven kinds of wife for a husband. What are the seven? They are:

A wife like a murderer, a wife like a thief, a wife like a mistress, a wife like a mother, a wife like a sister, a wife like a companion and a wife like a female slave.

Sujātā, these are the seven kinds of wife for a husband. Of these seven kinds of wife, which kind are you? (Thus said the Bhagavā.)

Venerable Sir, of what the Bhagavā has taught in brief, I am unable to understand the meaning at length. Venerable Sir, I beg of you, will the Bhagavā explain, so that I can understand the meaning at length, of what the Bhagavā has taught in brief (respectfully requested Sujātā).

Sujātā, if so, listen and bear in mind well. I shall speak. (Thus said the Bhagavā.)

“Venerable Sir, be it so”, respectfully replied Sujātā, daughter-in-law and inmate of the house.

The Bhagavā then proceeded to discourse thus: “The wife of a husband, with mind spoilt by anger, neglects to look after (family) welfare, lusts after other men, slights her own husband, and is bent on murdering her own husband who is like a master who has bought a murderer. Such a one is a wife who is like a murderer. (1)

The wife of a husband, inclined to make away with, the property, however little, acquired by her lord the husband by exercise of skill, by trade or by cultivation of land. Such a one is a wife who is like a thief. (2)

The wife of a husband, is not inclined to work, is indolent, is given to gluttony, is coarse in mind and conduct, coarse in speech and is apt to harass and dominate her energetic husband. Such a one is a wife who is like a mistress. (3).

The wife of a husband who is apt to look after (the family) welfare at all times. She looks after the husband as a mother looks after her child. She looks after the property acquired by the husband. Such a one is a wife who is like a mother. (4)

The wife of a husband respects her husband in the manner of an elder sister and a younger sister respecting their brother, has a mind associated with sense of shame, and obeys her husband's will. Such a one is a wife who is like a sister. (5).

The wife of a husband is glad to see her husband in the manner of one who is glad to see a long absent companion. She is of good lineage, of good moral conduct, behaves with respect towards her husband. Such a one is a wife who is like a companion.(6).

The wife of a husband, though threatened with assault by her husband with stick or whip, is not angry, is not alarmed, has a mind that does not transgress with anger, is patient with her husband, and bears no enmity. She is apt to obey her husband's will. Such a one is a wife who is like a slave. (7).

In this world, a wife who is like a murderer, like a thief, like a mistress. She has no moral discipline and is coarse in nature. She has no respect for her husband. Such a wife, after the dissolution of her body (khandhā), is destined to realms of continuous suffering (niraya). (1-3).

In this world, a wife is like a mother, like a sister, like a companion and like a slave. She is established in morality and is restrained (in her conduct) for long. Such a wife, after the dissolution of her body (khandhā), is destined to a good rebirth in deva realm (thus said the Bhagavā). (4-7).

Sujātā, these are the seven kinds of wife for a husband. Of these seven kinds, of which kind are you? (Asked the Bhagavā.)

Venerable sir, as from today, may the Revered One regard me as a wife, who is like a slave to her husband (Respectfully replied Sujātā).

End of Sujātā Sutta,  
the tenth in this Vagga.

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## 11. KODHANA SUTTA

## Discourse on Anger

64. Bhikkhus, the seven kinds of dhamma that pleases (one's) enemy and that act to the enemy's advantage, overtake an angry woman or man. What are the seven? They are:

Bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were unattractive in his looks". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to be attractive in his looks. Bhikkhus, the man who is apt to be angry is harassed by his anger, is pursued by his anger. The person who is angry, though he may have bathed and perfumed himself, though he may have shaved his hair and beard, and put on white, clean clothes, being harassed by anger, his looks are unattractive. Bhikkhus, this is the first kind of dhamma that please the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person (the foe) sleeps badly". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to sleep well. Bhikkhus, the person who is angry is harassed by his anger, is pursued by his anger. Even if he were to lie "on a couch, spread with a long fleece carpet, carpet with a flower design, rugs made of antelope hides, red canopies and red bolsters at each end", would sleep badly, being harassed by his anger. Bhikkhus, this is the second kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one who has not prospered much". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to prosper. Bhikkhus, the

person who is angry is harassed by his anger, is pursued by his anger. Where he has not prospered, he thinks he has. Where he has prospered, he thinks he has not. For that person who is harassed by his anger, these dhammas that he has taken in an opposite sense, will cause him to lose prosperity and to suffer for long. Bhikkhus, this is the third kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one who has not acquired wealth and property". Why does the enemy wish of his foe thus? The enemy does not like his foe to acquire wealth and property. Bhikkhus, for the man who is angry, who is harassed by his anger, who is pursued by his anger, the wealth and property acquired by his energetic effort, by his physical and sweated labour, that is in accordance with the law and acquired lawfully, are (seized by the ruler and) put into his treasury. Bhikkhus, this is the fourth kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one without followers. Why does the enemy wish of his foe thus? The enemy does not like his foe to have followers. Bhikkhus, the man who is apt to be angry is harassed by his anger, is pursued by his anger, loses, through his being harassed by anger, his followers whom he has obtained with diligence. Bhikkhus, this is the fifth kind of dhamma that pleases the enemy and acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus: "It would be good if this person were one without companions". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to have companions. Bhikkhus, this man who is apt to be angry, who is harassed by his

anger, who is pursued by his anger, is forsaken and distanced by his companions, and relatives. Bhikkhus, this is the sixth kind of dhamma that pleases the enemy and that acts to the enemy's advantage, that overtakes an angry woman or man.

Again, bhikkhus, the enemy wishes of his foe thus; "It would be good if this person, after death and dissolution of his body (khandhā) were reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering". Why does the enemy wish of his foe thus? Bhikkhus, the enemy does not like his foe to have a good destination. Bhikkhus, this man who is apt to be angry, who is harassed by his anger, who is pursued by his anger, does evil actions physically, verbally and mentally. That angry man who has done evil deeds physically verbally ...p... being harassed by anger, after death and dissolution of his body (khandhā) is reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Bhikkhus, this is the seventh dhamma that pleases the enemy and that acts to the enemy's advantage, that overtakes an angry woman or man.

Bhikkhus, these seven dhammas that pleases the enemy and act to his advantage, overtake the woman or man who is angry. (Thus said the Bhagavā.)

The person who is apt to be angry is unattractive in his looks. That person sleeps badly. In, addition, thinking that he has gained, he finds that he has lost.

The man who is apt to be angry, who is harassed by anger, by dint of such anger, he causes harm to others by deed and speech and himself suffers loss of wealth.

The man who is intoxicated by anger loses his good fame and his followers. He is shunned by his relatives and companions and by those with whom he is intimate.

Anger causes loss of prosperity, damages the mind with resultant peril to the inner psyche. Most of the people do not know this.

The angry person is blind to his well-being, the angry person is blind to reason. When anger oppresses a being, it leads to utter folly.

The angry person spoils a difficult task by doing it frivolously. When his anger subsides, he is stricken by burning remorse.

Beings are wrathful by reason of a certain anger. When wrath arises, the countenance becomes inglorious, in the manner of a fire manifesting itself by billowing smoke.

For the person who is wrathful, there is no shame nor dread. For him, admonition has no effect. For the person oppressed by wrath and anger, there can be no refuge.

Heinous deeds (like patricide) that cause remorse and distress, distance themselves from samatha and Vipassanā (tranquillity and insight meditation dhammas). The consequences of these deeds will be truly explained. Listen.

The wrathful person is inclined to kill his father, inclined to kill his mother, inclined to kill an arahat, and inclined to kill a worldling.

The son born and bred by the mother is brought into this world. The wrathful worldling is inclined to kill his tranquil mother who has given him life.

Beings have sympathetic consideration. They love themselves very dearly. The wrathful person, being confused in his sense faculties, is apt to kill himself for various reasons.

They kill themselves with swords. They are deluded into poisoning themselves (to death), into hanging themselves, or hurling themselves to death from a crag or jumping to their death into a gorge.

They know not (what they do) when they destroy their (own) well-being or commit acts of suicide. Wrathfulness is the cause of destruction. This anger assumes the form of uncontrollable anger (kodha). It abides in the cavity of the heart. It is the snare of the King of Death. The anger should be dispelled and cut off by wisdom, effort and right view.

In the same way as the wise dispel and cut off demeritoriousness, we should train ourselves in meritorious dhammas, vowing “let there be no unhappy event for us”.

Those tamed ones who are freed of anger, who have no pain and sorrow, who, being free from greed, have no envy, having rid themselves of wrathful anger, and with the āsavas extinct, have the defilements calmed.

End of Kodhana Sutta,

the eleventh in this Vagga.

End of Abyākata Vagga, the sixth.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**vii. MAHĀ VAGGA**

1. Hirīottappa Sutta
2. Sattasūriya Sutta
3. Nagaropama Sutta
4. Dhammaññū Sutta
5. Pārichattaka Sutta
6. Sakkacca Sutta
7. Bhāvanā Sutta
8. Aggikkhāndhopama Sutta
9. Sunetta Sutta
10. Araka Sutta

## vii. MAHĀ VAGGA

### 1. HIRĪOTTAPPA SUTTA

#### Discourse on Shame and Fear to do Evil

65. Bhikkhus, if a bhikkhu were wanting in sense of shame to do evil and sense of fear to do evil (hirī ottappa), for that bhikkhu, wanting in (hirī ottappa), there would be reason for his restraint of sense faculties (indriya samvara) to be ruined. If a bhikkhu were wanting in (indriya samvara), for that bhikkhu wanting in (indriya samvara), there would be reason for his morality (pātimokkha samvara) to be ruined. If a bhikkhu were wanting in morality (pātimokkha samvara) for that bhikkhu wanting in morality (pātimokkha samvara), there would be reason for his right concentration of the mind (sammā samādhi) to be ruined. If a bhikkhu were wanting in (sammā samādhi), for that bhikkhu wanting in (sammā samādhi), there would be reason for his knowledge of seeing things as they really are (yathābūta ñāṇa dassana) to be ruined. If a bhikkhu were wanting in (yathābuta ñāṇa dassana), for that bhikkhu wanting in (yathābūta ñāṇa dassana), there would be reason for his insight knowledge of weariness or disgust (nibbidā ñāṇa) and knowledge of detachment (virāga ñāṇa) to be ruined. If a bhikkhu were wanting in (nibbidā ñāṇa) and (virāga ñāṇa), for that bhikkhu wanting in (nibbidā ñāṇa) and (virāga ñāṇa), there would be reason for his reviewing knowledge of arahatta-fruit (paccavekkhaṇā ñāṇa) to be ruined.

For example, bhikkhus, if the branches and leaves of a tree were ruined, its outer bark, its bark, its sap-wood, or its core would not come to maturity. Similarly to this, bhikkhus, if a bhikkhu were wanting in hirī ottappa, for that bhikkhu wanting in hirī ottappa, there would be reason for indriya samvara to be ruined. If a bhikkhu were wanting in indriya samvara, for that bhikkhu wanting in indriya samvara, there would

be reason for his pātimokkha saṁvara to be ruined. If a bhikkhu were wanting in pātimokkha saṁvara, for that bhikkhu wanting in pātimokkha saṁvara, there would be reason for his sammā samādhi to be ruined. If a bhikkhu were wanting in sammā samādhi, for that bhikkhu wanting in sammā samādhi, there would be reason for his yathābhūta ñāṇa dassana to be ruined. If a bhikkhu were wanting in yathābhūta ñāṇa dassana, for that bhikkhu wanting in yathābhūta ñāṇa dassana, there would be reason for his nibbidā ñāṇa and virāga ñāṇa to be ruined. If a bhikkhu were wanting in nibbidā ñāṇa and virāga ñāṇa, for that bhikkhu wanting in nibbidā ñāṇa and virāga ñāṇa, there would be reason for his paccavekkhaṇā ñāṇa to be ruined.

