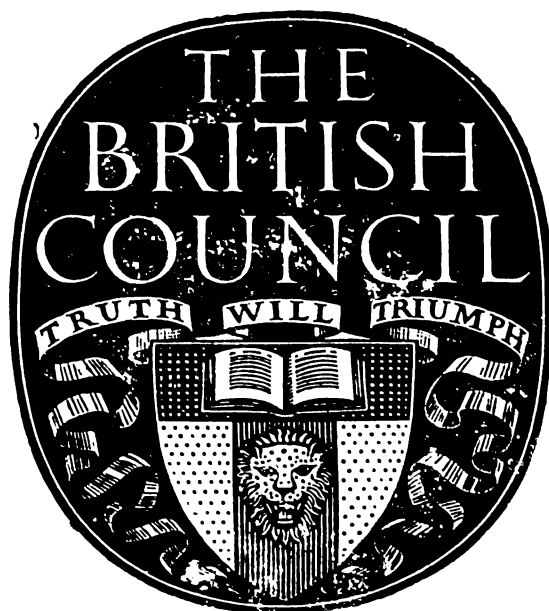


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MILINDA'S QUESTIONS
Volume II

MILINDA'S QUESTIONS

VOLUME II

TRANSLATED FROM THE PALI BY

I. B. HORNER, M.A.

*(Translator of "Book of the Discipline", and
"Middle Length Sayings")*

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ABBREVIATIONS

<i>A.</i>	= <i>Āṅguttara-Nikāya</i>
<i>AA.</i>	= <i>Commentary on A.</i>
<i>Ap.</i>	= <i>Apadāna</i>
<i>ApA.</i>	= <i>Commentary on Ap.</i>
<i>Asl.</i>	= <i>Atthasālinī</i>
<i>BD.</i>	= <i>The Book of the Discipline</i>
<i>BHSD.</i>	= <i>Buddhist Hybrid Sanskrit Dictionary</i> (Franklin Edgerton)
<i>Budv.</i>	= <i>Buddhavaṃsa</i>
<i>BudvA.</i>	= <i>Commentary on Budv.</i>
<i>Comp.</i>	= <i>Compendium of Philosophy</i>
<i>Comy.</i>	= <i>Commentary</i>
<i>Cp.</i>	= <i>Cariyāpiṭaka</i>
<i>CPD.</i>	= <i>Critical Pali Dictionary</i> (Dines Andersen, Helmer Smith & others)
<i>D.</i>	= <i>Dīgha-Nikāya</i>
<i>DA.</i>	= <i>Commentary on D.</i>
<i>DhA.</i>	= <i>Commentary on DhP.</i>
<i>Dhp.</i>	= <i>Dhammapada</i>
<i>Dhs.</i>	= <i>Dhammasaṅgani</i>
<i>Dial.</i>	= <i>Dialogues of the Buddha</i>
<i>Divy.</i>	= <i>Divyāvadāna</i>
<i>DPPN.</i>	= <i>Dictionary of Pali Proper Names</i> (G. P. Malalasekera)
<i>G.S.</i>	= <i>Gradual Sayings</i>
<i>ItA.</i>	= <i>Commentary on Iti.</i>
<i>Iti.</i>	= <i>Itivuttaka</i>
<i>Jā.</i>	= <i>Jātaka</i>
<i>JAOS</i>	= <i>Journal of the American Oriental Society</i>
<i>JPTS.</i>	= <i>Journal of the Pali Text Society</i>
<i>Khp.</i>	= <i>Khuddakapāṭha</i>
<i>KhpA.</i>	= <i>Commentary on Khp.</i>
<i>K.S.</i>	= <i>Kindred Sayings</i>
<i>Kvu.</i>	= <i>Kathāvatthu</i>
<i>Lamotte, Hist.</i>	= <i>Histoire du Bouddhisme indien</i>

<i>M.</i>	= Majjhima-Nikāya
<i>MA.</i>	= Commentary on M.
<i>Mhvs.</i>	= Mahāvamsa
<i>Mhvu.</i>	= Mahāvastu
<i>Miln.</i>	= Milindapañha (ed. V. Trenckner)
<i>MilnT.</i>	= Milinda-Ṭikā
<i>MLS.</i>	= <i>Middle Length Sayings</i>
<i>Nd.</i>	= Niddesa
<i>Netti.</i>	= Nettippakaraṇa
<i>Pāc.</i>	= Pācittiya
<i>PED.</i>	= <i>Pali-English Dictionary</i> (T. W. Rhys Davids and W. Stede)
<i>Ppn.</i>	= <i>Path of Purification</i>
<i>Pss. Breth.</i>	= <i>Psalms of the Brethren</i>
<i>Pts.</i>	= Paṭisambhidāmagga
<i>Pts. Contr.</i>	= <i>Points of Controversy</i>
<i>Pug.</i>	= Puggalapaññatti
<i>Pv.</i>	= Petavatthu
<i>PvA.</i>	= Commentary on Pv.
<i>QKM.</i>	= <i>Questions of King Milinda</i>
<i>RhD.</i>	= Rhys Davids
<i>S.</i>	= Saṃyutta-Nikāya
<i>SA.</i>	= Commentary on S.
<i>Si.</i>	= Siamese printed edn. of Milindapañha
<i>Sn.</i>	= Suttanipāta
<i>SnA.</i>	= Commentary on Sn.
<i>Sta.</i>	= Sutta
<i>Thag.</i>	= Theragāthā
<i>ThagA.</i>	= Commentary on Thag.
<i>Thīg.</i>	= Therīgāthā
<i>Ud.</i>	= Udāna
<i>UdA.</i>	= Commentary on Ud.
<i>Vbh.</i>	= Vibhaṅga
<i>VbhA.</i>	= Commentary on Vbh.
<i>Vin.</i>	= Vinaya-piṭaka
<i>VinA.</i>	= Commentary on Vin.
<i>Vism.</i>	= Visuddhimagga
<i>Vv.</i>	= Vimānavatthu
<i>VvA.</i>	= Commentary on Vv.

Milinda's Questions

PRAISE TO THE LORD, THE ARAHANT,
THE PERFECT BUDDHA

[IV. THE DILEMMAS]

[Fifth Division 1: Should a Dwelling-place be built?]

“ Revered Nāgasena, this too was said by the Lord:

‘ Fear springs from fellowship,¹ dust is born of a house.
To be houseless and independent:² that is the sage’s
vision.’³

And again it was said:

‘ He should have charming dwelling-places built and
lodge those who have heard much therein.’⁴

If, revered Nāgasena, it was said by the Tathāgata:

‘ Fear springs from fellowship, dust is born of a house.
To be houseless and independent: that is the sage’s
vision,’

well then, false is that statement which says:

‘ He should have charming dwelling-places built and
lodge those who have heard much therein.’

¹ *santhava*, intimacy; here, according to *SnA.* 255, acquaintance or fellowship with thirst, *taṇhā*, and wrong views is meant rather than the threefold intimacy which *SnA.* 74, adding (human) friends, ascribes to *santhava* at *Sn.* 37. “Dust” is the dust of attachment, aversion and confusion, arising in *rūpa*.

² *aniketam asanthavaṃ*, houseless and unintimate, as at *Jā.* vi. 61.

³ *Sn.* 207, quoted again at *Miln.* 385.

⁴ *Vin.* ii. 147, *Jā.* i. 93; cf. *S.* i. 100 (*kāraye assame ramme*, instead of, as above, *viḥāre kāraye ramme*).

If it was said by the Tathāgata:

‘He should have charming dwelling-places built and lodge those who have heard much therein,’

well then, false is that statement which says: ‘Fear springs from fellowship . . . that is the sage’s vision.’ This too is a double-pronged question; it is put to you, it is for you to solve.”

[212] “This too was said by the Lord, sire:

‘Fear springs from fellowship, dust is born of a house.
To be houseless and independent: that is the sage’s vision.’

And it was said:

‘He should have charming dwelling-places built and lodge those who have heard much therein.’

What was spoken by the Lord, sire: ‘Fear springs from fellowship . . . that is the sage’s vision,’ this was an utterance about individual essence, this was the complete utterance, this the entire utterance, this an unchangeable utterance as to what is seemly and appropriate to recluses, suitable and fit for recluses, for their pasture, course and practice. As, sire, a forest-deer, roaming about in a forest or a wood, lies down to sleep wherever it likes, having no abode and no home, so, sire, should a monk reflect thus:

‘Fear springs from fellowship, dust is born of a house.
To be houseless and independent: that is the sage’s vision.’

But when it was said by the Lord, sire:

‘He should have charming dwelling-places built and lodge those who have heard much therein,’

this was said by the Lord when he was considering two particular matters. What two? The gift of a dwelling-place is praised, approved, extolled and commended of all Buddhas, knowing that those who give the gift of a dwelling-place will be utterly freed from birth, ageing

and dying.¹ This is the first advantage in giving a dwelling-place. And again: While nuns are living in a dwelling-place they can have a rendezvous with experienced (monks), and it is easy for those who want to see them to do so;² but if they have no home this would be difficult. This is the second advantage in giving a dwelling-place. It was said by the Lord when he was considering these two particular matters:

[213] ‘He should have charming dwelling-places built and lodge those who have heard much therein.’

But not because of that should a desire³ be formed by the sons of the Buddha for a home.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Fifth Division 2: An Obstruction to doing Deeds]

“Revered Nāgasena, this too was said by the Lord:

‘Be not remiss in (the rules relating to) standing (for almsfood),⁴

¹ Solitude and solitary living for monks are praised at *Mūl.* 369. On the other hand the need and benefits of potential donors have to be thought of.

² This introduction of the needs of nuns is interesting. They were not allowed to live alone or outside a village on account of the various dangers that might beset them. At *Vin.* iv. 57 a monk may go to nuns’ quarters to exhort an ill nun; but monks against whom various formal acts have been carried out (acts of censure, suspension, and so on) or who are under probation on account of an offence they have committed, may not exhort nuns (see *Vin.* ii. 5, 22, 32, 86) who, unless they are ill, must go to a monastery for their exhortation from an experienced monk (*Vin.* ii. 264 f.). Cf. *Vin.* ii. 265 where first monks, and then nuns, failed to keep the rendezvous.

³ *ālaya*. The primary meaning is roosting place, perch, and so place to settle in, abode. A secondary meaning is “hanging on,” clinging, desire. No doubt the double meaning is intended here.

⁴ *Dhp.* 168. Monks had to stand silently at the doors of houses for food to be put into their bowls, and had neither to ask for it, put forward preferences, nor show annoyance if they got something not to their liking, or got nothing.

Be restrained in (matters relating to) the stomach.'¹

But again it was said by the Lord: 'But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that.'² If, revered Nāgasena, it was said by the Lord:

'Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach,'

well then, false is that statement which says: 'But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that.' If it was said by the Tathāgata: 'But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that,' well then, false is that statement which says:

'Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach.'

This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire:

¹ Sn. 716. This whole verse is difficult to interpret, partly because at *Dhp.* 168 there is nothing about food, and partly because it does not seem clear whether the first word, *uttitthe*, is an imperative (RhD. at *QKM.* ii. 4, n. 1, who cites Fausböll and Max Müller; and Radhakrishnan, *Dhammapada*, O.U.P., 1950, p. 115) or a locative (Trenckner, *Miln.*, p. 426, RhD. at *QKM.* ii. 4). I think a loc. is intended. We have here two lines or half-lines put together from two different works. The second half-line begins with a loc., *udare*; and if this is to balance the opening word of the first half-line, this then must also be in the loc. At *DhA.* iii. 165 it is not clear which view the commentator takes. He apparently glosses *uttitthe* by the gerund *uttitthivā*: "having risen up, he stands at the house-doors of others and should not be remiss in the almsfood to be taken," for he is to walk, as this Comy. proceeds to say, on an uninterrupted almsround, not seeking for sumptuous food (or he might not only not get enough for himself, but would also disappoint potential givers by his tardiness in arriving at their doors). "Acting like this, he would not be remiss in standing for almsfood"—here presumably in the loc.

² *M.* ii. 7.

‘ Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach.’

And it was said: ‘ But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that.’ What was spoken by the Lord, sire:

‘ Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach,’

[214] this was a statement of individual essence, this was the complete statement, this the entire statement, this an unchangeable statement, this was a true statement, a real statement, an exact statement, an accurate statement, a seer’s statement, a sage’s statement, a Lord’s statement, an arahant’s statement, a statement of a buddha for and by himself, a Conqueror’s statement, an omniscient one’s statement, a statement of a Tathāgata, arahant, Supreme Buddha. When there is lack of restraint in (matters relating to) the stomach, sire, one slays living creatures, takes what has not been given, goes with another man’s wife, speaks lies, drinks intoxicants,¹ deprives his mother of life, deprives his father of life, deprives an arahant of life, splits an Order and, with a malignant mind, draws a Tathāgata’s blood. Did not Devadatta, sire, when he was lacking in restraint in (matters relating to his) stomach and had split an Order, do a deed (the fruits of which) must endure for an eon?² On seeing many other such reasons, sire, the Lord said:

‘ Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach.’

When there is restraint in (matters relating to) the stomach, sire, one attains to understanding of the four

¹ These first five classes of evil-doing are infringements of the five *sīlas*; the next five occur among a longer list of miscreants not infrequently found in *Vin.*, e.g., vol. i, pp. 121, 136, 307, 320.

² See *Mīn.* 107 ff.

Truths, realises the four fruits of recluseship, achieves mastery in the four analytical insights,¹ in the eight attainments,² in the six super-knowledges, and one fulfils the whole of the Dhamma for recluses. Did not the young parrot who was restrained in (matters relating to his) stomach, sire, making the Abode of the Thirty-Three to shake, bring down Sakka, chief of devas, as his attendant?³ On seeing many other such reasons, sire, the Lord said:

‘Be not remiss in (the rules relating to) standing (for almsfood),

Be restrained in (matters relating to) the stomach.’

But this that was spoken by the Lord, sire: ‘But I, Udāyin, sometimes eat to the full of this bowl, and I eat more than that,’ this was said of himself by the omniscient, self-become⁴ Tathāgata who had performed his obligations, brought his (karmically inoperative) deeds to a conclusion, accomplished his goal, completed his perfection,⁵ and was without obstructions. As, sire, it is desirable to give a sick man the help of an emetic, a purge or an enema, [215] even so, sire, is restraint in (matters relating to) the stomach to be effected by one who (still) has defilements and has not seen the Truths. As, sire, there is nothing to be done by way of cleaning, polishing or purifying a precious stone⁶ which has beauty, is lustrous and of great natural purity, even so, sire, there is no obstruction to the doing of (karmically) inoperative actions for a Tathāgata who has gone to perfection in the range of a Buddha.”⁷

¹ See *Miln.* 18, 22.

² The four jhāna, and the four succeeding meditative planes.

³ *Jā.* No. 429, and *Jā.* No. 430.

⁴ *sayambhū*, whose knowledge is derived from no one else, who had no teacher; cf. *Vin.* i. 8. The word occurs again below, *Miln.* 227, 236. See also *KhpA.* 14.

⁵ *vusitavosāna*.

⁶ *maṇi-ratana*, perhaps a pearl, perhaps the wish-conferring gem.

⁷ *buddhavisaye pāramiṃ gatassa*. On *buddhavisaya* cf. *A.* ii. 80 where it is the first of the four unthinkableables; defined at *AA.* iii. 108 as the procedure and majesty of the special qualities of omniscient Buddhas; cf. *SnA.* 154. RhD. has a note on “the dangerous

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Fifth Division 3: Bakkula]

“Revered Nāgasena, this too was said by the Lord:¹ ‘I, monks, am a brahman,² one to ask a favour of,³ ever clean handed,³ bearing my last body, the incomparable Physician and Surgeon.’⁴ But again it was said by the Lord: ‘He is chief, monks, of my disciples who are monks having few illnesses, that is to say Bakkula.’⁵

doctrine that the holy man is above the law.” If he be really “holy,” however, there are no fruits to his actions. This has to be remembered, and according to RhD., whom I support from my own observations, the Buddha’s orthodox followers never extend this doctrine to themselves, but let it apply solely to the Teacher.

¹ The first part of the following statement is found again at *Miln.* 225.

² Here used in a favourable sense, as in *Brāhmaṇavagga* of the *Dhp.* and at *Sn.* 620-655 (repeated in *M. Sta.* 98), of the man who is free from all that fetters him to this shore, and has won to destruction of all evil states. See *Miln.* 225 and *Dhammapāla*’s definition at *ItA.* ii. 141.

³ *yācayoga* and *payatapāṇi* used at *A.* ii. 66 in definition of the person who has attained perfection in renunciation; cf. “the wealth of renunciation” at *A.* iii. 53. See also *S.* v. 392, *A.* i. 150, 226, etc. At *ItA.* ii. 142 the former word, meaning among other things, one who complies with what he is asked, refers to the Lord’s giving the gift of Dhamma. The latter word refers to the Lord’s determination consistently and constantly to give Dhamma—ever pure-handed, as those who give temporal goods only after they have washed their hands. In the East the donor gives a gift with his own hand into the hands of the recipient.

⁴ *Iti.*, p. 101. At *Sn.* 560 and in *M. Sta.* 92 the Buddha speaks of himself as the incomparable surgeon, *i.e.*, remover of arrows or darts—the extractor, *sallakatta*, *i.e.*, of self or of sorrow, or as at *KhpA.* 21 of wrong views. At this *KhpA.* passage a great number of beautiful and interesting similes are used in explanation of the Threefold Refuge.

⁵ *A.* i. 25. Verses are ascribed to him at *Thag.* 225-227, and a dialogue between him and Kassapa the Unclothed is recorded in *M. Sta.* 124 to have taken place eighty years after Bakkula became a monk. He lived very strictly during all this time, and that he had no illnesses is said to be due to deeds of healing he did under the former Buddhas, Anomadassin (see also *AA.* i. 304) and Vipassin (*AA.* i. 305 f.); see *MLS.* iii. 170 ff.

But it is apparent that an illness arose many a time in the body of the Lord. If, revered Nāgasena, the Tathāgata is incomparable, well then, false is that statement which says: 'He is chief, monks, of my disciples who are monks having few illnesses, that is to say Bakkula.' If the Elder Bakkula was chief of those having few illnesses, well then, false is that statement which says: 'I, monks, am a brahman, one to ask a favour of, ever clean handed, bearing my last body, the incomparable Physician and Surgeon.' This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire: 'I, monks, am a brahman . . . the incomparable Physician and Surgeon.' And it was said: 'He is chief, monks, of my disciples who are monks having few illnesses, that is to say Bakkula.' But this was said in reference to the existence¹ in himself of the masteries² of traditions that are external³ (to the Dhamma) and of spiritual realisations.⁴ [216] But there were, sire, disciples of the Lord

¹ *viññamānataṃ*. But Si. reads- *mānattaṃ*. This passage is, as RhD. observes, "very ambiguous." It reads *tañ ca pana bāhīrānaṃ āgamānaṃ adhiḡamānaṃ pariyattīnaṃ attani viññamānataṃ sandhāya bhāsitaṃ*. I do not pretend to understand it, so have kept the translation quite simple as I believe that the more there is of elaboration the further we get from the original intention.

² It is possible however that *pariyatti* has one of its more usual meanings here, namely scriptures, see *AA.* i. 88. At *MA.* ii. 107, *DA.* 21, *Asl.* 23, three kinds of *pariyatti* are given: (1) *alagadda-*, where *pariyatti* appears to be referred to *Upamā*, simile, as in the *Alagaddūpama-Sutta* (*M.* i. 133 ff.) and the wrong and right methods of taking hold of a water-snake (above the wrong). (2) *nissaraṇa-*, the *pariyatti* of the "escape," here the right acquisition of mental states, *dhammā*. (3) *bhaṇḍāgarika-*, the *pariyatti* of the treasurer or steward, which is as of him who is without the *āsava*s and studies or learns merely for the sake of preserving the succession and lineage (of the Teaching).

³ *bāhīrānaṃ āgamānaṃ*.

⁴ *adhiḡamānaṃ*, or of attainments of the spiritual goal. See *Miln.* 133, 134, 411. RhD. remarks, *QKM.* ii. 9, n. 2, that it cannot be right to take these genitive plurals, *bāhīrānaṃ āgamānaṃ*, etc. as accusatives as does the Sinhalese commentator, or to separate, as again he does, *bāhīrānaṃ* so much from the other genitives with

who were standers and pacers;¹ they would pass a whole day and night in standing still and in pacing. But the Lord, sire, would pass a whole day and night in standing still, in pacing, in sitting down, in lying down. Those monks, sire, who were standers and pacers surpassed him in this respect. Again, sire, there were disciples of the Lord who ate at one session (only) and even for life's sake would not partake of a second meal (in one day). But the Lord, sire, would partake of a second, even of a third meal (in one day).² Those monks, sire, who ate at one session (only) surpassed him in this respect. In many a way have various things been told in reference to this and that concerning these (disciples) and those.³ But the Lord, sire, was incomparable in moral habit, concentration, wisdom, freedom, the knowledge and vision of freedom, and in the ten powers,⁴ the four confidences,⁴ the eighteen (special) Buddha qualities,⁵ and in the six knowledges not shared by others.⁶

And this was said in reference to the whole range of the Buddha: 'I, monks, am a brahman, one to ask

which it stands in the text. Above, in an uncertain translation, I have tried to bring out the "external" and the "internal" as complementary aspects of one whole branch of "mastery."

¹ *thānacāṃkamikā*, who stood still and also paced up and down while they were meditating.

² Where is this said ?

³ *tesaṃ tesaṃ taṃ taṃ sandhāya bhaṇitāni*.

⁴ See *M. Sta.* 12.

⁵ *Buddhadhammā*; these are the special, *āveṇika*, qualities or attributes of a Buddha, belonging more to the later than the earlier literature; they can be found, as given in the *Śatasāhasrikā* ix. 1449-1450 in *BTTA.*, p. 145.

⁶ *asādhāraṇaṇāna*; see *Jā.* i. 78: knowledge of what goes on in the senses and perceptions of others, of inclinations and tendencies, of the attainment of great compassion, of the twin-miracle, all-pervading knowledge, and omniscience. These knowledges certainly seem, in total, to be peculiar to a Buddha; at *A.* iii. 440, 444 they cannot be shared by ordinary people, and see *AA.* iii. 414. Also *Kvu.* 228 where the point is discussed whether the powers of a Tathāgata can be shared by disciples. For these attributes wherein the Lord was unequalled, cf., *Mūl.* 285, where it is said that all Buddhas have them.

a favour of, ever clean handed, bearing my last body, the incomparable Physician and Surgeon.' As to this, sire, one man may be of good birth, one rich, one full of knowledge,¹ one educated in the crafts,² one courageous, one vigilant. But as a king is superior to all these, and is supreme among them; even so, sire, the Lord is the foremost, the eldest and the best of beings.³ But that the venerable Bakkula was free from illness was due to (his former) aspirations.⁴ For when the Lord Anomadassin was ill with wind in his stomach, sire, and again when the Lord Vipassin and sixty-eight hundred thousand of his monks were afflicted by hay-fever,⁵ he, being an ascetic and removing⁶ that disease with various medicines, attained to such a lack of illnesses (himself) that it was said: 'He is chief, monks, of my disciples who are monks having few illnesses, that is to say Bakkula.' Whether the Lord was suffering from a disease, sire, or whether he was not, whether he was undertaking the ascetic practices⁷ or whether he was not, [217] there was no being who was like unto the Lord.⁸ And this too, sire, was said by the Lord, deva above devas, in the splendid exposition of the Saṃyuttanikāya:⁹ 'Monks, in regard to beings, whether footless or bipeds or quadrupeds or those with many feet, whether they have form or are formless, whether they

¹ *viṇṇavā*.

² *sippavā*.

³ Cf. *D.* ii. 15, *M.* iii. 123, where words such as these are ascribed to the Bodhisatta at the moment of his birth.

⁴ *abhinīhāra* can also mean initiative. Some causal connection between the cures he made in former births and his own good health in this birth seems implied. He undertook the cures on his own initiative.

⁵ *tinapuppahakaroga*, illness due to grass-flowers, also at *AA.* i. 305.

⁶ *apanetvā*, or curing. Cf. *ahitam apanetvā* at *Miln.* 164, removing woe.

⁷ *dhutanga*. Explained at *Vism.* 62 ff.; among them are the practice of eating at one session only. What appears to be another set is enumerated below, *Miln.* 351.

⁸ Cf. *Vin.* i. 8, *sadiso me na vijjati*, one like me does not exist.

⁹ *Saṃyuttanikāyavaralaṅcake*, see *Miln.* 137, etc.

have perception or no perception or neither-perception-nor-non-perception, the Tathāgata, arahant, Supreme Buddha, is pointed to as foremost of them.' ”¹

“ It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Fifth Division 4: Making the Way to Arise]

“ Revered Nāgasena, this too was said by the Lord: ‘The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.’² And again it was said: ‘I, monks, saw the ancient Way, the ancient direct Road that had been followed by the Perfect Buddhas of the past.’³ If, revered Nāgasena, the Tathāgata was one who made arise a Way that was not arisen, well then, false is that statement which says: ‘I, monks, saw the ancient Way, the ancient direct Road that had been followed by the Perfect Buddhas of the past.’ If it was said by the Tathāgata, ‘I, monks, saw the ancient Way, the ancient direct Road that had been followed by the Perfect Buddhas of the past,’ well then, false is that statement which says: ‘The Tathāgata, monks, arahant, Perfect Buddha is one who makes arise a Way that was not arisen.’ This too is a double-pronged question; it is put to you, it is for you to solve.”

“ This too was said by the Lord, sire: ‘The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.’ And it was said: ‘I, monks, saw the ancient Way, the ancient direct Road that had been followed by the Perfect Buddhas of the past.’ Both these statements are correct. With the disappearance of the Tathāgatas of the past, sire, there being no instructor the Way disappeared. It was

¹ *S.* v. 41; also at *A.* ii. 34, iii. 35, v. 21, *Iti.*, p. 87.

² *S.* iii. 66. Cf. *S.* i. 191, *M.* iii. 8 (*bhagavā*); and also see *Kvu.* 228 f., 316 where it is pointed out, as it is in these Nikāya passages, that disciples differ from the Buddha in that they do not make a Way arise but are Way-followers.

³ *S.* ii. 105.

this Way, that while the Tathāgata was meditating on¹ it with his eye of wisdom, and though it was broken up, crumbled, overgrown, covered, concealed, impracticable, [218] he saw it to have been that followed by the Perfect Buddhas of the past. For this reason he said: 'I, monks, saw the ancient Way, the ancient direct Road, that had been followed by the Perfect Buddhas of the past.' With the disappearance, sire, of the Tathāgatas of the past, there being no instructor, it was (their) Way that, (though) it was broken up, crumbled, overgrown, covered and concealed, the Tathāgata now made practicable (again). For this reason he said: 'The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.'

Suppose, sire, that with the disappearance of a wheel-turning king, the Treasure of the Jewel² lay hidden in the crest of a mountain but came to the next wheel-turner because of his right practice.³ Now, sire, was that Treasure of the Jewel made by him?"

"No, revered sir, that Treasure of the Jewel was not simply restored⁴ but was produced⁵ for him."

"Even so, sire, when the auspicious eightfold Way that had been restored and followed by the Tathāgatas of the past was broken up, crumbled, overgrown, covered, concealed and impracticable, there being no instructor, the Lord, meditating on it with his eye of wisdom, made it arise (again) and made it practicable. For this reason he said: 'The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.'

¹ *sammasamāno*, or seizing, grasping, mastering. Si. reads *sampassamāno*, beholding.

² *maṇiratana*, one of the seven Treasures of a universal monarch, see *D.* ii. 174 ff., *M.* ii. 172 ff. All the Treasures come to him of their own accord.

³ *sammāpaṭipattiyā*, cf. *Miln.* 327.

⁴ *pākatika*, natural, ordinary, original; of the nature to be rebuilt; makeable.

⁵ *nibbatta*; the idea is that the Jewel had lain dormant, waiting, for though it had disappeared this was only so that it would reappear when circumstances again demanded its presence.

Or as, sire, when a child already there is born from a womb, the mother is called the genetrix, even so, sire, when the Tathāgata was meditating with his eye of wisdom on that selfsame Way that was (already) there (though) broken up, crumbled, overgrown, covered, concealed and impracticable, he made it arise (again) and made it practicable. For this reason he said: ‘The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.’

Or as, sire, when some man sees something that had been lost, people declare: ‘That article was produced by him,’ even so, sire, when the Tathāgata was meditating (with his eye of wisdom¹) on that selfsame Way that was (already) there (though) it was broken up, crumbled, overgrown, covered, concealed and impracticable, he made it arise (again) [219] and made it practicable. For this reason he said: ‘The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.’

Or as, sire, when a man who is clearing a wood carries away some soil people declare: ‘That is his soil.’ But though that soil was not produced by him he is called the owner of the soil because he had done some work on it. Even so, sire, when the Tathāgata was meditating with (his eye of) wisdom² on that selfsame Way that was (already) there (though) it was broken up, crumbled, overgrown, covered, concealed and impracticable, he made it arise (again) and made it practicable. For this reason he said: ‘The Tathāgata, monks, arahant, Perfect Buddha, is one who makes arise a Way that was not arisen.’ ”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Fifth Division 5: Birth as Lomasakassapa]

“Revered Nāgasena, this too was said by the Lord: ‘When I was formerly a human being I was not in the

¹ Not in text, but in Si.

² Here text has *paññāya* only; Si. reads *paññācakkhunā* in full.

habit of harming creatures.'¹ And again it was said: 'When he was the seer called Lomasakassapa, having had various hundreds of living creatures slain, he offered the great offering, the Drink of Victory.'² If, revered Nāgasena, it was said by the Lord: 'When I was formerly a human being I was not in the habit of harming creatures,' well then, false is that statement which says: 'When he was the seer called Lomasakassapa, having had various hundreds of living creatures slain, he offered the great offering, the Drink of Victory.' If, while he was the seer Lomasakassapa, after having had various hundreds of living creatures slain, he offered the great offering, the Drink of Victory, well then, false is that statement which says: 'When I was formerly a human being I was not in the habit of harming creatures.' This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire: 'When I was formerly a human being I was not in the habit of harming creatures.' And when he was the seer Lomasakassapa, after having had various hundreds of living creatures [220] slain, he offered the great offering, the Drink of Victory. But that was when he was beside himself³ with passion,⁴ not when he was cognisant⁵ (of what he was doing)."

¹ *D.* iii. 166.

² See *Jā.* No. 433 (*Jā.* iii. 514 ff.) and a shorter version at *Jā.* No. 310 (*Jā.* iii. 30 ff.). The Bodhisatta is identified with Lomasakassapa; the killing and sacrificing of many animals is related, but the words given above do not occur. *Vājapeyya*, sometimes spelled *vācāpeyya*, the Drink of Victory or the Drinking Rite, is mentioned with other sacrifices at e.g., *S.* i. 76, *A.* ii. 42, 151, *Iti.*, p. 21. The Comys. claim that though all the rites were originally harmless, later they degenerated into blood-sacrifices.

³ *visaññinā*, without perception, out of one's mind.

⁴ Sakka, growing afraid of Kassapa's power, suggested to the king who had been his friend that if he would offer his daughter as a reward to the seer, the seer would then sacrifice many slain beasts and the king in consequence would become sovereign over the whole of India. Tempted by her beauty the seer had many animals slain before he remembered he was an ascetic.

⁵ *no sacetanena*.

“Revered Nāgasena, there are these eight kinds of persons who slay living creatures. What eight? The one who is impassioned slays living creatures because of his passion; the one who is malignant slays living creatures because of his hatred; the one who is astray slays living creatures because of his confusion; the one who is proud slays living creatures because of his pride; the one who is greedy slays living creatures because of his greed; the one who has nothing slays living creatures for his livelihood; a fool slays living creatures in joke; a king slays living creatures so as to remove¹ them. Revered Nāgasena, these are the eight kinds of persons who slay living creatures. What was done by the Bodhisatta, revered Nāgasena, was exactly in accordance with his nature.”²

“What was done by the Bodhisatta, sire, was not in accordance with his nature. If the Bodhisatta, sire, had inclined to offer the great offering owing to his essential nature, he would not have uttered this verse:

‘Not the sea-girt earth, ocean-encircled,
Would I desire together with blame—know thus, Sayha.’³

But though, sire, the Bodhisatta spoke thus, yet at the sight of Candavatī, the king’s daughter, he became beside himself, unhinged, impassioned. It was when he was beside himself, thoroughly confused and agitated that, with his thoughts confused, in a turmoil and disturbed, he offered the great offering, the Drink of Victory, and mighty was the outpouring of blood from the necks of the slaughtered beasts. As, sire, a madman who is unhinged will tread on a furnace while it is blazing, and will take hold of an infuriated poisonous

¹ *vinayana*, averting, eliminating, leading away. The word occurs again at *Miln.*, p. 318, and there means allaying, quenching, or removing thirst. It was within a king’s power to give the command to execute a malefactor. *PED* gives the meaning for the above passage however as “to set an example.” Cf., the 12 kinds of persons who do not pay respect, *Miln.* 180.

² *pakatikam*.

³ *Jā.* iii. 32, 516. Sayha was the counsellor the king sent to tempt the seer to come and make the great sacrificial offering.

snake, and will go up to a rutting elephant, and will leap into the sea though he has no sight of a shore, and will trample in a pool at the entrance to a village and in a dirty pool near a village, and will climb over a thorny hedge, and will fall down a precipice, and will eat what is impure, and wander naked at night and do a variety of other (things) not done (by people in their right minds), even so, sire, at the sight of Candavatī, the king's daughter, the Bodhisatta came to be beside himself, unhinged. It was when he was beside himself, thoroughly confused and agitated, that, with his thoughts confused, in a turmoil and disturbed, he offered the great offering, the Drink of Victory, and mighty was the outpouring of blood from the necks of the slaughtered beasts. [221] Evil done by one who is unhinged, sire, is not of great blame here and now, nor is it so in respect of its ripening in a future state. Suppose, sire, some madman should take to slaughtering, what punishment would you inflict on him ?”

“What punishment could there be for a madman, revered sir ? Exonerating¹ him, we have him ejected²—just this is his punishment.”

“So, sire, there is no punishment for a madman's crime, therefore there is no defect in what was done

¹ *pothāpetvā*, also at Si. *PED* cites *Jā.* ii. 404 where v. 11 are *yodhetvā* and *sodhetvā*, attacked and cleared. The word seems well known to Childers as to strike, to beat. Cf. also *Jā.* vi. 107, *tattehi khandhehi pothayanti*, where *pothayanti* appears to have the meaning of being pounded with. RhD. (*QKM.* ii. 19) gives “we should order him to be beaten.” Though this may have textual justification, I incline to think the hint of “clearance” suggested by *sodheti*, to clear, should not be overlooked. The genuinely mad were not held to be responsible for their actions, and though the times were cruel, it is hard to believe that a madman was beaten for a crime: lower he is called *satekiccha*, curable, pardonable, and in what he does there is no defect, *na doso bhavati* (as ordinarily understood, for he was not responsible for his actions). Cf. too, *Vin.* i. 123, ii. 82, 100, where the verdict of past insanity, *amūlḥavinaya*, made specially for the mad monk Gagga, was formed afterwards into a general rule for every similar case.

² *nīharāpema*. Si. reads *muñcāma*, we set him free.

by a madman, he is pardonable.¹ Even so, sire, at the sight of Candavatī, the king's daughter, the seer Lomasakassapa became beside himself, unhinged, impassioned. It was when he was beside himself, had gone far in his attachment, was thoroughly confused and agitated that, with his thoughts confused, in a turmoil and disturbed, he offered the great offering, the Drink of Victory, and mighty was the outpouring of blood from the necks of the slaughtered beasts. But when he had returned to his normal mind and his mindfulness was regained, then, having gone forth again and having produced the five super-knowledges,² he was one who reached the Brahma-world."³

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Fifth Division 6: Birth as Jotipāla⁴]

"Revered Nāgasena, this too was said by the Lord: 'The elephant-king, Chaddanta,⁵ said:

Seizing him, I thought: If only I could kill him.
But then I saw the saffron robe, the banner of seers.

¹ Here perhaps pardonable is better than curable for *satekiccha*. But I believe it means that the fruit of his action will not tell against him in future births since, being mad, no onus nor any responsibility can attach to him for what he has done wrongly.

² Not the six. Perhaps it is intended to convey that he did not achieve the complete destruction of the āsavā thus making an end of all anguish and giving him arahantship. As it was, his bourn was a Brahma-world.

³ The narrator ignores the initial lapse of self-control in the seer Lomasakassapa, with whom the Jātakas identify the Bodhisatta. He tries to exonerate him on the grounds that he was not in his right mind, but this in itself, since it was entirely due to his passion, was a lapse from the path of virtue.

⁴ The Bodhisatta is identified with Jotipāla at *M.* ii. 54 (see notes at *MLS.* ii. 243 ff.), *Jā.* i. 43, *ApA.* 47, 114, *Mhvu.* i. 336.

⁵ Six-tusks. The story of the Bodhisatta, born as Chaddanta, is told in *Jā.* No. 514.

Though racked with pain I perceived that
He who is worthy of this banner is inviolable by the
wise.¹

And again it was said: 'When he was Jotipāla, the brahman youth, he reviled and abused the Lord Kassapa, arahant, Perfect Buddha, with unbecoming and harsh words calling him a little shaveling, a little recluse.'² If, revered Nāgasena, when he was an animal the Bodhisatta greatly revered the saffron robes, well then, [222] false is that statement which says that the Lord Kassapa, arahant, Perfect Buddha, was reviled and abused by the brahman youth Jotipāla with unbecoming and harsh words in which he called him a little shaveling and a little recluse. If, revered Nāgasena, the Lord Kassapa, arahant, Perfect Buddha, was reviled and abused by the brahman youth Jotipāla with unbecoming and harsh words in which he called him a little shaveling and a little recluse, well then, false is that statement which says that the saffron robe was revered by Chaddanta the elephant-king. If, when the Bodhisatta was an animal he revered the saffron robe the hunter was wearing even though he was suffering sharp, severe and acute feelings, how is it that when he was a man of mature knowledge and mature discernment he did not, on seeing him,³ revere the Lord Kassapa, arahant, Perfect Buddha, Him of the Ten Powers, Leader of the world,⁴ the Most High, whose effulgent

¹ *Jā.* v. 49 (in the Chaddanta-jātaka, No. 514). The hunter, whose arrow caused the great elephant untold suffering, had donned saffron robes and a top-knot, thus masquerading as an ascetic.

² *muṇḍakavādena samaṇakavādena.* Cf., *M.* ii. 47, where he is recorded to say to his friend Ghaṭikāra, "But what use is there in seeing this little shaveling recluse?" (*kim pana tena muṇḍakena samaṇakena dīṭṭhena*). Cf., also *Ap.* i. 301, *UdA.* 265, *ApA.* 115 where, as a result of these insults, the Bodhisatta when he became the Buddha Gotama had to practise austerities for the six long years.

³ In *M.* Sta. 81 it was only before he had seen Kassapa that he spoke harsh words about him.

⁴ *lokanāyakaṃ.* Si. reads *loke aggācariyaṃ*, foremost teacher in the world.

light shone out for a fathom, and who, supremely distinguished, was clad in most excellent and beautiful saffron robes of Benares material?¹ This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire: 'The elephant-king, Chaddanta, said:

Seizing him, I thought: If only I could kill him.
But then I saw the saffron robe, the banner of seers.
Though racked with pain I perceived that
He who is worthy of this banner is inviolable by the
wise.'

And the Lord Kassapa, arahant, Perfect Buddha, was reviled and abused by the brahman youth Jotipāla with unbecoming and harsh words in which he called him a little shaveling and a little recluse. But that was due to his birth, due to his family. The brahman youth Jotipāla, sire, came back to birth in a family of little faith, not believing.² His parents, sisters and brothers, women and men slaves and the people who were his servants and attendants were worshippers of Brahmā, reverencing Brahmā;³ they thought only brahmans were the highest and most excellent⁴ and found fault with and abominated those others who had gone forth. Because Jotipāla the brahman youth had heard what

¹ Benares, in the time of the Buddha Gotama, was renowned for the fineness of its muslins and other materials. Text reads *jalitabyāmobhāsāṃ pavaruttamaṃ pavararucira-Kāsikakāsāvaṃ abhipārutam*. And Si. reads *jalitabyāmapabbhaṃ usabhavaruttamaṃ rucira-kāsāvaṃ abhinivattham*. This seems preferable because (1) *pavara* is not repeated, in different connections (2) Kāsi (Benares) is not mentioned, and it really could not be known that it existed or was famous for its stuffs in the time of Kassapa. On the different applications of *nivāseti*, to dress in, and *pārupati*, to put on (part of the dress), see *BD. ii. 32*, notes.

² Nothing of this in *M.* or *Mhvu.*

³ As at *Miln. 234*.

⁴ Such sentiments are not infrequently attributed to brahmans in the Nikāyas, especially in regard to caste; see *e.g.*, *D. iii. 81*, *M. ii. 84, 156*; *brāhmaṇā va seṭṭho vaṇṇo hīno añño vaṇṇo*, only brahmans form the best caste, all other castes are low, or inferior.

they used to say, he spoke thus when he was summoned by Ghaṭikāra the potter to see the Teacher: 'But of what use is it to see this¹ little shaveling recluse?' As, [223] sire, nectar² if placed near poison becomes bitter, and as cool water if placed near a fire becomes warm, even so, sire, when the brahman youth Jotipāla had come back to birth in a family of little faith, not believing, did he, after the manner of his family, revile and abuse the Tathāgata. As, sire, if a great blazing mass of fire, at the height of its glory, should come in contact with water, then, with its glory and incandescence kept in check,³ it becomes cool and black like the ripe fruit of the *niggundi*⁴ (shrub). Even so, sire, (though) the brahman youth Jotipāla had wisdom and faith and was widely renowned for his knowledge, yet when he came back to birth in a family that was of little faith, not believing, then did he, in the manner of his family, being blind, revile and abuse the Tathāgata. But once he had approached him, then through his knowledge of the Buddha's special qualities he became like a servant.⁵ Having gone forth in the Dispensation of the Conqueror and having produced the super-knowledges and the attainments, he was one who reached the Brahma-world."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Fifth Division 7: Ghaṭikāra]

"Revered Nāgasena, this too was said by the Lord: 'For the whole of three months the dwelling of Ghaṭikāra

¹ As at *M.* ii. 46 and reading *tena*, as there, for *te* above; cf. also *Mhv.* i. 320. Si. reads *tena te*.

² *amata*, or ambrosia.

³ *upahata*; cf. *anupahata* at *Miln.* 274.

⁴ Si. reads *-niggaṇṭhi-*.

⁵ *ceṭakabhūta*. Si. reads *petakabhūta*, like a little ghost (?). In the *M.* version it is Ghaṭikāra who is the Buddha Kassapa's supporter. In *Mhv.*, however (see especially vol. i. 335) Jotipāla, as a monk, made several valuable gifts to Kassapa, before whom he also made his aspiration to become a Buddha himself in the future. Bodhisattas have to make this aspiration in the presence of Buddhas.

the potter stood open to the sky, and it did not rain.¹ And again it was said: 'The hut of the Tathāgata Kassapa got wet through the rain.'² Then how was it, revered Nāgasena, that the hut of a Tathāgata who abounded in the root(s) of skill³ got wet? One would have expected the very power of a Tathāgata (to prevent that). If, revered Nāgasena, the dwelling of Ghaṭikāra the potter, open to the sky, did not get wet, well then, false is that statement which says: 'The Tathāgata's hut got wet.' If the Tathāgata's hut got wet, well then, false is that statement which says: 'The dwelling of Ghaṭikāra the potter, open to the sky, did not get wet.' This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire: 'For the whole of three months the dwelling of Ghaṭikāra the potter [224] stood open to the sky, and it did not rain.' And it was said: 'The hut of the Tathāgata Kassapa got wet through the rain.' The potter Ghaṭikāra, sire, was virtuous, of a lovely disposition, he abounded in the root(s) of skill, he supported his blind and ageing parents.⁴ While he was absent (from home monks), without asking him for permission, took away the grass (-thatch) of his house to roof the Lord's hut; and because his grass (-thatch) was taken away (for this purpose) he attained a rapture that was unshaken, unmoved, well poised, extensive and unequalled, and an ineffable happiness repeatedly arose⁵ (in him), so that he exclaimed: 'Ah indeed, the Lord, the Highest in the world, trusts me well.'⁶ By means of this the maturing of that (good thought) was produced here-now. For, sire, the Tathāgata was not disturbed by that temporary inconvenience (of the roof of his hut letting in the wet).

As, sire, Sineru, monarch of the mountains, does not

¹ *M.* ii. 54.

² *M.* ii. 53.

³ Threecfold, consisting in *alobha*, *adosa*, *amoha* lack of greed, hatred and confusion.

⁴ See *M.* ii. 51-52.

⁵ *bhīṇyo somanassaṃ ca atulaṃ uppādesi*.

⁶ *suviṣṣattha*. Cf. *M.* ii. 53 which reads *abhiṇissattha*.

shake or tremble with the combined blows¹ of even hundreds of thousands of winds; as the mighty waters,² the splendid and noble ocean is not filled up by³ nor inconvenienced by⁴ the (influx of) numberless great rivers; even so, sire, the Tathāgata was not disturbed by a temporary inconvenience.⁴

That the Tathāgata's hut got wet, sire, that was out of his compassion for the great mass of the populace. Tathāgatas, sire, on considering these two particular matters⁵ do not utilise⁶ a requisite that is spontaneously formed.⁷ For they think that if devas and mankind give a requisite to a Lord, saying: 'This Teacher is worthy of the foremost gifts of faith,' then, having given a requisite to a Lord, they will be released from every bad bourn. And they think: 'Be careful lest others find fault with them and say that they are seeking for a livelihood by exhibiting a wonder.' On considering these two particular matters, Tathāgatas do not utilise a requisite that is spontaneously formed. If, sire, Sakka or Brahmā should have built that hut that did not get wet or (if the Lord Kassapa had built it) himself, the action would have been blameworthy, objectionable,⁸ open to censure (for it might have been said): These bewilder people and cause indecision⁹ if they make something appear.¹⁰ Therefore that is an action that should be avoided. Tathāgatas, sire, do not ask for

¹ *sampahāra*; they buffet or rage against one another in a combined force; cf., the "combined blow" of the two rocks at *Miln.* 179 ff.

² *mahodadhi*.

³ At *Vin.* ii. 238, *A.* iv. 199, *Ud.* 53 this is one of the eight marvellous qualities of the great ocean.

⁴ *na vikāraṃ āpajjati . . . na vikārena calati*.

⁵ *atthavase*, as above, *Miln.* 212.

⁶ *paṭisevanti*, follow after.

⁷ *sayāmmnimmita*, formed or created of or by itself.

⁸ *sadosa*, with a taint, a blemish; but see *Miln.* 91, 92, *ko doso*, what is the objection to? the defect in?

⁹ *lokaṃ sammohenti adhikataṃ karonti*; cf. *Miln.* p. 144 *jano sammūlho adhikato*.

¹⁰ *vibhūsaṃ katvā*. See M-W. *vibhūshati*, to decorate, adorn; to shine forth, appear; *vibhūshā*, ornament, decoration; light, lustre, splendour, beauty. The exact meaning above is uncertain; but in

things;¹ because they do not ask for things they are not to be blamed.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Fifth Division 8: Is the Tathāgata a Brahman and a King ?]

[225] “Revered Nāgasena, this too was said by the Tathāgata: ‘I, monks, am a brahman, one to ask a favour of.’² And again it was said: ‘A king am I, Sela.’³ If, revered Nāgasena, it was said by the Lord: ‘I, monks, am a brahman, one to ask a favour of,’ well then, false is that statement which says: ‘A king am I, Sela.’ If it was said by the Tathāgata: ‘A king am I, Sela,’ well then, false is that statement which says: ‘I, monks, am a brahman, one to ask a favour of.’ For he must have been either a noble warrior or a brahman since no one is of two castes in one birth. This too is a double-pronged question; it is put to you, it is for you to solve.”

“This too was said by the Lord, sire: ‘I, monks, am a brahman, one to ask a favour of.’ And again it was said: ‘A king am I, Sela.’ There is a reason for this according to which the Tathāgata was both a brahman and a king.”

“But what is this reason, revered Nāgasena, according to which the Tathāgata was both a brahman and a king ?”

general it is clear enough that Tathāgatas should acquire their requisites with human help rather than by super-normal means. See *BudvA.* 270 *tivijjāmayam vibhūsanam datvā*.

¹ *na vatthum yācanti*. Here again, since *vatthu* has a wide range of meanings, e.g., ground, reason, site, matter, proposition, and it is not easy to decide on the exact one intended in this passage, I think it better to leave it vague and use its meaning of (undiscriminated) thing, though possibly “site for a hut” is meant, see *Vin.* iii. 149. Cf. *Vin.* iii. 147: asking (for things) from animals will be hated, how much more then from men ?

² *Iti.*, p. 101. Quoted also at *Miln.* 215.

³ *Sn.* 554, etc. Quoted also at *Miln.* 183.

“Sire, all evil unskilled states were put away by the Tathāgata,¹ got rid of, removed, dispelled, annihilated, destroyed, exhausted, extinguished and allayed; therefore the Tathāgata is called a brahman. A brahman is one who has passed beyond perplexity, uncertainty and doubt. The Lord too, sire, passed beyond perplexity, uncertainty and doubt. For this reason the Tathāgata is called a brahman. A brahman is set free from all becomings, bourns and modes of birth, he is released from stain and impurity,² without a peer. The Lord, too, sire, was set free from all becomings, bourns and modes of birth, he was released from stain and impurity, without a peer.³ For this reason the Tathāgata is called a brahman. A brahman is one (who abides in) the fulness of the foremost, best, most noble and distinguished deva-like abiding.⁴ The Lord too, sire, (abided in) the fulness of the foremost, best, most noble and distinguished deva-like abiding. For this reason too the Tathāgata is called a brahman. A brahman is one who sustains the ancient instruction, custom and tradition of learning by heart, teaching, accepting of gifts, taming, control and restraint. The Lord too, sire, was one who sustained the ancient instruction, custom and tradition [226] followed by the Conquerors, of learning by heart, teaching, accepting of gifts, taming, control and restraint. For this reason too the Tathāgata is called a brahman. A brahman is one who engages in meditation, an abiding in immense ease.⁵ The Lord too, sire, was one who engaged in

¹ Cf. D. iii. 94, *pāpake akusale dhamme bāhentī ti brāhmaṇā*, brahmans mean: they put away evil unskilled things. Cf. also M. ii. 115, the Tathāgata has got rid of all unskilled things, or states.

² *malarāja*, i.e., of *rāga*, *dosa* and *moha*, and of *kilesa*, defilement.

³ *asahāya*, with *adutiyo* (without a second, unique, alone) at A. i. 22, of a Tathāgata.

⁴ For *bahula* (fulness) in connection with *vihāra*, abiding, see Vin. ii. 304, M. iii. 104, 294 (abiding in the concept of emptiness, and of great men). *Dibba-vihāra* seems unknown to the Pali Canon, but is mentioned at S.A. i. 13, A.A. i. 15.

⁵ *brahmasukhavihāra*. Cf. *dīṭṭhadhammasukhavihāra*, a term characterising each of the four jhāna. Each is spoken of as an

meditation, an abiding in immense ease. For this reason too the Tathāgata is called a brahman. A brahman knows what has happened and occurred¹ in all his becomings and bourns.² The Lord too, sire, knew what had happened and occurred in all his becomings and bourns. For this reason too the Tathāgata is called a brahman. This appellation 'brahman,' sire, was not given to the Lord by his mother or father, nor by his brother or sister,³ nor by friends and acquaintances, nor by relatives or kinsmen, nor was it given by recluses and brahmans, nor by devas. This appellation signifying final release, that is to say 'brahman,' is a true⁴ description of Buddhas, of Lords who, at the root of an Enlightenment-tree have, together with their attainment of omniscient knowledge, routed Māra's armies, put away all evil unskilled states whether past, future or present—this is a true description of what was attained, what appeared and what came about.⁵ For this reason the Tathāgata is called a brahman."

"But for what reason is the Tathāgata called a king, revered Nāgasena?"

"A king, sire, means any one who reigns and governs people. The Lord too, sire, reigns through Dhamma in the ten-thousand world-system, he governs people together with the devas, the world with the Māras and Brahmās, with recluses and brahmans. For this reason the Tathāgata is called a king.

abiding in ease here and now, whereas an abiding in the next four meditative planes is called an abiding that is peaceful, *santavihāra*, *M.* i. 40 ff. Cf. also *D.* iii. 113, *M.* i. 357, *A.* ii. 22-33, iv. 111. *Brahant* is vast, immense etc., above the normal.

¹ *abhiññātivattitaṃ anucaritaṃ.*

² *sabbabhavābhavagatisu.* This may mean however all fortunate and unfortunate bourns.

³ A Buddha's mother gives birth to no other child. Here half-brother (Nanda) and half-sister (Sundarī Nandā) must be intended, Siddhodana's children by Mahāpajāpatī.

⁴ Here *saccikā*; in other passages, doubtfully, *sacchikā*. Translated as "realistic" in *Illustrator*.

⁵ Cf. *Pi.* i. 174, *KhpA.* 15 and 107 (Bhagavā), and *Nd.* i, 45-7 where a similar passage refers to the appellation "Buddha."

A king, sire, means one who, surpassing all people and men, bringing joy to his relations and grief to his opponents, raises aloft the pure white sunshade (of sovereignty)—the renowned symbol of great fame and splendour—adorned with a full hundred ribs and its handle made of solid hard-wood. And the Lord too, sire, bringing grief to Māra's army, faring along wrongly as it was, and joy to devas and men who were faring along rightly, [227] raised aloft in the ten-thousand world-system the pure white sunshade (of sovereignty) in the foremost and most noble freedom—the renowned symbol of great fame and splendour—adorned with a full hundred ribs of knowledge, and its handle made of the solid hard-wood of forbearance. For this reason too the Tathāgata is called a king.

A king is one to be much honoured by the multitudes of people who approach him and come into his presence. The Lord too, sire, is one to be much honoured by the multitudes of devas and men who approach him and come into his presence. For this reason too the Tathāgata is called a king.

A king, sire, approving¹ of anyone who has pleased him, is satisfied when, according to his desire he has given him a boon he has chosen.² And the Lord too, sire, approving of anyone who has pleased him in body, speech or thought, is satisfied when, according to his entirely noble desire³ he has given him the boon he has chosen: the incomparable release from all anguish. For this reason too the Tathāgata is called a king.

A king is one who severely rebukes, brings to ruin⁴ or destroys⁵ (a man) who has transgressed a (royal) command. And, sire, a shameless man who, transgress-

¹ *paśīditvā*.

² *varitaṃ varaṃ datvā kāmēna tappayati*.

³ *aseka-kāmavarena*. Though this is a very difficult passage, I do not think it necessary to adopt RhD's suggestion that "the corrected reading is *asesakāmāvacarena*." On the contrary, it seems important to read, as too with Si., *kāma* rather than *kāmāvacara* to balance the same word in the clause about a king.

⁴ *jāpeti*, see above, note to *Miln.* 171.

⁵ As *jāpeti* may mean to pillage, so *dhāṃseti* may mean to deprive (a man of his property or his means of livelihood).

ing a command in the noble Teaching of the Lord, and being degraded, looked down upon and found fault with for his moral weakness is shut out from the Conqueror's noble Teaching. For this reason too the Tathāgata is called a king.

A king is one who, with instruction in the customs of former kings under Dhamma,¹ pointing out in his turn what is Dhamma and what is not, and ruling through Dhamma, becomes desired of all people, liked by them and sought after, and through the power of the special qualities of Dhamma he preserves his royal dynasty for a long time. The Lord too, sire, with instruction in the customs of former Self-become Ones,² pointing out in his turn what is Dhamma and what is not, instructing the world in his turn according to Dhamma, is desired of devas and mankind, liked by them and sought after, and through the power of the special qualities of Dhamma he makes his Teaching roll on for a long time. For this reason too the Tathāgata is called a king.

Thus, sire, so manifold are the reasons why a Tathāgata must be a brahman and must be a king that a very subtle monk could not enumerate them even in an eon. What is the good then of speaking of them any further? (This) brief (statement of them) should be accepted."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Fifth Division 9: Hinting]

[228] "Revered Nāgasena, this too was said by the Lord:

'Not mine to enjoy (are gifts got) by chanting verses.
For him who (rightly) beholds, brahman, not this is
Dhamma.

¹ *dharmika*. In this passage about the king I have kept the word Dhamma in Pali so that the similarity of the Lord to a king in this respect may not be obscured. The "righteous king," *dharmika rājā*, is the pattern for a Buddha, as is a wheel-turning king, *i.e.*, a universal monarch, turning the wheel of government, for a Buddha who turns the wheel of Dhamma.

² *sayambhū*. The word is also found at *Miln.* 214.

Buddhas reject (gifts got) by chanting verses.

Where there is Dhamma, brahman, this is the practice.¹

And again when the Lord was teaching Dhamma to an assembly, in talking a gradual talk he first of all gave a talk on giving, and afterwards a talk on moral habit.² When devas and men had heard the words of that Lord, the chief of all the worlds, they prepared³ a gift and gave it (to him), and his disciples partook of that gift which had been arranged⁴ for him. If, revered Nāgasena, it was said by the Lord: 'Not mine to enjoy (are gifts got) by chanting verses,' well then, false is that statement which says: 'The Lord talked first of all a talk on giving.' If he talked first of all a talk on giving, well then, false is that statement which says: 'Not mine to enjoy (are gifts got) by chanting verses.' What is the reason? He who is worthy of gifts of faith, revered sir, speaks to householders of the fruit of a gift of almsfood; when these have heard his talk on Dhamma then, pleased at heart, they repeatedly give a gift; and all those who partake of the gift are those who partake of (a gift got) by chanting verses. This too is a double-pronged question, subtle and deep; it is put to you, it is for you to solve."

"This too was said by the Lord, sire:

'Not mine to enjoy (are gifts got) by chanting verses.

For him who (rightly) beholds, brahman, not this is Dhamma.

Buddhas reject (gifts got) by chanting verses.

Where there is Dhamma, brahman, this is the practice.'

And the Lord talked first of all a talk on giving. But that is a custom of all Tathāgatas: by first of all (talking)

¹ S. i. 167, 173, Sn. 81, 480. First line quoted at MA. i. 4, SA. i. 5, KhpA. 101, ItA. 22, UdA. 11 in exegesis of *me*, mine, of me.

² See Vin. i. 15, 19, etc.

³ *abhisankharitvā*, having prepared, determined on, brought about, effected.

⁴ *vyyojita*, (1) sent away, dismissed (2) incited, instigated, inspired. Here not improbably meaning instigated, in the sense of arranged, and also sent. See MLS. iii. 154, n. 8 for the use of the two meanings combined.

a talk on giving they arouse mental satisfaction (in their listeners) and afterwards urge them on to moral habit. As, sire, people first of all [229] give playthings to young children: that is to say¹ a toy plough, tip-cat (sticks), a toy windmill, a toy measure of leaves, a toy cart, a toy bow—and afterwards urge each on to his own work, even so, sire, the Tathāgata by first of all (talking) a talk on giving aroused mental satisfaction (in his listeners) and afterwards urged them on to moral habit. Or as, sire, a physician first of all makes his patients drink oil for four or five days to strengthen them and soften (their bodies) and afterwards gives them a purgative, even so, sire, the Tathāgata by first of all (talking) a talk on giving aroused mental satisfaction (in his listeners) and afterwards urged them on to moral habit. When the hearts of the benefactors, the masters of giving, are pliable, suave and soft they go to the Beyond of the ocean of saṃsāra by the bridge and causeway of giving (or) by the ship of giving. Therefore he first of all instructed these in the plane of kamma,² but not on account of this did he sponsor ‘hinting.’”³

“But, revered Nāgasena, when you say ‘hinting’ how many are these hintings?”

“There are two kinds of hinting, sire, bodily and verbal.⁴ As to this, there is a bodily hinting that is blamable, and one that is blameless; there is a verbal hinting that is blamable, and one that is blameless. What is the bodily hinting that is blamable? As to this, some monk approaches families (for almsfood) and,

¹ See *Dial.* i. 11 ff. and *BD.* i. 316 f. for these toys, mentioned in both passages among a much longer list of games. *Miln.* above mentions only six: *vaṃkaka*, *ghaṭika*, *cingulaka*, *pattāḷhaka*, *ratthaka*, *dhanuka*.

² *kammabhūmi*.

³ *viññattim āpajjati*, or fall into hinting himself. See *Vin.* iii. 144 ff. (in Saṃghādisesa VI) where some monks greatly oppressed the people by begging and hinting for gifts.

⁴ Cf. *Dhs.* 665, 718-21, *Vism.* 448; see *Comp.*, p. 264; and for the latter see *Miln.* 370.

choosing a place to stand, stands where it is not agreeable¹ (to the family). This is bodily hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances,² the man is degraded, looked down upon, derided, found fault with, treated with contempt and disregarded³ by the ariyans; he is reckoned as one whose mode of living is torn. And again, sire, as to this, some monk approaches families (for almsfood) and, standing in a place that is not agreeable (to the family), stretches out his neck, as does a peacock⁴, and looks (in front), thinking: 'Thus do these see (me).' And if they do see him owing to (his behaviour), this too is bodily hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances, the man is degraded, looked down upon, derided, found fault with, treated with contempt and disregarded by the ariyans; he is reckoned as one whose mode of living is torn. And again, sire, as to this, some monk hints with his jaw [230] or eyebrow or thumb. This too is bodily hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances, the man is degraded, looked down upon, derided, found fault with, treated with contempt and disregarded by the ariyans; he is reckoned as one whose mode of livelihood is torn.

What is bodily hinting that is blameless? Here a monk, having approached families (for almsfood), is mindful, composed, clearly conscious, and having gone as instructed to the (usual) place or to what is not the (usual) place (for standing for alms), he stands in that place, he stands among those who are desirous of giving, he departs from those who are not desirous of

¹ *anokāse*, or in an improper or an unsuitable place.

² *samaye*, on the occasion, at the time.

³ Cf. *Mūl.* 191, 288.

⁴ Rules for etiquette for monks on their almsrounds "amid the houses" are given at *Vin.* iv. 185 ff. Though these *sekhīyā dhammā* do not include the "peacock-look," *morapekkhita*, see *Vin.* CV. viii. 5, 2: one should not look at the face of the donor of the alms.

giving.¹ This is bodily hinting that is blameless. Ariyans partake of (alms) that have been hinted for in this way and, in the circumstances, the man is praised, extolled and commended by the ariyans; he is reckoned as one whose habits are submissive,² whose mode of living is quite pure.³ And this too, sire, was said by the Lord, the deva above devas:

‘Those of true wisdom never beg; ariyans find fault with begging;
Ariyans stand for (their alms); this is the ariyans’
begging.’⁴

What is verbal hinting that is blamable? As to this, sire, if a monk hints verbally for the various requisites of robe-material, almsfood, lodgings, medicines for the sick, this is verbal hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances, the man is degraded, looked down upon, derided, found fault with, treated with contempt and disregarded by the ariyans; he is reckoned as one whose mode of livelihood is torn. And again, sire, if some monk, letting others hear, speaks thus: ‘I am in need of this,’ and if because of his words and his allowing others to hear them the acquisition of that (requisite) accrues to him, this too is verbal hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances, the man is degraded, looked down upon, [231] derided, found fault with, treated with contempt and disregarded by the ariyans; he is reckoned as one whose mode of livelihood is torn.

Now, sire, did not even the Elder Sāriputta once when he was ill in the night after the sun had set break into speech in asking the Elder Moggallāna the Great for some medicine, and because of his breaking into that

¹ Cf. *Vin.* ii. 215 f.

² *sallekhitācāra*, as at *Miln.* 244, 348. Perhaps self-effacing. See *Sallekhasutta*, *M. Sta.* 8.

³ *parisuddhājīva* as at *Jā.* iii. 354.

⁴ *Jā.* iii. 354, words there ascribed to the Bodhisatta. Cf. similar sentiment at *Vin.* iii. 148.

speech was not the medicine procured for him? But then the Elder Sāriputta thinking: 'It was because I broke into speech that this medicine has been procured for me, but let not my mode of living be torn,' and through fear of his mode of living being torn he refused that medicine, he did not take it.¹ This too is verbal hinting that is blamable. Ariyans do not partake (of alms) that have been hinted for in this way and, in the circumstances, the man is degraded, looked down upon, derided, found fault with, treated with contempt and disregarded by the ariyans; he is reckoned as one whose mode of livelihood is torn.

What is verbal hinting that is blameless? As to this, sire, if there be a reason a monk hints for a medicine among families where he is surrounded by his relations. This is verbal hinting that is blameless. Ariyans partake (of alms) that have been hinted for in this way and, in the circumstances, the man is praised, extolled and commended by the ariyans; he is reckoned as one whose mode of living is quite pure; he is approved of by the Tathāgatas, arahants, Perfect Buddhas. That meal, sire, of the ploughman Bhāradvāja the brahman that the Tathāgata refused² was produced so as to turn over, disentangle, reject, refute and redress (the subject).³ Therefore the Tathāgata objected to that almsfood, he did not take it."

"Revered Nāgasena, was it whenever the Tathāgata was eating that devas sprinkled a deva-like nutritive essence into his alms-bowl? Or was it only over the two alms-gatherings: the truffles and the sweet rice-milk⁴ that they sprinkled it?"

¹ This story has not been traced in the Piṭakas. A fuller account of probably the same story appears at *Vism.* 42; and see below *Miln.* 370. On two other occasions when Sāriputta was ill Moggallāna, asking him how his illness had been cured before, brought him the necessary remedies though Sāriputta had not asked for them.

² *Sn.*, p. 12 ff.

³ *Cf. Miln.* 28.

⁴ On these two alms-gatherings see *Miln.* 174 ff. The truffles were the alms given by Cunda and the Buddha's last meal before the *parinibbāna*; the rice-milk was the gift of Sujātā and the Bodhi-

“Whenever the Tathāgata was eating, sire, devas, taking a deva-like nutritive essence and standing close (to him), sprinkled each morsel of food as he took it out (of his bowl). As, sire, the royal cook, taking curry and standing close to the king while he is eating, sprinkles the curry over every mouthful, even so, sire, whenever the Tathāgata was eating, devas, taking a deva-like nutritive essence and standing close (to him), sprinkled the deva-like nutritive essence over each morsel of food as he took it out (of his bowl).