Bhikkhus, if a bhikkhu were to have hirī ottappa, for that bhikkhu who had hirī ottappa, there would be reason for him to be possessed of indriya saṁvara. If a bhikkhu were to have indriya saṁvara, for that bhikkhu who had indriya saṁvara, there would be reason for him to be possessed of pātimokkha saṁvara. If a bhikkhu were to have pātimokkha saṁvara, for that bhikkhu who had pātimokkha saṁvara, there would be reason for him to be possessed of sammā samādhi. If a bhikkhu were to have sammā samādhi, for that bhikkhu who had sammā samādhi, there would be reason for him to be possessed of yathābhūta ñāṇa dassana. If a bhikkhu were to have yathābhūta ñāṇa dassana, for that bhikkhu who had yathābhūta ñāṇa dassana, there would be reason for him to be possessed of nibbidā ñāṇa and virāga ñāṇa. If a bhikkhu were to have nibbidā ñāṇa and virāga ñāṇa, for that bhikkhu who had nibbidā ñāṇa and virāga ñāṇa, there would be reason for him to be possessed of paccavekkhaṇā ñāṇa. For example, bhikkhus, if a tree were possessed of its branches and leaves, it would also be possessed of its outer bark, its bark, its sapwood, or its core. Similarly to this, bhikkhus, if a

bhikkhu were to have possessed of hirī ottappa, for that bhikkhu who had hirī ottappa, there is reason for him to be possessed of indriya samvara ...p... there is reason for him to be possessed of paccavekkhana ñāṇa. (Thus said the Bhagavā.)

End of Hirīottappa Sutta,  
the first in this Vagg.

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## 2. SATTA SŪRIYA SUTTA

### Discourse on the Arising of Seven Suns

66. Thus have I heard:

Once the Bhagavā was staying in the mango grove of Ambapāli near Vesālī. On that occasion the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded by saying “Venerable sir”. The Bhagavā then said thus:

Bhikkhus, conditioned phenomena are impermanent; bhikkhus, they are unstable; bhikkhus, they are not to be delighted in. Bhikkhus, one should be weary of all conditioned phenomena, one should be detached from them, and one should be emancipated from them.

Bhikkhus, Mount Meru (Sineru) has a length of eighty-four thousand yojanas and its breadth is (also) eighty-four thousand yojanas. It is sunk in the great ocean for eighty-four thousand yojanas and is eighty-four thousand yojanas above the great ocean.

Bhikkhus, after a long stretch of time, there comes a time when for many years, for hundreds of years, for thousands of years, and for hundreds of thousands of years, there is no rain. There are such times when there is no rain. Bhikkhus, when it does not rain thus, all seeds and plants, all medicinal plants, grass and big trees of the jungle dry up,

become parched and cease to be. Bhikkhus, conditioned phenomena are impermanent in this manner, they are unstable ...p... they should be emancipated from them.

Bhikkhus, when eons of time have passed, a second sun appears. There are such times when two suns arise. Bhikkhus, because of the arising of two suns, all streams and ponds dry up, become parched (and not a drop of water is left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of two suns), a third sun appears. There are such times when three suns arise. Bhikkhus, because of the arising of three suns, the great rivers Gangā, Yamunā, Aciravatī, Sarabhū and Mahī dry up, become parched (and not a drop of water is left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, after eons of time have passed (after the arising of three suns), a fourth sun appears. There are such times when four suns arise. Bhikkhus, because of the arising of four suns, the seven great lakes Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, and Mandākinī from which the great rivers flow, dry up, become parched (and there is not a drop of water left in them). Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed, (after the arising of four suns), a fifth sun appears. There are such times when five suns arise. Bhikkhus, because of the arising of five suns, the water in the great ocean dries up to the extent of a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas, five hundred yojanas, six hundred yojanas and seven hundred yojanas. There remains in the great ocean

water only to the extent of seven, six, five, four, three, two, and one palm-tree lengths. The water in the great ocean remains only to the extent of seven, six, five, four, three, two, and to the height of a man with his arms stretched over his head, only to the extent of half the height of a man with his arms stretched over his head, only to the height of a man's hip, of a man's knee, of a man's ankle. For example, bhikkhus, when in the month of Sarada the rain falls heavily, water remains in hoof-marks of cattle here and there. Similarly to this, bhikkhus, water remains here and there in the great ocean only to the height of a man's ankle. Bhikkhus, because of the appearance of five suns, there does not remain in the ocean even a digit's depth of water. Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of five suns), a sixth sun appears. Bhikkhus, because of the arising of six suns, the great earth and Mount Meru smoke, smoke greatly, smoke greatly in diverse ways. Bhikkhus, when a potter makes fire for his oven where he bakes his pots, the oven smokes, smokes greatly and smokes greatly in diverse ways. Similarly to this, because of the arising of six suns, the great earth and Mount Meru smoke, smoke greatly, and smoke greatly in diverse ways. Bhikkhus, conditioned phenomena are impermanent in this manner ...p... one should be emancipated from them.

Bhikkhus, when eons of time have passed (after the arising of six suns), a seventh sun appears. There are such times when seven suns arise. Bhikkhus, because of the arising of seven suns, the great earth and Mount Meru become burning masses and blaze with great flames. They turn into great sheets of flame (in the cosmos). Bhikkhus, being lifted by the wind great sheets of flame ascend and reach as far as the Brahmā realm. Bhikkhus, as the Mount blazes and burns

and is overwhelmed by the great fiery mass, the rocky peaks of Mount Meru measuring one hundred, two hundred, three hundred, four hundred and five hundred yojanas, crumble away. Bhikkhus, neither ash nor cinder remains (of the great earth or of Mount Meru, blazing and burning thus, cannot be seen anymore). Just as neither ash nor cinder remains of blazing and burning ghee or oil cannot be seen, so also, neither ash nor cinder remains of the great earth or of Mount Meru, blazing and burning, thus cannot be seen. Bhikkhus, in the same way are conditioned phenomena not permanent, do not remain permanent, and they are not to be delighted in. Bhikkhus, one should be wearied of all conditioned phenomena, one should be detached from them, and should be emancipated from them.

Bhikkhus, “This great earth and Mount Meru will blaze and burn and be destroyed, leaving nothing behind”. Bhikkhus, excepting the Ariyas who have realized Nibbāna, who could know thus, who could believe thus?

Bhikkhus, in ancient times, there was one Sunetta, an originator and a teacher of doctrine, who was free (temporarily) from sensual pleasures. Bhikkhus this teacher Sunetta had many hundreds of disciples. Bhikkhus, the teacher Sunetta, discoursed on rebirth in the Brahmā realm to his disciples. Those of his disciples who fully understood this teaching had a good rebirth and arose in the Brahmā realm after death and dissolution of their bodies (khandhās). Some of his disciples who did not fully understand the teaching were reborn in the Paranimmitavasavattī deva realm, some in Nimmānarati deva realm, some in the Tusitā deva realm, some in the Yāmā deva realm, some in the Tāvatisā deva realm, some in the Catumahārājika deva realm, some in wealthy ruling families, some in wealthy brahmin families, and some in wealthy householders’ families.

Bhikkhus, it then occurred to the teacher Sunetta thus: “It would not be fitting for me to have the same rebirth in the after-life as my disciples. It would be well for me to contemplate on loving kindness which is superior (to the first jhāna).”

Bhikkhus, the teacher Sunetta then developed for seven years the jhānic consciousness that is associated with loving kindness, and did not have to return to this world (the sensuous realms) for seven ascending and seven descending world-cycles. Bhikkhus, when the world was dissolved, he attained to the *Ābassara brahmā* realm. When the world came into being again, he arose in the empty first jhānic *brahmā* realm. Bhikkhus, he became a superior Great *Brahmā* in that *brahmā* realm, being able to dominate others while others could not dominate him, and in fact he sees all beings and subject them to his will.

Bhikkhus, he (also) became Sakka, ruler of devas, for thirty-six times. He (also) became for more than a hundred times the Universal Monarch, who could turn the Wheel Treasure, who observed the Dhamma as a *Dhammarājā*, who ruled the (entire) earth bounded by the four oceans, who had won on the battle-field, who had firmly established himself in his country, and who possessed the seven treasures. That Universal Monarch had more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the earth to the extent of its ocean boundaries, having conquered territories not by force, or by arms, but by righteousness.

Bhikkhus, even that teacher Sunetta who lived and lasted thus long, was not free from birth, old age, death, grief, lamentation, physical pain, mental distress, and despair. I say that he was not free from all kinds of ill. Why was he not so free? It was because he did not know the four dhammas properly and with penetration. What are the four? They are:

Bhikkhus, not knowing properly and with discrimination the noble morality, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble concentration of the mind, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble wisdom, (one) is not free from all kinds of ill.

Not knowing properly and with discrimination the noble emancipation, (one) is not free from all kinds of ill.

Bhikkhus, I have known properly and with discrimination this noble morality, this noble concentration of the mind, this noble wisdom, and this noble emancipation. I have cut off craving for existence and have exhausted the craving that brings about existence. There is no more (for me) rebirth in a new existence.

The Bhagavā delivered this discourse. After delivering this discourse, the Bhagavā who is the Teacher of devas and men, uttered the following stanza (gāthā):

“Gotama Buddha of large following, has perfectly understood these Principles of highest Morality, Concentration, Wisdom and Emancipation, (Sīla, Samādhi, Pañña, and Vimutti).

Having perfectly understood them through Magga Insight, he has expounded them to the bhikkhus. The Possessor of the Eye of Wisdom, the Teacher (of devas and men), having put out the fires of kilesā, moral defilements has made an end of dukkha, i.e, realized Parinibbāna”.

End of Satta Sūriya Sutta,  
the second in this Vagga.

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## 3. NAGAROPAMA SUTTA

## Discourse on Comparison with a Town

67. Bhikkhus, at a certain time the ruler's outlying part of the town is well surrounded by seven defences. The four kinds of support (or sustenance) are also available at will, without trouble and without difficulties. Bhikkhus, it should then be said that the ruler's outlying part of the town cannot be attacked and devastated by external enemies.

What are the seven defences surrounding the ruler's outlying part of the town? They are: bhikkhus, the ruler's outlying part of the town has its pillar of the in front of the city gate (*esikā*), well and deeply embedded in the earth. It cannot be shaken and will not sway to and fro. The ruler thereby surrounds well the outlying part of the town with its first defence so that the dwellers within are secure and the enemies without are warded off. (1)

Again, bhikkhus, the ruler's outlying part of the town has its moat deep and broad, so that the dwellers within are secure and the enemies without are warded off. This is the second defence with which the ruler surrounds his outlying part of the town. (2)

Again, bhikkhus, the road (inside the town's walls) going round the outlying part of the town is high and broad. This is the third defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (3)

Again, bhikkhus, the ruler's outlying part of the town is (well) stocked with many weapons that can be shot like bows and arrows and other weapons like swords. This is the fourth defence with which the ruler surrounds his outlying part of the town so that the dwellers within are secure and the enemies without are warded off. (4).

Again, bhikkhus, a large body of warriors are stationed in the ruler's outlying part of the town. What are they? They are warriors mounted on elephants, mounted on horses, mounted on chariots, archers, standard-bearers, deployers of troops, storm troopers, princes distinguished and skilful in combat, bold warriors, warriors as brave as mighty elephants, valiants, armoured warriors and trusted slaves. This is the fifth defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (5).

Again, bhikkhus, the ruler's outlying part of the town has a gate-keeper who is clever, intelligent and wise, who refuses entrance to strangers, but admits those he knows. This is the sixth defence with which the ruler surrounds his outlying part of the town, so that the dwellers within are secure and the enemies without are warded off. (6).

Again, bhikkhus, the walls of the ruler's outlying part of the town are both high and wide, well compacted and plastered. This is the seventh defence with which the ruler surrounds his outlying part of the town so that the dwellers within are secure and the enemies without are warded off. (7).

This (outlying part of the town) is well surrounded with these seven defences.

How are the four kinds of support (or sustenance) obtained without trouble and difficulties?

Bhikkhus, in this world, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of grass, firewood and water should be gathered and stored. (1)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of rice and barley should be gathered and stored. (2)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of sesame, beans, legumes and other pulses, should be gathered and stored. (3)

Again, bhikkhus, for the delight and joy, freedom from alarm, and happy living, of the dwellers in the ruler's outlying part of the town, and for warding off the enemies without, plenty of medicines should be gathered and stored.

What are they? They are:

Ghee, fresh butter, oil, honey, molasses and salt.

Bhikkhus, these four kinds of support (or sustenance) are (thereby) obtained at will, without trouble and without difficulties. (4)

Bhikkhus, at a certain time, the ruler's outlying part of the town is well surrounded by seven defences. The four kinds of support (or sustenance) are also obtained at will, without trouble and without difficulties. It should then be said that the ruler's outlying part of the town cannot be attacked and devastated by external enemies. Bhikkhus, similarly to this, the ariya disciple, at a certain time, possessed the seven dhammas of the virtuous. He can attain at will the four jhānas (states of mental absorption) that arise in the superior consciousness and that are the cause of happy living in the present life. He can attain them without trouble and without difficulties. The Ariya disciple then should be said to be a bhikkhu who cannot be harmed by Māra, the Evil One, as he likes.

What are the seven dhammas of the virtuous? They are:

Bhikkhus, just as the pillar in front of the city gate (*esikā*), of the ruler's outlying part of the town is well and deeply embedded in the earth, so that it cannot be shaken and

dhamma) that is not wrong. He conducts himself with purity. This is the fifth dhamma of the virtuous of which he is possessed. (5).

Bhikkhus, just as the ruler's outlying part of the town has a gate-keeper who is clever, intelligent and wise, who refuses entrance to strangers, but admits those he knows, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple is possessed of mindfulness, is possessed of superior and mature mindfulness. He can recall repeatedly what he has done or what he has said long ago. Bhikkhus, the Ariya disciple who has mindfulness as gate-keeper, abandons demeritoriousness, develops meritoriousness. He gives up (demeritorious dhamma) that is wrong, develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the sixth dhamma of the virtuous of which he is possessed. (6)

Bhikkhus, just as the walls of the ruler's outlying part of the town are both high and wide, well compacted and plastered, so that the dwellers within (the town) are secure and the enemies without are warded off, bhikkhus, similarly to this, the Ariya disciple has insight knowledge or wisdom, is capable of seeing the arising and passing away of phenomena, of exploding the defilements and is possessed of the superior insight that enables him to attain to Nibbāna that is End of suffering.

Bhikkhus, the ariya disciple who is possessed of insight that is like the well compacted and plastered walls of the (outlying part of town), abandons demeritoriousness, develops meritoriousness. He abandons (demeritorious dhamma) that is wrong and develops (meritorious dhamma) that is not wrong. He conducts himself with purity. This is the seventh dhamma of the virtuous of which he is possessed. He is (thus) possessed of the seven virtuous dhammas of the virtuous. (7).

How does (the Ariya disciple) attain at will, without trouble and without difficulties, the four jhānas (states of mental absorption) that arise in the superior consciousness and that are the cause of happy living in the present life?

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of grass, firewood and water should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight and joy, for his satisfaction, for his happy living, for realization of Nibbāna, free from the sensual pleasures ...p... attains to and abides in the first jhāna. (1).

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of rice and barley should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight and joy, for his satisfaction, for his happy living, and for his realization of Nibbāna, free from the initial and sustained thought ...p... attains to and abides in the second jhāna. (2)

Bhikkhus, just as, for the delight and joy, freedom from alarm, and happy living of the dwellers within the ruler's outlying part of the town and for warding off the enemies without, plenty of sesame, beans, legumes, and other pulses, should be gathered and stored, bhikkhus, similarly to this, the Ariya disciple, for his delight, satisfaction and realization of Nibbāna, by force of not being attached to joy ...p... attains to and abides in the third jhāna. (3).

Bhikkhus, just as, for the delight and joy, for their freedom from alarm, for the happy living of the dwellers within the ruler's outlying part of the town, and for warding off the enemies without, plenty of medicines should be gathered and stored, such requisites as ghee, fresh butter, oil,

honey, molasses and salt, bhikkhus, similarly to this, the Ariya disciple, for his delight, satisfaction, realization of Nibbāna, and by force of abandoning happiness and suffering, of extinction from before of pleasure and displeasure, attains to and abides in the fourth jhāna that is marked by purity and that is brought about by equanimity that is neither suffering nor happiness.

He attains these four jhānas that arise in superior consciousness and that are the cause of happy living in the present life, he attains them at will, without trouble and without difficulties. (4)

Bhikkhus, at one time, the Ariya disciple is possessed of these seven dhammas of the virtuous, and attains at will, without trouble and without difficulties, these four jhānas that arise in superior consciousness and that are the cause of happy living in the present life.

Bhikkhus, the Ariya disciple is then said to be a bhikkhu who cannot be harmed as he likes by Māra, the Evil One. (Thus said the Bhagavā.)

End of Nagaropama Sutta,  
the third in this Vagga.

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#### 4. DHAMMAÑÑŪ SUTTA

##### Discourse on Knowing the Dhamma

68. Bhikkhus, the bhikkhu who is possessed of the seven dhammas is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, the bhikkhu in this Teaching:

Knows the Pāḷi (Pāḷi texts), knows the meaning, knows himself, knows 'the measure', knows the time, knows the audience, knows the superiority or inferiority of (individual) persons.

Bhikkhus, how does the bhikkhu know the Pāḷi text?

Bhikkhus, the bhikkhu in this Teaching knows the discourse in prose, prose passages, detailed exposition, verse, exultant expression of joy, quotations, birth stories, marvels, and questions and answers. Bhikkhus, if the bhikkhu does not know the discourse in prose, prose passages ...p... marvels and questions and answers, he cannot be said to be a bhikkhu in this teaching who knows the Pāḷi texts.

Bhikkhus, because the bhikkhu knows the discourse in prose, prose passages ...p... marvels and questions and answers, he is said to be a bhikkhu who knows the Pāḷi texts (dhammaññū). Thus does the bhikkhu know the Pāḷi texts.(1).

Bhikkhus, how does the bhikkhu know the meaning of the Pāḷi texts? Bhikkhus, the bhikkhu in this Teaching knows the meaning of every Pāḷi text that has been taught: "This is the meaning of the Pāḷi texts that has been taught. This is the meaning of the Pāḷi texts that has been taught". Bhikkhus, if the bhikkhu does not know thus of every Pāḷi text that has been taught: "This is the meaning of the Pāḷi text that has been taught. This is the meaning of the Pāḷi texts that has been taught", he cannot be said to be a bhikkhu in this Teaching who knows the meaning of the Pāḷi texts. Bhikkhus, because he knows thus of every Pāḷi text, that has been taught: "This is the meaning of the Pāḷi text that has been taught. This is the meaning of the Pāḷi text that has been taught", the bhikkhu is said to be a bhikkhu who knows the meaning (atthaññū). Thus does the bhikkhu know the Pāḷi text and its meaning. (2).

How does the bhikkhu know himself?

Bhikkhus, the bhikkhu in this Teaching knows of himself thus: “I have this much conviction, this much morality, this much learning, this much generosity, this much wisdom, and this much insight (paṭibhāna)”. Bhikkhus, if the bhikkhu does not know of himself thus: “I have this much conviction, this much wisdom, this much insight (paṭibhāna),” in this Teaching he cannot be said to be a bhikkhu who knows himself.

Bhikkhus, because the bhikkhu knows thus of himself: “I have this much conviction, this much morality, this much learning, this much generosity, this much wisdom, and this much insight (paṭibhāna),” he should be said to be a bhikkhu who knows himself (attaññū). Thus does the bhikkhu know, the Pāḷi texts, its meaning and himself. (3).

How does the bhikkhu know ‘the measure’?

Bhikkhus, the bhikkhu in this Teaching knows ‘the measure’ in availing himself of robe, alms-food, monastic dwelling and medicine and medicinal requisites. Bhikkhus, if the bhikkhu does not know ‘the measure’ in availing himself of robe, alms-food, monastic dwelling, medicine and medicinal requisites, he cannot be said to be a bhikkhu in this Teaching who knows ‘the measure’. Bhikkhus, because the bhikkhu knows ‘the measure’ in availing himself of robe, alms-food, monastic dwelling, medicines and medicinal requisites, he should be said to be a bhikkhu who knows ‘the measure’ (mattaññū). Thus does the bhikkhu know the Pāḷi texts, its meaning, himself and ‘the measure’.(4).

How does the bhikkhu know ‘the time’?

Bhikkhus, the bhikkhu in this Teaching knows the time thus: “This is the time for learning the Pāḷi texts, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding solitude”. Bhikkhus, if the bhikkhu does not know the time thus: “This is the time for

learning Pāḷi texts, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding in solitude”, he cannot be said to be a bhikkhu in this Teaching, who knows the time. Bhikkhus, because the bhikkhu knows the time thus: “This is the time for learning, this is the time for asking questions, this is the time for practising meditation, this is the time for abiding in solitude”, he cannot be said to be a bhikkhu in this Teaching who knows the time. Bhikkhus, because the bhikkhu knows the time thus: “This is the time for practising meditation, this is the time for abiding in solitude,” he should be said to be a bhikkhu who knows the time (*kālaññū*). Thus does the bhikkhu know the Pāḷi texts, its meaning, himself, ‘the measure’, and the time. (5)

How does the bhikkhu know the audience?

Bhikkhus, the bhikkhu in this Teaching knows the audience thus: “This is an audience of rulers, this is an audience of brahmins, this is an audience of householders, this an audience of bhikkhus, that audience should be approached thus, should be held thus, should be treated thus, should be attitudinized thus, should be taught thus, should be treated with silence thus”. Bhikkhus, if the bhikkhu does not know thus: “This is an audience of rulers ...p... should be treated with silence thus”, he cannot be said to be a bhikkhu in this world who knows the audience. Bhikkhus, because the bhikkhu knows thus: “This is an audience of rulers, this is an audience of brahmins, this is an audience of householders, this is an audience of bhikkhus, that audience should be approached thus, should be held thus, should be treated thus, should be attitudinized thus, should be taught thus, should be treated with silence thus”, he should be said to be a bhikkhu who knows the audience (*parisaññū*). Thus does the bhikkhu know the Pāḷi texts, its meaning, himself, ‘the measure’, the time, and the audience. (6)

How does the bhikkhu know the superiority or inferiority of (individual) persons?

Bhikkhus, the bhikkhu in this Teaching should know individuals in two ways. Of the two individuals, one wishes to reverence the Ariyas: the other does not. The one who does not wish to reverence the Ariyas should be disparaged for this reason. The one who wishes to reverence the Ariyas should be praised for this reason.