And at Verañjā too, [232] sire, when the Lord was eating the steamed grains of dried up barley,¹ devas, constantly moistening them with the deva-like nutritive essence, looked after him. In this way the Tathāgata’s body was refreshed.”

“Indeed it was well gotten² by those devas, revered Nāgasena, who constantly and continually showed concern for the care of the Tathāgata’s physical frame. It is good, revered Nāgasena; so it is, therefore do I accept it.”

satta’s first meal after his mortifications and before he attained nibbāna and omniscience.

¹ According to *Ap.* i. 300-1 and *UdA.* 265 in the time of the Buddha Phussa the Bodhisatta had reviled monks for eating good food and had told them to eat barley, *yava* (or oats) instead; as a result he had to eat barley himself for the three months (of the rains) while he was at Verañjā.

“Steamed grain of dried up barley” is *sukkhayavapulaka*. See *Vin.* iii. 6 when at a time when Verañjā was short of almsfood a portion of the fodder prepared for each of 500 horses was given instead to monks, and Ānanda took one portion to the Lord who ate it. These portions are called *patthapatthamūlakā* at *Vin.* iii. 6; but *VinA.* i. 176 has v.l. *-pulaka*; see *BD.* i. 12, n. 2. The *Miln.* reference above is probably to this meal which is also referred to at *DhA.* ii. 153 f. Here too *-pulaka* (also *-thūlaka*) is given as a v.l. for *-mūlaka*. Another and brief reference to this meal occurs at *SnA.* 154. This passage speaks of *dibba-oja*, the deva-like nutritive essence, infused into the Lord’s food here at Verañjā, into Sujātā’s gift of food, into Cunda’s, and when the Lord rejected Belatṭha Kaccāna’s offering of sugar (see *Vin.* i. 225). He also refused Sundarika-Bhāradvāja’s offering at *S.* i. 168 (a passage from which the first verse in this dilemma is taken).

² *lābhā* here has a karmical implication.

[Fifth Division 10: The Tathāgata's Hesitation¹]

“Revered Nāgasena, you say: ‘During four incalculables of eons² and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata³ for pulling out great masses of people (from saṃsāra).’⁴ And again (you say): ‘After he had attained to omniscience his mind inclined to little effort and not to teaching Dhamma.’⁵ As, reverend Nāgasena, an archer or his pupil⁶ who had trained for many days in practice for the sake of fighting, might hesitate when (the day of) a great battle had come, even so, reverend Nāgasena, during four incalculables of eons and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata for pulling out great masses of people (from saṃsāra, yet when) he had attained to omniscience he hesitated to teach Dhamma. Or as, reverend Nāgasena, a wrestler or his pupil who had trained for many days in wrestling⁷ might hesitate when (the day of) a wrestling match⁷ had come, even so, reverend Nāgasena, during four incalculables of eons and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata for pulling out great masses of people (from saṃsāra, yet when) he had attained to omniscience he hesitated to teach Dhamma. Now, was it because of fear, reverend Nāgasena, that the Tathāgata hesitated, or was it because of the unmanifest (nature of Dhamma),⁸ or was it because of weakness, or [233] did

¹ *Tathāgatena osakkitaṃ*, drawing back, faltering, by the Tathāgata.

² *asankheyya*. Cf. *A.* ii. 142, quoted *Vism.* 414, where these four “incalculables” are explained as the contraction of an eon, its remaining when it has contracted, its expansion, and its remaining when it has expanded. Cf. *Miln.* 289.

³ Cf. *Cp.* I. 1.

⁴ Cf. *A.* iv. 430 f., for the monk who is still world-bound and has not pulled out, *anissita*, from the world; *Ud.* 33, from becoming. “Pulling out” above is *samuddharaṇā*.

⁵ Taken from *Vin.* i. 5; cf. *S.* i. 137.

⁶ Cf. *A.* iv. 423.

⁷ *nibbuddha*, as at *D.* i. 6, explained at *DA.* i. 85 as *mallayuddha* which is translated above as “wrestling match.”

⁸ *apākaṭatā*, indistinctness, unknown-ness, unmanifestness.

he hesitate because he was not omniscient (after all) ? What was the reason for that ? Please do you tell me the reason so as to remove my doubts. If, revered Nāgasena, during four incalculables of eons and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata for pulling out great masses of people (from saṃsāra), well then false is that statement which says: ‘ When he had attained to omniscience his mind inclined to little effort, not to teaching Dhamma.’ But if when he had attained to omniscience his mind inclined to little effort and not to teaching Dhamma, well then, false is that statement which says: ‘ During four incalculables of eons and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata for pulling out great masses of people (from saṃsāra).’ This too is a double-pronged question, deep, difficult to penetrate; it is put to you, it is for you to solve.”

“ During four incalculables of eons, sire, and for a hundred thousand eons omniscient knowledge was matured by the Tathāgata for pulling out great masses of people (from saṃsāra); and when he had attained to omniscience his mind inclined to little effort and not to teaching Dhamma. But this was because he saw how difficult it was for beings who were delighting in sensual pleasures¹ and tightly grasped in the thrall of (the false view of) ‘ own body ’ to pierce the Dhamma that is deep, subtle, difficult to see, difficult to understand,¹ exquisite; and thinking: ‘ Whom (shall I teach) ? What (shall I teach) ? ’² his mind inclined to little effort and not to teaching Dhamma. Precisely this was his (purposeful) thought and intention: that it should be pierced by beings.³

As, sire, a physician and surgeon, approaching a man

¹ Cf. *Vin.* i. 4.

² The *paṭiccasamuppāda* was supposed to be too difficult for the people to understand.

³ *sattānaṃ paṭivedhacintanamānasaṃ yev’ etaṃ.* Cf. *Vin.* i. 5, “ If I were to teach Dhamma and others were not to understand me. . . . ”

who is suffering from all kinds of diseases, considers thus: 'By what means or by what medicine can I allay his disease?', even so, sire, the Tathāgata, having seen people suffering from all the diseases of the defilements and how difficult it was for them to pierce the Dhamma which is deep, subtle, difficult to see, difficult to understand, exquisite, and thinking: 'Whom (shall I teach)? What (shall I teach)?' his mind inclined to little effort and not to teaching Dhamma. [234] Precisely this was his (purposeful) thought and intention: that it should be pierced by beings.

As, sire, when a noble warrior who has been anointed king sees the door-keepers,¹ sentinels, members of an assembly, leading townsmen, hirelings, palace-guards, ministers, kings and others who are dependents on kings, the thought might come to him: 'In what way and how shall I protect these?'—even so, sire, the Tathāgata, seeing how difficult it was for beings who were delighting in sensual pleasures and tightly grasped in the thrall of (the false view of) 'own body' to pierce the Dhamma that is deep, subtle, difficult to see, difficult to understand, exquisite, and thinking, 'Whom (shall I teach)? What (shall I teach)?' his mind inclined to little effort and not to teaching Dhamma. Precisely this was his (purposeful) thought and intention: that it should be pierced by beings.

Moreover, sire, this is an essential rightness² in all Tathāgatas, that they should teach Dhamma at the request of Brahmā. But what is the reason for this? At that time all these people—ascetics and wanderers, recluses and brahmans—were worshippers of Brahmā,³ reverencing Brahmā⁴ and they took Brahmā as their

¹ Cf. similar lists below, *Miln.* 240, 264; and at *D.* iii. 64.

² *dhammatā*. Cf. *BudvA.* 5, 83, 133, 154, 161, etc. where various former Buddhas are said to have taught Dhamma at the request of Brahmā. At *BudvA.* 9 an habitual practice of all Buddhas is to declare their Dhamma to be deep, etc., and to consider that they do not want to teach it to other people.

³ *Brahmadevatā*. For this word and the next see *Miln.* 222.

⁴ *Brahmagarukā*, cf. *nibbānagarukā* at *Vism.* 117.

mainstay.¹ Therefore at the thought that the world with the devas will bow down (to Dhamma), feel confidence and faith in it because that one who is so powerful, famed, well known, renowned, high and lofty bows down to it—it is for this reason, sire, that Tathāgatas teach Dhamma at the request of Brahmā. As, sire, that which some king or king's chief minister bows down to and reverences, that will the rest of the people bow down to and reverence because one who is very powerful has bowed down to it, even so, sire, as Brahmā bows down to Tathāgatas, so will the world and the devas bow down to them. The world, sire, honours what is honoured. Therefore Brahmā requests all Tathāgatas to teach Dhamma, and for this reason Tathāgatas teach Dhamma at the request of Brahmā.”

“It is good, revered Nāgasena, well unravelled is the question; the explanation was very learned.² So it is, therefore do I accept it.”

The Fifth Division

[Sixth Division 1: Had the Tathāgata a Teacher?]

[235] “Revered Nāgasena, this too was said by the Lord:

‘I have no teacher, one like me does not exist,
In the world with its devas no one equals me.’³

And again he said: ‘In this way, monks, did Ālāra the Kālāma, being my teacher, set me—the pupil—on exactly the same level as himself and honoured me with the highest honour.’⁴ If, revered Nāgasena, it was said by the Lord:

‘I have no teacher, one like me does not exist,’
well then, false is that statement which says: ‘In this way, monks, did Ālāra the Kālāma, being my teacher, set me—the pupil—on exactly the same level as himself

¹ *Brahmaparāyaṇā*. Cf. *BudvA*. 38, *parāyaṇo ti paṭisaraṇam*, refuge, support, arbiter, or mainstay.

² *atibhadraka*. Cf. *bhadrāmukha*, “learned friend,” at *M*. ii. 53, 210, *S*. i. 74, and see note at *KS*. i. 100.

³ *Vin*. i. 8, *M*. i. 171; cf. *Mhvu*. iii. 326.

⁴ *M*. i. 165.

and honoured me with the highest honour.' If it was said by the Tathāgata: 'In this way, monks, did Ālāra the Kālāma, being my teacher, set me—the pupil—on exactly the same level as himself and honoured me with the highest honour,' well then, false is that statement which says:

'I have no teacher, one like me does not exist.'

This too is a double-pronged question; it is put to you, it is for you to solve."

"This too was said by the Lord, sire:

'I have no teacher, one like me does not exist,
In the world with its devas no one equals me.'

And he said: 'In this way, monks, did Ālāra the Kālāma, being my teacher, set me—the pupil—on exactly the same level as himself and honoured me with the highest honour.' But this statement was made in reference to his having been the Bodhisatta's teacher before the Awakening and while he was not yet fully awakened. Before the Awakening, sire, and while he was not yet fully awakened the Bodhisatta had these five teachers, instructed by whom the Bodhisatta passed the day in this (occupation) or that. Who were the five? Those eight brahmins, sire, who at the time of the Bodhisatta's nativity [236] examined the marks (on his body), that is to say Rāma,¹ Dhaja, Lakkhaṇa, Mantin, Yañña,² Suyāma,³ Subhoja³ and Sudatta. They took him under their protection⁴ after having made known his safety.⁵ These were his first teachers.

And again, sire, at the time when King Suddhodana,

¹ Cf. *Jā.* i. 56 for these teachers. Here they rank as "one teacher" to allow for "the five."

² *Jā.* i. 56 reads Koṇḍañña, i.e., Aññāta-Koṇḍañña who later became one of the first five monks.

³ *Jā.* i. 56 reads Bhojo Suyāmo.

⁴ *rakkhākammam akaṃsu.* I do not know what precisely this means. The brahmins went home however, and urged their sons to go forth into homelessness after Prince Siddhattha had attained enlightenment.

⁵ *sotthi.* The same word is used in connection with childbirth by Angulimāla of the woman in difficult labour, *M.* ii. 103. But above

the Bodhisatta's father, sent for the brahman called Sabbamitta who was of good birth,¹ born in the *udicca* (brahman family), learned in the lines (of the Vedas), the expositions, the set of the six Vedangas,² and had poured out (ritual) water from a golden ceremonial vessel, he handed over (the Bodhisatta to him), saying: 'Train this boy.' This was his second teacher.³

And again, sire, that deva who stirred the Bodhisatta and upon hearing whose words the Bodhisatta, stirred and elated, immediately left the household life and went forth to (a life of) renunciation—this was his third teacher.⁴

And again, sire, there was Ālāra the Kālāma—this was his fourth teacher.

And again, sire, there was Uddaka, Rāma's son—this was his fifth teacher. These were the Bodhisatta's five teachers, sire, before the Awakening and while he was not yet fully awakened. But they were teachers of worldly things. But, sire, for piercing omniscient knowledge in this supermundane Dhamma the Tathāgata had no instructor superior to him. Self-become,⁵ sire, was the Tathāgata, without a teacher. For that reason it was said by the Tathāgata:

'I have no teacher, one like me does not exist,
In the world with its devas no one equals me.'"

"It is good, revered Nāgasena; so it is, therefore do I accept it."

it may mean more than physical safety, namely that he would be a "safe" guide and teacher later for those who went forth under him and would lead them to the safety of the Further Shore where there are no fears or dangers.

¹ *abhiṇṇāta*. This would imply that he was a "pure" brahman for seven generations back on both his maternal and paternal sides.

² See *Miln.* 178. ³ This episode does not occur in the Piṭakas.

⁴ The Piṭakas know nothing of such a devatā. RhD. at *QKM.* ii. 45, n. 4 draws attention to Beal's *Romantic History*, p. 131 where a devaputra called Tsao-ping is said to have spoken to the Bodhisatta at the moment of his Renunciation. "It is scarcely open to doubt," RhD. continues, "that our author had in his mind an earlier form of that episode. But if so it is the only proved case of his having Sanskrit, and not Pali works, as his authority."

⁵ *sayambhū* as at *Miln.* 214.

[Sixth Division 2: Is there (only) one Perfect Buddha in one World-System ?]

“Revered Nāgasena, this too was said by the Lord: ‘This is impossible, monks, it cannot come to pass that in one world-system two arahants who are Perfect Buddhas should arise simultaneously—[237] this possibility does not exist.’¹ When they are teaching, revered Nāgasena, all Tathāgatas teach the thirty-seven things helpful to enlightenment, and when they are talking they talk about the four Truths, and when they are making (disciples) train themselves they make them train themselves in the three trainings,² and when they are instructing they instruct in the practice of diligence. If, revered Nāgasena, one is the teaching, one the talk, one the training and one the instruction of all Tathāgatas, for what reason do two Tathāgatas not arise at the same moment? Already by the arising of only one Buddha is this world illumined; if there were a second Buddha all the more would this world be illumined by the light of them both. And two Tathāgatas, when exhorting (monks) could exhort at ease, and when instructing could instruct at ease. Tell me the reason for this that I may be without perplexity.”

“This ten-thousand world-system, sire, is the sustainer³ of one Buddha, it sustains the special qualities of one Tathāgata only. If a second Buddha were to arise, the ten-thousand world-system could not sustain him; it would tremble, shake, bend, bow down, twist, disperse, dissolve, scatter, it would disappear.⁴ Suppose, sire, there should be a boat for taking (only) one man across; for so long as (only) one man had embarked in

¹ *M.* iii. 65, *A.* i. 27, *Vbh.* 336. This whole dilemma is quoted at *MA.* iv. 118-121, *AA.* ii. 11-14, *VbhA.* 434-436, with slight variations.

² Moral habit, concentration, wisdom to a high degree, *i.e.*, *adhisīla*, *adhicitta*, *adhipaññā*; see *A.* i. 234 f., *Netti.* 126.

³ *dhāraṇī*, support, upholder, what bears one up.

⁴ These last four verbs recur at *Miln.* 250, and without the final one at *S.* iii. 190.

it it would go along evenly.¹ But suppose a second man were to come along, similar to the first in age, appearance, stage of life, size, and lean and strong in all his limbs²—if he too were to embark in the boat, could that boat, sire, sustain the two of them ?”

“No, revered sir, it would tremble, shake, bend, bow down, twist, disperse, dissolve, scatter, it would disappear, it would sink into the water.”

“Even so, sire, this ten-thousand world-system is the sustainer of (only) one Buddha, it sustains the special qualities of one Tathāgata only. If a second Buddha were to arise, the ten-thousand world-system could not sustain him; it would tremble, shake, bend, bow down, twist, disperse, dissolve, scatter, it would disappear. Or suppose, sire, [238] a man were to eat as much food as he wanted, and was filled up to his throat with what he had appreciated³ and that, though he were satiated, regaled and quite full with no room left for more, drowsy⁴ and rigid as a stick one cannot bend,⁵ he nevertheless again ate even as much food as before. Would that man be at ease, sire ?”

“Certainly not, revered sir. If he ate even once more he might die.”

¹ *samupādikā bhaveyya*, as in Si. RhD. has “well-trimmed” and the *sam* may = *sama*, even. “Being on a level with the water” (*PED.* following Trenckner, p. 427) is also a possibility, for on the arrival of the second man the trouble begins, indicating that there was only a small margin of safety. This would almost commit us to Trenckner’s conjecture of *samupodikā*; but it may in fact be impossible now to re-establish the original reading. *MilnT.* has *sāmaṃ uddhaṃ paṭhaviṃ pavattī ti samupādikā*. *MA.* iv. 119 has *samupādikā* as does *AA.* ii. 12, with v. 11, *samedikā, samodikā*; *VbhA.* 434 *samapādikā*, with v. 11 *samuppādikā*. Trenckner, *Miln.* 427, quotes *Sārasaṅgaha*’s reading: *samupāditā* (sic.) *tī*. Though the reading be somewhat conjectural, the meaning is fairly clear; and the idea is probably to be connected with the even-faring which is the Dhamma-faring.

² *kisa-thūlena sabbangapaccangena*.

³ *chādentam*; Si. reads *dhārentam*, what was sustaining him.

⁴ *tandikato*; Si. reads *tanḍigato*.

⁵ *anonamidaṇḍajāto*. Si. reads *anonamito daṇḍajāto*. See *CPD*, and v. 11 at the Comys. already cited.

“ Even so, sire, this ten-thousand world-system is the sustainer of (only) one Buddha, it sustains the special qualities of one Tathāgata only. If a second Buddha were to arise, the ten-thousand world-system could not sustain him; it would tremble, shake, bend, bow down, twist, disperse, dissolve, scatter, it would disappear.”

“ But, revered Nāgasena, does the earth tremble at an over-burdening of Dhamma ?”

“ As to this, sire, there might be two carts filled to capacity¹ with precious things; if (people) took the precious things from one cart and piled them into the other, would that cart, sire, be able to sustain the precious things that had been in the two of them ?”

“ No, revered sir, its nave would split, and its spokes would break, and its rims would fall to pieces, and its axle would break.”²

“ So, sire, a cart breaks with an overburdening of precious things ?”

“ Yes, revered sir.”

“ Even so, sire, does the earth tremble at an over-burdening of Dhamma. And, sire, this is a reason propounded for illustrating the power of the Buddhas. And listen to another fitting reason why two Perfect Buddhas do not arise at the same moment. If, sire, two Perfect Buddhas were to arise at the same moment, dispute would arise among their assemblies and (on these) saying: ‘ Your Buddha, our Buddha,’ a two-fold faction might be brought into existence. As, sire, dispute might arise in the companies of two powerful ministers and (on these) saying: ‘ Your minister, our minister,’ a two-fold faction might be brought into existence—even so, sire, if two Perfect Buddhas were to arise at the same moment, dispute might arise among their assemblies and (on these) saying: ‘ Your Buddha, our Buddha,’ [239] a two-fold faction might be brought into existence. This, sire, is one reason why two Perfect Buddhas do not arise at the same moment.

¹ *yāva mukhasmā*, to the top or forepart.

² Cf. *Miln.* 116, 277.

And, sire, listen to another and a further reason why two Perfect Buddhas do not arise at the same moment. If, sire, two Perfect Buddhas were to arise at the same moment, false would be that statement which says: 'The Buddha is the foremost,¹ the Buddha is the eldest,² the Buddha is the best,³ the Buddha is the (most) eminent, the Buddha is the supreme . . . the most distinguished . . . without an equal⁴ . . . equal to the unequalled⁵ . . . matchless⁶ . . . without a counterpart,⁷ the Buddha is unrivalled.⁸ Accept according to its meaning this reason too, sire, why two Perfect Buddhas do not arise at the same moment.

Moreover, sire, this is the natural individual essence of Buddhas, of Lords, that only one Buddha arises in the world (at a time). And why? By reason of the might of the special qualities of omniscient Buddhas. Other things that are mighty in the world, sire, are

¹ For the infant Bodhisatta declaring immediately after his birth: *aggo . . . jettō . . . settō 'ham asmi*, see *D.* ii. 15.

² History, which is in Time, is here transcended or burned up, and the original timeless state regained—memory of one's previous lives, if perfect, must include remembrance of what happened in the beginning. As the Buddha is here spoken of as "unequalled," etc., no doubt his memory went back further than did that of anyone else. Therefore he is "eldest" in the world. "As soon as the Buddha is born he transcends the Cosmos and abolishes space and time (he becomes the "highest" and the "oldest" in the world)," see M. Eliade, *Myths, Dreams and Mysteries*, London, 1960, p. 111.

³ *A.* ii. 17.

⁴ Cf. *A.* i. 22; and see *asama* at *BudvA.* 43, 154, 178. The meaning may also be that he has no equal in teaching or in moral habit, concentration or wisdom.

⁵ Cf. *A.* i. 22; and see *asamasama* at *AA.* i. 116, *BudvA.* 42, 188 where the "unequalled" are the Buddhas of the past and the future.

⁶ *appaṭima*. Cf. *A.* i. 22, *D.* ii. 135, *Ud.* 84. "Matchless in the world with its devas," *UdA.* 404.

⁷ *appaṭibhāga*. Omitted, in error, at *A.* i. 22. It appears to refer to the things he taught beginning with the four applications of mindfulness, *AA.* i. 116. Nibbāna is called *appaṭibhāga* at *Miln.* 316.

⁸ *appaṭipuggala*, as at *A.* i. 22, and apparently with the meaning that he alone is able to say "I am Buddha," *AA.* i. 116.

also unique: the earth, sire, is mighty and is unique; the sea is mighty and is unique; Sineru, monarch of the mountains, is mighty and is unique; space . . . Sakka . . . Māra . . . Great Brahmā is mighty and is unique; . . . the Tathāgata, arahant, Perfect Buddha is mighty and is unique in the world. Where these uprise there is no occasion for a second. Therefore, sire, only one Tathāgata, arahant, Perfect Buddha arises in the world (at a time)."

"The question has been well spoken to, revered Nāgasena, with similes and reasons (adduced). Even a person who is not clever would be delighted on hearing this, how much more then one of great wisdom¹ like myself? It is good, revered Nāgasena; so it is, therefore do I accept it."

[Sixth Division 3: Should Gifts be given to the Order?]

[240] "Revered Nāgasena, this too was said by the Lord when his maternal aunt, Mahāpajāpatī the Gotamid, was giving cloths for the rains: 'Give to the Order, Gotami; if you give to the Order I will be honoured and the Order too.'² But now, revered Nāgasena, is the Tathāgata not as important, not as worthy of reverence, not as worthy of gifts of faith as is the Jewel of the Order that, when he was being presented by his own maternal aunt with a cloth for the rains that she had herself dyed, combed, beaten, cut out and woven,³ he made her give it to the Order? If, revered Nāgasena,

¹ *mahāpañño* here cannot carry the technical sense it has at *M.* iii. 25, *S.* i. 63 where it is the first of the six kinds of wisdom ascribed to Sāriputta; see *MLS.* iii. 77.

² *M.* iii. 253, though there she was giving a pair of new cloths. Quoted at *Kvu.* 553. A verse from this *M.* Sta. is quoted at *Miln.* 258.

³ Only the last two verbs are at *M.* iii. 253. Of these the former (*kantita* in *Miln.*, *kanta* in *M.*) may mean spun rather than cut out. *MA.* v. 66 explains that she did not carry out these operations precisely with her own hands and alone, but that every day she had the help of a group of foster-mothers. See *MLS.* iii. 300, n. 3.

the Tathāgata were superior to the Jewel of the Order or surpassed it or were (more) eminent, he would have said: ‘(A gift) given to me will be of great fruit,’ and the Tathāgata would not have made his maternal aunt give to the Order that cloth for the rains she had herself dyed, combed and beaten. But inasmuch, revered Nāgasena, as the Tathāgata does not profit from (such gifts) for himself,¹ does not rely on (them),¹ therefore the Tathāgata made his maternal aunt give that cloth for the rains to the Order.”

“This too was said by the Lord, sire, when his maternal aunt, Mahāpajāpatī the Gotamid, was giving cloths for the rains: ‘Give to the Order, Gotami; if you give to the Order I will be honoured and the Order too.’ But that was not because of lack of fruition (as a result) of tending him, nor because of his not being worthy of (receiving) gifts of faith; but it was for the sake of welfare and out of compassion that, on thinking: ‘In the distant future, after my passing, the Order must be esteemed,’ he spoke thus, so extolling its existing special qualities: ‘Give to the Order, Gotami; if you give to the Order I will be honoured and the Order too.’

As, sire, while he is yet alive a father extols his son’s existing qualities in the midst of ministers, hirelings, palace-guards, door-keepers, sentinels and members of an assembly,² (and) in the presence of a king, saying: ‘If he is established here, then in the distant future he will be honoured in the midst of people’—even so, sire, it was for the sake of welfare and out of compassion that the Tathāgata, on thinking: ‘In the distant future, after my passing, the Order must be esteemed,’ spoke thus: [241] ‘Give to the Order, Gotami; if you give to the Order I will be honoured and the Order too.’ It is not, sire, by the mere (receiving of) a gift of a cloth for the rains that the Order surpasses the Tathāgata or is (the more) eminent. It is like parents, sire, who anoint their children with perfumes, rub, bathe and

¹ *attānaṃ na paṭṭiyati na upanissayati*. The two verbs do not appear to occur in the Tipiṭaka.

² Cf. similar lists at *Mūl*n. 234, 264, and at *D*. iii. 64.

shampoo them—but from the mere anointing,¹ rubbing, bathing¹ and shampooing does the child surpass its parents or be the (more) eminent ?”

“No, revered sir; children have to be dealt with by their parents even against their will. Therefore parents do the anointing, rubbing, bathing and shampooing of their children.”

“Even so, sire, it is not by the mere (receiving of) a gift of a cloth for the rains that the Order surpasses the Tathāgata or is the (more) eminent. And the Tathāgata, acting against her will,² made his maternal aunt give that cloth for the rains to the Order. Or as, sire, some man might bring a present for the king and the king give it to a hireling or palace-guard or to a general or the family-priest. Would that person, sire, because of the mere receiving of a present surpass the king or be the (more) eminent ?”

“No, revered sir, a man who is a king's hireling is dependent on the king; placing him in that position, the king gives him a present.”

“Even so, sire, it is not by the mere (receiving of) a gift of a cloth for the rains that the Order surpasses the Tathāgata or is the (more) eminent. For it is, as it were, a hireling of the Tathāgata, dependent on the Tathāgata, and the Tathāgata, placing the Order in this position, causes a gift of a cloth for the rains to be given to it. Moreover, sire, the Tathāgata had the cloth for the rains given to the Order for it occurred to him thus: ‘The Order is to be honoured for its essential nature; by means of my property I will honour the Order.’ The Tathāgata, sire, did not praise honouring merely for himself, but the Tathāgata praised honouring those in the world who are worthy of honouring. And this too, sire, was said by the Lord, the deva above devas, [242] in the splendid exposition, the Majjhima-nikāya,³

¹ For these words cf. *A. ii. 70*.

² Or, making it obligatory, *akāmakaraṇīyaṃ karonto*.

³ *Majjhimanikāyavaralaṅcaka*; cf. *Miln.* 258, and *Samyuttanikāyavaralaṅcaka* at *Miln.* 137, 217. Just below the reading is merely *Samyuttanikāyavara*.

in the disquisition of Dhamma called the Heirs of Dhamma¹ when he was extolling the practice of desiring little: ‘ Yet that first monk is for me the more to be honoured and the more to be praised.’² In the becomings,³ sire, there is no being more worthy of gifts of faith than the Tathāgata, or higher or more surpassing or more eminent. And this too, sire, was said in the splendid Saṃyutta-nikāya by the young deva Mānavagāṃika⁴ as he was standing before the Lord in the midst of devas and men:⁵

‘ Vipula⁶ is counted chief of Rājagaha’s hills,
Mount White⁷ chief of the Himalayas,
The sun of celestial bodies,
The ocean is chief of waters,
And of starry groups the moon.
Of the world with its devas
The Buddha is called foremost.’

These verses were well sung, sire, by the young deva Mānavagāṃika, not ill sung, well spoken, not ill spoken, and they were approved by the Buddha.⁸ Now, sire, was it not also said by the Elder Sāriputta, the General under Dhamma:

‘ There is but one devotional feeling,⁹ (one) coming for refuge¹⁰ or stretching forth the joined palms in salutation:

¹ *M. Sta.* No. 3.

² *M. i.* 13, referring to a monk who, though exhausted, refused to take almsfood on the grounds that it is a “material thing.” It is not this, he reflects, that he is to be heir to, but Dhamma.

³ *bhavesu*. The three are *kāṃabhava*, *rūpabhava* and *arūpabhava*.

⁴ He had been the Buddha’s supporter (in a previous birth), *SA. i.* 128.

⁵ *S. i.* 67.

⁶ The highest of the five hills surrounding Rājagaha and the one from which a wheel-turning monarch got his Jewel of the Wheel.

⁷ Seta, called Kelāsa at *SA. i.* 128.

⁸ Approval by the Buddha turns into *Buddhavaṇṇa* “words uttered by anyone whose sayings would not, of themselves, carry weight” (*QKM. ii.* 54, n. 3). See *e.g.*, *D. i.* 99, *M. i.* 358.

⁹ *manopasāda*, also at *DhA. i.* 28.

¹⁰ The Triple Gem is in fact One, a unity.

These are to the Buddha, the destroyer of Māra's power, who is able to help us to cross (the ocean of saṃsāra).¹

And this was said by the Lord, the deva above devas: 'When one person is arising in the world, monks, he arises for the weal of the manyfolk, for the happiness of the manyfolk, out of compassion for the world, for the good, the weal, the happiness of devas and mankind. Which is the one person? The Tathāgata, arahant, Perfect Buddha.'²

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Sixth Division 4: Is One who has Gone Forth chief in Reclusership?]

"Revered Nāgasena, this too was said by the Lord: 'I, monks, praise right practice in a householder and in one who has gone forth; [243] if either a householder, monks, or one who has gone forth is practising rightly, then, because of his right practice, he is successful in the method, in Dhamma and in what is skilled.'³ If, revered Nāgasena, a householder, clad in white, enjoying pleasures of the senses, dwelling as master in a house⁴ crowded⁵ with wife and children, accustomed to Benares sandal-wood, using garlands, perfumes and unguents, handling gold and silver, his turban studded with a variety of jewels and gold,⁶ is practising rightly he is successful in the method, in Dhamma and in what is skilled. And if one who has gone forth, his head shaven, wearing saffron robes, obtaining alms from another (person), perfectly fulfilling the four branches of

¹ This verse has not been traced in the Piṭakas.

² A. i. 22, quoted at *Kvu.* 65.

³ M. ii. 197, S. v. 19. "Method," *ñāya*, is defined at S. v. 388 in terms of reflective attention to *paṭicca-samuppāda*.

⁴ Lit. a bed, *sayana*, sleeping-place. Similar passage at S. i. 78 reads *samaya*; *Kvu.* 268, *sayana*. See *Miln.*, p. 348.

⁵ *sambādha*. Cf. stock expression for the household life: *sambādho gharāvāso* as e.g., at M. i. 179.

⁶ Cf. the longer list of householders' enjoyments at *Kvu.* 268.

moral habit,¹ and undertaking them conducts himself according to the hundred and fifty rules of training,² and conducts himself in full according to the thirteen modes of the ascetic practices³—if he is practising rightly he is successful in the method, in Dhamma and in what is skilled. So what in this case, revered sir, is the advantage to a householder or to one who has gone forth? Self-mortification⁴ is fruitless, going forth is useless, watching over the rules of training is barren, undertaking the ascetic practices is vain. What is the good of piling up anguish in these ways? Is not happiness to be reached simply through happiness?”⁵

“This too was said by the Lord, sire: ‘I, monks, praise right practice in a householder and in one who has gone forth; if either a householder, monks, or one who has gone forth is practising rightly, then, because of his right practice, he is successful in the method, in Dhamma and in what is skilled.’ Thus it is, sire, that one who is practising rightly is the best. And, sire, if one who has gone forth thinks: ‘I am one who has gone forth’ but should not be practising rightly, then far is he from reclusership, far from brahmanhood. How much more then a householder clad in white? A householder too, sire, who is practising rightly is successful in the method, in Dhamma and in what is

¹ See *Vism.* 15, *Asl.* 168, *Jā.* iii. 195: control by the Patimokkha, control over the sense-organs, purity of mode of livelihood, reliance on (the knowledge of) “condition,” *paccaya*.

² There are according to the Pali *Vinaya* 227 rules of training for monks.

³ Text reads *dhutagūṇesu*; Si. *dhutangagūṇesu* which is to be preferred. For the thirteen see *Vism.* 62 ff.

⁴ *tapokamma*, as at *S.* i. 103; asceticism.

⁵ Cf. *M.* i. 247, 398, 504 ff., ii. 43, etc. for the happiness that is apart from sense-pleasures and unskilled states of mind; and *M.* i. 94-95 on Gotama being more a dweller in happiness than King Bimbisāra. But against this is the general statement attributed by Ānanda to the Buddha: “Whenever, wherever, whatever happiness is got at it belongs to happiness,” *M.* i. 400. And against King Milinda see *S.* ii. 29, “not through what is low comes the attainment of the highest.”

skilled.¹ One who has gone forth too, sire, who is practising rightly is successful in the method, in Dhamma and in what is skilled. Nevertheless, sire, it is one who has gone forth who is chief and master in recluseship. Going forth, sire, has many special qualities, a variety of special qualities, innumerable special qualities. It is not possible to count the special qualities of going forth. As, sire, it is not possible to count in wealth the value of a wish-conferring precious gem, [244] saying: 'The price of the precious gem is so much,' even so, sire, going forth has many special qualities, a variety of special qualities, innumerable special qualities. It is not possible to count the special qualities of going forth.

Or as, sire, it is not possible to count the waves in the great ocean, saying: 'There are so many waves in the great ocean,' even so, sire, going forth has many special qualities, a variety of special qualities, innumerable special qualities. It is not possible to count the special qualities of going forth. All that is to be done, sire, by one who has gone forth takes effect quickly and without delay. For what reason? One who has gone forth, sire, is of few wishes, he is contented, aloof, ungregarious, of stirred up energy,² without desire, homeless, he fulfils the moral habits, he is of submissive habits³ and skilled in the practice of shaking off (the defilements).⁴ For this reason, sire, all that is to be

¹ Names of twenty laypeople who have gone to the goal in the Tathāgata, have seen and realised the Deathless, are given at A. iii. 451. *Kvu.* 268 gives the names of Yasa the clansman, Uttiya the householder, and Setu the brahman youth as those who reached arahantship while they were leading a household life.

² See e.g., *Vin.* iii. 21, 171, where some of these items form subjects for talk on Dhamma. Cf. also *Thag.* 581.

³ *sallekhitācāro dhutapatipattikusalo*; cf. *Miln.* 230, 348-349; and see *Vism.* 81 on *dhutadhammā*, ascetic states.

⁴ *dhuta* means both shaken off (of the defilements, *kilesa*) and the one who shakes off; also punctiliousness (as at *Vin.* i. 45); also an ascetic (hence *dhutanga*, ascetic practice). See *Vism.* 61, 81. The above therefore could be translated: skilled in the practice of an ascetic.

done by one who has gone forth prospers quickly and without delay. As, sire, an arrow¹ goes properly when it is shot, if it is without a notch, even, well cleaned, straight, without a blemish, even so, sire, all that is to be done by one who has gone forth takes effect quickly and without delay."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Sixth Division 5: Or is the Course ready for me ?]

"Revered Nāgasena, when the Bodhisatta was practising austerities² there was no other exertion like it, no such endurance, no such battle against the defilements, no such routing of Death's armies, no such abstention from food, and no such practice of austerities. But because he obtained no satisfaction from those travails and despaired of them, he spoke thus: 'I, by these severe austerities, do not reach states of furthermen, the excellent knowledge and vision befitting the ariyans. Could there be another way to Awakening?'³ Turning away from that (practice of austerities) he reached omniscience by another Way and instructed and aroused disciples in that course again,⁴ saying:

[245] 'Exert yourselves, endure, devote yourselves to the
Buddha's Teaching,
Destroy Death's army like an elephant a house of reeds.'⁵

Now, for what reason was it, revered Nāgasena, that the Tathāgata, himself turned away from that course and

¹ *nārāca*; cf. *Miln.* 105.

² *dukkarakārikam akāsi*. Cf. *Miln.* 284 ff.

³ *M.* i. 246; quoted also at *Miln.* 284 ff., *ApA.* 114 f.

⁴ *puna*, referring to the ancient road trodden and shown by the Buddhas of old, and now to be pointed out again. See *Miln.* 217 ff.

⁵ At *S.* i. 156 this verse is ascribed to a monk called Abhibhu, one of the chief disciples of the Buddha Sikkhī; the Buddha confirms this at *Kvu.* 203; at *Thag.* 256 it is ascribed to a monk called Abhibhūta who, having been a rāja, entered the Order under the Buddha Gotama. At *Divy.* 300 it is ascribed to the Buddha Gotama, and at *Divy.* 569 to a deva. For the simile of the elephant cf. also *Thag.* 1147, 1149.

detached from it, yet instructed and aroused disciples therein?"

"Then, sire, as well as in these times this is the course itself; it was while he was following this very course that the Bodhisatta attained omniscience. Yet, sire, the Bodhisatta, persevering over-much,¹ (gradually) stopped the nutriment he was taking until he ate nothing at all; through stopping the nutriment he had been taking a weakness arose in his mind: because of this weakness he was unable to attain omniscience. So, returning little by little to the use of solid food,² it was by this course itself that he soon attained omniscience. This is the course itself, sire, for the acquisition by all Tathāgatas of omniscient knowledge. As, sire, nutriment is the support of all beings,³ as all beings gain happiness by relying on nutriment, even so, sire, this is the course itself for the acquisition by all Tathāgatas of omniscient knowledge. It was not in the exertion, not in the endurance, not in the battle against the defilements that there was this defect in consequence of which the Tathāgata did not at that time attain omniscient knowledge. Rather was the defect in the very stopping of nutriment. That course itself is always ready for use. Suppose, sire, a man should go along a road too quickly and in consequence should become paralysed down one side⁴ or a cripple helpless⁵ on the surface of the earth. Now, sire, is there a defect in the great earth because of which that man was paralysed down one side?"

"No, revered sir, the great earth is always ready for use, revered sir. Whence is there a defect in it? That

¹ *ativiriyaṃ karonto*; cf. *Jā.* i. 178 *viriyam akaṃsu*. In the Parable of the Lute neither must too much energy, *viriya*, be put forth nor too little, *Vin.* i. 182, *A.* iii. 375.

² Or, material food, *kabalīṅkārahāra*, described at *Dhs.* 646 (and see *Bud. Psych. Ethics*, p. 196, n. 4) in terms of the five *bhojanāni*, "soft foods" of *Vin.* iv. 83, and the five *bhesajjāni*, medicines, *Vin.* iii. 251.

³ See *Khp.* IV, *A.* v. 55.

⁴ *pakkhahata*, the side(s) broken; cf. *Vin.* i. 91, ii. 90, etc.

⁵ *asañcara*, unmoving.

defect was simply in the striving because of which the man became paralysed down one side."

"Even so, sire, it was not in the exertion,¹ not in the endurance, not in the battle against the defilements that there was this defect in consequence of which the Tathāgata did not at that time attain omniscient knowledge. Rather was this defect in the very stopping of nutriment. [246] That course itself is always ready for use. Or suppose, sire, a man should wear a soiled upper cloth and not have it washed—this is not a defect in water;² water is always ready for use—this is a defect in the man himself. Even so, sire, it was not in the exertion, not in the endurance, not in the battle against the defilements that there was this defect in consequence of which the Tathāgata did not at that time attain omniscient knowledge. Rather was this defect in the very stopping of nutriment. That course itself is always ready for use. Therefore the Tathāgata instructed and aroused disciples in this course itself. This blameless course is thus, sire, always ready for use."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Sixth Division 6: The Pond of True Dhamma]

"Revered Nāgasena, mighty is this Dispensation of the Tathāgata, it is the pith, noble, best, precious, unrivalled, completely pure, stainless, bright and blameless. It is not fitting to let (a man) go forth so long as he is a (mere) householder; it is when a householder has disciplined himself in (acquiring) only one fruit³ and

¹ At first sight this simile does not seem well chosen. The man who became a cripple had over-exerted himself; but the defect that hindered the Bodhisatta was not in what is spoken of as the exertion and endurance in the battle against the defilements, but in the exertion needed to give up all nutriment; the physical exertion was too great both for the man who became a cripple and for the Bodhisatta.

² Cf. next dilemma.

³ Presumably the fruit of the first of the four Ways.

is not one to revert (to the secular life), that he then should be allowed to go forth. For what reason? When bad people have gone forth in the pure Dispensation but, turning back from it, revert to the secular life, the populace thinks in consequence of their return: 'Vain indeed must be this Dispensation of the recluse Gotama that these turn back from it.' This is the reason for that."

"Supposing, sire, there were a pond full of pure stainless cool water, and that some man who was soiled and covered with stains and mud came to that pond but, without washing, should turn back soiled as before. Whom would the people blame for that, sire, the soiled man or the pond?"

"The people would blame the soiled man, revered sir, thinking: 'He came to the pond but, without washing, turned back soiled as before. How can a pond itself wash this person who does not want to wash? What defect is there in the pond?'¹ Even so, [247] sire, the Tathāgata constructed the pond of the noble true Dhamma² which is full of the waters of the noble freedom, thinking: 'Those who have cognisance³ and are discerning⁴ but are soiled with the stains of the defilements, bathing here, can be washed clean of all the defilements.' If someone, going to the pond of the noble true Dhamma but, without washing, turns back from it and reverts to the secular life having defilements as before, the people will blame him only, saying: 'Having gone forth in the Dispensation of the Conqueror but not getting a foothold there, he has reverted to the secular life. But how can this Dispensation of the Conqueror itself cleanse this person who was not applying himself to it? What defect is there in the Dispensation of the Conqueror?'

Or as, sire, a man who was severely ill, saw a physician

¹ Cf. preceding dilemma.

² Cf. S. i. 169. Dhamma is a lake where those with knowledge come bathing and, clean of limb, cross to the Beyond.

³ *sacetanā*.

⁴ *budhā*; Si. *buddhā*.

and surgeon who was skilled in the origination of diseases, his cures efficacious and lasting, but were to turn back without letting himself be treated, still an ill man—whom would the people blame for that, the invalid or the physician?”

“The people would blame the invalid, revered sir, thinking: ‘Although he saw a physician and surgeon who was skilled in the origination of diseases, his cures efficacious and lasting, he turned back without letting himself be treated, still an ill man. How can the physician himself cure this (man) who does not allow himself to be treated?’¹ What defect is there in the physician?”

“Even so, sire, the Tathāgata placed in the casket of his Teaching the healing medicine of Deathlessness² which wholly allays and calms illnesses (due to) all the defilements, thinking: ‘When those who are oppressed by the illnesses of the defilements but have cognisance and discernment have drunk of this healing medicine of Deathlessness, they will allay all the illnesses (due to) the defilements.’ But if some (person) does not drink of that curing medicine of Deathlessness, but turns away (from it still) with his defilements and reverts to the secular life, the people will blame only him, saying: ‘Having gone forth in the Dispensation of the Conqueror but not getting a foothold there, he has reverted to the secular life. But how can this Dispensation of the Conqueror itself cleanse this person who was not applying himself to it? What defect is there in the Dispensation of the Conqueror?’

Or as, sire, a famished man, arriving at (a place where) a mighty distribution of food for merit (was in progress) but not eating (any of) that food, should turn back famished as before, whom would the people blame

¹ Cf. the man at *M.* ii. 256 f. who does not take the physician’s advice.

² *amatosadha*; cf. *Mhvs.* xi. 31, where it is probably rightly translated by Geiger as “ambrosial healing herbs.” But in our passage above it is essential to render *amata* as Deathlessness since this is one of the features central to the Teaching.

for that, the famished man or the food for merit?"

"The people [248] would blame the famished man, revered sir, thinking: 'This person, tormented by hunger, though he obtained (an opportunity of eating) food for merit did not eat of it but turned back, famished as before. How can a meal of itself enter into the mouth of this (man) who did not eat? What defect is there in the meal?' "

"Even so, sire, the Tathāgata has set in the casket of his Teaching the most precious, peaceful, auspicious, excellent, undying and utterly sweet meal of mindfulness connected with the body, thinking: 'May all those who are exhausted internally by the defilements, their minds overcome by craving, who have cognisance and are discerning, dispel in eating of this meal all craving for the (three) becoming of sense-pleasure, fineness, materiality and immateriality.'¹ But if anyone, not partaking of that meal and turning back still clinging to craving as before, reverts to the secular life, the people would blame only him, thinking: 'Having gone forth in the Dispensation of the Conqueror but not getting a foothold there, he has reverted to the secular life. But how can the Dispensation of the Conqueror itself cleanse this person who was not applying himself to it? What defect is there in the Dispensation of the Conqueror?'

If, sire, the Tathāgata had allowed a householder to go forth who had disciplined himself in (acquiring) only one fruit, then this going forth is not for getting rid of the defilements nor is it for purification; there is nothing to be gained by going forth. Supposing, sire, a man had had a pond dug out by several hundred (workmen) and were to announce to an assembly thus: 'Let no one who is soiled, good sirs, go down into this pond; let only those whose dust and dirt have been washed away (already), who are pure, stainless and cleansed go down into this pond'—would that pond, sire, be of any use to those whose dust and dirt had been

¹ See the Kāyagatāsati Sutta, *M. Sta.* No. 119. *Cf. also M. i.* 411: he is practising for the disregard of the becoming, for detachment from them, and for their stopping.

washed away (already), who were pure, stainless and cleansed ?”

“ No, revered sir, they have carried out elsewhere the purpose for which they might have come to that pond. So what is the good of that pond to them ?”

“ Even so, sire, if the Tathāgata had allowed a householder to go forth who had disciplined himself in (acquiring) only one fruit, his purpose (for going forth) would have been carried out (already). So what is the good of the going forth to him ?

“ Or supposing, sire, a physician and surgeon, an attendant on those who are genuine seers,¹ expert in the mantras and the lines he had learnt, not a fool,² skilled in the origination of diseases, his cures efficacious and lasting, had had medicines collected for allaying all illnesses and were to announce to an assembly thus: [249] ‘ Let no one who has a disease, good sirs, come into my presence; let only those who have no diseases and are not ill come into my presence ’—would that physician, sire, be of any use to those who are without diseases and illnesses, healthy and happy ?”

“ No, revered sir, they have carried out elsewhere the purpose for which they might have come to that physician and surgeon. So what is the good of that physician to them ?”

“ Even so, sire, if the Tathāgata had allowed a householder to go forth who had disciplined himself in (acquiring) only one fruit, his purpose (for going forth) would have been carried out (already). So what is the good of the going forth to him ?

Or supposing, sire, some man had had prepared various hundreds of offerings of rice cooked in milk and were to announce to an assembly thus: ‘ Let no one who is famished, good sirs, come to this distribution of food, let only those who are well-fed, refreshed, replete, satiated, satisfied and quite full come to this distribution of food ’—would that food, sire, be of any use to those

¹ *sabhāva-isibhattika*.

² *atakkika*, or not of sound views. Cf. *takkikā* at *Ud.* 73 and *UdA.* 358.

who had eaten and were refreshed, replete, satiated, satisfied and quite full ?”

“No, revered sir, they have carried out elsewhere the purpose for which they might have come to that distribution of food. So what is the good of that distribution of food to them ?”

“Even so, sire, if the Tathāgata had allowed a householder to go forth who had disciplined himself in (acquiring) only one fruit, his purpose (for going forth) would have been carried out (already). So what is the good of the going forth to him ?

Moreover, sire, those who revert to the secular life show forth five special qualities in the Teaching, not to be rivalled. What are the five ? They show forth its mighty character as a plane,¹ they show forth its character of complete and stainless purity, they show forth its character as one of not associating with evil things, they show forth its character as being one that is hard to pierce, they show forth its character as one to be preserved by many controls.

How do they show forth how mighty is its character as a plane ? It is, sire, as a man, poor, of lowly birth, undistinguished, destitute of discretion, on acquiring a great and mighty kingdom, soon comes to naught and to ruin and decreases in fame; he is not able to sustain the authority.² [250] For what reason ? The greatness of the authority. Even so, sire, whoever are those who are undistinguished, have not done merit(orious deeds) and are destitute of discretion, but have gone forth in the Dispensation of the Conqueror, they are incapable of sustaining that noble and incomparable going forth, and soon coming to naught and to ruin and decreasing, they revert from the Dispensation of the Conqueror to secular life. For what reason ? The greatness of the plane of the Dispensation of the Conqueror. Thus they show forth its mighty character as a plane.

How do they show forth its character of complete

¹ *bhūmi*. Two contrasted at *A. i.* 61.

² *Cf. Miln.* 265.

and stainless purity ? It is, sire, as water on a lotus-leaf disperses, dissolves, scatters,¹ disappears and does not adhere to it. For what reason ? The completely stainless purity of the lotus. Even so, sire, those who, treacherous, deceitful, shifty, crooked, of discrepant views, have gone forth in the Dispensation of the Conqueror, soon dispersing, dissolving and scattering from the completely pure, stainless, uninimical, bright, noble and precious Dispensation, and not remaining in it, not adhering to it, revert to the secular life. For what reason ? The completely stainless purity of the Dispensation of the Conqueror. Thus they show forth its character of complete and stainless purity.

How do they show forth its character as one of not associating with evil things ? As, sire, the great ocean² does not associate with a dead body, a corpse, but whatever dead body or corpse there may be in the great ocean it carries quickly to the shore or pushes on to the dry land. For what reason ? Because the great ocean is the abode of great beings.³ Even so, sire, whosoever are those who are evil, inactive, their energy exhausted, rotten, soiled, bad, if they go forth in the Dispensation of the Conqueror, then soon departing from the abode of stainless arahants, great beings whose cankers are destroyed, not associating with them, they revert to the secular life. For what reason ? Because the Dispensation of the Conqueror does not associate with evil things. Thus they show forth its character as one that does not associate with evil things.

How do they show forth its character as being one that is hard to pierce ? It is, sire, as whoever are those archers who are not clever, untrained, not learned in the craft, their thoughts wandering⁴ and being incapable of piercing the tip of a hair (their aims) fall short⁵ (of

¹ Cf. *Miln.* 337.

² Cf. *Miln.* 187, 319.

³ At *Vin.* ii. 238, etc., that the great sea is the home of great beings (monsters) is its eighth wonderful attribute.

⁴ *mativippahīna*, or abandoned, given up.

⁵ *vigalanti*, given as "drop" in *PED*. It may simply mean that the archers "disperse," "melt away."

who had eaten and were refreshed, replete, satiated, satisfied and quite full?"

"No, revered sir, they have carried out elsewhere the purpose for which they might have come to that distribution of food. So what is the good of that distribution of food to them?"

"Even so, sire, if the Tathāgata had allowed a householder to go forth who had disciplined himself in (acquiring) only one fruit, his purpose (for going forth) would have been carried out (already). So what is the good of the going forth to him?"

Moreover, sire, those who revert to the secular life show forth five special qualities in the Teaching, not to be rivalled. What are the five? They show forth its mighty character as a plane,¹ they show forth its character of complete and stainless purity, they show forth its character as one of not associating with evil things, they show forth its character as being one that is hard to pierce, they show forth its character as one to be preserved by many controls.

How do they show forth how mighty is its character as a plane? It is, sire, as a man, poor, of lowly birth, undistinguished, destitute of discretion, on acquiring a great and mighty kingdom, soon comes to naught and to ruin and decreases in fame; he is not able to sustain the authority.² [250] For what reason? The greatness of the authority. Even so, sire, whoever are those who are undistinguished, have not done merit(orious deeds) and are destitute of discretion, but have gone forth in the Dispensation of the Conqueror, they are incapable of sustaining that noble and incomparable going forth, and soon coming to naught and to ruin and decreasing, they revert from the Dispensation of the Conqueror to secular life. For what reason? The greatness of the plane of the Dispensation of the Conqueror. Thus they show forth its mighty character as a plane.

How do they show forth its character of complete

¹ *bhūmi*. Two contrasted at *A. i.* 61.

² *Cf. Miln.* 265.

and stainless purity ? It is, sire, as water on a lotus-leaf disperses, dissolves, scatters,¹ disappears and does not adhere to it. For what reason ? The completely stainless purity of the lotus. Even so, sire, those who, treacherous, deceitful, shifty, crooked, of discrepant views, have gone forth in the Dispensation of the Conqueror, soon dispersing, dissolving and scattering from the completely pure, stainless, uninimical, bright, noble and precious Dispensation, and not remaining in it, not adhering to it, revert to the secular life. For what reason ? The completely stainless purity of the Dispensation of the Conqueror. Thus they show forth its character of complete and stainless purity.

How do they show forth its character as one of not associating with evil things ? As, sire, the great ocean² does not associate with a dead body, a corpse, but whatever dead body or corpse there may be in the great ocean it carries quickly to the shore or pushes on to the dry land. For what reason ? Because the great ocean is the abode of great beings.³ Even so, sire, whosoever are those who are evil, inactive, their energy exhausted, rotten, soiled, bad, if they go forth in the Dispensation of the Conqueror, then soon departing from the abode of stainless arahants, great beings whose cankers are destroyed, not associating with them, they revert to the secular life. For what reason ? Because the Dispensation of the Conqueror does not associate with evil things. Thus they show forth its character as one that does not associate with evil things.

How do they show forth its character as being one that is hard to pierce ? It is, sire, as whoever are those archers who are not clever, untrained, not learned in the craft, their thoughts wandering⁴ and being incapable of piercing the tip of a hair (their aims) fall short⁵ (of

¹ Cf. *Miln.* 337.

² Cf. *Miln.* 187, 319.

³ At *Vin.* ii. 238, etc., that the great sea is the home of great beings (monsters) is its eighth wonderful attribute.

⁴ *mativippahīna*, or abandoned, given up.

⁵ *vigalanti*, given as "drop" in *PED*. It may simply mean that the archers "disperse," "melt away."

what gives joy to people. Even so, sire, those who revert to the secular life after they have gone forth in the Dispensation of the Conqueror are rough splinters in the Dispensation of the Conqueror. But the Dispensation of the Conqueror is not despised because of the reversion of these to the secular life—those monks that remain there are the begetters of joy for devas and mankind.

If one part, sire, of red sandal-wood of the best kind is rotten and lacking in perfume, the red sandal-wood is not despised because of this—for what is sound there and sweetly perfumed diffuses itself and pervades (its scent) everywhere. Even so, sire, those who revert to the secular life after they have gone forth in the Dispensation of the Conqueror are like the rotten part in the core of the red sandal-wood in that they are to be removed from the Dispensation of the Conqueror. But the Dispensation of the Conqueror is not despised because of the reversion of these to the secular life—those monks that remain there anoint the world with the devas with the lovely perfume of the sandal-wood of moral habit.”

“It is good, revered Nāgasena. By one fitting (simile) after another, by one appropriate reason after another you have made (me) understand the blameless Dispensation of the Conqueror and have illumined it with a character that is of the very best, for even those reversions to the secular life illumine the character of the Dispensation of the Conqueror as of the very best.”

[Sixth Division 7: Is an Arahant lacking in the Exercise of Mastery ?]

[253] “Revered Nāgasena, you say: ‘An arahant feels one (kind of) feeling: the bodily, not the mental.’¹ Now, revered Nāgasena, is it that an arahant’s mind proceeds in dependence on the body, but that the

¹ See the almost identical phrase at *Miln.* 44, there ascribed to the Buddha. The passage has not been traced in the Piṭakas.

arahant is without authority, powerless and not (able) to exercise mastery as to that (body) ?”

“ Yes, sire.”

“ This is not proper, revered Nāgasena, that while his body is proceeding he is without authority, powerless and not (able) to exercise mastery over his own mind. Even a bird, revered sir, has authority, power and exercises mastery in the nest in which it dwells.”

“ These ten qualities, sire, accompanying the body follow it and keep on going on¹ with it from becoming to becoming. What are the ten ? Coolness, warmth, hunger, thirst, excrement, urine, sloth-and-drowsiness, old age, disease, dying. These ten qualities, sire, accompanying the body follow it and keep on going on with it from becoming to becoming. The arahant is without authority, powerless and not (able) to exercise mastery in these respects.”

“ Revered Nāgasena, for what reason does neither a command nor authority proceed to an arahant’s body ? Tell me the reason for this.”

“ It is, sire, as those beings who are dependent on the earth all move and live and order their conduct in dependence on it. But, sire, does either a command of theirs or (their) authority proceed to the earth ?”

“ No, revered sir.”

“ Even so, sire, the mind of an arahant proceeds in dependence on his body, but neither the command of an arahant nor his authority proceeds to his body.”

“ Revered Nāgasena, for what reason does an ordinary person feel a bodily and a mental feeling ?”

“ It is because of the lack of development of his mind, sire, that an ordinary person feels a bodily and a mental feeling. As, sire, an ox that is famished and longing (for fodder) might be fastened by weak, fragile and small grasses or creepers but when that ox was excited² then it would make off with the fastenings, even so, sire, a feeling that arises in one whose mind is undeveloped

¹ *anuparivattati*, as at *Miln.* 204.

² *parikupita* as at *A.* ii. 75, where it seems to mean “ annoyed.”

excites the mind; when his mind is excited he bends his body, contorts it and makes it roll about; [254] then he whose mind is undeveloped howls¹ and yells and cries aloud in dread and distress. This is the reason, sire, that an ordinary person experiences a bodily feeling and a mental one."

"But what is the reason that an arahant experiences the one feeling, the bodily, not the mental?"

"An arahant's mind is developed, sire, well developed, it is tamed, well tamed, it is docile and obedient. On his being assailed by a painful feeling he grasps it firmly thinking that it is not permanent;² he fastens his mind to the post of concentration, and when his mind is fastened to the post of concentration it does not quiver or shake, but is steadfast and composed,³ although his body, owing to the diffusion of the perturbation of the feeling, bends, contorts itself and rolls about. This is the reason, sire, why an arahant feels one (kind of) feeling, the bodily, not the mental."

"Revered Nāgasena, this is indeed a wonder in the world that when the body is shaking the mind does not shake. Tell me the reason for that."

"Suppose, sire, there were a great and mighty tree, with a full complement of trunk, branches and foliage. Its branches shake when struck by the force of the wind. But does its trunk shake too?"

"No, revered sir."

"Even so, sire, an arahant, on being assailed by a painful feeling, grasps it firmly thinking that it is not permanent; he fastens his mind to the post of concentration, and when his mind is fastened to the post of concentration it does not quiver or shake, but is steadfast and composed, although his body, owing to the diffusion of the perturbation of the feeling, bends, contorts itself

¹ Reading *rasati* to which Tr. at *Miln.* 431 corrects text's *tasati* which Si. reads also.

² Cf. *M. Sta.* No. 109, and also *M.* iii. 244.

³ But see *Miln.* 189 where Moggallāna could not compose his mind when he was being beaten to death.

and rolls about. But his mind does not quiver or shake. It is like the trunk of the great tree."

"It is wonderful, revered Nāgasena, it is marvellous, revered Nāgasena, I have never before seen the lamp of Dhamma (burning) like this for all time."

[Sixth Division 8: Should a Householder go forth if he be of poor Moral Habit ?]

[255] "Revered Nāgasena, if some householder here were to incur an offence entailing Defeat,¹ and after a time were to go forth, then if he neither knew of himself nor were anyone else to tell him that when he was a householder he had incurred an offence entailing Defeat, and if he were (now) to follow after the attainment of Suchness² could there be an understanding of Dhamma by him ?"

"No, sire."

"For what reason, revered sir ?"

"The cause for an understanding of Dhamma that was in him has been rooted out in him. Therefore there is no understanding of Dhamma."

"Revered Nāgasena, you say: 'For one who knows (he has committed an offence) there is scruple; if there is scruple there is an obstruction; if the mind is obstructed there is no understanding of Dhamma.'³ But why, for one who does not know (he has committed an offence) and is living with a peaceful mind where no scruple has been born, is there no understanding of Dhamma ? This question concerns the variance between (these two points).⁴ Reply to it when you have thought it out."

¹ According to the Sinhalese Comy., quoted *QKM.* ii. 78, n. 1, a *pārājika* for a layman would be matricide, parricide, injury of a Bo-tree, murder of an arahant, hurting a Tathāgata, or seducing a nun.

² *tathattā*, state of being so.

³ Untraced.

⁴ *visamena visamen' eso pañho gacchati.*

"Does seed that is capable of sprouting¹ and is happily planted¹ prosper in a well ploughed, well muddied² and fertile field, sire?"

"Yes, revered sir."

"But would that same seed prosper, sire, on the surface of a massive rock or stone?"

"No, revered sir."

"But why does that same seed prosper in the mud, sire, but does not prosper on a massive rock?"

"There is no cause in the massive rock, revered sir, for the prospering of that seed; a seed does not prosper without a cause."

"Even so, sire, that cause from which there might have been an understanding of Dhamma by him (the former householder) has been rooted out in him; there is no understanding of Dhamma without a cause. Or it is, sire, as sticks, clods of earth, clubs³ and hammers come to a resting-place on the earth. But do those same sticks, clods of earth, clubs and hammers come to a resting-place in the sky?"

"No, revered sir."

"But what is the reason, sire, that these same sticks, clods of earth, clubs and hammers come to a resting-place on the earth, and what is the reason that they do not remain in the sky?"

"In space there is no cause, sire, for supporting⁴ these sticks, clods of earth, clubs and hammers. They do not remain (there) without a cause."

[256] "Even so, sire, rooted out is the cause for

¹ *sāradam sukhasayitam*. Cf. *S.* iii. 54, v. 380, *D.* ii. 354, where both these words are used of seeds. I follow translation at *K.S.* iii. 46, where see n. 5 and I agree that in these contexts *sāradam* or *sāradāni* has "nothing to do with autumn" which in the East is not a time specially recognised for sowing seeds. Against this however see *PĒD*: "wrongly taken as *sāra-da* 'giving *sāra*'; but seeds do not give *sāra*, they contain *sāra*." Hence "capable of sprouting."

² Muddying is one of the necessary operations in growing paddy.

³ *lakūṭa*, see *PĒD*, s.v. and also s.v. *laguḷa*. Word occurs at *Miln.* 301.

⁴ *patitthāna*.

understanding¹ (of Dhamma) by that defect² of his. Without a cause, when the cause is eradicated, there is no understanding¹ (of Dhamma). Or it is, sire, as a fire burns on dry land. But does that same fire burn in water, sire ?”

“No, revered sir.”

“But what is the reason, sire, that that same fire which burns on the dry land does not burn in the water ?”

“There is no cause in the water, revered sir, for the burning of a fire; it does not burn without a cause.”

“Even so, sire, rooted out is the cause for the understanding (of Dhamma) by that defect of his. Without a cause, when the cause is eradicated, there is no understanding of Dhamma.”

“Revered Nāgasena, do think over this matter again. I have no conviction regarding this, that for one who does not know (he has committed an offence) and has no scruple, there is an obstruction. Convince me by a reason.”

“But, sire, does a very dire poison,³ eaten by someone unknowingly, bear away his life ?”

“Yes, revered sir.”

“Even so, sire, the evil done by someone, even unknowingly, is a stumbling-block to understanding. Again, sire, does a fire burn someone who has stepped on to it without knowing that he has done so ?”

“Yes, revered sir.”

“Even so, sire, the evil done by someone, even unknowingly, is a stumbling-block to understanding. Again, sire, if a poisonous snake bites someone without his knowing (that he has been bitten) does it bear away his life ?”

“Yes, revered sir.”

“Even so, sire, the evil done by someone, even unknowingly, is a stumbling-block to understanding.

¹ Merely *abhisamaya*; above *Dhammābhisamaya*.

² *dosa*, no doubt referring to the offence he committed as a householder.

³ *halāhala visa*, as at e.g., *Vism.* 57.

And is it not (true), sire, that when Samaṇakolañña, the king of Kalinga, was surrounded by the seven Treasures¹ and was mounted on the Elephant-Treasure and going to visit his family that, even though he did not know,² he was unable to pass above the circle round a Tree of Enlightenment.³ This, then, sire, is the reason why, if evil is done by someone even unknowingly, it is a stumbling-block to understanding."

"It is not possible, revered Nāgasena, to discredit a reason that is the Word of the Conqueror. This is indeed the meaning of that, therefore do I accept it."

[Sixth Division 9: A Recluse who is poor in Moral Habit]

[257] "Revered Nāgasena, what is the distinction, what the difference between a householder who is poor in moral habit and a recluse who is poor in moral habit? And are the bourns of both these exactly the same, and is there exactly the same fruition for both, or is there some difference?"

"These ten special qualities in a recluse who is poor in moral habit, sire, are enough to distinguish him from

¹ He was thus a wheel-turning universal monarch, *cakkavatti*, and is so called at *Jā.* iv. 232, which must be the source of this allusion, though the king is called merely Kalinga there.

² There is no indication of what it was he did not know. Was it that a Bo-tree was there, or that he could not pass beyond it because he had done evil though unknowingly, or that the Bo-tree had the power to stop the elephant (*nāga* at *Jā.* iv. 232) from passing over or beyond it (*uparito* in *Miln.*, *uparibhāgena* in *Jā.*)? If *upari* is translated as "above", one would have to assume that the elephant and his royal mount were flying through the air. It was a power of the *hatthi-ratana*, the Elephant-Treasure, to go through the air by means of psychic power with the wheel-rolling King mounted on it; see *M.* iii. 173-174.