Of the two persons who wish to reverence the Ariyas, one wishes to listen to the dhamma of the virtuous; the other does not. The one who does not wish to listen to the dhamma of the virtuous should be disparaged for this reason. The one who wishes to listen to the dhamma of the virtuous should be praised for this reason.

Of the two persons who wish to listen to the dhamma of the virtuous, one listens attentively; the other does not. The one who does not listen attentively should be disparaged for this reason. The other who listens attentively should be praised for this reason.

Of the two persons who listen attentively to the dhamma, one bears in mind the dhamma after listening to it; the other does not. The one who does not bear in mind the dhamma after listening to it, should be disparaged for this reason. The other who bears in mind the dhamma after listening to it, should be praised for this reason.

Of the two persons who bear in mind the dhamma after listening to it, one reflects on the meaning of the dhamma he has borne in mind; the other does not. The person who does not reflect on the meaning of the dhamma he has borne in mind should be disparaged for this reason. The other person who reflects on the meaning of the dhamma he has borne in mind should be praised for this reason.

Of the two persons who reflect on the meaning of the dhamma they have borne in mind, one knows the Pāḷi texts and its meaning and practises the dhamma appropriate to the supramundane character; the other does not practise so. The one who does not practise the dhamma appropriate to the supramundane character, should be disparaged for this reason. The other who knows the Pāḷi texts and its meaning and practises the dhamma appropriate to the supramundane character, should be praised for this reason.

Of the two persons who know the Pāḷi texts and its meaning and who practise the dhamma appropriate to the supramundane character, one does so for his own benefit only, not for the benefit of another. The other person practises the dhamma both for his own benefit as well as for the benefit of another. The person who practises for his own benefit and not for the benefit of another should be disparaged for this reason. The other person who practises for his own benefit as well as for the benefit of another, should be praised for this reason. Bhikkhus, thus does the bhikkhu should know the individuals in two ways. Bhikkhus, thus does the bhikkhu know the superiority or inferiority of (individual) persons. (7).

Bhikkhus, the bhikkhu who is possessed of these seven dhammas is worthy of receiving offerings brought even from afar ...p... he is the incomparable fertile field for all to sow the seeds of merit. (Thus said the Bhagavā.)

End of Dhammaññū Sutta,  
the fourth in this Vagga.

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## 5. PARICCHATTAKA SUTTA

### Discourse on a Coral Tree

69. Bhikkhus, when the leaves of the coral tree called Koviḷāra of the Tāvatiṃsa devas have turned sear, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “The leaves of our Koviḷāra coral tree have turned sere; soon there will be shedding of the leaves”. (1).

Bhikkhus, when leaves of the Koviḷāra coral tree of the Tāvatiṃsa devas fall, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Now there is shedding of the leaves of our coral tree Koviḷāra; soon leaf buds and flower buds will appear”. (2).

Bhikkhus, when leaf buds and flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Now leaf buds and flower buds have appeared on our Koviḷāra coral tree. Soon bigger leaf buds and bigger flower buds will appear. (3).

Bhikkhus, when the bigger leaf buds and bigger flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, bhikkhus, the Tāvatiṃsa devas rejoice (saying): “Bigger leaf buds and bigger flower buds have appeared on our Koviḷāra coral tree; soon still bigger leaf buds and still bigger flower buds will appear. (4).

Bhikkhus, when the -still bigger leaf buds and still bigger flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, the Tāvatiṃsa devas rejoice (saying): “Still bigger leaf buds and still bigger flower buds have appeared on our Koviḷāra coral tree; soon about to open flower buds will appear”. (5).

Bhikkhus, when the about to open flower buds appear on the Koviḷāra coral tree of the Tāvatiṃsa devas, the Tāvatiṃsa devas rejoice (saying): “The about to open flower buds have appeared; soon the flowers will be in full bloom”. (6).

Bhikkhus, when the flowers on the Koviḷāra coral tree of the Tāvatisa devas are in full bloom, bhikkhus, the Tāvatisa devas rejoice and sport for four celestial months at the foot of the Koviḷāra coral tree, indulging and enjoying in full the five sensual pleasures. (7)

Bhikkhus, the radiance of the Koviḷāra coral tree with its flowers in full bloom, extends to a distance of fifty yojanas around. Its fragrance pervades a hundred yojanas 'with the wind'. What has been said is the power of the Koviḷāra coral tree.

Bhikkhus, when the Ariya disciple intends and strives to leave lay-life for the life of a bhikkhu, he is like the Koviḷāra coral tree with its leaves sere, of the Tāvatisa devas. (1)

Bhikkhus, when the Ariya disciple shaves his hair and beard, puts on the bark-dyed robe, and leaves home for the homeless life, he is like the Koviḷāra coral tree of the Tāvatisa devas, shedding its leaves. (2)

Bhikkhus, when the Ariya disciple, detached from sensual pleasures' ...p... attains to and abides in the first jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatisa devas, with its leaf-buds and flower buds appearing. (3).

Bhikkhus, when the Ariya disciple, through extinction of initial and sustained thought ...p... attains to and abides in the second jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatisa devas, with its bigger leaf-buds and bigger flower buds appearing. (4)

Bhikkhus, when the Ariya disciple, through non-attachment to joy ...p... attains to and abides in the third jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatisa devas, with its still bigger leaf buds and still bigger flower buds appearing. (5)

Bhikkhus, when the Ariya disciple abandons pleasure and pain ...p... attains to and abides in the fourth jhāna, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatisa devas, with its about to open flower buds appearing. (6)

Bhikkhus, when the Ariya disciple, through extinction of the āsavas ...p... attains to and abides in arahatta fruition, bhikkhus, he is like the Koviḷāra coral tree of the Tāvatisa devas, with its flowers in full bloom. (7)

Bhikkhus, at that time, the earth devas loudly proclaim: “This revered one of such and such a name, being the resident disciple of the revered one of such and such a name, from this village, from this market-town, leaving home for the homeless life, through extinction of the āsavas, has in this very life, with insight wisdom, personally attained to and abides in emancipation of the mind (arahatta fruition) and emancipation through insight (arahatta fruition) that are free from the āsavas.

Hearing the proclamation of the earth devas, Cātumahārājikā devas ...p... Tāvatisa devas ...p... Yāmā devas ...p... Tusitā devas ...p... Nimmānarati devas ...p... Paranimmitavasavattī devas ...p... Brahmās in the Brahmā realm loudly proclaim: “This revered one of such and such a name, being the resident disciple of the revered one of such and such a name, from this village, from this market town, leaving home for the homeless life, through extinction of the āsavas, has in this very life, with insight wisdom, personally attained to and abides in emancipation of the mind (arahatta fruition) and emancipation by insight (arahatta fruition) that are free from the āsavas”.

Thus does the voice of proclamation instantly and at once, rise to and pervades the Brahmā realm. This is the power of the bhikkhu in whom the āsavas are no more. (Thus said the Bhagavā.)

End of Pāricchattaka Sutta,  
the fifth in this Vagga.

## 6. SAKKACCA SUTTA

## Discourse on Respect

70. To the Venerable Sāriputta<sup>1</sup> then, while abiding in solitude in a quiet place, the following thought occurred:

“Respecting which, esteeming which, and relying on which, would the bhikkhu be able to abandon demeritoriousness and develop meritoriousness?”

It next occurred to the Venerable Sāriputta thus:

“If the bhikkhu were to abide, respecting, esteeming and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu(were to abide, respecting) the Dhamma ...p... If the bhikkhu(were to abide, respecting) the Saṅgha ...p... If the bhikkhu(were to abide, respecting) the Training ...p... If the bhikkhu (were to abide, respecting) Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting), Mindfulness ...p... If the bhikkhu were to abide, respecting, esteeming and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness”.

It next occurred thus to the Venerable Sāriputta:

“These dhammas are stainless and pure. It would be well if I were to go to the Bhagavā and inform him about these dhammas. Were I to do so, my dhammas would be stainless and especially pure. For example, a man receives a nikkha(a measure of weight) of pure gold. It would then occur to this man thus: “My nikkha of pure gold is stainless and bright. It would be well for me to go and show it to a goldsmith. If I do so, my nikkha of pure gold, refined at the mouth of bellows, would become especially pure. Similarly to this, it would be well for me to go to the Bhagavā and inform him about these dhammas. If I were to do so, my dhammas would be stainless and especially pure”.

After this, the Venerable Sāriputta, rising from his evening quiet solitude, approached the Bhagavā, made his obeisance and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, the thought occurred to me thus, while I was abiding in quiet solitude:

“Respecting which, esteeming which, and relying on which, would the bhikkhu be able to abandon demeritoriousness and develop meritoriousness”.

Venerable Sir, it next occurred to me thus:

“If the bhikkhu were to abide, respecting, esteeming, and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu (were to abide, respecting)... the Dhamma ...p... If the bhikkhu (were to abide, respecting) ... the Saṃgha ...p... If the bhikkhu (were to abide, respecting) ... the Training ...p... If the bhikkhu (were to abide, respecting) ... Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting) ... Mindfulness ...p... If the bhikkhu were to abide, respecting, esteeming and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness”.

Venerable Sir, it next occurred to me thus:

“These dhammas are stainless and pure. It would be well if I were to go to the Bhagavā and inform him about these dhammas. If I were to do so, my dhammas would be stainless and especially pure. For example, a man receives a nikkha(a measure of weight) of pure gold. It would then occur to this man thus: “My nikkha of stainless gold is pure and bright. It would be well for me to go and show it to a goldsmith. If I were to do so, my nikkha of pure gold, refined of the mouth of the bellows would become especially pure. Similarly to this, it would be well for me to go to the Bhagavā and inform him about these dhammas. If I were to do so, these dhammas would be stainless and especially pure”.

Well said, Sāriputta, well said! Sāriputta, if the bhikkhu were to abide, respecting, esteeming and relying on the Teacher, he would be able to abandon demeritoriousness and develop meritoriousness. Sāriputta, if the bhikkhu were to abide, respecting, esteeming, and relying on the Dhamma, he would be able to abandon demeritoriousness and develop meritoriousness. If the bhikkhu (were to abide, respecting) ...the Saṃgha ...p... if the bhikkhu (were to abide, respecting) ... the Training ...p... If the bhikkhu (were to abide, respecting) ... Samādhi (concentration) ...p... If the bhikkhu (were to abide, respecting) ... Mindfulness ...p... Sāriputta, if the bhikkhu were to abide, respecting, esteeming, and relying on friendly welcome and goodwill, he would be able to abandon demeritoriousness and develop meritoriousness.

On the Bhagavā saying so, the Venerable Sāriputta, respectfully said to the Bhagavā:

“Venerable Sir, I know the meaning at length of the dhamma taught in brief by the Bhagavā. Venerable Sir, for the bhikkhu who has no respect for the Teacher, indeed there cannot be reason for him to have respect for the Dhamma. Venerable Sir, the bhikkhu who has no respect for the Teacher, can have no respect for the Dhamma also”. (1-2)

Venerable Sir, for the bhikkhu who has no respect for the Teacher and the Dhamma, indeed there cannot be reason for him to have respect for the Saṃgha. Venerable Sir, the bhikkhu who has no respect for the Teacher and the Dhamma, can have no respect for the Saṃgha also. (3)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma and the Saṃgha, indeed there cannot be reason for him to have respect for the Training. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, and the Saṃgha, cannot have respect for the Training also. (4)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṅgha, and the Training, indeed there cannot be reason for him to have respect for Samādhi. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṅgha and the Training, cannot have respect for Samādhi also. (5)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṅgha, the Training and Samādhi, indeed there cannot be reason for him to have respect for Mindfulness. Venerable Sir, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṅgha, the Training and Samādhi, cannot have respect for Mindfulness also. (6)

Venerable Sir, for the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṅgha, the Training, Samādhi and Mindfulness, indeed there cannot be reason for him to have respect for Friendly Welcome and Goodwill. Venerable Sir, the bhikkhu who has no respect for the Teacher ...p... and Mindfulness, cannot have respect for Friendly Welcome and Goodwill also. (7)

Venerable Sir, for the bhikkhu who in fact has respect for the Teacher, there cannot be reason for him not to have respect for the Dhamma. Venerable Sir, the bhikkhu who has respect for the Teacher, has respect also for the Dhamma ...p... (1-6)

Venerable Sir, for the bhikkhu who has in fact respect for the Teacher ...p... and Mindfulness, there cannot be reason for him not to have respect for Friendly Welcome and Goodwill. Venerable Sir, for the bhikkhu who in fact has respect for the Teacher ...p... and Mindfulness, there can be reason for him to have respect for Friendly Welcome and Goodwill also. (7)

Venerable sir, for the bhikkhu who has in fact respect for the teacher, there can be reason for him to have respect for the Dhamma. Venerable Sir, the bhikkhu who has respect for the Teacher is one who has respect for the Dhamma ...p...(1-6)

Venerable Sir, for the bhikkhu who has in fact respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness ...p... there can be reason for him to have respect for Friendly Welcome and Goodwill. Venerable Sir, the bhikkhu who has respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness, can be one who has respect for Friendly Welcome and Goodwill. (7)

Venerable Sir, I know the meaning at length of the dhamma taught by the Bhagavā in brief. (Respectfully said the Venerable Sāriputta).

Well said, Sāriputta, well said! Sāriputta, you know well the meaning at length thus of the dhamma taught by me in brief. Sāriputta, indeed the bhikkhu who has no respect for the Teacher can have no reason to be one who has respect for the Dhamma ...p... Sāriputta, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, and Samādhi can have no respect for Mindfulness. (1-6)

Sāriputta, for the bhikkhu who indeed has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi and Mindfulness, can have no reason to have respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has no respect for the Teacher, the Dhamma, the Saṃgha, the Training, Samādhi, and Mindfulness, can have no respect for Friendly Welcome and Goodwill. (7)

Sāriputta, the bhikkhu who in fact has respect for the Teacher, can have no reason for not being one who respects the Dhamma ...p... Sāriputta, the bhikkhu who has respect for the Teacher will have respect for the Dhamma also ...p... (1-6)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, the Dhamma ...p... and Mindfulness, there can be no reason for him not to be one who has no respect for Friendly Welcome and Goodwill. (7)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, can have no reason for being one who has no respect for the Dhamma ...p... Sāriputta, that bhikkhu who has respect for the Teacher can have respect for the Dhamma also ...p... (1-6)

Sāriputta, the bhikkhu who in fact has respect for the Teacher, the Dhamma ...p... and Mindfulness, there can be no reason for him not to be one who has no respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has respect for the Teacher ...p... and Mindfulness, can have respect for Friendly Welcome and Goodwill. (7)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher, there can be reason for him to have respect for the Dhamma also. Sāriputta, the bhikkhu who has respect for the Teacher can have respect for the Dhamma also ...p...(1-6)

Sāriputta, for the bhikkhu who has in fact respect for the Teacher ...p... and Mindfulness, there can be reason for him to have respect for Friendly Welcome and Goodwill. Sāriputta, the bhikkhu who has respect for the Teacher ...p... and Mindfulness, can have respect for Friendly Welcome and Goodwill.(7)

Sāriputta, the meaning of the Dhamma taught by me in brief should be noted at length thus. (Thus said the Bhagavā.)

End of Sakkacca Sutta,  
the sixth in this Vagga.

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## 7. BHĀVANĀ SUTTA

## Discourse on Mental Cultivation

71. Bhikkhus, for the bhikkhu who abides without cultivating bhāvanā (mental development or meditation), although he may long for thus: “It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free of the āsavas”, yet the mind of that bhikkhu is not free from the āsavas, without clinging with craving and wrong view to any sense object. What is the reason for not being free thus? It is because he does not develop the (needed) dhammas. What are the dhammas that are not developed? They are:

The four kinds of steadfast mindfulness (*satipaṭṭhāna*)

The four right exertions. (*sammappadhāna*)

The four bases of psychic power (*iddhipāda*)

The five faculties (*indriya*)

The five strengths (*bala*)

The seven factors of enlightenment (*bojjhaṅga*)

It is because these dhammas and the Ariya Path of Eight Constituents are not developed.

For example, bhikkhus, a hen has eight, ten, twelve eggs. If that hen does not hatch (sit on) these eggs well, does not warm them well all over, does not season them well all over, though she may long and yearn thus: “It would be well if my young chicks were to break the egg-shell with either their claws or their beaks and emerge well”, the young chicks would not be able to break the egg-shell with either their claws or their beaks and emerge well. Why are the young chicks not able to do so? Bhikkhus, because the hen does not hatch (sit on) the eggs well, does not warm them well all over, and does not season them well all over.

Bhikkhus, similarly to this, the bhikkhu who abides without cultivating bhāvanā (mental development or meditation), although he may long and yearn thus: “It would be well if my mind would not cling with craving and wrong view to any object, and if it would be free from the āsavas”, yet the mind of that bhikkhu is not free from the āsavas, without clinging with craving and wrong views to any sense object. What is the reason for not being free thus? It is because he does not develop the (needed) dhammas. What are the dhammas that are not developed? They are:

The four kinds of steadfast mindfulness (satipaṭṭhāna)

The four right exertions (sammappadāna)

The four bases of psychic power (iddhipāda)

The five faculties (indriya)

The five strengths (bala)

The seven factors of enlightenment (bojjhaṅga)

It is because these dhammas and (the Ariya Path of Eight Constituents) are not developed.

Bhikkhus, for the bhikkhu who abides cultivating bhāvanā (mental development or meditation), although he may not long and yearn thus: “It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free from the āsavas”, yet the mind of that bhikkhu does not cling with craving and wrong view to any sense object and is free from the āsavas. What is the reason for being free thus? It is because it should be said, the bhikkhu develops those dhammas. Which are the dhammas that are developed? They are:

The four kinds of steadfast mindfulness (satipaṭṭhāna)

The four right exertions (sammappadāna)

The four bases of psychic power (iddhipāda)

The five faculties (indriya)

The five strengths (bala)

The seven factors of enlightenment (bojjhaṅga)

It is because these dhammas and the Ariya Path of Eight Constituents are developed.

For example, bhikkhus, a hen has eight, ten, twelve eggs. If the hen does hatch (sit on) these eggs well, does warm them well all over, does season them well all over, even though she may not long and yearn thus: “It would be well if my young chicks were to break the egg-shells with either their claws or their beaks and emerge well,” those young chicks would be able to break their egg-shells with their claws or beaks and emerge (out of their shells) well. Why would they be able to do so? Bhikkhus, because the hen does hatch (sit on) these eggs well, does warm them well all over, does season them well all over.

Similarly to this, bhikkhus, the bhikkhu who abides cultivating bhāvanā (mental development or meditation), although he may not long or yearn thus: “It would be well if my mind would not cling with craving and wrong view to any sense object, and if it would be free from āsavas”, the mind of that bhikkhu does not cling with craving and wrong view to any sense object, and is free from the āsavas. Why is (his mind) free thus? Because there is bhāvanā (mental development or meditation), it should be said. What are the dhammas that are thus developed? They are:

The four kinds of steadfast mindfulness ...p...

Because these dhammas and the Ariya Path of Eight Constituents are developed.

For example, bhikkhus, on the handle of the adze of the carpenter or on that of his apprentice, the impressions of his finger, of his thumb, are visible. For that carpenter, the thought does not arise thus: “Today the attrition of the handle of my adze is this much; yesterday it was this much; the day

before it was this much”. In actual fact, for that carpenter, only the thought arises: “Attrition has been” on the handle of his adze. Bhikkhus, similarly to this, for the bhikkhu who abides developing his bhāvanā, the thought does not arise thus: “Today the exhaustion of the āsavas has been this much; yesterday, it was this much; the day before it was this much. In actual fact, for that bhikkhu, only the thought arises: “Exhaustion of the āsavas has been”.

For example, bhikkhus, a sea-going boat bound with cane that has been lying in the water for six whole months and that has been beached for the winter, would easily deteriorate and decay through the effect of wind and sun(heat). Similarly to this, bhikkhus, for the bhikkhu who has been cultivating bhāvanā, the fetters would easily calm down through decay. (Thus said the Bhagavā.)

End of Bhāvanā Sutta,  
the seventh in this Vagga.

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## 8. AGGIKKHANDHOPAMA SUTTA

### Discourse on Comparision with a Heap of Fire

72. Thus have I heard:

Once the Bhagavā was travelling in the Kosala country together with many bhikkhus. While travelling thus, the Bhagavā saw a big heap of fire at a certain place, blazing with flames and smoke. Thereupon the Bhagavā left the road, sat on a prepared seat at the foot of a tree and asked the bhikkhus thus: “Bhikkhus, do you see this big heap of fire, blazing with flames and smoke? “Venerable Sir, we do. (Respectfully answered the bhikkhus.)

Bhikkhus, what do you think of this? Which is nobler of these two: Embracing a big heap of fire blazing with flames and smoke and sitting inclined towards it or approaching it(heap of fire) and lying ; or embracing the neck of a damsel of the ruling class, or of the brahmin class, or of the householder class, a damsel of these classes with soft and delicate limbs and sitting near her or lying close to her?

Venerable Sir, embracing a damsel of the ruling class, or of the brahmin class or of the householder class and sitting near her or lying close to her, is nobler. Venerable Sir, embracing a big heap of fire blazing with flames and smoke and sitting near it or lying close to it, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know. For the immoral bhikkhu who has an evil nature, whose conduct is impure and disgusting, who is apt to conceal his demeritoriousness, who professes to be a bhikkhu without being one, who professes to undertake the noble practice without undertaking it, who, with his inner self rotting and wet with the defilements, resembles a rotten clam, it is nobler to embrace the big heap of fire blazing with flames and smoke and sitting near it or lying close to it.

Why is it nobler (of these two) for that bhikkhu?

Bhikkhus, that bhikkhu, by embracing the big heap of fire and sitting near it or lying close to it, may either die or go through near-death suffering. On the score of embracing that big heap of fire and sitting near it or lying close to it, he will not be reborn and rebirth in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim ), miserable existences (apāya) and states of ruin (vinipāta), after death and dissolution of his body (khandhā). Bhikkhus, the immoral bhikkhu who has an evil nature, whose conduct is impure and disgusting ...p... and who resembles a rotten clam, by embracing a damsel with soft and delicate limbs of

the ruling class, or of the brahmin class, or of the householder class, and sitting near her or lying close to her, will have to encounter loss of fortune and suffering for long. After death and dissolution of his body (*khandhā*), he will be reborn in realms of continuous suffering (*niraya*) which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*). (1)

Bhikkhus, what do you think of this? A strong man ties and abrades both (his) calves with a fast and durable gut. That gut cuts the outer skin, then the inner skin, then the flesh, then the sinew, then the bone, then it reaches the bone marrow and stays there. Or, one enjoys the adoration of wealthy rulers, or of wealthy brahmins, or of wealthy householders.

Of these two, which is the nobler one? (Asked the *Bhagavā*.)

Venerable Sir, being adored by wealthy rulers, or by wealthy brahmins, or by wealthy householders is nobler. Venerable Sir, a strong man tying (both his calves) with a fast and durable gut ...p... till it reaches the bone marrow and stays there is too much suffering. (Respectfully said the bhikkhus.)