³ *Bodhi-maṇḍa*, perhaps for *-maṇḍala*. Also the seat where Enlightenment takes place. Buddhas are enlightened under different kinds of trees; and as this story is one that is placed "in the past," *atīte* in *Jā.* terminology, it should not be assumed that *Bodhi* is here the Bo-tree, the ficus religiosa, under which Gotama gained Enlightenment.

a householder who is poor in moral habit; and in these ten ways he further purifies gifts of faith. What are the ten special qualities which are enough to distinguish a recluse who is poor in moral habit from a householder who is poor in moral habit? As to this, sire, a recluse who is poor in moral habit has reverence for the Buddha . . . the Dhamma . . . the Order . . . for his fellow Brahma-farers; he exerts himself in the recitation and the interrogation; he is one of abundant hearing (learning); even though he has broken the moral habits, sire, and is poor in moral habit, yet when he enters a company he attends to (his right) behaviour;¹ through fear of rebuke he guards himself in body and speech; in front of him is the thought of striving; he has reached the recluseship of monks. And, sire, if a recluse who is poor in moral habit is doing evil he commits a concealed (evil).² As, sire, a married woman, keeping herself hidden, commits a sin only in secrecy, even so, sire, if a recluse who is poor in moral habit is doing evil he commits a concealed (evil). These, sire, are the ten special qualities which are enough to distinguish a recluse who is poor in moral habit from a householder who is poor in moral habit.

In what ten ways does he further purify gifts of faith? He purifies gifts of faith by wearing an impenetrable coat of mail;³ and . . . by wearing the mark of being close-shaven (indicating) the recluseship of seers; and . . . by entering into the company of the Order; and . . . by going for refuge to the Buddha, Dhamma and the Order; and . . . by dwelling in association with those whose inclination is towards

¹ *ākappam upatthapeti*. "Company" might refer to householders visited for almsfood by monks who on such occasions had not only to be properly dressed, but to behave properly. See Sekhiya regulations.

² Or, concealed offence. On offences that are *apaṭicchanna*, not concealed, and *paṭicchanna*, concealed, see *Vin.* ii. 38 ff.

³ *avajjha-kavaca-dhāraṇatāya*. At *Thag.* 614: *sīlam kavacam abbhutam*, translated at *Pss. Breth.* "Moral habit is a wondrous invulnerable coat of mail," *ThagA.* ii. 260 explaining *abbhutam* by *abbhidam* and *abhejjam*, unsplittable, unbreakable.

striving; and . . . by searching for riches in the Dispensation of the Conqueror; and . . . by teaching the splendid Dhamma; and . . . by aiming at a (future) bourn with Dhamma for island;¹ and . . . by the entirely straight view that the Buddha is the foremost; and he purifies gifts of faith by undertaking the Observance.² In these ten ways, sire, he further purifies gifts of faith.³

[258] For even when he has truly fallen away (from the Teaching), sire, a recluse who is poor in moral habit purifies the gifts of faith of benefactors. Even as very thick water, sire, removes slush and mud, dust and dirt, even so, sire, a recluse even if he is poor in moral habit and has truly fallen away, purifies the gifts of faith of benefactors. Or as, sire, hot water, even if it is boiling, quenches a great mass of blazing fire, even so, sire, a recluse even if he is poor in moral habit and has truly fallen away, purifies the gifts of faith of benefactors. Or as even tasteless food, sire, removes the weakness due to hunger, even so, sire, a recluse even if he is poor in moral habit and has truly fallen away, purifies the gifts of faith of benefactors.

And this too, sire, was said by the Lord,⁴ the deva above devas, in the splendid exposition of the Majjhima-Nikāya in an explanation in the Dakkhiṇavibhanga:⁵

‘Whoever, moral in habit, gives to the poor in moral habit

A gift rightfully acquired, the mind well pleased,⁶

Firmly believing in the rich fruit of kamma——

This is an offering purified by the giver.’ ”

¹ *dhammadīpa*. Cf. *D.* ii. 100 where *dīpa* has the meaning of island. RhD. here takes the sense to mean reaching Arahantship, Nirvāṇa, and he draws attention to *Jā.* iv. 121 where *dīpañ ca kātum icchāmi* is interpreted to mean “I will seek the deathless great nibbāna.”

² *uposatha*.

³ But cf. *M.* iii. 256 f. in the Dakkhiṇavibhangasutta, on the four purifications of offerings.

⁴ Omitted in the text, in error I think; included in Si.

⁵ *M. Sta.* No. 142.

⁶ With the Teaching.

“Wonderful, revered Nāgasena, marvellous, revered Nāgasena; we asked an ordinary¹ question, and you, clarifying it with similes and reasons, made accessible to the hearer the sweets of deathlessness. Indeed, sire, it is as if a cook or his apprentice, taking an ordinary piece of meat and preparing it with various ingredients, makes a dish for a king, even so, revered Nāgasena, when we asked an ordinary question, you, clarifying it with similes and reasons, made accessible to the hearer the sweets of deathlessness.”

[Sixth Division 10: Is Water Alive ?]

“Revered Nāgasena, when this water is heating over a fire it sizzles and hisses² and makes many different sounds. Now, revered Nāgasena, is it that water is alive ? Is it playing when it makes the sounds [259] or does it make the sounds because it is hard-pressed by something else ?”

“Water is not alive, sire. In water there is neither a life-principle nor a being,³ but water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire.”

“Revered Nāgasena, there are some members of other sects here who, saying: ‘Water is alive,’ object to (the use of) cold water and, heating water, they make use of every kind of filth;⁴ they disapprove of you and condemn you, saying: ‘The recluses, the sons of the Sakyans, harm a life-principle that is one-facultied.’⁵

¹ *tāvatikam*, “just so much.”

² *ciccitāyati cūcītāyati*, as at *Vin.* i. 225, *S.* i. 169, *Sn.*, p. 15, *Pug.* 36. *Si.* reads *pipidāyati paṭipikāyati*, also a striking pair of words, but unknown to the lexicons.

³ *I.e.*, inherent in it; not referring here to water that may have small living creatures in it, *sapānaka udaka*, see *e.g.*, *Pāc.* 62.

⁴ *vekaṭikavekaṭika*. *Si.* reads *vekappitāya vekaṭikam* which seems to mean to make use of filth by always preparing it. *Cf. D.* i. 167 *vekaṭiko pi hoti vikaṭa-bhojanānuyogam anuyutto*, given as one of the practices of ascetics. *Cf.* also the “four great filthy things,” *mahāvikaṭāni*, at *Vin.* i. 206. On the views of the Jains about the use of water see *M.* i. 377 and *MLS.* ii. 41, n. 4.

⁵ *ekindriya jīva*, a term found in *Vin.*, *e.g.* iii. 156, iv. 32, 34, 296.

Dispel, drive away and banish that disapproval and contempt of theirs."

"Water is not alive, sire. In water there is neither a life-principle nor a being, but water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire. It is as water, sire, that is in holes in the ground,¹ lakes, rivers, tanks, pools, gullies, crevices, wells, on low-lying ground, and in lotus-ponds dries up and becomes exhausted through the great ferocity of the wind and the sun.² But does the water in that case, sire, sizzle and hiss and make many different sounds?"

"O no, revered sir."

"If the water were alive, sire, in that case it would also make sounds. For this reason know too, sire, that in water there is neither a life-principle nor a being, but that water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire.

And again, sire, listen to a further reason why in water there is neither a life-principle nor a being, but water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire. For when, sire, water into which grains of rice have been mixed is put into a vessel, covered, but not placed over the cooking-fire,³ does the water in that case make sounds?"

"No, revered sir. It does not stir and is absolutely quiet."

"But if that same water, sire, were put into a vessel and that were placed over a cooking-fire and the fire kindled, does the water in that case not stir and is it absolutely quiet?"

¹ *sobbha* can also mean water-pool, puddle (?). For some of these words see *Miln.* 36, 296, *S.* ii. 32.

² *vātātapa*. Cf. *S.* iii. 54, *A.* i. 204, etc.

³ *uddhana*. I agree with RhD. that this is not "oven" in our sense at all. At *QKM.* ii. 86 there is a long note with passages supporting this view. We have no exact word for the three-sided structure of bricks between which wood is placed to make a fire so that the meal may be cooked on top.

“ No, revered sir, it stirs and shakes, is set in motion and is agitated, waves are born, it goes up and down and from side to side,¹ [260] it boils up and boils over and is nothing but a wreath of scum.”

“ But why, sire, does ordinary water not stir and is absolutely quiet ? And why, when it is placed over a fire does it stir and shake, is set in motion and is agitated, (so that) waves are born, and it goes up and down and from side to side and is nothing but a wreath of scum ?”²

“ Ordinary water, revered sir, does not stir, but when water is placed over a fire it sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire.”

“ For this reason know too, sire, that in water there is neither a life-principle nor a being, but that water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire.

And again, sire, listen to a further reason why in water there is neither a life-principle nor a being, but water sizzles and hisses and makes many different sounds because of the great ferocity of the heat of the fire. In every house, sire, is water put in a jar for water and covered ?”

“ Yes, revered sir.”

“ Does that water, sire, stir and shake, is it set in motion and is agitated, is a wave born, does it go up and down and from side to side, boil up and boil over, and is nothing but a wreath of scum ?”

“ No, revered sir, it does not stir; it is ordinary water that is put into the jars for water.”

“ Have you ever heard, sire, that the water in the great ocean stirs and shakes, is set in motion and is agitated, that waves are born, that it goes up and down and from side to side, that it boils up and boils over and is nothing but a wreath of scum that, towering

¹ *disāvidisaṃ*, all round the compass.

² “ It boils up and boils over,” *uttarati patarati*, omitted in this sentence.

up,¹ breaks on the shore, and makes many different sounds ?”

“ Yes, revered sir, I have heard of this and have seen how the water in the great ocean towers up towards the sky for a hundred cubits or for two hundred.”

“ How is it, sire, that the water put in a jar for water does not stir or make a sound, and how is it that the water in the great ocean stirs and makes sounds ?”

“ The water in the great ocean, revered sir, stirs and makes sounds because of the great ferocity of the wind;² but water that has been put into a jar for water does not stir or make a sound because it is undisturbed by anything.”

“ As, sire, the water in the great ocean stirs and makes sounds because of the great ferocity of the wind, [261] even so, water makes sounds because of the great ferocity of the heat of a fire. Now, sire, do not people cover over³ dry drums and drum-heads⁴ with a dry cow-hide ?”

“ Yes, revered sir.”

“ But is there a life-principle or a being in a drum, sire ?”

“ O no, revered sir.”

“ But why, sire, does a drum make a sound ?”

“ Because of the appropriate exertion of a woman or a man, revered sir.”

“ As, sire, a drum makes a sound because of the appropriate exertion of a woman or a man, even so does water make a noise because of the great ferocity

¹ *ussakkivā*; in view of the King's answer this must be more than the mere “creeping-up” of the incoming tide, for it points to the action of a big storm.

² Cf. *Nd.* i. 353 where the uppermost layer of the sea is said to shake because of the wind.

³ *onandhanti*; cf. *Vin.* i. 194 (where couches and chairs were covered over with hide), ii. 150, 163, 270.

⁴ *bheri-pokkhara*. At *S.* ii. 267 *pokkhara phalaka* is translated at *KS.* ii. 178 as drumhead. *Pokkhara* may be a kind of drum, *bheri* being the more usual sort; but can it be, with *PED.*, “skin of a drum”? *QKM.* ii. 89, n. 1 says *pokkhara* at *Vv.* 18, 10 is a sort of drum.

of the heat of a fire. And for this reason too, sire, know that in water there is neither a life-principle nor a being, but that water makes a sound because of the great ferocity of the heat of a fire. And I too, sire, have something further to ask you (now) that this question has been properly decided thus. Now, sire, when it is heating does water make a sound in every kind of vessel, or when it is heating only in some kinds of vessels?"

"Water when it is heating, revered sir, does not make a sound in every kind of vessel, for water when it is heating makes a sound only in some kinds of vessels."

"Well then, sire, you have abandoned your own position, you have come over to my side:¹ that in water there is neither a life-principle nor a being. If, sire, water that was heating were to make a sound in every kind of vessel, then it is fitting to say that water is alive. But water is not dual, sire, in the sense that that which makes a sound is alive, and that which does not make a sound is not alive. If water were alive, sire, that same water would make a noise when it is being expelled from the trunks of great bull-elephants, rutting and huge of frame,² or when they are putting it into their mouths and taking it down into their stomachs or pressing³ it between their teeth. And a large ship, a hundred cubits (long), heavily laden with a widely assorted cargo, voyages over the great ocean—when the water is being pressed by these (ships) it would make a noise. And mighty [262] fishes with bodies of varying hundreds of yojanas (in length), great ocean fishes, monsters of the deep and leviathans,⁴ because they live

¹ *visaya*, range, beat; subject-matter discussed.

² *ussannakāyānaṃ*; perhaps anointing their bodies, their bodies flowing (with water). Or it may mean elephants of extra large bodies.

³ *cippiyamāna*; Si. *pīḷiyamāna*, crushing, pressing.

⁴ *timī timiṅgalā timirapiṅgalā* appear to represent three classes of these monsters of the deep, perhaps increasing in size or ferocity. See *Mūl.*, p. 85. The first two words are not necessarily to be taken together as *PED.* s.v. *timiṅgala*, seems to suggest. Cf. *timī timiṅgalo timītimiṅgalo* at *Vin.* ii. 238, and *timiratimiṅgalamahā-*

in the great ocean and are immersed in it draw in and blow out great gulps of water—and that water would make a noise when it was being pressed between their teeth or down into their bellies. But as, sire, though pressed hard by the hard pressing of such great (agents) as these water does not make a noise, therefore in water there is neither a life-principle nor a being. Understand it thus, sire.”

“It is good, revered Nāgasena. The question propounded (to you)¹ has been explained with suitable explanations. Revered Nāgasena, as a precious gem of great and mighty value would meet with appreciation, laudation and praise if it were obtained by a clever, skilled and trained worker in jewels; or as a valuable pearl obtained by a dealer in pearls, or as a valuable cloth by a cloth-worker,² or as red sandal-wood obtained by a perfumer would meet with appreciation, laudation and praise, even so, revered Nāgasena, the question, propounded (to you), has been explained with suitable explanations. So it is, therefore do I accept it.”

The Sixth Division

[Seventh Division 1: Diversifications]

“Revered Nāgasena, this too was said by the Lord: ‘Monks, live as those delighting in being without diversifications,³ delighted to be without diversifica-

maccha at *Asl.* 13. They are said to be in the depths of ocean where it is 84,000 *yojanas* deep. *Nd.* I. 353 speaks of *macchakacchapa* in the lowest of the three layers of the sea which it holds to be 40,000 *yojanas* deep.

¹ *desāgato*, come into (your) region. *Si.* reads *desanāgato*, which would appear to mean “based on the teaching,” “handed down in the teaching.”

² *dussika*, also at *Jā.* vi. 276.

³ *nippapañca*, meaning without obstacle, without delay in spiritual progress; also as a term for *nibbāna*, non-diversification; see the end of this Division where apparently *asankhata* is equivalent to *nippapañca*. *MA.* ii. 10, iv. 167, *SnA.* 431, *DA.* 1062 say that synonyms for *papañca* are craving, false views and conceit. *Cf. MA.* i. 157,

tions.¹ What is this 'being without diversifications' ? ”

“The fruit of stream-attainment, sire, is without diversification, the fruit of once-return is without diversification, the fruit of no-return is without diversification, the fruit of arahantship is without diversification.”

“If, revered Nāgasena, the fruit of stream-attainment is without diversification, if the fruit of once-return, of no-return and of arahantship is without diversification, [263] how is it that these monks recite and interrogate (one another) on the Discourses in prose, in prose and verse, the Expositions, the Verses, the Uplifting Verses, the 'As it was Said,' the Birth-Stories, the Wonders, the Miscellanies,² how is it that they trouble about repairs to buildings,³ and about the gifts and honours (given to them) ? Do they not do work that has been objected to by the Conqueror ?”

“These monks, sire, who recite and interrogate (one another) on the Discourses in prose . . . the Miscellanies, who trouble about repairs to buildings and about gifts and honours, are all working for the attainment of non-diversification. Those, sire, who are thoroughly purified in their individual essence and have retained the impressions of their former lives⁴ are without diversifications from the moment their minds are unified.⁵ But those monks who have much dust in their eyes—they are without diversifications (only) by (making) these additions.⁶ As, sire, a man who has

183. Synonyms at *UdA.* 372 are *rāga dosa moha ditthi taṇhā māna*. See also *G.S.* ii. 168, n. 3; iv. 155, n. 4; *Ud.* 77, *Khpa.* 108, *Netti.* 37 (defined).

¹ This passage has not yet been traced in the Piṭakas, but cf. *M.* i. 65, *A.* iv. 299.

² See *M.* i. 133 and *MLS.* i. 171, notes. This so-called *navanga Buddhavacana* is mentioned at *Miln.* 161, etc.

³ Monks did repairs themselves, see e.g., *Vin.* iv. 32, 34, 48, 118.

⁴ *pubbe vāsitaṇṇā*; cf. *Miln.* 10, *pubbavāsanaṇṇā*; also *Mhvu.* iii. 179, 263, 406; and *Sn.* 1009, *pubbavāsanaṇṇā*.

⁵ *ekacittakkhaṇaṇa*. *Ekacitta* refers to *samādhi*, concentration.

⁶ *imehi payogehi*, i.e., probably referring to the recitation, interrogation and repairs to buildings and so on. Usually *payoga* is “means”; but at *Khpa.* 19 *appayoga* appears to mean “non-

sown seed in a field could raise¹ corn by his own strength and energy without (putting up) a fence; but another man who had sown seed in a field could only raise the corn after he had gone into a wood and cut down twigs and branches and made them into a fence or wall—what in this case was his search for a fence or wall was for the sake of the corn. Even so, sire, those (monks) who are thoroughly purified in their individual essence and have retained the impressions of their former lives, these are without diversifications from the moment their minds are unified—they are like the man who raises the corn without a fence or wall. But those monks who have much dust in their eyes² are without diversifications (only) by (making) these additions—they are like the man who raises the corn after he has made a fence or wall.

Or as, sire, there might be a cluster of fruit at the top of a huge mango-tree, then whoever had psychic power and came there could take away that fruit;³ but whoever had no psychic power (and came) there could take away the fruit (only) after he had cut off sticks and creepers and made a ladder by means of which he climbed the tree—what in that case was his search for a ladder was for the sake of the fruit. Even so, sire, those (monks) who are thoroughly purified in their individual essence and have retained the impressions of their former lives, these are without diversifications from the moment their minds are unified—they are like (the man) taking away the fruit of the tree by his

addition,” see *Illus.* 48. “Addition” also seems to give a clear sense in our *Miln.* context, and is supported by the simile of the man adding a fence or wall to his field.

¹ *uddhareyya*. Another cognate meaning of *uddharati* is to lift, remove, take away, and therefore “reap.” But here to grow is meant.

² *Miln.* reads *te bhikkhū mahārajakkhā*, as above. Si. however reads here *te mahārāja bhikkhū sekkhā*, these monks, sire, who are learners. A confusion thus seems to exist between *mahārajakkhā* and *mahārāja sekkhā*. *MilnT.* speaks of the dust of passion.

³ Cf. *Vin.* ii. 110 f. where Piṇḍola Bhāradvāja fetched down a block of sandal-wood from the top of some high bamboo poles by means of his psychic power.

psychic power. But those monks who have much dust in their eyes¹—they grasp the Truths (only) by (making) these additions—they are like the man taking away the fruit of the tree by means of the ladder.

[264] Or as, sire, one man who is clever in business goes alone to his master and concludes the business; and another and a wealthy man, having increased his company by means of his wealth, concludes his business with the company—what in this case is his search for a company is for the sake of the business. Even so, sire, those (monks) who are thoroughly purified in their individual essence and have retained the impressions of their former lives, these achieve mastery in the six super-knowledges from the moment their minds are unified, like the man bringing the business to a conclusion alone. But those monks who have much dust in their eyes¹—these fully achieve recluseship (only) by (making) these additions like the man bringing the business to a conclusion with a company.

Recitation,² sire, is very helpful, and interrogation is very helpful, and repairs to buildings are very helpful, and gifts are very helpful, and honour paid is very helpful for these (things) and those that have to be done. As, sire, a man following a king and doing what he can for him with (the assistance of such) people as a minister, a hireling, palace-guard, door-keeper, sentinel and a member of an assembly³, and as those things to be done were attained by him⁴ and all were very helpful—even so, sire, recitation is very helpful, and interrogation is very helpful, and repairs to buildings are very helpful, and gifts are very helpful, and honour paid is very helpful for these (things) and those that have to be done. If, sire, everyone were absolutely pure in descent⁵

¹ See last note but one.

² Si. unfortunately does not give this paragraph.

³ Same list at *Miln.* 240.

⁴ *te tassa karaṇīye anuppatte*, were within his reach, his competence.

⁵ *abhiṇjātiparisuddha*. Though *abhiṇjāti* often means the (six) species or classes into which certain heretical teachers divided mankind, it can be used in a Buddhist sense also, as *e.g.*, at *M.* ii. 222, *D.* iii. 250, *Netti.* 158, and so too above.

there would not be anything to be done by an instructor. But as, sire, there is something to be done by learning¹—and even, sire, though for innumerable, incalculable eons the Elder Sāriputta had accumulated the roots of skill² and had gone to the peak of wisdom,³ he yet was not able to achieve the destruction of the cankers⁴ without learning—therefore, sire, learning is very helpful, likewise recitation and also interrogation, and therefore do recitation and interrogation (lead to) non-diversification, the Unconstructed.”⁵

“Revered Nāgasena, the question has been well settled;⁶ so it is, therefore do I accept it.”

[Seventh Division 2: If a Householder attain
Arahantship]

“Revered Nāgasena, you say: ‘There are two bourns, not another, for a householder who has attained arahantship: either, that very day, he goes forth (into homelessness) or he attains final nibbāna. That [265] day is not able to pass (without one or other of these events taking place).’”⁷ If, revered Nāgasena, he obtain neither a teacher nor a preceptor nor a bowl and robe on that day, could that arahant go forth of himself, or

¹ *savana*, hearing, listening and so learning. Trenckner marks this passage as corrupt, but RhD. thinks that only the fullstop after *hoti* need be removed for sense to be made of it.

² Cf. *Miln.* 362. The three roots of skill are *alobha adosa amoha*, see *M.* i. 47, 489, *A.* i. 203, etc.

³ The various kinds of Sāriputta's wisdom are catalogued as great, wide, bright, etc. at *M.* ii. 25.

⁴ The occasion when Sāriputta became an arahant—freed from the cankers—is related at *M.* i. 500-501.

⁵ *asankhata*. According to Pali Buddhism the only *asankhata* is nibbāna.

⁶ *sunijjhāpita*, perhaps meaning favourably disposed of.

⁷ Untraced in the Piṭakas. But cf. *Kvu.* 267, which says a householder can be an arahant, and instances Yasa the young man of family, Uttiya the householder, and Setu a brahman youth. Cf. too *Miln.* 242 ff., 246 ff. For the two bourns of a lay-devotee who has entered the stream see *Miln.* 164.

could he let the day pass ?¹ Or if some other arahant of psychic power arrived could *he* let him go forth ? Or would he attain final nibbāna ?”

“An arahant, sire, cannot go forth of himself. On going forth of oneself one falls into theft.² Nor could he let the day pass. Whether another arahant arrived or not, he would attain final nibbāna that very day.”

“Well then, revered Nāgasena, the peaceful state of arahantship is given up if the life of him who attains it in this manner is carried away.”

“Unequal, sire, are the attributes of a householder. The attributes being unequal, it is owing to the weakness of his attributes that a householder who has attained arahantship either goes forth or attains final nibbāna on that very day. This is not a defect in arahantship, sire, this is a defect in the householder’s attributes, namely the weakness of the attributes. It is, sire, as the food that guards the life-span and protects the life of all beings yet carries away the life of him whose stomach is out of order and who has a sluggish and weak digestion³ because it is not properly digested. This, sire, is not a defect in the food, this is a defect in the stomach, namely a weakness in its heat. Even so, sire, the attributes being unequal, it is owing to the weakness of his attributes that a householder who has attained arahantship either goes forth or attains final nibbāna on that very day. This is not a defect in arahantship,

¹ So that on the following days he could look about for these necessary adjuncts for, at all events, full ordination, *upasampadā*; see *Vin.* i. 93.

² *theyyam āpajjati*. This must come under the category of taking something that had not been given, and here referring to living in communion as it were by theft, *theyyasamvāsa*; see *Vin.* i. 86, 307 and *BD.* iv. 439, n. 2. There was also the recognised possibility that ordained monks and even novices might claim for themselves states of further-men to which they were not entitled, e.g., *Vin.* i. 97. To have let them go forth of themselves would have created a dangerous precedent, and that is why they had to be admitted to the Order by a saṅgha. On the other hand, it might be found, after scrutiny of their claims, that these were genuine, see *M. Sta.* 112.

³ *mandadubbalagahanika*; cf. *duṭṭhagahanika*, having a poor digestion or being constipated, at *Vin.* i. 206.

sire, this is a defect in the householder's attributes, namely the weakness of his attributes. Or, sire, as a heavy stone may be put on top of a small stalk of grass which in its weakness is broken and collapses, even so, sire, the householder who has attained arahantship (but) being unable to sustain arahantship because of that attribute (of weakness) either goes forth or attains final nibbāna on that very day. Or, sire, as a man who is feeble and weak, of lowly birth and of little merit, comes to naught and to ruin the moment he has acquired a great and mighty kingdom, falters and is unable to sustain the authority,¹ even so, sire, the householder who has attained arahantship [266] is unable to sustain arahantship because of that attribute (of weakness), and for that reason he either goes forth or attains final nibbāna on that very day."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Seventh Division 3: Confusion in Mindfulness]

"Revered Nāgasena, can an arahant be confused in mindfulness?"²

"Arahants, sire, are rid of confusion in mindfulness, there is no confusion in mindfulness in arahants."

"But, revered sir, can an arahant fall into an offence?"

"Yes, sire."

"On what kind of matter?"

"In the building of a hut,³ sire, in his dealings with women,⁴ in imagining it is the right time (for a meal) when it is the wrong time,⁵ in imagining that he has not

¹ Cf. *Miln.* 249.

² Cf. *Kvu.* 173 ff.: Is there not-knowledge in an arahant?

³ Samgh. vi., where a hut for a monk has to be built to a right measure and on a site not involving destruction, *Vin.* iii. 149.

⁴ *sañcaritta*. According to the Sinh. commentator this refers to all the *Vin.* regulations laid down for a monk's behaviour towards women.

⁵ The wrong time is after noon one day until sunrise the next, *Vin. Pāc.* 37; cf. *Vin.* i. 251.

been invited (to a meal) when he has been invited,¹ in imagining that food that has been left over has not been left over.”²

“Revered Nāgasena, you say that those who fall into an offence fall into it for (one of) two reasons: out of disrespect, or because of not knowing.³ Now, revered sir, is an arahant disrespectful⁴ that he falls into an offence?”

“No, sire.”

“If, revered Nāgasena, an arahant falls into an offence and yet there is no disrespect in an arahant, well then, there is confusion in mindfulness in the arahant.”

“There is no confusion in mindfulness in an arahant, sire, and yet an arahant may fall into an offence.”

“Well then, revered sir, convince me by a reason. What reason is there in this case?”

“There are these two (kinds of) defilements, sire: that which is blamable by the world, and that which is blamable by the regulation (of the *Vinaya*). What, sire, is blamable by the world? The ten ways of unskilled action⁵—this is called blamable by the world. What is blamable by the regulation (of the *Vinaya*)? Whatever in the world is unfitting and unbecoming for recluses, but is not blamable in householders—in respect of this the Lord laid down a rule of training for disciples, not to be transgressed as long as their life lasts: Eating at the wrong time, sire, is blameless in the world, but is blamable in the Dispensation of the Conqueror;⁶

¹ Pāc. 32, 46. Monks must go where they are invited and not eat elsewhere.

² Pāc. 35; cf. *Vin.* i. 214.

³ Cf. *Miln.* 158.

⁴ At Pāc. 54: In disrespect there is an offence of expiation; see *BD.* ii. 393, notes, for further references. The Old Comy. names two kinds of disrespect: for a person and for Dhamma.

⁵ At *D.* iii. 269, *Vbh.* 391 these are: onslaught on creatures, stealing, wrong-going amid sense-pleasures, lying, slander, harsh speech, gossip, covetousness, ill-will and wrong view. Quite a different ten appear at *A.* v. 266.

⁶ *Vin.* iv. 85; and see *BD.* ii. 336, n. 2.

injuring the growth of vegetation¹ . . . playing in the water,² sire, is blameless in the world, but is blamable in the Dispensation of the Conqueror. Such and such are (the things), sire, that are blamable in the Dispensation of the Conqueror—this is called blamable by the regulation (of the *Vinaya*). One whose cankers are destroyed is not capable of transgressing against whatever defilement is blamable by the world but, without knowing it, he might fall into a defilement blamable by the regulation (of the *Vinaya*). [267] It is not within the range of every arahant to know everything, sire, indeed he has no power to know everything. The name and the clan of a woman or a man, sire, may not be known to an arahant, and he may not know about some road on the earth.³ But every arahant, sire, would know about freedom; the arahant (possessed of the) six super-knowledges⁴ would know about his own range. Only an omniscient Tathāgata, sire, knows everything.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Seventh Division 4: What there is nothing of in the World]

“Revered Nāgasena, Buddhas are seen in the world, buddhas by and for themselves . . . disciples of Tathāgatas . . . wheel-turning kings . . . regional kings . . . devas and mankind . . . wealthy people . . . poor people . . . ones going well . . . one going badly . . . men who have changed into women⁵ . . . women who have changed into men . . . deeds well done and ill done . . . beings who are experiencing the maturing of deeds that were lovely or evil are seen in the world; there are beings in the world that are born of eggs, born

¹ *bhūtagāma*. Destruction or injury of this entails a Pācittiya offence, Pāc. 11. Vegetation is classified at *Vin.* iv. 34 f.

² *hassadhamma*; see Pāc. 53 (*Vin.* iv. 112, reading *hāsa*-), referring to paddling and swimming.

³ See *Kvu.* 179.

⁴ Not every arahant is accomplished in these.

⁵ Cf. *Vin.* iii. 35.

of an embryo, born of moisture, and of spontaneous uprising;¹ there are beings that are footless, bipeds, quadrupeds and those with many feet;² there are in the world (evil) spirits,³ demons,⁴ demon-men,⁵ titans,⁶ *dānavas*,⁷ heavenly musicians,⁸ ghosts,⁹ goblins;¹⁰ there are bird-men,¹¹ great snakes,¹² cobras, fairy birds,¹³ magicians and sorcerers; there are elephants, horses, oxen, buffaloes, camels, donkeys, goats, sheep, deer and pigs;¹⁴ there are lions,¹⁵ tigers, leopards, bears, wolves, hyenas, wild dogs, jackals; there are many different birds; there are gold, silver, pearls,¹⁶ gems, mother-of-pearls, quartz, corals, rubies, cat's-eyes, lapis lazuli, diamonds, crystals, iron-ore, copper, alloyed metals,¹⁷ bronze; there are linen, silk, cotton, coarse hempen cloth, canvas, wool;¹⁸ there are rice, paddy, barley, millet, rye, beans, wheat, kidney-beans, *māsa*-beans, sesamum, vetch;¹⁹ there are the scent of roots, the scent of hard-wood, the scent of soft-wood, the scent of bark, [268] the scent of leaves, the scent of flowers, the scent

¹ *Miln.* 127.

² Cf. *Vin.* ii. 110, iii. 47; *A.* ii. 72-73.

³ *yakkha*.

⁴ *rakkhasa*, a class of demon.

⁵ *kumbhaṇḍa*; *Vin.* iii. 106, *S.* ii. 258 and see *BD.* i. 185, n. 2.

⁶ *asura*.

⁷ See *Miln.* 153.

⁸ *gandhabba*.

⁹ *peta*, also meaning departed ancestors.

¹⁰ *pisāca*. All these classes are well known to the Pali Canon.

¹¹ Probably meaning birds with heads like men's, *kinnara*.

¹² *mahoraga*; *Jā.* v. 165. The word is not infrequent in *Mhvu*.

¹³ *supanna*.

¹⁴ With the exception of deer, *migā*, this is a list of domestic or domesticated animals, some of them used as draught animals. A shorter list occurs at *Miln.* 32. For *migā*, perhaps *pasukā*, cattle, is preferable, as in a similar but shorter list at *Vin.* iii. 52.

¹⁵ With "lions" a list of wild animals begins; cf. *Miln.* 149, *Vin.* iii. 58, *A.* iii. 101, *Jā.* v. 416.

¹⁶ *muttā*. Eight kinds are enumerated at *Mhvs.* 11, 14.

¹⁷ *vaṭṭa-loha*, a round or rolled (?) metal. Mentioned at *VbhA.* 63 as one of three *kittima-loha*, alloyed metals. Si. reads *rajaṭa-loha*.

¹⁸ These are the six kinds of yarn, *Vin.* iii. 256, and the six kinds of materials from which monks' robes could be made, *Vin.* i. 281. For notes see *BD.* ii. 143.

¹⁹ On these different sorts of grain see *BD.* i. 83, n. 4. The last one mentioned above, *kulattha*, is not usually found in other lists.

of fruit,¹ the scent of everything; there are grass, creepers, reeds, trees, medicinal plants, (great trees) that are lords of the forest, rivers, mountain-slopes, the sea, fish, turtles—all are in the world. Tell me, revered sir, what there is that is not in the world.”

“These three, sire, are not in the world. What three? That which, whether it is cognisant or incognisant, does not age and die—that is not in the world. There is no permanence of the formations.² According to the highest truth there is no getting at a being.³ These three, sire, are not in the world.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Seventh Division 5: What is in the world that is
not Born of Cause]

“Revered Nāgasena, things produced of kamma are seen in the world, things produced by cause, things produced by physical change⁴ are seen. Tell me what there is in the world that is not born of kamma, not born of cause, not born of physical change.”

“In the world these two, sire, are born neither of kamma nor of cause nor of physical change. What two? *Ākāsa*,⁵ sire, is born neither of kamma nor of cause

¹ Cf. S. iii. 250 where devas belonging to the *gandhabba* group are said to inhabit these scents.

² *sankhārā*.

³ *paramatthena sattūpaladdhi n' atthi*. Cf. *Miln.* 28, *paramatthato pan' ettha puggalo nūpalabbhati*, but according to the highest truth no person is got at here.

⁴ *utu*, including chemical change. It is the creative power of nature or physical nature itself. See *Comp.* 161, n. 4, on a passage where *rūpa* is said to originate in *kamma*, mind (*citta*), physical change and food, each category then being briefly explained. See too *Vism.* 614-617; also *KhpA.* 172, where it is said the Jewel of the wheel originates from *utu* with kamma as condition.

⁵ In the Pali Canon *ākāsa*, which is neither space nor ether exactly, is one of the six elements, *dhātu*, and is never regarded as unconstructed. Nibbāna alone is this. On the other hand the Sarvāstivādins recognise three *asaṃskṛta*: *ākāsa* and two kinds of nibbāna, see Et. Lamotte, *Hist. du Bouddhisme Indien*, vol. I, p. 675; and also *Miln.* 271; *Kvu.* 328.

nor of physical change; nibbāna, sire, is born neither of kamma nor of cause nor of physical change. These two, sire, are born neither of kamma nor of cause nor of physical change."

"Do not, revered Nāgasena, bring the Conqueror's words into contempt, do not answer the question ignorantly."

"But what have I said that you speak thus to me, sire, saying: 'Do not, revered Nāgasena, bring the Conqueror's words into contempt, do not answer the question ignorantly'?"

"Revered Nāgasena, this that you said about *ākāsa* is right: that it is born neither of kamma nor of cause nor of physical change. But in many a hundred ways, revered Nāgasena, did the Lord point out to disciples the Way to the realisation of nibbāna, and then you speak thus: Nibbāna is not born of cause."

"It is true, sire, that in many a hundred ways did the Lord point out to disciples the Way to the realisation of nibbāna; but he did not point out a cause for the arising of nibbāna."

"Here we, revered Nāgasena, are entering from darkness into [269] greater darkness, we are entering from a forest into a deeper forest, we are entering from a thicket into a denser thicket, inasmuch as there is indeed a cause for the realisation of nibbāna, though there is no cause for the arising of that dhamma.¹ If, revered Nāgasena, there be a cause for the realisation of nibbāna, well then, one would require a cause also for the arising of nibbāna. Inasmuch, revered Nāgasena, as there is the father of a child, for that reason one would require also a father of the father; inasmuch as there is the teacher of a pupil, for that reason one would require also a teacher of the teacher; inasmuch as there is seed for a sprout, for that reason one would require also a seed for the seed. Even so, revered

¹ Everything is a dhamma, including the unconstructed nibbāna. When *Dhp.* 279 says *sabbe dhammā anattā*, all dhammās are not-self, nibbāna is included. Cf. *Miln.* 315 ff., where nibbāna is also spoken of as an *atthi dhamma*, a thing that is.

Nāgasena, if there be a cause for the realisation of nibbāna, for that reason one would require a cause also for the arising of nibbāna. Inasmuch as there is a top to a tree or creeper, for that reason there is also a middle portion and a root. Even so, revered Nāgasena, if there be a cause for the realisation of nibbāna, for that reason one would require a cause also for the arising of nibbāna."

"Nibbāna, sire, is unarisable, therefore a cause for the arising of nibbāna has not been pointed out."

"Please, revered Nāgasena, giving me a reason, convince me by the reason so that I may know: There is a cause for the realisation of nibbāna, there is no cause for the arising of nibbāna."

"Well then, sire, lend an attentive ear, listen closely and I will tell you the reason for this. Would a man, sire, with his natural strength, be able to go up from here to a Himalaya, a monarch of mountains?"

"Yes, revered sir."

"But would that man, sire, with his natural strength be able to bring a Himalaya, a monarch of mountains, here?"

"O no, revered sir."

"Even so, sire, it is possible to point out the Way for the realisation of nibbāna, but impossible to show a cause for the arising of nibbāna. Would it be possible for a man who with his natural strength has crossed the great sea in a ship to reach the farther shore?"

"Yes, revered sir."

"But would it be possible, [270] sire, for that man with his natural strength to bring the farther shore of the great sea here?"

"O no, revered sir."

"Even so, sire, it is possible to point out the Way for the realisation of nibbāna, but impossible to show a cause for the arising of nibbāna. For what reason? Because of the unconstructedness of the dhamma."

"Revered Nāgasena, is nibbāna unconstructed?"

"Yes, sire, nibbāna is unconstructed; it is made by nothing. One cannot say of nibbāna, sire, that it has

arisen or that it has not arisen or that it is arisable¹ or that it is past or future or present² or that it is cognisable by the eye or the ear or the nose or the tongue or the body."

"If, revered Nāgasena, nibbāna has neither arisen nor not arisen nor is arisable, is not past or future or present, nor cognisable by the eye, ear, nose, tongue or body, well then, revered Nāgasena, you indicate nibbāna as a dhamma that is not³—nibbāna is not."

"Nibbāna is,⁴ sire. Nibbāna is cognisable by the mind. An ariyan disciple, practising rightly, with a mind that is purified, lofty, straight, without obstructions, without temporal desires, sees nibbāna."

"But, revered sir, what is this nibbāna like? Convince me by reasons about this that can be illustrated by similes according to which a dhamma that is can be illustrated by similes."

"Is there, sire, what is called wind?"

"Yes, revered sir."

"Please, sire, show the wind by its colour or configuration or whether it is thin or thick, long or short."

"It is not possible, revered Nāgasena, for the wind to be shown. For the wind does not lend itself to being grasped by the hands or to being touched. But yet that 'wind' is."

"If it is not possible, sire, for the wind to be shown, well then the wind is not."

"I know, revered Nāgasena, that there is wind, I am convinced of it in my heart, [271] but I am not able to point out the wind."

"Even so, sire, nibbāna is, though it is not possible to point out nibbāna either by colour or configuration."

"It is good, revered Nāgasena. Well pointed out is the simile, well expressed the argument. Thus it is, therefore do I accept it: There is nibbāna."

¹ See *Miln.* 271, 323.

² See *Miln.* 323.

³ *natthidhamma*.

⁴ *atthi nibbānam*; cf. *M.* iii. 5, *tiṭṭhat' eva nibbānam*.

[Seventh Division 6: Born of Kamma and so on]

“Revered Nāgasena, what is born of kamma here, what born of cause, what born of physical change? What is not born of kamma nor born of cause nor born of physical change?”

“Whatever beings are cognisant, sire, all these are born of kamma. Fire and everything born of seeds are born of cause. The earth and the mountains and water and wind are all born of physical change. *Ākāsa* and *nibbāna*—these two—are not born of kamma, not born of cause, not born of physical change.¹ So it should not be said of *nibbāna*, sire, that it is born of kamma or born of cause or born of physical change; or that it has arisen or has not arisen or is arisable;² or that it is past or future or present;² or that it is cognisable by the eye or by the ear or by the nose or by the tongue or by the body.² But yet, sire, that ariyan disciple who is practising rightly sees through his purified knowledge that it is cognisable by the mind.”³

“Well has this delightful question been discussed, revered Nāgasena, and made completely devoid of doubt. My perplexity has been removed, thanks to you who are the most distinguished and excellent of teachers.”

[Seventh Division 7: Dead Yakkhas]

“Revered Nāgasena, are there in the world what are called⁴ yakkhas?”⁵

“Yes, sire, there are in the world what are called yakkhas.”

“But do these yakkhas, revered sir, decease from this mode of birth?”

“Yes, sire, these yakkhas decease from this mode of birth.”

¹ See *Miln.* 268.

² See *Miln.* 270, 323.

³ See *Miln.* 270.

⁴ *nāma* can also mean certainly, for sure, forsooth.

⁵ Generally a class of demons, (evil) spirits.

“ Then why, revered sir, does one not see the physical frames of these dead yakkhas [272] and why is no odour emitted from their corpses ?”

“ One does see the physical frames of dead yakkhas, sire, and an odour is emitted from their corpses. One sees the physical frames of dead yakkhas, sire, in the form of an insect or one sees it in the form of a worm or one sees it in the form of an ant or one sees it in the form of a moth or one sees it in the form of a snake or one sees it in the form of a scorpion or one sees it in the form of a centipede or one sees it in the form of a bird or one sees it in the form of a beast.”

“ Who else, revered Nāgasena, that had been asked this question could have answered it except one as discerning as you ?”

[Seventh Division 8: On each Occasion as it arises]

“ Revered Nāgasena, those who were the former teachers of doctors—that is to say Nārada,¹ Dhammantarin,² Angirasa,³ Kapila,⁴ Kaṇḍaraggisāma,⁵ Atula and Pubba-Kaccāyana—all these teachers, knowing everything completely: the rise of a disease and its source and nature and origination and cure and treatment and the (various) diets,⁶ and thinking: ‘ In *this* body such

¹ *QKM.* ii. 109, n. 1 says “ no doubt the celebrated Devārshi is meant, though it is odd to find him in a list of physicians.” *DPPN.*, s.v. Nārada 11, says they are probably identical. *Vedic Index* gives Nārada as “ the name of a mythical seer mentioned several times in the Atharvaveda.”

² Mentioned at *Jā.* iv. 496, 498 with Vetaraṇī and Bhoja as expert healers in cases of bites from poisonous snakes—*i.e.*, in olden times.

³ *QKM.* ii. 109, n. 3 suggests that his connection with the physicians is due to the charms against disease to be found in the Atharvaveda.

⁴ Little can be known of him. As RhD. says, in brahman literature he is a teacher of philosophy rather than of medicine.

⁵ Si. reads -kāma. Nothing is known of him or of the next two physicians named.

⁶ *siddhāsiddhaṇ ca sabbam.* According to *PED.* *siddha* is a specific Pali formation from *sijjati* in the meaning to cook; it can have no affinity here with the other *siddha* (*cf. Miln.*, p. 267) meaning a magician. The Sinh. commentator has *sādhyāsādhyā* (*QKM.* ii.

and such an illness will arise,' and forming an idea of the groups¹ (of illnesses), composed a (definitive) treatise at the outset dealing with all at once.² None of these was omniscient. So why did the Tathāgata, who was omniscient, and knew through his Buddha-knowledge that what would happen in the future would be that, in such and such a situation, such and such a rule of training would have to be laid down—why did he not settle the (whole corpus of the) rules of training and lay it down in its entirety (from the beginning)? (As it was) as each situation arose, as (an offender's) bad repute became common knowledge, as (news of) a defect³ (in a member of the Order's conduct) had travelled far and wide, as people complained—it was only at each of these times that the Lord⁴ laid down a rule of training for disciples."

109, n. 6) but Aufrecht appears to have been against this "post-Vedic mythological fiction" (*PED*. s.v. *siddha*²). I take *siddhā-siddha* on the analogy of *phalāphala*, all the fruits, all sorts of fruits, as meaning all kinds of cooked things and with a tendency to regard these as foods and beverages rather than as hot applications or external treatments.

¹ I do not pretend to know what *kalāpaggāham karitvā* means, except that *kalāpa* is a group and *gāha* is seizing, also a preconception, a wrong idea. But nothing pejorative can be meant here in regard to these ancient and celebrated physicians. RhD's "taking time by the forelock," though the general sense seems justified, nevertheless suggests that he read *kāla* for *kalāpa-ggāha* or for *kalā-paggāha*. This latter would appear to mean: (making, *karitvā*) an infinitesimal, *kalā*, exertion, *paggaha*, *paggāha*. But then we might have expected *kalapaggāha* on the analogy of *kala-bhāga*, a fractional, infinitesimal part, as at *M*. iii. 166.

² *sakim yeva . . . ekappahārena . . . suttam bandhimsu*. "At the outset, once for all (*sakim yeva*), at one fell swoop (*ekappahārena*)." The contrast is of course with the Vinaya rules; these were not only laid down one by one as the occasion demanded, but some had to be amended more than once. This corpus of rules grew gradually, and was not excogitated ready-formed and complete by the Teacher the moment the Order came into being; nor did he predict the kinds of troubles that would beset the Order.

³ This and the next phrase no doubt refer to the numerous criticisms the laity made of the monks and nuns, mentioned constantly in the *Vinaya*.

⁴ Not in the text, but *bhagavā* in Si.

“It was known to the Tathāgata, sire, that, since these people were complaining,¹ the hundred and fifty rules of training would at (some) time have to be laid down in full. But it occurred to the Tathāgata thus: ‘If I lay down the hundred and fifty rules of training in full and deal with all at once,² the populace will take fright [273] and think there is so much to be guarded here that difficult indeed it is to go forth in the Dispensation of the recluse Gotama. So, though they may be anxious to go forth, they will not do so. And they will not believe my words; not believing, these people will go to states of woe.³ So, as each situation arises, instructing them with a teaching on Dhamma, I will lay down a rule of training as each defect becomes common knowledge.’”

“Wonderful it is among the Buddhas, revered Nāgasena, marvellous it is among the Buddhas, revered Nāgasena, how great is the omniscient knowledge of the Tathāgata. Thus it is, revered Nāgasena: this matter was well explained by the Tathāgata that when (human) beings⁴ had heard how much there was to be guarded here fright would arise in them, and not even one would go forth in the Dispensation of the Conqueror. So it is, therefore do I accept it.”

[Seventh Division 9: The Shining of the Sun]

“Revered Nāgasena, does this sun shine fiercely all the time or does it sometimes shine gently?”⁵

“The sun shines fiercely all the time, sire, it never shines gently.”

“Revered Nāgasena, if the sun shines fiercely all the

¹ This rendering is rather conjectural: *imasmim samaye manussesu (ujjhāyantesu*, supplied, I think rightly, in Si.).

² *ekappahāram*, one fell swoop, see above, p. 92, n. 2.

³ Not of course as a punishment for not believing but as a consequence of not putting his words to the test.

⁴ *sattā* is the usual word for “beings” in general, but only human men and women (and not animals nor animals in human form, etc.) were admitted to the Order, see *Vin.* i. 88, 93, ii. 271.

⁵ *manda*, feebly; diminished.

time, how is it that now and then the sun (appears) to shine fiercely and now and then to shine gently ?”

“There are these four disturbances (affecting) the sun,¹ sire, hard pressed by any one of which the sun shines gently. What are the four ? Dense cloud, sire, is a disturbance (affecting) the sun, hard pressed by which the sun shines gently. A snow-cloud² . . . a storm-cloud . . . Rāhu³ is a disturbance (affecting) the sun, hard pressed by which the sun shines gently. These are the four disturbances (affecting) the sun, sire, hard pressed by any one of which the sun shines gently.”

“It is wonderful, revered Nāgasena, it is marvellous, revered Nāgasena, [274] that there can arise a disturbance of the sun which is possessed of so much glory—how much more than of other (lesser) beings ? These details (could not have been propounded), revered sir, except by someone as discerning as you.”

[Seventh Division 10: The Winter Sun]

“Revered Nāgasena, why does the sun shine fiercely in the cold weather but not in the hot weather ?”

“In the hot weather, sire, the dust and dirt is not kept down; particles of dust, disturbed by the wind, are borne up into the atmosphere; also dense clouds are very thick in the sky, and a great wind blows exceedingly strongly. All these, in various permutations and combinations,⁴ keep off the sun's rays so that the sun shines gently in the hot weather. But in the cold

¹ *suriyassa rogā*, illnesses of the sun. Cf. *Vin.* ii. 295 and *A.* ii. 53 both of which read *upakkilesa*, taint, defilement (of the moon and sun) for *roga*; and their third “disturbance” is *dhūmaraja*, smoke and dust, for *megha*, a storm-cloud, above.

² *mahikā*; at *A.* ii. 53 *mahiyā*. *VA.* 1297 says it is a snow-cloud, *himavalāhaka*, at a time of snow-fall. *AA.* iii. 92 merely says *himam*.

³ He figures in the Indian myth of eclipses, see *S.* i. 50, 51 where the moon and the sun devas were seized by him. Only when Rāhu sets them free does the eclipse end. At *Vin.* ii. 295 and *A.* ii. 53 he receives the epithet, lacking above, of *asurinda*, chief of titans.

⁴ *nānākulā samāyutā*, diversely entangled and combined.

weather, sire, the earth below is cooled and the great storm-clouds above are waiting¹ (to form); the dust and dirt is quiet; particles of dust move peacefully in the atmosphere; the sky is cloudless, and the wind blows always gently. Since those (obscuring hot-weather factors) are in abeyance, the sun's rays are clear and the incandescence² of the sun, when it is freed from adverse circumstances, shines forth strongly. As to that, this is the reason why, sire, the sun shines fiercely in the cold weather but not in the hot weather."

"When it is freed from all³ (adverse circumstances), revered sir, the sun shines fiercely, but when it is accompanied by storm-clouds and so on it does not shine fiercely."⁴

The Seventh Division

[Eighth Division 1: Do all Bodhisattas give away their Wife and Children ?]

"Revered Nāgasena, do all Bodhisattas give away their wife and children or was it only King Vessantara who gave away his wife and children?"⁵

"All Bodhisattas, sire, give away their wife and children; it was not only King Vessantara who gave away his wife and children."

[275] "But do they give them away, revered sir, with their own consent?"

"The wife was a consenting party (in this case), sire,

¹ *upari mahāmegho upatthito hoti.*

² *tāpo*, ardour producing power.

³ Reading *sabbehi mutto* with Si. for text's *sabbītimutto*. But cf. *sabbā ūtiyo* (all ills) at *Miln.* 152.

⁴ It is curious that the rains or monsoons are not separately mentioned here and that instead of the three seasons usually pertaining in India: the cold weather, the hot weather and the rains, only the two first are considered here, for often there are sunny days or periods during the rains.

⁵ This question is founded on the Vessantara-jātaka, No. 547 (*Jā.* vi. 479 ff.), the celebrated Jātaka of the perfection of giving at its highest pitch. The earthquake which accompanied Vessantara's great gift is the subject of a dilemma at *Miln.* 113 ff.

but the children, because of their tender years, lamented. Had they understood the matter they would have consented too, they would not have lamented."¹

"Done by the Bodhisatta, revered sir, was what was difficult² to do in that he gave the dear children of his own breast to be a brahman's slaves. And this second thing he did was even more difficult to do in that he bound the dear children of his own breast, young and tender though they were, with jungle-creeper, and when he saw them being flogged³ by that brahman with the jungle-creeper he did not interfere. And this third thing he did was even more difficult to do in that when his son had freed himself by his own efforts from the bonds and had come back overcome by fearfulness, once again he bound him with jungle-creeper and gave him back (to the brahman). And this fourth thing he did was even more difficult to do in that when the children were lamenting and said to him: 'Father, this ogre⁴ is leading us off to eat us,' he did not comfort them by saying: 'Don't be afraid.' And this fifth thing he did was even more difficult to do in that when Prince Jāli flung himself at his feet in tears and implored him, saying: 'Be satisfied, father, get back Kaṇhājina⁵ and I will go alone with the ogre; let the ogre eat me,' he did not agree even to that. And this sixth thing he did was even more difficult to do in that he showed no pity when Prince Jāli was lamenting: 'Have you a heart of stone, father, that you can look upon our sufferings as we are being led away by the ogre into the vast virgin forest⁶ and not keep us back?'

¹ Just above "lamented" is *lālappimsu*; here *na vilapeyyuṃ*.

² Or, an austerity was done (practised) by the Bodhisatta.

³ This refers to *Jā. vi. 548*, verse 468, though there the brahman bound the children by the hands and then beat them (or urged them forward, *ākoṭayanto*) with a stick and a rope.

⁴ *yakkha* (evil) spirit. Cf. the predatory *yakkha* at *Vin. iii. 84*, and the *yakkha* who ate men and cattle at *D. ii. 346*.

⁵ The little sister.

⁶ *nimmanussake brahāraṇṇe*. The former word means without people, unpopulated, wild, and so "virgin"; the latter means a widespread, extended forest, and also occurs at *A. i. 187*, etc. Cf. *brahavana* at *Jā. vi. 578* (verse 684).

But this seventh thing he did was more difficult to do in that, though he was in great distress and terror as the children were being led away and had gone out of sight,¹ his heart did not split into a hundred or a thousand pieces. What has a man desiring merit to do with bringing anguish to others? Should he not rather give himself as the gift?"

"Through his doing what was difficult to do, sire, the renown of the Bodhisatta spread abroad among devas and mankind in the ten-thousand world-system. Devas [276] lauded him in the abode of devas, titans in the abode of titans, garuḷas in the abode of garuḷas, serpents in the abode of serpents and yakkhas lauded him in the abode of yakkhas. Gradually and by successive tradition his renown has reached our meeting here today so that, defaming and disparaging that gift, we question whether it were well given or ill given. But that renown, sire, shows forth² ten special qualities of the accomplished, intelligent, clever and wise Bodhisattas.³ What are the ten? Greedlessness, the being without desire (for worldly things), relinquishing, getting rid of, not reverting (to secular life), the fineness, the greatness, the incomprehensibility, the rarity, the peerlessness of Buddhahood.⁴ And it is this renown, sire, that shows forth these ten special qualities of the accomplished, intelligent, clever and wise Bodhisattas."

"Revered Nāgasena, whoever gives a gift that causes anguish in another—now does that gift result in happiness, is it conducive to (the giver's rebirth in) heaven?"

¹ *tassa rūḷarūḷassa bhīmabhīmassa nīte dāraḷe adassanaṃ gamīte*. Si. reads *tassa rudantaṣṣa vimhayaṣaddena rudanteṣu dāraḷeṣu adassanaṃ gatesu*. The meaning of the word *rūḷa* is not clear, see PED.

² *anudassati*.

³ I do not know whether the plural indicates the one Bodhisatta (recognised by the Pali tradition) though in various forms in his different births; or the lines, as it were, of Bodhisattas, who became each of the Buddhas who preceded Gotama. Probably no Mahāyāna influence allowing of many and unconnected Bodhisattas was making itself felt.

⁴ *Buddhadhamma*, as at *Miln.* 285.

“ Yes, sire, what (else) could be said ?”

“ Revered Nāgasena, please supply a reason.”

“ As to this, sire, some recluse or brahman is moral and he is lovely in character; he might be paralysed down one side or a cripple¹ or suffering from some disease or other. And some man, desiring merit, placing him in a vehicle, might have him taken to a longed-for locality. Now, sire, would any happiness be produced for that man from that source, is his deed conducive to (his rebirth in) heaven ?”

“ Yes, revered sir, what (else) could be said ? That man, revered sir, would acquire an elephant-vehicle or a horse-vehicle or a chariot-vehicle or a dry-land-vehicle for the dry land, a water-vehicle for the water, a deva-vehicle among devas, a human vehicle among men, he would produce what is appropriate and fitting in becoming after becoming and an appropriate happiness would be produced for him, he would go from a good bourn to a good bourn and, as a result of that self-same deed, mounting the vehicle of psychic power,² he would arrive at the longed-for city of nibbāna.”²

“ Well then, sire, a gift given so as to cause anguish in others results in happiness, it is conducive to (the giver's rebirth in) heaven [277] in that that man, causing anguish by means of a bond of withies,³ experiences happiness like that. And, sire, hear another and a further reason why a gift given so as to cause anguish in others results in happiness and is conducive to (rebirth in) heaven. In this case, sire, if some king were to levy legal taxation from the district (he governed) and on issuing the command were to give a gift, would that king, sire, obtain any happiness from that source and that gift be conducive to (his rebirth in) heaven ?”

¹ Cf. *Miln.* 245.

² *iddhiyāna* and *nibbānanagara* are figures of speech not met with in the Piṭakas.

³ Text's *balivadde*, oxen, cannot stand. Reading at Si. is to be preferred: *vallibandhena*, *vallī* being a creeper, reed or rush used as a rope for binding, a withy, here referring back to the bonds of creepers put on the children.

“ Yes, revered sir, what (else) could be said ? From that source, revered sir, that king might acquire hundreds and thousands of further special qualities, he might become a king above kings, he might become a deva above devas, he might become a Brahmā above Brahmās, he might become a recluse above recluses, he might become a brahman above brahmans, he might become an arahant above arahants.”

“ Well then, sire, a gift given so as to cause anguish in others results in happiness, it is conducive to (rebirth in) heaven, in that that king, after pressing his subjects for the taxation, experiences a further happiness of renown like that by giving a gift.”

“ Excessive was the gift,¹ revered sir, given by King Vessantara in that he gave his own wife to be the wife of another and gave the children of his own breast to be the slaves of the brahman. Such an excessive gift, revered Nāgasena, is censured, found fault with by the wise of the world. As, revered Nāgasena, the axle of a cart is broken by too heavy a load,² as a ship sinks from too heavy a load,³ as from excessive eating food turns indigestible,⁴ as crops are ruined by excessive rain, as loss of wealth is encountered by excessive giving, as the earth⁵ is burnt up through excessive heat, as (a man) goes mad from excessive passion, merits death on account of excessive hatred, meets with calamity through excessive stupidity, is seized by thieves because of (his) excessive greed, and dies from excessive fear, as a river overflows from being over-full, as a thunder-bolt falls because of excessive wind, as rice⁶ boils over because of there being too much fire, and as (a man) does not live long on account of excessive drinking⁷—even so,

¹ *atidāna*. The meaning is rather ambiguous, since *ati* means both too much and very great.

² Cf. *Miln.* 116, 238.

³ Cf. *Miln.* 237.

⁴ Cf. *Miln.* 136.

⁵ Supplied from *Si*.

⁶ *odana*. *Si*. reads *ulaka*, water.

⁷ *Si*. reads *atisikkhītena unmmattako hoti atisūrena na ciraṃ jīvati* for text's *atisañcarena na ciraṃ jīvati*, where *atisañcarena* (excessive moving) is not very intelligible; cf. *asañcara*, “cripple,” unmoving, helpless at *Miln.* 245. On the other hand there has already been the

revered Nāgasena, an excessive gift is censured and found fault with by the wise of the world. Excessive was the gift, revered Nāgasena, [278] given by King Vessantara wherein was no fruit that could be desired."¹

"Giving exceedingly,² sire, is praised, extolled, commended³ by the wise of the world. Each one of those who give a gift of any kind achieves renown in the world as an exceedingly generous donor. As, sire, when (a man) has taken hold of a deva-like wild root he is, through its extraordinary virtue, invisible to other people even though they be standing within arm's length; as a medicine, because of the powerfulness of its nature, completely removes pain and puts an end to the illness; as a fire burns everything⁴ by its exceeding heat; as water quenches by its exceeding coolness; as a lotus is not soiled by muddy water on account of its exceeding purity; as a precious gem, in virtue of its extraordinary special qualities, is a granter of desires; as a diamond, owing to its exceeding sharpness, cuts⁵ precious gems, pearls and crystals; as the earth, because of its exceeding greatness, sustains men and snakes,⁶ beasts and birds, the waters, the rocks, mountains and trees; as the sea, because of its exceeding greatness, is never over-full; as

simile of the man going mad through excess of passion; and again Si.'s *sūra* would mean courage or heroism, and there can be little justification for holding that a deed of valour shortens a man's life. I therefore venture to emend Si.'s *sūra* to *surā*, drink, liquor, as seeming more in keeping with the whole tenor of this passage. MS., and therefore printed, confusion between *surā* and *sūra* is not uncommon, see the item in the formula of *tiracchānakathā* at e.g., *BD.* iii. 82, n. 5.

¹ *na tattha kiñci phalaṃ icchitabbam*, or, therein not any fruit could be expected.

² It seems that Milinda used *ati* in the sense of excessive (too much) and Nāgasena that of exceeding (very great).

³ These three verbs also at *Mīl.* 230.

⁴ Supplied from Si., where the similes are in a somewhat different order.

⁵ *atitikkhiṇatāya vijjhati*, pierces with its excessive sharpness. Cutting and hardness are qualities more usually associated with diamonds.

⁶ *naroraga*, men and snakes; Si. reads *nara-nārī*.

Sineru, because of its exceeding weightiness, is unmoving; as space, because of its exceeding extensiveness, is unending; as the sun, because of its exceeding brilliance, dissipates the darkness; as the lion, because of his exceeding nobility of nature, is without fear; as a wrestler, because of his exceeding strength, quickly throws¹ his opponent; as a king, because of his exceeding merit, is overlord; as a monk, because of his exceeding morality, is to be revered by cobras, yakkhas, men and gods;² as the Buddha is unrivalled because of his being foremost—even so, sire, giving exceedingly is praised, extolled and commended by the wise of the world. Each one of those who give a gift of any kind achieves renown in the world as an exceedingly generous donor. For his giving exceedingly was King Vessantara praised, extolled, commended, magnified and renowned in the ten thousand world-system. It is precisely because of that exceeding gift that King Vessantara was born the Buddha in the present times, foremost in the world with the devas. But is there, sire, any gift in the world that is to be excepted and not given though someone meriting a gift of faith be there ?”

“These ten sorts of gifts, revered Nāgasena, are disapproved of as gifts by the world; whoever gives these gifts is a goer to the sorrowful ways. What are the ten ? A gift of intoxicants,³ revered Nāgasena, is disapproved of as a gift by the world; whoever gives this gift is a goer to the sorrowful ways. A gift for festivals (on mountain-tops)⁴ . . . of women . . . of bulls . . . of suggestive designs⁵ . . . [279] of weapons . . . of poison . . . of

¹ Because *ukkhīpati* usually means to hold up, take up, I here follow Si's *pātesi*, to throw down, to destroy.

² *nāga-yakkha-nara-marūhi*; cf. *Mhvs.* 15. 211 *marugaṇa* and 18.68 *maru-narā*. At *Sn.* 681 *marū* signify the spirits of the air rather than gods in general. Si. reads *nara-nārī-yakkha-sūragaṇā*.

³ For these first four gifts, called *adānasammatāni*, lit. agreed upon as not (proper) gifts, cf. *AA.* iv. 185, in a different order.

⁴ *samajja*, see *Vin.* ii. 107-108, 150, iv. 85, 267 (always *giragga-samajja*). Here the gift is probably envisaged as things to make a festival of this nature enjoyable.

⁵ *cittakamma*. See *BD.* ii. 285, n. 5.

chains . . . of fowl and swine . . . of false weights and measures, revered Nāgasena, is disapproved of as a gift by the world; whoever gives this gift is a goer to the sorrowful ways. These are the ten sorts of gifts, revered Nāgasena, that are disapproved of as gifts by the world; whoever gives these gifts is a goer to the sorrowful ways."

"I am not asking you, sire, about gifts that are disapproved of by the world. What I am asking you is this, sire: Is there, sire, any gift in the world that is to be excepted and not given though someone meriting a gift of faith be there?"

"Revered Nāgasena, there is no gift in the world that is to be excepted and not given when someone meriting a gift of faith be there. When satisfaction (in the Dhamma) has arisen in their minds some people give food to those meriting gifts of faith, some give clothing, some bedding, some dwellings, some covering-cloths,¹ some women and men slaves, some fields and sites, some bipeds and quadrupeds, some a hundred, a thousand, a hundred thousand,² some a great kingdom, some give even (their) life."

"But if, sire, some give even (their) life, why do you so violently attack Vessantara, lord of giving, for rightly giving away his children and wife? Moreover, sire, is there a convention in the world, a custom in the world whereby a father who has contracted a debt or is deprived of his livelihood may deposit his son in pledge or sell him?"

"Yes, revered sir, a father who has contracted a debt or has been deprived of his livelihood may deposit his son in pledge or sell him."

¹ *attharaṇapāpuraṇā*. On *attharaṇa*, a sheet, see *BD*. ii. 46, nn. 3, 4; and on *attharaṇapāpuraṇā* see *BD*. iii. 305, n. 1 where I suggested that only one article is meant by this compound word, namely a covering-cloth. On the other hand *attharaṇa* could be taken as a sheet, spreading, covering; and *pāpuraṇā* as an upper robe and outer cloak. In *Vin.* and elsewhere *pāpurati* refers to the putting on of these robes as against *nivāseti*, which is to dress in the inner robe; see e.g., *Vin.* iii. 206, iv. 185 and *BD*. ii. 32, nn. 2, 3.

² *kaḥāpaṇas*, the most usual medium of exchange, probably to be understood.