Bhikkhus, I shall teach you and let you know.

The immoral bhikkhu ...p... who resembles a rotten clam, has both his calves tied with a fast and durable gut (till the gut) reaches the bone marrow and stays there. This is nobler (of the two.)

Why is it nobler (of the two)?

Bhikkhus, that bhikkhu, by his calves being abraded by the gut, may die or go through near death suffering, but will not, on that score, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).

Bhikkhus, if that person (bhikkhu) who has no morality ...p... who is like a rotten clam enjoys the adoration of wealthy rulers or of wealthy brahmins, or of wealthy householders, he will have to encounter loss of fortune and suffering for long. After death and dissolution of his body (khandhā), he will be reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya), and states of ruin (vinipāta). (2)

Bhikkhus, what do you think of this? A strong man stabbed himself in the breast with a sharp spear that has been whetted with oil on a whetstone. Or he enjoys (the adoration) of wealthy rulers or of wealthy brahmins, or of wealthy householders, with joined palms raised to the forehead. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable Sir, being adored by wealthy rulers, or by wealthy brahmins, or by wealthy householders, with joined palms raised to the forehead, is nobler. Venerable Sir, a strong man stabbing himself in the breast by a strong man with a sharp spear, that has been whetted with oil on a whetstone, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know. For the immoral person ...p... and who resembles a rotten clam, to be stabbed in the breast with a sharp spear that has been whetted with oil on a whetstone, is nobler.

Why is this nobler?

Bhikkhus, that person by being stabbed in the breast with a spear, may die or may undergo near death suffering. (But) he will not, on that score, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if the immoral person who has an evil nature ...p... who is like a rotten clam, enjoys adoration by

wealthy rulers, or by wealthy brahmins, or by wealthy householders, with joined palms raised to the forehead, he will have to encounter loss of fortune and suffering for long. He will, after death and dissolution of his body (*khandhā*) be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*). (3)

Bhikkhus, what do you think of this?

A strong man wraps (his) body around with a red hot iron plate that is blazing with flame and smoke. Or he wears a robe offered out of faith by wealthy rulers or by wealthy brahmins, or by wealthy householders. Of these two, which is nobler? (Asked the Bhagavā.)

Venerable Sir, to wear a robe offered out of faith by wealthy rulers ...p... is nobler. Being wrapped round his body by a strong man with a red hot iron plate that is blazing with flame and smoke, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam to be wrapped around his body with a red hot iron plate that is blazing with flame and smoke is nobler.

Why is this nobler?

Bhikkhus, that person may, on being wrapped around his body by a red hot iron plate, die or undergo near death suffering. But he will not, on that score, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*) which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).

Bhikkhus, if the immoral person who resembles a rotten clam ...p... wears a robe offered out of faith by wealthy rulers or by wealthy brahmins or by wealthy householders, he

will have to encounter loss of fortune and suffering for long. He will, after death and dissolution of his body(khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). (4)

Bhikkhus, what do you think of this?

A strong man opens (his) mouth with a red hot iron spike and thrusts into his mouth a red hot iron ball that is blazing with flame and smoke, so that it burns that person's lips, mouth, tongue, throat and chest and takes along with it the large and the small intestines and passes out through the anus. Or, that person consumes the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable sir, consuming the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, is nobler.

A strong man opens (his) mouth with a red hot iron spike, and thrusts into his mouth a red hot iron ball that is blazing with flame and smoke, so that it burns (his) lips, mouth, tongue, throat, and chest and takes along with it large and small intestines and passes out through the anus. To have this red hot iron ball thrust into (his) mouth is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam, to have his mouth opened with a red hot spike and to have a red hot iron ball that is blazing with flame and smoke thrust into his mouth, so that it burns his lips, mouth, tongue, throat and chest, and takes along with it large and small intestines and passes out through the anus. To have this red hot iron ball thrust (into his mouth) is nobler.

Why is this nobler?

Bhikkhus, that person, by reason of the red hot iron ball being thrust into his mouth, may die or undergo near death suffering. He will not, however, by reason of the iron ball being thrust into his mouth, be reborn in realms of continuous suffering (niraya), which in fact is wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, consumes the alms-food offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will encounter loss of fortune and suffering for long, and will, after death and dissolution of his body (khandhā), be reborn in realms of continuous suffering (niraya) which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). (5)

Bhikkhus, what do you think of this?

A strong man holds (his own) head or shoulders and forces himself to sit or lie down on a red hot iron couch or on a red hot iron bed. Or, one makes use of a couch or bed offered to one out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the Bhagavā.)

Venerable Sir, making use of a couch or bed offered out of faith by wealthy rulers, wealthy brahmuns, or by wealthy householders, is nobler.

Venerable Sir, a strong man holding his head or shoulders and forcing himself to sit or lie down on a red hot couch or bed, is too much suffering. (Respectfully answered the bhikkhus).

Bhikkhus, I shall teach you and let you know, for the immoral person ...p... and who resembles a rotten clam, holding his head or shoulders and forcing himself to sit or lie down on a red hot couch or bed is nobler.

Why is this nobler?

Bhikkhus, by forcing himself to sit or lie down thus, that person may die or undergo near-death suffering. But he will not, by forcing himself to sit or lie down thus, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, makes use of a couch or bed offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will lose his fortune and undergo suffering for long. After death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*) miserable existences (*apāya*) and states of ruin (*vinipāta*). (6)

Bhikkhus, what do you think of this?

A strong man seizes one, feet upmost and head down, and puts one into a red hot iron cauldron that is blazing with flame and smoke, where one is boiled, where one causes bubbles, comes up once, goes down once, moves sideways once. Or, he (that person) makes use of the monastic retreat offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders. Of these two, which is the nobler? (Asked the *Bhagavā*.)

Venerable Sir, making use of the monastic retreat offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, is nobler. Being seized by a strong man, feet upmost and head down and put into a red hot iron cauldron that is blazing with flame smoke, where one is boiled, where one causes bubbles, comes up once, goes down once, and moves sideways once, is too much suffering. (Respectfully answered the bhikkhus.)

Bhikkhus, I shall teach you and let you know.

For the immoral person with an evil nature ...p... who resembles a rotten clam, being seized by a strong man feet upmost and head down ...p... moves sideways once, being (treated) thus, is nobler.

Why is this nobler?

Bhikkhus, that person, by being put into the red hot iron cauldron, may die or undergo near death suffering. But, on the score of being put into an iron cauldron, that person will not, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).

Bhikkhus, if that immoral person who has an evil nature ...p... who resembles a rotten clam, makes use of the monastic retreat, offered out of faith by wealthy rulers, or by wealthy brahmins, or by wealthy householders, he will lose his fortune and undergo suffering for long. He will, after death and dissolution of his body (*khandhā*), be reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*).<sup>(7)</sup>

Bhikkhus, for this reason, you should conduct yourself thus:

“We avail ourselves of robes, alms food, monastic dwelling and medicine and medicinal requisites, provided by donors. The meritorious deeds of these donors will yield very fruitful and of great advantage. Our bhikkhuship will be fruitful and prosperous, not barren. (Thus should you train yourselves.)

Bhikkhus, thus should you train yourselves.

Bhikkhus, the son of good family who discerns well his advantage should be possessed of mindfulness.

Bhikkhus, the son of good family who discerns well the advantage of another, should be possessed of mindfulness.

Bhikkhus, the son of good family who discerns well his advantage as well as that of another, should be possessed of mindfulness. (Thus said the Bhagavā.)

The Bhagavā said these words. When the Bhagavā delivered this discourse in prose in detail (*veyyākaraṇa*), sixty bhikkhus vomitted hot blood. Sixty bhikkhus gave up bhikkhuship and returned to lay life, saying: “Venerable Sir, very hard is the task. Venerable Sir, very hard is the task”. The minds of another sixty bhikkhus were emancipated from the defilements, ceasing to be attached to any sense-object with craving and wrong view.

End of Aggikkhandhopama Sutta,  
the eighth in this Vagga.

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## 9. SUNETTA SUTTA

### Discourse on Sunetta

73. Bhikkhus, in ancient days, there was an originator and teacher of doctrine, by the name of Sunetta, who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Sunetta had many hundreds of disciples. He taught his disciples so that they might be reborn in the Brahmā realm. Bhikkhus, when he taught thus, those disciples of his, who did not have faith in him, after death and dissolution of their bodies (*khandhās*) were reborn in realms of continuous suffering (*niraya*), which in fact are wretched destinations (*duggatim*), miserable existences (*apāya*) and states of ruin (*vinipāta*). Those of his disciples who had faith in him, after death and dissolution of their bodies (*khandhās*), were reborn in good destinations (*sugati*), happy world of the devas.

Bhikkhus, in the ancient days, there was a teacher by the name of Mūgapakkha ...p... there was a teacher by the name of Aranemi ...p... there was a teacher by the name of Kuddālaka ...p... there was a teacher by the name of Hatthipāla ...p... there was a teacher by the name of Jotipāla ...p... there was an originator and teacher of doctrine by the name of Araka who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Araka had many hundreds of disciples whom he taught so that they might be reborn in the Brahmā realm. Bhikkhus, when he taught thus, those of his disciples who did not have faith in him, after death and dissolution of their bodies (khandhās) were reborn in realms of continuous suffering (niraya), which in fact are wretched destinations (duggatim), miserable existences (apāya) and states of ruin (vinipāta). Those of his disciples who had faith in him, after death and dissolution of their bodies (khandhās), were reborn in good destinations (sugati), happy world of the devas.

Bhikkhus, what do you think of this?

If those who with intention to do wrong, abused and threatened these seven originators and teachers of doctrines, who were (temporarily) free from sensual pleasures, and were attended upon by many hundreds of disciples, would they be developing much demeritoriousness? (Asked the Bhagavā.)

Venerable Sir, they did.

Bhikkhus, those who with mental intent to do wrong, abused and threatened these seven teachers, who were originators of doctrines, who were (temporarily) free from sensual pleasures, who were attended upon by many hundreds of disciples, they did develop much demeritoriousness.

One who, with mental intention of doing wrong, abused and threatened a Stream-winner (Sotāpañña) did develop much more demeritoriousness than the above mentioned persons.

Why is this so?

Bhikkhus, (though) I teach that the one who abuses and threatens a fellow companion, destroys his own worth, I do not say the same of one who abuses and threatens (one) outside this Teaching. Bhikkhus, for this reason, you should so train yourselves thus, bearing in mind the thought “Our minds will not wrong our companions”

Bhikkhus, thus should you train yourselves. (Thus said the Bhagavā).

End of Sunetta Sutta,  
the ninth in this Vagga.

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## 10. ARAKA SUTTA

### Discourse Concerning a Teacher Named Araka

74. In the ancient days there was a teacher who was an originator of doctrine and who was (temporarily) free from sensual pleasures. Bhikkhus, the teacher Araka had many hundreds of disciples whom he taught thus:

O virtuous one, the span of human life is little, short and fleeting. It is fraught with suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

O virtuous one, for example, the dew drop that falls on the top of a grass blade, vanishes quickly with sun rise, does not last long. Similarly to this, virtuous one, human life is like this dew drop. It is short, fleeting and is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

For another example, virtuous one, when there is a heavy downpour of rain, the bubble on the expanse of water quickly vanishes, does not last long. Similarly to this, virtuous one, human life is like a bubble of water. It is very short, very fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die.

For another example, virtuous one, when an expanse of water is struck with a stick, the (resulting) ripple vanishes quickly, does not last long. Similarly to this, virtuous one, human life is like the ripple on the expanse of water. It is short ...p... one who is born is bound to die.