“ If, sire, a father who has contracted a debt or is deprived of his livelihood may deposit his son in pledge or sell him, was it then, sire, that King Vessantara, distressed and in anguish at not obtaining omniscient knowledge, deposited his wife and children in pledge and sold them for the sake of acquiring the treasure of the Dhamma ? If so, sire, King Vessantara only gave what others gave, only did what they did. So why do you, sire, so violently deprecate Vessantara, lord of giving, for that gift ?”

“ I, revered Nāgasena, do not blame the gift (made by) Vessantara, lord of giving. But when he bartered away his wife and children because he was begged to do so¹ [280] he should have given himself.”

“ This is an unseemly act, sire, that when (a man is) begged for his wife and children he gives himself. For whatever is begged for, precisely that should be given—this is a deed of good men. As sire, some man might want to have drinking-water brought, then would whatever man were to bring him food be doing a service to him ?”

“ No, revered sir, only by giving him what he wanted to have brought would he be doing a service to him.”

“ Even so, sire, when King Vessantara was begged by the brahman for his wife and children, he gave precisely his wife and children. If, sire, the brahman had asked King Vessantara for his physical frame, he would not have saved² himself, sire, nor would he have trembled nor been excited; he would have given and bestowed on him his physical frame itself. If, sire, someone approaching King Vessantara were to beg of him: ‘ Be my slave,’³ he would have given and bestowed on him his physical frame itself, and in giving it he would not have been mortified.⁴ King Vessantara’s

¹ *yācanena niminitvā*; cf. *Jā.* iii. 63, 221. It means he bartered or exchanged them for or against a begging. *Si.* is perhaps clearer: *api ca puttadārakānaṃ dinnam garahāmi yadā yācake puttadāraṃ yācante tadā attānaṃ dātābbaṃ ti.*

² *rakkhati*, to preserve, guard.

³ *dāsattam me upēhi*, undergo slavery for me.

⁴ *na tapeyya*; cf. *tapanīya*, grd. of *tapati*, the inducing of self-torture. Physical mortification, not mental humiliation, is implied.

attitude¹ is shared by many, sire. As, sire, a piece of cooked meat is shared by many, even so, sire, King Vessantara's attitude is shared by many. Or as, sire, a tree laden with fruit is shared by various flocks of birds, even so, King Vessantara's attitude is shared by many. For what reason? Because he thought: 'I myself, practising thus, will attain Perfect Enlightenment.'

As, sire, when a poor man who is in need of wealth is walking about in search of wealth, he goes along goat-tracks, paths full of stakes and sticks, and jungle-paths, he trades on the water and on the dry land, he is intent on wealth in body, speech and thought, and exerts himself to acquire wealth—even so, sire, while he was yet poor in a Buddha's wealth, did Vessantara, lord of giving, for the sake of acquiring the jewel of omniscience, giving up his wealth and crops, his women and men slaves, his vehicles and mounts, all his property, his own wife and children and himself to those who begged (of him), seek for Perfect Enlightenment itself.

Or as, sire, a king's minister, anxious for the (state-) seal [281] and to be the keeper of the (state-) seal,² giving away everything there was in his house of wealth and corn, of wrought and unwrought gold, exerts himself to acquire the (state) seal—even so, sire, Vessantara, lord of giving, giving away all the wealth he had of an external and an internal kind,³ giving away even his life for others, sought for Perfect Enlightenment itself.

Moreover, sire, it thus occurred to Vessantara, lord of giving: 'If I give that brahman whatever he asks for,

¹ *kāya*, here being used in a psychological sense, as last clause in this paragraph makes clear. But it does not seem to make very good logic.

² *muddādhikaraṇam*.

³ *bāhiraḥbhantara*. I think this refers not to the property he had outside his palace and inside it, but to his physical frame (his *saṛīra* now being spoken of as his external or *bāhira*) and to things like his natural affection for his wife and children, his *abbhantara*, all of which he renounced and sacrificed. Cf. *Jā.* iv. 404 *bāhiraḍāna ajjhattikadāna*.

then I am of service to him.' And thus it was he gave him his wife and children. It was not, sire, that Vessantara, lord of giving, gave his wife and children to the brahman because they were repulsive (to him), nor because he was not anxious to see them, nor did he give them, thinking: 'My wife and children are too numerous for me, I cannot support them'; nor being dissatisfied and thinking: 'They are not dear (to me)', did he give his wife and children through any anxiety to drive them out. It was simply the dearness of the jewel of omniscience, and for the sake of omniscient knowledge that King Vessantara gave the brahman such an ineffable, far-reaching, incomparable and noble gift—of his wife and children who were as dear to him, as beloved and as cherished as his own life. And this too, sire, was said by the Lord, the deva above devas, in the Cariyāpitaka:¹

'Neither child was repulsive to me, the lady Maddi was not repulsive.

Omniscience was (more) dear to me, therefore I gave away what was (less) dear.'

When King Vessantara, sire, had given the gift of his children,² he entered a leaf-hut and lay down. In anguish, because of his exceeding affection for them, a heavy grief arose in him, the region of his heart was hot, and his hot breaths, not being able to pass through his nostrils, were exhaled through his mouth, and the flowing tears were drops of blood pouring from his eyes.³ Even so, it was with anguish, sire, that King Vessantara gave the gift of his children to the brahman with the thought: 'Do not let the way of my giving be deficient.' Moreover, sire, there were two reasons why King Vessantara gave his two children to the brahman. What were the two? He thought: 'My way of giving

¹ Cp. I. ix. 53.

² Text reads *puttadānaṃ datvā*, repeated below. Si. reads *putta-dāraṃ*, wife and children, and supplies no verb. The former reading is to be preferred.

³ This refers to *Jā.* vi. 576 (ver. 663).

will be not deficient; and their grandfather¹ will free my little children who suffered from the wild roots (they had to eat).' [282] For, sire, King Vessantara knew: 'No one is able to keep my children in slavery, and their grandfather will redeem these children and thus they will come back to us.' These are the two reasons, sire, why he gave away his children to the brahman.

Moreover, sire, King Vessantara knew: 'This brahman is worn, old, stricken in years,² he is feeble, decrepit,³ leaning on a stick, his life-span is waning, he is of small merit—he is not capable of keeping these children in slavery.' But, sire, would it be possible for a man, having grasped this moon and sun that are of such mighty power, such mighty majesty, by means of his normal strength,⁴ and putting them into a basket or a box and extinguishing their light, to use them as plates?'⁵ "

"No, revered sir."

"Even so, sire, no one in this world was able to keep in slavery the children of Vessantara who was like unto⁶ the moon and sun.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, no one is able to wrap up in a cloth and put in a basket as a hone for sharpening knives and use a Wheel-turning King's Treasure of the Precious Gem which is of lovely water, well cut into eight facets, four cubits in thickness, and in circumference like the nave of a cartwheel—even so, sire, no one in the world was able to keep in slavery the children of Vessantara who

¹ *ayyaka*; see *Jā. vi. 577*.

² Stock in the *Piṭakas*.

³ *bhagga*, broken down. A somewhat similar passage at *M. i. 88*, *A. i. 138* reads *bhogga*, bent.

⁴ This is in opposition to the form of psychic power, *iddhi*, which is to rub and stroke the moon and sun even though they be of such mighty power and majesty: see the stock description at e.g. *D. i. 78*, *M. i. 43*, *A. i. 170*.

⁵ *thālaka*; *Si. padīpa*, lamps.

⁶ *paṭibhāga*, counterpart, likeness.

was like unto a Wheel-turning King's Treasure of the Precious Gem.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, the elephant-king Uposatha,¹ showing signs of rut in three places (on his body), all-white,² sevenfold firm,³ eight linear measures³ in height and nine in length and girth, lovely and good to look upon, could not be covered by any one with a winnowing basket or a saucer,⁴ nor be put like a calf into a cow-pen to be looked after, [283] even so, sire, no one in the world was able to keep in slavery the children of Vessantara who was like unto Uposatha, the elephant-king.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, the great ocean, vast in length and breadth, deep, immeasurable, hard to cross, not to be fathomed, not to be checked, cannot be shut off by any one anywhere so as to make use of one ford, even so, sire, no one in the world was able to keep in slavery the children of Vessantara who was like unto the great ocean.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, the Himalaya, monarch of mountains, five hundred yojanas high in the sky, three thousand yojanas in width and breadth, adorned with 84,000 peaks, the source of 500 great rivers, the abode of great

¹ If the Elephant-Treasure comes to the Wheel-turning King from the Uposatha tribe, he is the eldest of the tribe; see *MLS*. iii. 219.

² This is stock in the description of the Elephant-Treasure.

³ *ratana*. See *UdA*. 245: seven ratanas is the measure of a man of middling (height). The word occurs in a list of linear measures at *UdA*. 299. At *SA*. ii. 176 it is explained by *hattha*, cubit.

⁴ *Si*. reads: *yathā mahārāja yūthappati mattavāraṇo sabbaseto . . . dassāṇiyo Uposatho nāgarājā na sakkā kenaci abhiruyhitum na ca so sakkā kenaci suppena vā sarāvena vā pidahitum*, thus adding that the elephant cannot be mounted by anyone (in contradistinction to the universal monarch).

beings, bearing many kinds of perfumes, enriched with a hundred deva-like medicinal herbs, is seen like a cloud high in the sky, even so, sire, no one in the world was able to keep in slavery the children of Vessantara who was like unto the Himalaya, monarch of mountains.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, a great fire blazing on a mountain-top in the dense darkness of the night can be seen even from very far away, even so, sire, King Vessantara was renowned like the great blazing fire on the mountain-top that can be seen even from very far away, and no one was able to keep his children in slavery.

And hear another and a further reason, sire, why no one was able to keep in slavery the children of Vessantara. As, sire, when the iron-wood tree is in bloom on a Himalayan mountain and when soft winds are blowing they waft the perfume of the flowers for ten or twelve yojanas, even so, sire, [284] the fame of King Vessantara has spread abroad and the lovely perfume of moral habit is wafted along for thousands of yojanas and as far as the abode of the Akaniṭṭha devas and among the abodes of the gods and titans,¹ the garuḷas,² the heavenly musicians, (evil) spirits, demons, great snakes, bird-men and Inda. Therefore no one was able to keep his children in slavery.

Prince Jāli, sire, was instructed by his father King Vessantara, who said: 'When your grandfather is redeeming you, my dear, and giving wealth to the brahman, let him redeem you by giving (him) a thousand golden weights; and when he is redeeming Kaṇhājinā,³ let him redeem her by giving (him) a hundred of each of the following, saying: "A hundred slaves, a hundred women slaves, a hundred elephants, a hundred horses, a hundred cows, a hundred bulls, a hundred golden weights." If, my dear, your grandfather takes you away from the brahman by the hand, by word of

¹ *surāsurā*. See list at *Miln.* 267 for some of these beings.

² A mythical bird.

³ This refers to *Jā.* vi. 577 (ver. 672, 673).

command, or by force and gives him nothing, you must not do your grandfather's bidding but both remain still in subjection to the brahman.' Instructing them thus, he sent them away. When Prince Jāli had gone and was being questioned by his grandfather, he said:

' My father gave me to this brahman, sir,
for the worth of a thousand;
And the maiden Kaṇhājinā
for a hundred elephants and so on.' ¹

"The question has been well unravelled, revered Nāgasena; well burst asunder is the net of false views; well crushed are the tenets of others; your own doctrine is well illuminated, the details well presented,² the meaning well analysed. Thus it is, therefore do I accept it."

[Eighth Division 2: Is a Difference among Bodhisattas not right ?]

"Revered Nāgasena, do all Bodhisattas practise austerities or were austerities practised only by the Bodhisatta Gotama ?"³

"Austerities are not for all Bodhisattas, sire; they have been practised only by the Bodhisatta Gotama."⁴

"If that is so, revered Nāgasena, is it not right that there should be a difference between Bodhisatta and Bodhisatta ?"

[285] "In four respects, sire, there is a difference between Bodhisatta and Bodhisatta. In what four ? There is a difference of family,⁵ a difference in the

¹ *Jā.* vi. 577 (ver. 671).

² *suparīsodhita*, well and truly purified, cleansed, perhaps of doubts or errors.

³ See *Miln.*, p. 244. "All Bodhisattas" must be taken to refer to Gotama and the Buddhas who preceded him while they were still Bodhisattas.

⁴ As a result of his having reviled the Buddha Kassapa in his birth as Jotipāla, see *Miln.* 221 ff., *Ap.* i. 301.

⁵ In the birth in which they become Buddhas, Bodhisattas are born either in a khattiya or a brahman family; see *e.g.*, *BudvA.* 296.

(length of the) period (needed to practise and perfect the pāramitās so as to become a Buddha),¹ a difference in (the length of their) life-span,² a difference in their heights.³ In these four respects, sire, there is a difference between Bodhisatta and Bodhisatta. But, sire, among all the Buddhas there is no difference in physical beauty, moral habit, concentration, wisdom, freedom, the knowledge and vision of freedom, the four confidences, the ten powers of a Tathāgata, the six knowledges not shared by others, the fourteen knowledges of a Buddha,⁴ the eighteen (special) Buddha-qualities⁵ or in the entire Buddha-nature⁶—all the Buddhas are exactly the same in (their) Buddha-natures.”

“If, revered Nāgasena, all the Buddhas are exactly the same in (their) Buddha-natures, for what reason were austerities practised only by the Bodhisatta Gotama?”⁷

“Having renounced the worldly life, sire, while his knowledge was immature and his enlightenment im-

¹ *addhāna-vemattatā*. The words in brackets are based on *SnA.* 407 f. where *addhāna* is one of eight differences among Buddhas: at the lowest reckoning they fulfil the *pāramitās* in four incalculables of eons, and at the highest in sixteen, in both cases for 100,000 eons, see *Miln.* 232. Cf. also *BudvA.* 296 but where *addhāna* is not among the eight differences between Buddhas.

² See *BudvA.* 296, varying between 100,000 years and 100 years (for Buddhas, Gotama's being given as 100 years), and see *SnA.* 408.

³ Heights of Buddhas are given at *BudvA.* 296.

⁴ See *BudvA.* 185; knowledges of the ways and fruits are eight, and the six knowledges not shared by others. If *Miln.* also took this view of the 14 knowledges, “the six not shared by others” are redundant and had no need to be catalogued separately.

⁵ *atthārasabuddhadhamme*. See *Miln.* 216; cf. also *Miln.* 105 for a shorter list.

⁶ *Buddhadhamma*. I think that *dhamma* here, qualified by *kevala*, has not the same intention as *dhamma* in the preceding compound which, being in the plural and spoken of as numbering eighteen, suggests an allusion to the 18 special qualities, *āveṇikā dhammā*, of a Buddha. See *Miln.*, p. 276 for *Buddhadhamma* as “nature” of a Buddha; also *BudvA.* 165 where it is defined as *buddhabhāvakaraṃ dhammaṃ, pāramiṃ dhammaṃ*; and cf. *BudvA.* 104, where *buddhakara dhamma* consists of the ten *pāramitās*.

⁷ Cf. *Miln.* 244 ff.

mature, Gotama the Bodhisatta practised austerities while he was bringing his immature knowledge to maturity."

"Revered Nāgasena, for what reason did the Bodhisatta make the great renunciation (of worldly life) while his knowledge was immature and his enlightenment immature? Should he not rather, maturing his knowledge, have renounced (the worldly life) after his knowledge was mature?"

"When the Bodhisatta saw the palace-women in disarray,¹ he was disgusted;² aversion arose in him who was thus disgusted; and a certain deva in Māra's retinue, seeing the aversion that had arisen in his mind, and thinking: 'This is the right time to dispel the aversion from his mind,' spoke this utterance while he was standing above the ground: 'Sir, sir, be you not distressed. On the seventh day from now the deva-like Treasure of the Wheel will appear to you with its thousand spokes, its rim and its nave, complete in all its parts, and those Treasures that go over the earth or stand in the sky will come to you of their own accord. And the commands of your mouth alone³ will bear sway throughout the four great continents⁴ and the two thousand surrounding subsidiary islands. You will have more than a thousand sons, valiant, heroic, stout of limb, crushing the armies of their foes;⁵ surrounded by these sons and possessed of the seven Treasures, you will rule over the four continents.' As an iron stake heated all day long [236] and glowing all over should enter the orifice of the ear, even so, sire, that utterance entered the orifice of the Bodhisatta's ear. Distressed as he naturally was, at that deva's words he was all the more agitated and stirred and felt a sense of

¹ Details at *Jā.* i. 61 of the Bodhisatta; at *Vin.* i. 15 of Yasa.

² *vippaṭisāri*, usually meaning remorseful, repentant; and perhaps so to be translated here in reference to the years he had spent among those worldly delights that now delighted him no more.

³ *ekamukhena*.

⁴ *mahādīpa*. The four are Jambudīpa (India), Pūbbavideha, Aparagoyāna, Uttarakuru.

⁵ Stock; also at *Mhv.* i. 49, ii. 158.

urgency.¹ Or as, sire, a great and mighty mass of fire that is already burning burns up all the more when it is supplied with more fuel, even so, sire, distressed as the Bodhisatta naturally was at that deva's words he was all the more agitated and stirred and felt a sense of urgency. Or as, sire, the great earth, moist by nature, green and grassy, sprinkled with water and swampy, would become all the more swampy when a great rain-cloud had once again poured down rain, even so, sire, distressed as the Bodhisatta naturally was, at the deva's words he was all the more agitated and stirred and felt a sense of urgency."

"But, revered Nāgasena, if the Treasure of the deva-like Wheel had produced itself on the seventh day would the Bodhisatta have turned back (from his purpose) on the production of the deva-like Treasure of the Wheel?"

"The deva-like Treasure of the Wheel, sire, did not produce itself for the Bodhisatta on the seventh day, for a lie was spoken by that deva so as to tempt him. Yet if, sire, the deva-like Treasure of the Wheel had produced itself for the Bodhisatta on the seventh day, the Bodhisatta would not have turned back (from his purpose). For what reason? The Bodhisatta, sire, had firmly grasped (the idea of) impermanence and of anguish, he had firmly grasped (the idea of) not-self, and had attained to the destruction of grasping.² It is as, sire, water from Lake Anotatta enters the river Ganges, from the river Ganges enters the great ocean, from the great ocean enters the mouths of the submarine abysses³—but would that water that had gone to the

¹ *saṁvega*, an emotional thrill, agitation, a sense of urgency. Eight *saṁvegavattṭhu* are given at *MA.* i. 298, *KhpA.* 235, but the above is not among them. If "fear" is meant by these commentarial passages, it does not seem applicable above.

² The five groups of grasping refer to the five *khandhas*, each of which sets up grasping in an ordinary person. The four graspings are after sense-pleasures, speculative views, rites and customs, and the theory of self.

³ *pātālamukha*; cf. *S.* i. 127, iv. 206, 207, *Jā.* iii. 530 where *pātāla* appears to have this meaning. See *Pss. Breth.*, p. 418.

mouths of the submarine abysses, turning back, enter the great ocean, from the great ocean would it enter the river Ganges, and from the river Ganges would it again [287] enter Anotatta ?”

“No, revered sir.”

“Even so, sire, it was for the sake of this becoming that skill was matured by the Bodhisatta for the four incalculable (eons) of a hundred thousand eons. He (then) reached this final becoming, the knowledge for enlightenment was matured, in six years he would be the Buddha, omniscient, the foremost person in the world. So, sire, would the Bodhisatta, for the sake of the Treasure of the Wheel, have turned back (from his purpose) ?”

“No, revered sir.”

“Though the great earth, sire, might be inverted¹ with its woodland groves and mountain ranges, the Bodhisatta would never have turned back until he had attained perfect enlightenment. And even though the waters of the Ganges, sire, were to flow back against the current,² the Bodhisatta would never have turned back until he had attained perfect enlightenment. And even though the great ocean, sire, with its illimitable waters were to dry up³ like the water in a cow’s foot-print, the Bodhisatta would never have turned back until he had attained perfect enlightenment. And even though Sineru, monarch of mountains, sire, were to split into a hundred or a thousand fragments, the Bodhisatta would never have turned back until he had attained perfect enlightenment. And even though the moon and the sun with the stars, sire, were to fall to the ground like a clod of earth, the Bodhisatta would never have turned back until he had attained perfect enlightenment. And even though the sky, sire, were to roll up like a mat, the Bodhisatta would never have

¹ Cf. *Vin.* iii. 7, where Moggallāna seeks the Lord’s permission to perform this feat in a time of famine.

² Cf. *Miln.* 121-122, where Bindumatī caused such an event.

³ Cf. *M.* i. 187, *A.* iv. 101.

turned back until he had attained perfect enlightenment. For what reason? On account of his having burst asunder every bond."¹

"Revered Nāgasena, how many bonds are there to the world?"

"There are these ten bonds to the world, sire, bound by which bonds beings do not renounce (worldly life), or if they have renounced it turn back (to it). What are the ten? A mother, sire, is a bond to the world, a father . . . a wife . . . children . . . relations . . . friends . . . wealth . . . gains and fame . . . [288] authority . . . the five strands of sense-pleasures, sire, are a bond to the world. These, sire, are the ten bonds to the world bound by which bonds beings do not renounce (worldly life), or if they have renounced it turn back (to it). And these ten bonds were cut through, burst, burst asunder by the Bodhisatta. Therefore, sire, the Bodhisatta did not turn back."

"Revered Nāgasena, if the Bodhisatta, when aversion² had arisen in his mind on (hearing) the words of the deva, was making the renunciation (of worldly life) though his knowledge was not matured and his enlightenment was not matured, of what use to him was the practice of austerities? Would not knowledge have come to maturity rather by his taking all kinds of foods?"

"These ten kinds of persons, sire, are degraded, despised, looked down upon, derided, found fault with, treated with contempt and disregarded by the world.³ What are the ten? A woman who is a widow, sire . . . a person who is a weakling . . . one with no friends and relations . . . a glutton . . . one who has not lived in a teacher's house⁴ . . . an evil friend . . . one who is deficient in wealth . . . one who is deficient in

¹ At *Vin.* i. 21, *S.* i. 106 the Buddha is recorded to tell Māra he is freed from the great bonds.

² *arati*, non-delight, dislike, unease. There is a definition at *Vbh.* 352.

³ For this sequence of verbs cf. *Miln.* 191, 229.

⁴ *agarukulavāsika*; see *Jā.* i. 436 *anācariyakule vasamī*.

good habits . . . one who is deficient in deeds¹ . . . one who is deficient in exertion, sire, is degraded, despised . . . and disregarded by the world. These, sire, are the ten kinds of persons, who are degraded . . . and disregarded by the world. It was while the Bodhisatta was recollecting these ten points, sire, that perception arose (in him) thus: ‘Do not let me be deficient in deed, deficient in exertion, and found fault with by devas and mankind. Suppose that I should be lord of deed and should live diligently esteeming deed, having mastery over deed, having deed as a habit, fit to bear the burden of deed,² making my home in deed.’³ The Bodhisatta practised austerities thus, sire, while he was bringing his knowledge to maturity.”

“Revered Nāgasena, while the Bodhisatta was practising austerities [289] he thought thus: ‘I, by these severe austerities, do not reach states of further-men, the excellent knowledge and vision befitting the ariyans. Could there be another way to Enlightenment?’⁴ Had the Bodhisatta at that time confusion of mindfulness about the Way?’⁵

“These twenty-five things, sire, are weakening to the mind, weakened by which, the mind does not concentrate rightly on the destruction of the cankers. What are the twenty-five? Anger,⁶ sire, is a thing that is weakening to the mind, weakened by which the mind does not concentrate rightly on the destruction of the cankers. Malice, hypocrisy, spite, jealousy,

¹ *kammahīna*. *QKM*. ii. 140 says *kamma* is explained by *kam-manta* “such as husbandry or merchandise.” But to take it in this way seems to lessen the value of the Bodhisatta’s aspiration, made just below.

² *kammadhoreyya*.

³ *kammaniketavā*.

⁴ *M*. i. 246, quoted also at *Mūl*n. 244.

⁵ *magga* is here supposed to be the Way to Buddhahood, not to arahantship, according to the Sinh. commentators. But Nāgasena’s answer is against this interpretation for it is an answer concerned with the attainment of arahantship.

⁶ This and the following thirteen *dhammā* occur in stock lists of defilements of the mind, see *M*. i. 15, 36, *A*. i. 299, iv. 148, 349, etc.; and *P*ts. i. 102.

stinginess, deceit, treachery, obstinacy, impetuosity, arrogance, pride, conceit, indolence, sloth-and-drowsiness,¹ laziness,² idleness, friendship with evil, material shapes,³ sounds, scents, flavours, tangible objects, hunger⁴ and thirst, dislike,⁵ sire, are things that are weakening to the mind, weakened by which the mind does not concentrate rightly on the destruction of the cankers. These, sire, are the twenty-five things weakening to the mind, weakened by which the mind does not concentrate rightly on the destruction of the cankers. The Bodhisatta's body, sire, was exhausted by hunger and thirst; because his body was exhausted his mind did not concentrate rightly on the destruction of the cankers. For the four incalculable eons of a hundred thousand eons, sire, the Bodhisatta followed after an understanding of the four ariyan Truths⁶ in birth after birth. So how could he have been confused in mindfulness in this last becoming of his—in the birth in which the understanding took place—about the Way? Nevertheless, sire, the idea arose to the Bodhisatta: 'Could there be another way to Enlightenment?' Earlier, sire, when the Bodhisatta was a month old and his father, the Sakyan, was ploughing,⁷ he sat erect in the cross-legged position on his auspicious couch⁸ in the cool shade of a rose-apple tree and, aloof from pleasures of the senses, aloof from evil unskilled states, entered and abided in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, and is rapturous and joyful. [290] . . . ⁹ entered and abided in the fourth meditation."

¹ One of the hindrances, *nīvaraṇa*.

² Reading *tandī* as RhD. suggests rather than Trenckner's *nandī* or Si's *nandī*. *Tandī* and *ālasya* (next word) occur at *Vbh.* 352, *Jā.* v. 397.

³ Delight in material shapes and the other four *khandhā* must be meant; cf. *Vin.* i. 21 where the Buddha no longer has any desire for these.

⁴ As at *Sn.* 52; it is to be surmounted.

⁵ *arati*.

⁶ Cf. *Miln.* 232.

⁷ See *M.* i. 246, *Jā.* i. 57.

⁸ *sirisayana*.

⁹ The formula for the four meditations, *jhāna*, has not yet occurred in *Miln.* The *peyyāla* should be filled in as follows: By allaying

“It is good, revered Nāgasena, so it is, therefore do I accept it: it was while the Bodhisatta was maturing his knowledge that he practised austerities.”

[Eighth Division 3: Is Skill the Stronger ?]

“Revered Nāgasena, which is the more powerful, skill or unskill ?”

“Skill, sire, is the more powerful, unskill is not like it.”¹

“I, revered Nāgasena, cannot accept this statement that skill is the more powerful, that unskill is not like it. Revered Nāgasena, to be seen here are those who make onslaught on creatures, those who take what has not been given, those who go wrongly amid sense-pleasures, those who tell lies, those who plunder villages,² highway robbers,² cheats,³ swindlers³—all these obtain according to the evil they have done the cutting off of their hands,⁴ the cutting off of their feet . . . their hands and feet . . . their ears . . . their nose . . . their ears and nose, the putting of a red-hot iron ball on their head after the top of the skull has been removed to look like a gruel-pot, the peeling off of the skin of the skull and rubbing it with gravel until it becomes polished like a conch-shell, the kindling of a fire in the mouth

initial thought and discursive thought, with the mind subjectively tranquillised and fixed on one point, he entered and abided in the second meditation which is devoid of initial thought and discursive thought, is born of concentration, and is rapturous and joyful. By the fading out of rapture, he dwelt with equanimity, attentive, and clearly conscious, and he experienced in his person that joy of which the ariyans say: Joyful lives he who has equanimity and is mindful; and he entered and abided in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he entered and abided in the fourth meditation which has neither anguish nor joy, and is entirely purified by equanimity and mindfulness.

¹ Cf. *Mīl.* 83-84 of *puñña* and *apuñña*.

² *gāmaghātakā panthadūsakā*; both words at *Mīl.* 20. For the former see also *S.* iv. 173, 175.

³ *nekatikā vañcanikā*; both words at *D.* iii. 183.

⁴ From here to the end of the sentence occurs also at *Mīl.* 197.

after it has been opened wide with spikes, the wrapping of the body or the hand with oil-soaked rags and setting fire to it to make it look like a wreath of flames or a burning lamp, the peeling off of the skin from the neck down to the ankle, the peeling off of the skin from the neck to the waist and from the waist to the ankle and making it hang loose like a bark-garment, the pinning down of the criminal with iron nails (at both elbows and knees) to the ground to resemble the posture of the antelope and encircling him with fire, the pulling out of the flesh with double-edged hooks, the cutting off of coin-sized pieces of flesh from the body, the combing off of the flesh with a comb and applying alkali, the piercing of the criminal as he is lying on one side on the ground with an iron peg through the ear and turning him round, the beating of the whole body so that it would look like a bundle of straw, the pouring of hot oil (over him), having the flesh of the body bitten by dogs, impaling him when he is alive, the cutting off of his head with a sword. Some (people), doing evil during the night, experience the fruition (of the deed) that same night. Some, doing evil during the night, experience (the fruition) in the day.¹ Some, doing evil during the day, experience (the fruition) that same day. Some, doing evil during the day, experience (the fruition) in the night. Some experience (the fruition) two or three days later—all these experience (the fruition of their evil deed) here and now. But is there anyone, revered Nāgasena, who, having given a gift with all its accessories to one (member of the Order) or to two or three or four or five or ten or a hundred or a thousand or a hundred thousand, and experiencing here and now wealth or fame or happiness, (has received bliss in this life) by means of moral habit or the carrying out of the Observance ?”

“There were, [291] sire, four (men) who, having given a gift, having undertaken the moral habits and carried out the Observance, attained here and now to

¹ *divā yeva*, the very next day, as is clear from the context.

fame in the city of the Thirty-Three even while they were still bearing their physical frame."

"Who were they, revered sir?"

"King Mandhātā, sire, King Nimi, King Sādhina and Guttila the musician."¹

"Revered Nāgasena, this was many thousands of becomings ago, and is beyond the ken² of either of us. If you are able, tell me (of someone), sire, in the becoming that was going on at the time when the Lord was alive."

"In the becoming that was going on, sire, the slave Puṇṇaka³ gave a meal to the Elder Sāriputta and on that same day attained the position of a merchant—nowadays he is known as Puṇṇaka the merchant. Queen Gopālamātā, having sold her own hair for eight kahāpaṇas and given almsfood to the Elder Kaccāna the Great and his seven companions, became the chief consort of King Udena that same day. The laywoman devotee Suppiyā, having given flesh from her own thigh to provide broth for a sick monk—the very next day her wound was healed and had skin (growing over it) and she was well again. Queen Mallikā, having given the Lord an alms consisting of the previous evening's gruel,⁴ became the King of Kosala's chief queen that very day. Sumana the garland-maker, having honoured the Lord with eight handfuls of jasmine flowers, attained to great prosperity that very day. The brahman Ekasāṭaka, having honoured the Lord with his outer cloak, acquired (the gift of) all the Eights⁵ that very

¹ Their legends are given at *Jā.* Nos. 258, 533, 494, 243 respectively. See also *Miln.* 115.

² *parokkha*, out of sight, beyond the eye.

³ These six people are the same as those mentioned at *Miln.* 115, where the slave-girl Puṇṇakā is added as the seventh. See vol. i., p. 161 for notes.

⁴ That is, when she was a poor flower-girl.

⁵ *sabbatthaka*, "all the eights." The word is also found at *DhA.* iii. 3, with *sabbacatuṅka*, "all the fours" (four elephants, four horses, four thousand kahāpaṇas, four women, four female slaves, four villages), and with *sabbasoḷasaka*, "all the sixteens." At *DhA.* iii. 4 it is said however that Ekasāṭaka gained only "all the fours"

day—all these here and now experienced wealth and fame, sire.”

“So, revered Nāgasena, though you have investigated and searched you have found only six people?”

“Yes, sire.”

“Well then, revered Nāgasena, unskill is more powerful than skill; skill is not like it. For, revered Nāgasena, on one day alone I have seen ten men who have been impaled as the result of an evil deed, and I have seen twenty and thirty and forty and fifty men and [292] a hundred men and a thousand men who have been impaled as the result of an evil deed. There was, revered Nāgasena, the general's son named Bhaddasāla of the Nanda (royal) family¹ between whom and King Candagutta a battle was raging. But, revered Nāgasena, in that battle there were eighty (headless) corpses² in both armies. They say that if one (headless) corpse rises up after one ‘head-holocaust’³ has taken place, all those (others) too enter on calamity

because he had hesitated for the first two watches of the night whether he could bear to part with his one cloak as a gift to the Buddha. A gift made in the first, second or third watch brings in the gifts of the Sixteens, the Eights and the Fours respectively. See also *ThagA.* iii. 124, *SA.* ii. 185: having made all that which is serviceable to men into eight lots of eight, *aṭṭhaṭṭhakam*, and giving the gift called “all the Eights,” *sabbatṭhakam nāma dānam datvā*. This, in these passages, appears to have consisted of 64 meals by ticket given for as long as life lasted. See also *DhA.* ii. 45 f., where “eight lots of eight” mean eight each of elephants, horses, men slaves, women slaves, ornaments, eight thousand kahāpaṇas, eight women, eight villages, and constitute the gift called *sabbatṭhaka*. This word is therefore attested in at least four commentarial passages, and also at *Miln.* above. It is not to be confused with *sabbatṭhaka* of *Jā.* ii. 30, 74, which is a ministerial office.