For another example, virtuous one, the mountain stream that swiftly flows down from the top of the mountain and that carries all flotsam with it, never pauses for a while, for an instant, for a moment. It rushes on, swirls along and sweeps forward. Similarly to this, virtuous one human life is like the stream of water swiftly flowing down from the top of the mountain. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a strong man collects his saliva on the tip of his tongue and spits it out effortlessly. Similarly to this, human life is like this spittle. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a piece of meat put into an iron pot that has been heated the whole day, disintegrates quickly, does not last long. Similarly to this, human life is like this piece of meat. It is short, it is fleeting ...p... one who is born is bound to die.

For another example, virtuous one, a cow that is being led to the slaughter's house for slaughter, is with each step close to slaughter, close to death. Similarly to this, virtuous

one, human life is like the cow destined for slaughter. It is short, it is fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die. (Thus taught the teacher Araka).

Bhikkhus, the span of human life then was sixty-thousand years. A maiden was eligible for marriage only when she was five-hundred years of age. Bhikkhus, at that time, humans had only six kinds of ailments like being cold, being warm, being hungry, being thirsty, having desire to defaecate, having desire to urinate. Bhikkhus, even when humans lived so long, free from ailments, the teacher Araka taught his disciples thus: “Virtuous ones, the life span of humans is little, is short, and is fleeting. It is fraught with much suffering and distress. This should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. One who is born is bound to die”. (Thus taught the teacher Araka).

Bhikkhus, if one wishes to say: “The human life span is little, is short and is fleeting, it is fraught with much suffering and distress, this should be known with wisdom. Meritorious deeds should be done. The Noble Practice should be undertaken. The one who is born is bound to die”. It is well (appropriately) said only now.

Bhikkhus, the one who is long-lived in these days lives only for a hundred years or only for a little more than a hundred years.

Bhikkhus, the one who lives for a hundred years lives for a hundred winters, for a hundred summers and for a hundred rainy seasons, only for three-hundred seasons altogether.

Bhikkhus, the one who lives for three-hundred seasons, lives for four-hundred months of winter, four-hundred months

of summer and four-hundred months of rainy season; he lives altogether for only one-thousand two-hundred months in all.

Bhikkhus, the one who lives for one-thousand two-hundred months, lives for eight-hundred half-months of winter, for eight-hundred half-months of summer, and for eight-hundred half-months of rainy season; he lives altogether for two-thousand four-hundred half-months in all.

Bhikkhus, one who lives for two-thousand four-hundred half-months, lives for ten-thousand two-hundred nights of winter, for ten-thousand two-hundred nights of summer and ten-thousand two-hundred nights of rainy season; he lives altogether for thirty-six-thousand nights.

Bhikkhus, one who lives for thirty-six-thousand nights partakes of his food twenty-four-thousand times in winter, twenty-four-thousand times in summer, and twenty-four-thousand times in the rainy season, seventy-two-thousand times altogether, inclusive of times of taking his mother's milk and the times of taking food without actual consumption.

In this context, the following are the reasons for not being able to take food.

The drowsy person takes no food; one who is grieved takes no food; one who is ill takes no food; one who is observing sabbath, takes no food; one who fails to get food does not take any. These are the reasons for not being able to take food.

Bhikkhus, thus do I account the life of one who lives for a hundred years: by the life span, by the seasons, by the years, by the months, by the half-months, by the nights, by the days, by (number of) meals taken, and by the reasons for not being able to take food.

Bhikkhus, I, who seek the well-being of my disciples, and who am their compassionate and watchful teacher, have

done what needs to be done by way of looking after them with compassion.

Bhikkhus, these are the feet of trees, these are the (secluded) places. (Approach these places) Bhikkhus, contemplate with mindfulness. Do not be stricken by remorse later on. These are my exhortations to you. (Thus said the Bhagavā.)

End of Araka Sutta,

the tenth in this Vagga.

End of Mahā Vagga, the seventh.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**viii. VINAYA VAGGA**

1. Paṭhama Vinayadhara Sutta
2. Dutiya Vinayadhara Sutta
3. Tatiya Vinayadhara Sutta
4. Catuttha Vinayadhara Sutta
5. Paṭhama Vinayadharasobhana Sutta
6. Ditiya Vinayadharasobhana Sutta
7. Tatiya Vinayadharasobhana Sutta
8. Catuttha Vinayadharasobhana Sutta
9. Satthusāsana Sutta
10. Adhikaraṇasamatha Sutta

## viii. VINAYA VAGGA

### 1. PAṬHAMA VINAYADHARA SUTTA

#### First Discourse on a Vinayadhara

75. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence (āpatti) and what is not. He knows what is a light offence and what is a heavy offence. He has perfect morality; he observes restraint according to the Fundamental Principles of Pātimokkha; he observes to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline). He can attain at will, without difficulty and without trouble, the four jhānas which are the results of utmost purity of mind and which bring bliss in this very life. He can, by means of abhiññā, special apperception, personally and in this very life, realize, attain to and remain in the emancipation of mind (cetovimutti) and in the emancipation by insight (Paññāvimutti) free of āsavas (defilements that befuddle the mind) through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of Paṭhama Vinayadhara Sutta,  
the first in this Vagga.

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## 2. DUTIYA VINAYADHARA SUTTA

### Second Discourse on a Vinayadhara

76. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. Both kinds of Pātimokkha “have been fully memorized in the proper sequence and regulated and resolved into suttas and into details”. He can attain at will without difficulty and without trouble, the four jhānas which are the results of utmost purity of minds and which bring bliss in this very life. He can by means of special apperception (*abhiññā*), personally and in this very life, realise, attain to and remain in the emancipation of mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of *āsavas* (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhu).

End of Dutiya Vinayadhara Sutta,  
the second in this Vagga.

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## 3. TATIYA VINAYADHARA SUTTA

### Third Discourse on a Vinayadhara

77. Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He is established in the Vinaya (as a *lajjī*, who is ashamed to do evil). He does not change (his view). He can attain at will, without difficulty and without trouble, the four *jhānas*, which are the results of utmost purity of mind and which bring bliss in this very life. He can by means of special apperception (*abhiññā*), personally and in this very life, realize, attain to and remain in the emancipation of mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of *āsavas* (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of Tatiya Vinayadhara Sutta,  
the third in this Vagga.

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#### 4. CATUTTHA VINAYADHARA SUTTA

##### Fourth Discourse on a Vinayadhara

78. Bhikkhus, the bhikkhu who is possessed of the seven kinds of dhamma, is a Vinayadhara (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He can recollect many and varied existences of the past. How does he recollect them? He recollects one existence, two existences ...p... he can recollect many and varied existences of the past, with their characteristics and related facts. He sees with divine sight (*dibbacakkhu*) which is extremely clear, surpassing the sight of men and resembles the eye of devas,

beings arising in accordance with their own kamma-actions. He can, by means of special apperception (*abhiññā*), personally and in this very life, realise, attain to and remain in the emancipation of the mind (*cetovimutti*) and in the emancipation by insight (*Paññāvimutti*), free of *āsavas* (defilements that befuddle the mind), through their destruction.

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhammas, is a *vinayadhara* (one skilled in the Disciplinary Rules of Conduct for the Order of Bhikkhus).

End of *Catuttha Vinayadhara Sutta*,  
the fourth in this *Vagga*.

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## 5. PATHAMA VINAYADHARA SOBHANA SUTTA

### First Discourse on an Outstanding Vinayadhara

79. The *Vinayadhara* bhikkhu who is possessed of the seven kinds of dhamma is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He has perfect morality ...p... and he fully observes the precepts of Discipline. He can attain at will, without difficulty and without trouble, the four *jhānas* which are the results of utmost purity of mind and which bring bliss in this very life. Owing to the extinction of *āsavas* ...p... he realizes and abides (in the emancipation of mind and in the emancipation by insight.)

Bhikkhus, the bhikkhu who is possessed of these seven kinds of dhamma, is outstanding. (Thus said the *Bhagavā*.)

End of *Paṭhama Vinayadhara Sobhana Sutta*,  
the fifth in this *Vagga*.

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**6. DUTIYA VINAYADHARA SOBHANA SUTTA****Second Discourse on an Outstanding Vinayadhara**

80. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma, is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. Both kinds of Pātimokkha “have been fully memorised by in the proper sequence and, regulated and resolved into suttas and into details”. He can attain at will, without difficulty and without trouble, the four jhānas ...p... owing to the extinction of the āsavas ...p... he realizes and abides (in the emancipation of mind and in the emancipation by insight.)

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Dutiya Vinayadhara Sobhana Sutta,

the sixth in this Vagga.

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**7. TATIYA VINAYADHARA SOBHANA SUTTA****Third Discourse on an Outstanding Vinayadhara**

81. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma, is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence.

He is established in the Vinaya (as a lajjī who is ashamed to do evil). He does not change (his view). He can attain at will, without difficulty and without trouble, the four jhānas ...p... owing to the extinction of the āsavas ...p... he realizes and abides (in the emancipation of the mind and in the emancipation by insight).

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Tatiya Vinayadhara Sobhana Sutta,  
the seventh in this Vagga.

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## 8. CATUTTHA VINAYADHARA SOBHANA SUTTA

### Fourth Discourse on an Outstanding Vinayadhara

82. Bhikkhus, the Vinayadhara bhikkhu who is possessed of the seven kinds of dhamma is outstanding.

What are the seven? They are:

He knows what is an offence and what is not. He knows what is a light offence and what is a heavy offence. He can recollect many and varied existences of the past. How does he recollect them? He recollects one existence, two existences ...p... thus he can recollect many and varied existences of the past with their characteristics and related facts. He sees with his divine sight (dibbacakkhu) which is extremely clear, surpassing the sight of men and resembles the eye of devas ...p... owing to extinction of the āsavas ...p... he realizes and abides (in the emancipation of the mind and in the emancipation by insight).

Bhikkhus, the Vinayadhara bhikkhu who is possessed of these seven kinds of dhamma is outstanding. (Thus said the Bhagavā.)

End of Catuttha Vinayadhara Sobhana Sutta,  
the eighth in this Vagga.

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## 9. SATTHU SĀSANA SUTTA

### Discourse on Teaching of the Tathāgata

83. The Venerable Upāli then approached the Bhagavā, made his obeisance to the Bhagavā and seated at a suitable place, respectfully said to the Bhagavā thus:

Venerable Sir, I beg of you. Will the Bhagavā discourse to me in brief? After listening to the Bhagavā's discourse I wish to retire to a secluded place, and with the mind directed to Nibbāna, practising (the dhamma) mindfully and diligently.

Upāli, you should know thus; "These dhammas are not conducive to weariness of round of suffering, to detachment, to cessation of the defilements, to knowing with insight, to knowing the Four Noble Truths, with penetration, and to (attainment) of Nibbāna". Upāli, you should then really note thus: "This dhamma is not (really) dhamma, not (really) vinaya (Disciplinary Rules of Conduct for the Order of Bhikkhus), is not (really) the teaching of the Bhagavā." (Thus said the Bhagavā.)

Upāli, you should know thus: "These dhammas are conducive to weariness of round of suffering, to detachment,

to cessation of the defilements, to knowing with insight, to knowing the Four Noble Truths with penetration, and to (attainment) of Nibbāna.

Upāli, you should (then) really note thus; “Such dhamma is (really) dhamma, is (really) vinaya (Disciplinary Rules of Conduct for the Order of Bhikkhus), and is (really) the Teaching of the Bhagavā”.

End of Satthu Sāsana Sutta,  
the ninth in this Vagga.

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## 10. ADHIKARAṆA SAMATHA SUTTA

### Discourse on Pacification of Disputes

84. Bhikkhus, these seven kinds of dhamma are for the special pacification of every dispute or controversy that may arise.

What are the seven? They are:

Sammukhā Vinaya (Procedure of hearing a case in the presence of the party accused and all the bhikkhus of the congregation).

Sati Vinaya (making a declaration by the Saṃgha of the innocence of arahats who are constantly mindful against whom some allegations have been made).

Amūḷha Vinaya (‘acquittal of a bhikkhu on the ground of restored sanity’).

Patiññātakaraṇa (decision of acquittal of the case on what has been acknowledged by the party accused).

Yebhuyyasika (deciding a dispute by a majority vote of the virtuous bhikkhus in the assembly).

Tassapāpiyasika (to carry out proceedings against someone guilty of a certain offence).

Tinavatthāraka (the act of covering up with grass; declaring without going into detail all charges settled with the consent of litigants in case of mutual complaint).

Bhikkhus, these are the seven kinds of dhamma for the pacification, for the special pacification, of every dispute or controversy that may arise. (Thus said the Bhagavā.)

End of Adhikaraṇa Samatha Sutta,  
the tenth in this Vagga.

End of Vinaya Vagga, the eighth.

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**Namo tassa bhagavato arahato Sammāsbuddhassa**

**ix. SAMANA VAGGA**

1. Bhikkhu Sutta
2. Samaṇa Sutta
3. Brahmaṇa Sutta
4. Soṭṭhiya Sutta
5. Nhātaḁa Sutta
6. Vedagū Sutta
7. Ariya Sutta
8. Arahā Sutta
9. Asaddhamma Sutta
10. Saddhamma Sutta

## ix. SAMANA VAGGA

## 1. BHIKKHU SUTTA

## Discourse on a Bhikkhu

85. Bhikkhus, a bhikkhu is so called because he has destroyed the seven kinds of dhamma.

What are the seven? They are:

He has destroyed the wrong view about the five aggregates (sakkāya diṭṭhi).

He has destroyed doubt (or) uncertainty (vicikicchā).

He has destroyed belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbata-parāmāsa).

He has destroyed attachment (rāga).

He has destroyed hatred (dosa).

He has destroyed bewilderment (moha).

He has destroyed conceit (māna).

Bhikkhus, a bhikkhu is so called because he has destroyed these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Bhikkhu Sutta,

the first in this Vagga.

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## 2. SAMANA SUTTA

### Discourse on a Samaṇa

86. Bhikkhus, the seven kinds of dhamma are called Samaṇa because they bring about peace or cessation (of the above seven) ...p...

End of Samaṇa Sutta,  
the second in this Vagga.

\* \* \* \* \*

## 3. BRĀHMAṆA SUTTA

### Discourse on a Brahmaṇa

87. A brāhmaṇa is so called because he has banished demeritoriousness ...p...

End of Brāhmaṇa Sutta,  
the third in this Vagga.

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## 4. SOTTIYA SUTTA

### Discourse on a Sottiya

88. A sottiya is so called because he has removed (the above seven) without any remainder ...p...

End of Sottiya Sutta,  
the fourth in this Vagga.

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**5. NHĀTAKA SUTTA****Discourse on a Nhātaka**

89. A nhātaka is so called because he has cleansed (the above seven) ...p...

End of Nhātaka Sutta,  
the fifth in this Vagga.

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**6. VEDAGŪ SUTTA****Discourse on a Vedagū**

90. A vedagū is so called because he knows (with insight the above seven) ...p...

End of Vedagū Sutta,  
the sixth in this Vagga.

\* \* \* \* \*

**7. ARIYA SUTTA****Discourse on a Ariya**

91. An ariya is so called because he has destroyed (the defilements) ...p...

End of Ariya Sutta,  
the seventh in this Vagga.

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## 8. ARAHĀ SUTTA

### Discourse on a Arahā

92. (Bhikkhus) an Arahā is so called because of being distant from the seven kinds of dhamma.

What are the seven? They are: Being

Distant from the wrong view about the five aggregates (sakkāyadiṭṭhi).

Distant from doubt or uncertainty (vicikicchā).

Distant from the belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbataparāmasa).

Distant from attachment (rāga)

Distant from hatred (dosa).

Distant from bewilderment (moha).

Distant from conceit (māna).

Bhikkhus, an Arahā is called because of being distant from these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Arahā Sutta,  
the eighth in this Vagga.

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## 9. ASADDHAMMA SUTTA

### Discourse on a Evil Dhamma

93. Bhikkhus, these seven kinds are the dhamma of those who are evil.

What are the seven? They are:

Lack of conviction, lack of sense of shame to do evil, lack of sense of fear to do evil, lack of learning, indolence, unmindfulness and lack of wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are evil. (Thus said the Bhagavā.)

End of Asaddhamma Sutta,  
the ninth in this Vagga.

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## 10. SADDHAMMA SUTTA

### Discourse on a Virtuous Dhamma

94. Bhikkhus, these seven kinds are the dhamma of the virtuous ones.

What are the seven? They are: Having

Conviction, sense of shame to do evil, sense of fear to do evil, learning, energetic effort, mindfulness and wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are virtuous. (Thus said the Bhagavā.)

End of Saddhamma Sutta,  
the tenth in this Vagga.

End of Samaṇa Vagga, the ninth.

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## x. ĀHUNEYYA VAGGA

### Discourse on an Āhuneyya Person

95. Bhikkhus, these seven kinds of persons are worthy of receiving offerings brought even from afar ...p... receiving offerings donated for well-being in the next existence. They

are worthy of receiving obeisance with joined palms raised to the forehead, and are incomparably fertile field for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

This bhikkhu, because of extinction of the āsavas, remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight, which are free from āsavas.

Bhikkhus, this is the first person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings specially set aside for guests ...p... and incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight. That person has his defilements and his life ended at almost the same time.

Bhikkhus, this is the second person who is worthy of receiving offerings brought even from afar ...p... and is incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

**Namo tassa bhagavato arahato Sammāsbuddhassa**

**ix. SAMANA VAGGA**

1. Bhikkhu Sutta
2. Samaṇa Sutta
3. Brahmaṇa Sutta
4. Sotthiya Sutta
5. Nhātaka Sutta
6. Vedagū Sutta
7. Ariya Sutta
8. Arahā Sutta
9. Asaddhamma Sutta
10. Saddhamma Sutta

## ix. SAMANA VAGGA

## 1. BHIKKHU SUTTA

## Discourse on a Bhikkhu

85. Bhikkhus, a bhikkhu is so called because he has destroyed the seven kinds of dhamma.

What are the seven? They are:

He has destroyed the wrong view about the five aggregates (sakkāya diṭṭhi).

He has destroyed doubt (or) uncertainty (vicikicchā).

He has destroyed belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbata-parāmāsa).

He has destroyed attachment (rāga).

He has destroyed hatred (dosa).

He has destroyed bewilderment (moha).

He has destroyed conceit (māna).

Bhikkhus, a bhikkhu is so called because he has destroyed these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Bhikkhu Sutta,

the first in this Vagga.

\* ❁ \* \* \* \* \*

## 2. SAMANA SUTTA

### Discourse on a Samaṇa

86. Bhikkhus, the seven kinds of dhamma are called Samaṇa because they bring about peace or cessation (of the above seven) ...p...

End of Samaṇa Sutta,  
the second in this Vagga.

\* \* \* \* \*

## 3. BRĀHMAṆA SUTTA

### Discourse on a Brahmaṇa

87. A brāhmaṇa is so called because he has banished demeritoriousness ...p...

End of Brāhmaṇa Sutta,  
the third in this Vagga.

\* \* \* \* \*

## 4. SOTTIYA SUTTA

### Discourse on a Sottiya

88. A sottiya is so called because he has removed (the above seven) without any remainder ...p...

End of Sottiya Sutta,  
the fourth in this Vagga.

\* \* \* \* \*

**5. NHĀTAKA SUTTA****Discourse on a Nhātaka**

89. A nhātaka is so called because he has cleansed (the above seven) ...p...

End of Nhātaka Sutta,  
the fifth in this Vagga.

\* \* \* \* \*

**6. VEDAGŪ SUTTA****Discourse on a Vedagū**

90. A vedagū is so called because he knows (with insight the above seven) ...p...

End of Vedagū Sutta,  
the sixth in this Vagga.

\* \* \* \* \*

**7. ARIYA SUTTA****Discourse on a Ariya**

91. An ariya is so called because he has destroyed (the defilements) ...p...

End of Ariya Sutta,  
the seventh in this Vagga.

\* \* \* \* \*

## 8. ARAHĀ SUTTA

### Discourse on a Arahā

92. (Bhikkhus) an Arahā is so called because of being distant from the seven kinds of dhamma.

What are the seven? They are: Being

Distant from the wrong view about the five aggregates (sakkāyadiṭṭhi).

Distant from doubt or uncertainty (vicikicchā).

Distant from the belief in the efficacy of rites and rituals outside the Ariya Path of Eight Constituents (sīlabbataparāmasa).

Distant from attachment (rāga)

Distant from hatred (dosa).

Distant from bewilderment (moha).

Distant from conceit (māna).

Bhikkhus, an Arahā is called because of being distant from these seven kinds of dhamma. (Thus said the Bhagavā.)

End of Arahā Sutta,  
the eighth in this Vagga.

\* \* \* \* \*

## 9. ASADDHAMMA SUTTA

### Discourse on a Evil Dhamma

93. Bhikkhus, these seven kinds are the dhamma of those who are evil.

What are the seven? They are:

Lack of conviction, lack of sense of shame to do evil, lack of sense of fear to do evil, lack of learning, indolence, unmindfulness and lack of wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are evil. (Thus said the Bhagavā.)

End of Asaddhamma Sutta,  
the ninth in this Vagga.

\* \* \* \* \*

## 10. SADDHAMMA SUTTA

### Discourse on a Virtuous Dhamma

94. Bhikkhus, these seven kinds are the dhamma of the virtuous ones.

What are the seven? They are: Having

Conviction, sense of shame to do evil, sense of fear to do evil, learning, energetic effort, mindfulness and wisdom.

Bhikkhus, these seven kinds are the dhamma of those who are virtuous. (Thus said the Bhagavā.)

End of Saddhamma Sutta,  
the tenth in this Vagga.

End of Samaṇa Vagga, the ninth.

\* \* \* \* \*

## x. ĀHUNEYYA VAGGA

### Discourse on an Āhuneyya Person

95. Bhikkhus, these seven kinds of persons are worthy of receiving offerings brought even from afar ...p... receiving offerings donated for well-being in the next existence. They

are worthy of receiving obeisance with joined palms raised to the forehead, and are incomparably fertile field for all to sow the seeds of merit.

What are the seven? They are:

Bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

This bhikkhu, because of extinction of the āsavas, remains, realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of mind (cetovimutti) and the emancipation by insight, which are free from āsavas.

Bhikkhus, this is the first person who is worthy of receiving offerings brought even from afar, worthy of receiving offerings specially set aside for guests ...p... and incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight. That person has his defilements and his life ended at almost the same time.

Bhikkhus, this is the second person who is worthy of receiving offerings brought even from afar ...p... and is incomparably fertile fields for all to sow the seeds of merit.

Again, bhikkhus, someone in this Teaching repeatedly contemplates the eye as impermanent, perceives it as impermanent, and penetratingly knows it as impermanent. He constantly and exclusively bears this in mind, and abides fully absorbed in it with Vipassanā Insight.

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