¹ Nine kings called Nava-Nandā reigned in India after the dynasty of Kālāsoka and his sons for 22 years. The last, Dhana-Nanda, was killed by Candagutta, *Mhvs.* v. 14-17. See also Lamotte, *Hist.*, p. 105 ff.

² *kavandharūpa*. The word *kavandha* is known at *Vin.* iii. 107 (*asīsakavandha*), *S.* ii. 260 (*asīsaka kavandha*). Cf. *SA.* ii. 222, *DhA.* i. 314.

³ *sīsakalanda*, signification unknown.

and misfortune as a result of that self-same evil deed.¹ For this reason too, revered Nāgasena, I say that unskill is the more powerful; skill is not like it. Have you heard, revered Nāgasena, that in this Buddha-Dispensation the King of Kosala² gave the Unparalleled Gift ?”³

“ Yes, sire, I have heard that.”

“ But yet, revered Nāgasena, when the King of Kosala had given that Unparalleled Gift did he, from that source, obtain wealth or fame or happiness here and now ?”

“ No, sire.”

“ If, revered Nāgasena, when the King of Kosala had given an Unparalleled Gift like that he yet did not obtain from that source either wealth or fame or happiness here and now, well then, revered Nāgasena, unskill is the more powerful; skill is not like it.”

“ Because of its limitedness, sire, unskill ripens quickly; because of its extensiveness skill ripens after a long time. This too could be tested, sire, by a simile. It is as in Aparanta,⁴ sire, the kind of grain called *kumudabhaṇḍikā*⁵ is reaped and harvested within a month, while rices ripen in five or six months. But what is the difference herein, sire, between the *kumudabhaṇḍikā* and the rices ?”

“ It is due to the limitedness of the *kumudabhaṇḍikā*, revered sir, and the extensiveness of the rices. Rices, revered Nāgasena, are fit for a king, food for a king;⁶ *kumudabhaṇḍikā* is food for slaves and work-people.”

¹ It seems to me that the version RhD. follows and expands, which is followed in turn by DPPN., goes too far in speaking of the “ eighty Corpse Dances ” and saying “ the headless corpses arise and dance in frenzy over the battle-field.” The Pali is not “ unintelligible,” though its significance is not clear.

² Pasenadi who was the king of Kosala in the time of the Buddha is being referred to.

³ *asāḍṣadāna*. Besides this being a tremendous alms-giving, it was the occasion to give the Buddha Gotama the four gifts of priceless value that each Buddha receives but once in a life-time: a white parasol, a couch, a stand and a footstool, *DA.* 653 ff., *DhA.* iii. 183 ff.; referred to at *Jā.* iii. 469, iv. 360, 401, *MhvT.* 597.

⁴ Mentioned at *Miln.* 331; a territory in Western India.

⁵ Si. *kumuddhabh*-. Cf. the rice called *karumbhaka* at *Miln.* 252.

⁶ Cf. *Miln.* 252.

[293] "Even so, sire, unskill ripens quickly because of its limitedness; because of its extensiveness skill ripens after a long time."

"Whatever there is that ripens quickly, revered Nāgasena, that is called the more powerful by the world; therefore unskill is the more powerful; skill is not like it. As, revered Nāgasena, whatever soldier has entered on a great and mighty fight, and after taking hold of an opponent by his arm-pit and, dragging him along, should very quickly bring him to his master, that soldier is called a valiant hero by the world. And as that physician who quickly extracts an arrow and cures a disease is called a clever physician; and as that accountant who, counting very rapidly, quickly shows (the result) is called a clever accountant; and as that wrestler who quickly throws¹ his opponent and makes him fall flat on his back is called a valiant hero; even so, revered Nāgasena, whatever ripens quickly, be it skill or unskill, that is the more powerful in the world."

"The kamma of both of them, sire, is to be experienced in a future state. Yet, because it is blamable, unskill is to be experienced here and now at the (proper) moment. This decree was established by the noble warriors of old, sire, that: whoever slays a living being merits punishment; whoever takes what has not been given, whoever goes to other men's wives, whoever tells a lie, whoever despoils a village, whoever is a highway-robber, whoever is a cheat and a swindler merits punishment. He should be put to death, he should be tortured,² he should be maimed, he should be flogged. According to this (decree), after careful investigation they punished (people), put them to death, tortured, maimed and flogged them. On the other hand, sire, was this decree ever established by anyone, that: whoever gives a gift or guards the moral habits or carries out the formal acts of the Observance should be given wealth or fame? And do they, after careful

¹ *ukkhāpitvā*, see above, p. 101, n. 1.

² Stock tortures given at *Miln.* 197, 290.

investigation, give him wealth or fame as they give flogging or imprisonment to a thief who is guilty of a crime ?”

“ No, revered sir.”

“ If, sire, after careful investigation, they were to give wealth or fame to benefactors, skill would also be experienced here and now. [294] But because, sire, they do not investigate the benefactors and say: ‘ We will give them wealth or fame,’ therefore skill is not to be experienced here and now. For this reason, sire, unskill is to be experienced here and now, and that stronger feeling is to be experienced only in a future state.”

“ It is good, revered Nāgasena. Without a discerning (teacher) such as you this question could not have been properly scrutinised. What (in my question) pertained to the world, revered Nāgasena, has been explained by you in a supermundane (sense).”

[Eighth Division 4: Is not a Gift made to Deceased Ancestors without Effect ?]

“ Revered Nāgasena, these benefactors on giving a gift assign it to former ancestors now departed,¹ thinking: ‘ Let (the profit from) this accrue to them.’ Do any receive a result from such a source ?”

“ Some, sire, receive it, some do not.”

“ Which ones receive it, revered sir, which do not ?”

“ Those who have arisen in Niraya Hell, sire, do not receive it, those who have gone to a heaven do not receive it, those born as animals do not receive it. Three of the four (classes) of deceased ancestors² do not receive

¹ *pubbapeta*. *AA*. iii. 100 says these are relatives who have gone to a world beyond. *DA*. 90 explains that *pubbapeta-kathā* is *atīte nāti-kathā*, talk on those who were relations in the past; and *PvA*. 17 glosses *pubbe pete* by *pubbe keci pitaro*, former ancestors. See *BHSD*. s.v. *pūva-preta*.

² *peta*. These four classes perhaps suggest that a *peta* is a person only recently dead—*peta* is not exactly a ghost. All four classes are mentioned also at *e.g.*, *KhpA*. 214, the fourth being *paradattū-*

it: those who feed on what has been vomited up,¹ those who are tormented by hunger and thirst,² those who are consumed by craving.³ The deceased ancestors who live on the gifts to others obtain (profit) and those who remember them obtain it too."

"Well then, revered Nāgasena, the gifts of the benefactors have been wasted⁴ and are without fruit if, though they are made specifically for these (deceased ancestors), they do not receive (a profit)."

"It is not, sire, that a gift is without fruit, without result—the benefactors themselves experience the fruit of (the gift)."

"Well then, revered sir, convince me by a reason."

"As to this, sire, some people after preparing fish, meat, strong drinks, rice, and (other kinds of) foods go to a relation's house. If those relations were not to accept that present, would it go to waste⁵ and be lost?"

"No, revered sir, it would be for the owners themselves."

"Even so, sire, it is the benefactors themselves who experience the fruit (of their gifts). Or it is like [295] a man, sire, who has entered an inner room (in a house) and finds no exit in front of him. By which (exit) would he depart?"

"By the one he had come in by, revered sir."

"Even so, sire, it is the benefactors themselves who experience the fruit (of their gifts)."

"Let that be, revered Nāgasena, so it is, therefore do we accept it that the benefactors themselves experience the fruit (of their gifts)—we do not dispute your reason.

Revered Nāgasena, if (the profit) of a gift given by these benefactors accrues to former ancestors now

pajīvī, those living on gifts to others. *Petas* also mentioned at *D.* iii. 189, *A.* iii. 43 (quoted *Kvu.* 348). *Pts. Contr.*, p. 203, n. 2; Lamotte, *Hist.*, p. 474 f.

¹ *vantāsikā*. Si. reads *asurakāya*.

² *khuppiṭṭāsa*; cf. *Pv.* I.11.10, II.2.2; *PvA.* 10,32,37,60,80; *Vism.* 501.

³ *nijjhāmatanḥika*.

⁴ *vissota*, run to waste, from *vi* + *sru*. Si. reads *vissāsikā*, but this cannot be right.

⁵ *vissotam gaccheyya*.

departed and if these (benefactors) experience its result, then if he who had made onslaught on creatures, had been a hunter, bloody-handed, of corrupt mind and purpose, if he had killed men or committed a brutal deed—if he were to assign (a gift) to former (relatives) now departed, thinking: ‘Let the result of this deed of mine accrue to former (relatives) now departed,’ would the result of that (deed) accrue to his former (relatives) now departed ?”

“No, sire.”

“Revered Nāgasena, what herein is the cause, what the reason for which (the result of) skill accrues, but (the result of) unskill does not accrue ?”

“This is not a question that should be asked, sire; and do not you, sire, thinking that here is one who answers questions, ask a question that should not be asked. You will also be asking me why space is unsupported, why the Ganges does not flow backwards to the source, and why these men and birds are bipeds and beasts are quadrupeds.”

“I do not ask this seeking to annoy you, revered Nāgasena; I ask for the sake of removing a doubt. Many people in the world are left-handed¹ or are nearly blind. I ask you just this: Why should not these have a chance ?”

“It is not possible, sire, to share an evil deed with one who has not done it, not consented to it. As, sire, people lead water even for great distances by means of an aqueduct, yet are they able to make it ascend a massive craggy great mountain without an aqueduct, sire ?”²

“No, revered sir.”

“Even so, sire, it is possible to share skill but not to

¹ *vāmagāhino*; Si. reads *pāpagāhino*, takers of evil. This and the next word, *vicakkhukā*, are apparently used to suggest clumsy people, including the King himself.

² Text reads: *api nu kho sakkā ghanamahāselapabbato nibbāhanena yathicchitaṃ haritum*. I follow Si. which seems more intelligible and avoids the difficulty of taking *-pabbato* as the subject of the clause. It reads: *api nu kho sakkā taṃ udakanibbāhanena vinā ghanam susiram mahāpabbataṃ āropetum*.

share unskill. Or as, sire, it is possible to light a lamp with oil, yet is it possible [296] to light a lamp with water ?”

“ No, revered sir.”

“ Even so, sire, it is possible to share skill but not to share unskill. Or as, sire, farmers take water from a tank to ripen their grain, yet is it possible to take water from the great ocean to ripen the grain ?”

“ No, revered sir.”

“ Even so, sire, it is possible to share skill but not to share unskill.”

“ Revered Nāgasena, what is the reason that it is possible to share skill but not unskill ? Convince me by a reason. I am not blind, not without light. When I have heard you I will know.”

“ Unskill is slight, sire, skill is abundant. Because of its slightness unskill affects only the doer; because of its abundance skill spreads out over the world with the devas.”

“ Make a simile.”

“ It is as, sire, one small drop of water might fall on the earth, yet would that drop of water, sire, spread out over ten or twelve *yojanas* ?”

“ No, revered sir; where that drop of water has fallen there only does it affect.”

“ For what reason, sire ?”

“ Because of the slightness of the drop of water, revered sir.”

“ Even so, sire, unskill is slight; because of its slightness it affects only the doer; it is not possible to share it. But as, sire, a mighty and great cloud were to pour down rain gratifying the earth's surface, yet would (the water from) that great cloud, sire, spread out all round ?”

“ Yes, revered sir; when (the water from) that great cloud had filled the holes in the ground, the lakes, rivers, (the hollows in) the branches, the gullies, crevices, tanks, pools, wells and lotus-ponds,¹ it would spread out over ten or twelve *yojanas*.”

¹ For most of these words, cf. *Miln.* 259.

“For what reason, sire?”

“Because of the greatness of the cloud, revered sir.”

“Even so, sire, skill is abundant; because of its abundance one is able to share it even with devas and mankind.”

“Revered sir, what is the reason that unskill is slight, [297] skill abundant?”

“As to this, sire, whoever gives a gift, undertakes moral habit, carries out the formal acts of the Observance, he is happy, cheerful, pleased, merry, greatly delighted, glad in mind and filled with joy; rapture arises in him again and again; to one who has a mind of rapture skill increases more and more. As from one side, sire, water might enter a well that is already full and flow away from another, yet even though it is flowing away (water) arises again and again (in the well) and it is not possible to exhaust it—even so, sire, skill increases more and more. And if for a hundred years, sire, a man were to advert to¹ the skill he had done, then while he is repeatedly adverting to it the skill increases more and more; and it is possible for him to share that skill with whomever he likes. This is a reason according to which, sire, skill is abundant. But, sire, the person doing unskill is remorseful later;² the mind of him who is remorseful retreats, retracts, recoils and is not stretched out;³ he grieves, is consumed (by remorse),⁴ wastes away, is exhausted; he does not prosper, he is affected then and there.⁵ As, sire, a little

¹ *āvajjeti*, ambiguous and perhaps meaning to turn over (to others), thus anticipating the Mahāyāna doctrine of the transference of merit to which support is given by the words “sharing with whom-ever he likes.” According to *PED*. *āvajjeti* is often glossed in the Comys. by *pariṇāmeti*, which has as a meaning to procure for (others). In Abhidhamma it has the technical meaning of “adverting to.”

² *pacchā vip̐patisārī*. Cf. the exhortation: These are the roots of trees, these are empty places; meditate, monk, be not remorseful later—e.g., at *M.* ii. 266, iii. 302.

³ The same four verbs occur at *A.* iv. 47; cf. *S.* ii. 265, *Vism.* 347, *Asl.* 376.

⁴ *tappati*, cf. *Dh.* 17, 136.

⁵ *tatth’ eva*, right there, there itself.

water falling on a dry river (-bed) with its great sand-banks rising and falling in curves and twists, wastes away and is exhausted; it does not prosper, it is affected then and there—even so, sire, the mind (of the person) doing unskill retreats, retracts, recoils and is not stretched out; he grieves, is consumed (by remorse), wastes away, is exhausted; he does not prosper, he is affected then and there. This is a reason according to which, sire, unskill is slight.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Eighth Division 5: What is it that is called a Dream ?]

“Revered Nāgasena, men and women in this world see a dream, lovely or evil, seen before or not seen before, done before or not done before, [298] peaceful or frightening, far or near, and many forms and innumerable colours appear. So what is it that is called a dream ? And who sees it ?”¹

“This that is called a dream, sire, is a portent that comes into the focus of the mind. And these six (people), sire, see a dream: (the person) who suffers from wind sees a dream, the bilious (person) sees a dream, the phlegmatic (person) sees a dream, (the person) possessed of a deva sees a dream, (the person) who is exercised in his mind sees a dream, (the person) who sees a dream as a portent. Among these, sire, only the dream he sees as a portent is true, all the rest are false.”

“Revered Nāgasena, in regard to him who sees a dream as a portent—does his mind, going along of its own accord, seek for that portent, or does that portent come into the focus of his mind, or does anyone else come and tell him of it ?”

“It is not, sire, that his mind, going along of its own accord, seeks for that portent, nor does anyone else come and tell him of it, but that very portent comes into the focus of his mind. As, sire, a mirror does not

¹ With this question, cf. *VbhA.* 406-408.

go anywhere to seek for a reflection, nor does anyone else, bringing a reflection, put it on the mirror, but from wherever the reflection comes it appears in the mirror. Even so, sire, it is not that his mind, going along of its own accord, seeks for that portent, nor does anyone else come and tell him of it, but from wherever the portent comes it comes into the focus of his mind."

"Revered Nāgasena, does the mind that sees a dream also know: 'Thus will be the result: peaceful or frightening'?"

"It is not that the mind knows, sire: 'Thus will be the result: peaceful or frightening.' But when the portent has arisen he speaks to others about it and they then speak to him of its meaning."

"Please give me a reason, revered Nāgasena."

"It is, sire, as the moles or boils or itches that arise on (a man's) physical frame are to his gain or loss, his repute or disrepute, [299] his obloquy or commendation, his happiness or sorrow. But as these boils arise, sire, do they know: 'Indeed, we will bring about this matter'?"

"No, revered sir. But according to the place where these boils occur, so do the fortune-tellers, seeing them there, explain: 'Such indeed will be the result.'"

"Even so, sire, the mind that sees the dream does not know: 'Thus will be the result: peaceful or frightening.' But when the portent has arisen he speaks to others about it and they then speak to him of its meaning."

"Revered Nāgasena, does he who sees a dream see it when he is sleeping or when he is waking?"¹

"He who sees a dream, sire, sees it neither when he is sleeping nor when he is waking, but it is in the interval between being drowsy² and not having yet reached the unconscious state³ that he sees a dream. When a man

¹ Cf. *Brhad. Up.* II. 1. 16 ff.

² *okkante middhe*, sleeping lightly, like a monkey's sleep. See *VbhA.* 408, *kapimiddhapareto passati*; and cf. *Divy.* 102, *middham avakrāntah*.

³ *asampatte bhavange*. For this latter, which is not a Pali canonical term, see e.g., *Abhidhammatthasangaha* iii. 8. In the *Abhidhamma*, *bhavanga* is the subconscious rather than the unconscious. It means factor or limb of being, existence; cf. *Netti.* 29.

is drowsy, sire, his mind is entering the unconscious state; a mind that is entering the unconscious state does not function; a mind that is not functioning is not susceptible¹ to happiness or anguish. There is no dream for one who is not susceptible.² When the mind is functioning it sees a dream.³ As, sire, in dense darkness where there is no light, no shadow can be seen on even a well burnished mirror, even so, sire, when a mind that, becoming drowsy and entering the unconscious, remains there, then the mind is not functioning though it is in the physical frame. A mind that is not functioning does not see a dream. As the mirror, sire, so should the physical frame be understood; as the darkness, so should drowsing be understood; as the light, so should the mind be understood.

Or as, sire, the light of the sun cannot be seen when there is a fog over the earth;⁴ and though the sun's rays exist they are not functioning; and while the sun's rays are not functioning there is no light—even so, sire, when a man is drowsing his mind is entering the unconscious; a mind that is entering the unconscious does not function. A mind that is not functioning does not see a dream. As the sun, sire, so should the physical frame be understood; as the fog over the earth, so [300] should drowsing be understood; as the sun's rays, so should the mind be understood.

In two circumstances, sire, the mind is not functioning though the physical frame exists: though the physical frame exists, the mind is not functioning when it is entering the unconscious and becoming drowsy; and, though the physical frame exists, the mind is not functioning when it has attained cessation.⁵ When a man is awake, sire, his mind is astir, open, natural, irregular. A portent does not come into the focus of

¹ Reading *nappativijānāti* with Si. instead of text's *nappajānāti*.

² Here *Miln.* reads *appaṭivijānantassa*.

³ But cf. *VbhA.* 408: *bhavangacittena hi supati*, for one dreams with a mind that is subconscious (or, unconscious).

⁴ *mahikotthata*. The word *kotthata* seems unknown to the lexicons.

⁵ *nirodha*. Most probably the culminating plane of meditation is meant here, that where feeling and perceiving have ceased.

the mind of such a man. As, sire, those desiring secrecy avoid the man who is open, natural, unwise,¹ unreserved, even so, sire, the deva-like purpose (of the portent) does not come into focus for one who is waking. Or as, sire, the skilled dhammas that are helpful to enlightenment do not come into focus for a monk whose way of living is torn, who indulges in bad habits, is an evil friend, poor in moral habit, idle² and low in energy even so, sire, the deva-like purpose (of the portent) does not come into focus for one who is waking. Therefore he who is waking does not see a dream."

"Revered Nāgasena, is there a beginning, a middle and an ending of drowsiness?"

"Yes, sire, there is a beginning of drowsiness, there is a middle and there is an ending."

"What is the beginning, what the middle and what the ending?"

"Whatever, sire, is the shrouding,³ the enveloping³ of the mental aggregate,⁴ a weakness, a stupidity, an indisposedness for work⁵—this is the beginning of drowsiness. Whoever, sire, sleeping a 'monkey-sleep,' lies half awake, half-asleep,⁶ this is the middle of drowsiness. Its ending is the going into unconsciousness. It is when one has reached the middle stage, sire, and is sleeping the light 'monkey-sleep' that one sees a dream.⁷ As, sire, someone living with self-re-

¹ *akiriya*, as at *Miln.* 251.

² *kusīta*. Eight *kusītavatthu* at *A.* iv. 332.

³ *onāha pariyaonāha*, covering, covering all round, as at *Dhs.* 1157 (of *middha*, drowsiness or torpor, as a *nīvaraṇa*) and *D.* i. 246 where these two words occur as alternative names for *nīvaraṇa*, hindrance.

⁴ *kāyassa*, defined at *Asl.* 378 as *khandhattayasankhātassa*. The three khandhas here referred to are those of feeling, perception and the activities (see *Expos.* ii. 485, n. 1); at *Expos.* ii. 484 *kāya* is translated as "mental organism," and at *Bud. Psych. Ethics*, §1157 as "sense."

⁵ *akammaññatā*, see *Dhs.* 1157, and *Asl.* 377, "unwieldiness."

⁶ *kapiniddāpareto vokiṇṇakam jaggati*, a person sleeping lightly and confusedly.

⁷ Quoted at *AA.* iii. 317, *VbhA.* 408. The reading above is *kapiniddāpareto*; at *AA.*, *VbhA.* it is *kapimiddhapareto*, "monkey-drowsiness."

straint,¹ composed in mind, steadfast as to the mental object,² his discernment unshaken,³ plunges into a wood that is rid of tumult and noise and thinks over some subtle matter, and does not fall asleep there—he penetrates the subtle matter there, composed and his mind one-pointed. Even so, sire, the man who is awake⁴ and not become drowsy, but has entered on the ‘monkey-sleep,’ sees a dream when he is sleeping the light ‘monkey-sleep.’ [301] As, sire, the tumult and noise, so should wakefulness be understood; as the secluded wood, so should ‘monkey-sleep’ be understood; and as that man who, leaving behind the tumult and the noise and avoiding sleep and being one of balanced mind,⁵ penetrates that subtle matter, even so the man who is awake and has not become drowsy, sees a dream when he is sleeping the light ‘monkey-sleep.’”

“It is good, revered Nāgasena, so it is, therefore do I accept it.”

[Eighth Division 6: Is there Untimely Dying ?]

“Revered Nāgasena, do all beings who die die timely or do they also die untimely ?”

“There is timely dying, sire, and there is also untimely dying.”

“Who are those who die timely, revered Nāgasena, and who die untimely ?”

“Have you ever seen, sire, how both the raw and the ripe fruits fall from your mango-trees, rose-apple-trees and other kinds of fruit-trees ?”

“Yes, revered sir.”

¹ *yatacārīn*, cf. *Sn.* 971, explained at *Sn.A.* 573-574 as *saṁyata-vihāro rakkhūtīrīyāpatho rakkhūtākāyavacīmanodvāro vā ti vuttamī hoti*.

² *ñhītaḍḍhamma*.

³ *acalabuddhi*. *Buddhi* can also mean discretion and speculation, cf. *Vism.* 101.

⁴ *jāgara*, also meaning watchful, vigilant.

⁵ *majjhatabbhūta*. *Majjhatta* is not to be confused with *majjha*, the middle stage of drowsiness, as above. It means neutral, impartial; balance of mind, equanimity. It does not seem to be a canonical term.

“Do all those fruits that fall from a tree, sire, fall only timely or also untimely?”

“All those fruits, revered Nāgasena, that fall when they are thoroughly ripe and matured fall timely. But of the remaining fruits some fall because they are eaten through by insects,¹ some fall beaten down by clubs,² some fall blown down by the wind, some fall having become rotten inside³—all these fall untimely.”

“Even so, sire, those who die from the effects of old age, these die timely. Of the rest, some die forced back by kamma,⁴ some (die) forced back by bourn,⁴ some die forced back by effecting.⁴ (All these die untimely).”⁵

“Revered Nāgasena, those who die forced back by kamma and those who die forced back by bourn and those who die forced back by effecting and those who die forced back by the effects of old age—all these die only timely. And he who dies in his mother’s womb, that is the time for him,⁶ he dies only timely; and he who dies in the birth-chamber,⁷ that is [302] the time for him, he too dies only timely; and he who dies when he is about a month old . . . and he who dies when he is a hundred years old, that is the time for him, he dies only timely. So, revered Nāgasena, there is no dying untimely—all who die die only timely.”

“These seven kinds of persons exist, sire, who, even though there is a further (portion) of their life-span

¹ *kimividdhāni*, as at *Miln.* 251.

² *lakūṭa*, as at *Miln.* 255. Si. reads, perhaps more correctly, *sakuṇa-pahatā*, destroyed by birds, for text’s *lakūṭa-hatāni*.

³ Cf. *Miln.* 165-166.

⁴ *kammaṇapaṭibālāḥ gatipaṭibālāḥ kiriyapaṭibālāḥ*. *PED.* says “*paṭibālā* is p.p. of *paṭibāhati* (to ward off, shut out, hold back, etc.) though more likely to *paṭi + vah*”. *VbhA.* 439 (on *Vbh.* 338) takes it in the former meaning: *paṭibāhitāni vāritāni paṭisedhitāni*. The idea behind “forced back” must be that such people are bound to be reborn, they are forced back to rebirth since they are not yet free of *samsāra*.

⁵ Supplied from Si.

⁶ Probably meaning karmic time.

⁷ *vijātaghare*. Si. reads *pasūtighare*, lying-in chamber, see *Nd.* i. 120.

(still to run), die untimely. Which are the seven? The famished man, sire, not obtaining any food, his digestive organs impaired,¹ dies untimely even though there is a further (portion) of his life-span (still to run). The thirsty man, sire, not obtaining any drinking water, his heart dried up, dies untimely . . . The man bitten by a poisonous snake, sire, the force of the venom not abating, not obtaining a cure, dies untimely . . . The man affected by poison, sire, with all his limbs burning, not obtaining an antidote, dies untimely . . . The man fallen into a fire, sire, and is burning, not obtaining the means to extinguish it, dies untimely . . . The man fallen into water, sire, not obtaining a foothold, dies untimely . . . The man injured by a knife, sire, gravely ill, not obtaining a physician, dies untimely even though there is a further (portion) of his life-span (still to run). These seven persons die untimely, sire, even though there is a further (portion) of their life-span (still to run). And I, sire, speak definitely on this subject.

In eight ways, sire, is there for beings an effecting of (karmic) time.² There is an effecting of (karmic) time for beings, sire, through the origination of winds (in the body), through the origination of bile, through the origination of phlegm, through the origination of a union of the humours of the body, through a change of season, through stress of circumstances, suddenly, and through the maturing of kamma.³ As to these, sire, that which is an effecting of (karmic) time through the maturing of kamma, this alone is here an effecting of (karmic) time that is in due season⁴; all the other (ways) are an effecting of (karmic) time that is not in due season. And it is.⁵

¹ *upahatabbhantara*.

² *kālakiriyā*, the karmic action of time. This is of course to die only to be reborn.

³ See *Miln.* 134-135 for this sequence; also *Miln.* 112.

⁴ *sāmāyika*; cf. *Miln.* 22 where I have taken this to mean agreement. Another meaning, of temporal or temporary, cannot obtain here.

⁵ *bhavati ca*. Cf. *bhavatīha* at *Miln.* 92, 93.

From hunger, from thirst, if bitten by a snake, and from
poison,

By fire, water, a knife it is that one dies untimely.

[303] From winds, bile, phlegm, a union and the seasons,
From stress, suddenly, and from kamma it is that one
dies untimely.

Some (human) beings, sire, die from the maturing of
this unskilled deed or that which they have done
formerly. As to this, sire, whoever formerly has made
another die from hunger he, for many hundreds and
thousands of years hard pressed by hunger, famished,
exhausted, his dried up heart withered, emaciated,
shrivelled, wasting away and being tormented within,¹
himself dies of hunger as a youth or a middle aged man
or an old man. This too for him is dying in due season.

Whoever formerly has made another die of thirst, he,
for many hundreds and thousands of years, having
become a departed ancestor of the kind that is consumed
by thirst,² wretched, lean, his heart quite dried up,
himself dies of thirst as a youth or a middle aged man
or an old man. This too for him is dying in due season.

Whoever formerly made another die by getting a
snake to bite him, he, for many hundreds and thousands
of years, exchanging the state of a rock-snake³ for the
very state of a rock-snake,⁴ the state of a black snake
for the very state of a black snake,⁵ on being constantly
bitten by these snakes, himself dies as a youth or a
middle aged man or an old man. This too for him is
dying in due season.

¹ *paridayhanto*; passive to Skrt. *paridahati*. Cf. the Pali form
at *Thag.* 1223, 1224 *cittam paridayhati*.

² Cf. *Miln.* 294.

³ *ajagara*, as at *Miln.* 23, 364, 406.

⁴ *ajagaramukhen' eva ajagaramukham parivattitvā*. I am not
certain of the meaning but think the implication is that he was
reborn as a rock-snake (or a black snake) many times running.
Mukha can mean way, and *mukhena*, by way of (*Jā.* iii. 55, *Vism.*
346), therefore way of being reborn, rebirth-state. *Parivattitvā*
occurs again a few lines below. Like *mukha*, it is a word of several
meanings, see *PED*. Reading at Si. on both occurrences is *pavisitvā*,
having entered on.

⁵ *kaṇhasappo*.

Whoever formerly made another die by giving him poison, he, for many hundreds and thousands of years, burning in all his limbs, with his physical frame destroyed and emitting the odour of a corpse, himself dies from poison as a youth or a middle aged man or an old man. This too for him is dying in due season.

Whoever formerly made another die by fire, he, for many hundreds and thousands of years, exchanging the Mountain of Burning Coal¹ for the Mountain of Burning Coal itself, the realm of Yama for the realm of Yama itself, his limbs burning and blazing, himself dies by fire as a youth or a middle aged man or an old man. This too for him is dying in due season.

Whoever formerly made another die by water, he, for many hundreds and thousands of years, his limbs destroyed, ruined, broken down and weak, his mind shaken, himself dies by water as a youth or a middle aged man or an old man. This too for him is dying in due season.

Whoever formerly made another die from knives, [304] he, for many hundreds and thousands of years, cut, broken up, smashed and slain,² struck³ in the face by knives, himself dies from knives as a youth or a middle aged man or an old man. This too for him is dying in due season."

"Revered Nāgasena, you said 'There is untimely dying.' Please do you give me a further reason⁴ for that."

"As, sire, a great and mighty mass of fire on which have been piled⁵ grass and sticks and branches and foliage, goes out when this food is exhausted because of

¹ Angārapabbata must be taken, with *CPD.*, to be the name of a hell or purgatory, or with *DPPN.* to be "a blazing mountain of white-hot coal, one of the tortures of Mahāniraya." See *M.* iii. 167, 183, *Kvu.* 597.

² RhD. appears to think that this refers to repeated rebirths as an animal, and the next word to when he was reborn as a man.

³ *samāhato*, as at *Miln.* 181, 254, *M.* i. 337, *Jā.* vi. 453.

⁴ *kāraṇam atidisa.*

⁵ *ādiṇṇa.* Si. reads *ādinna*, which is to be preferred. *PED.* says *ādiṇṇa* is p.p. of *ādiyati*, to split, go asunder, break.

the consumption of the fuel—yet that fire is called one that has gone out at a due time¹ without adversity, without accident²—even so, sire, whoever living for many hundreds of days is decrepit with age, and dies without adversity, without accident on the destruction of his life-span, he is called one that has come to dying at a due time. Or as, sire, there might be a great and mighty mass of fire on which have been piled grass and sticks and branches and foliage, but before the grass and sticks and branches and foliage had been exhausted a great and mighty storm-cloud, raining heavily, might have put it out—now, sire, is that great mass of fire said to have gone out at a due time ?”

“ No, revered sir.”

“ But why, sire, is this second mass of fire not exactly similar to the first mass of fire ?”

“ Hard pressed by the adventitious storm-cloud, revered sir, that (second) mass of fire has gone out not at the due time.”

“ Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) or the origination of bile or the origination of phlegm or the origination of a union of the humours of the body, or by a change of season or by the stress of circumstances or suddenly, or by hunger or thirst or snake-bite or by taking poison or by fire or by water or by knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

Or as, sire, a great and mighty thunder-cloud which has risen up in the sky and rains heavily filling the valleys and the plains is called a cloud that rains without adversity, without accident—even so, sire, whoever has lived long, is decrepit with age, [305] and dies without adversity, without accident on the destruction of his life-span, he is called one who has come to dying at a due time. Or as, sire, a great and mighty thunder-

¹ *samaye*.

² *anītika anupaddava* as at *Vin.* ii. 79, 124, iii. 162; cf. *Miln.* 323, and *anīti* at *A.* iv. 238, *S.* iv. 371, *Sn.* 1137.

cloud which has risen up in the sky might meanwhile be blown away by a great wind, is that thunder-cloud, sire, to be called one that has disappeared at a due time?"

"No, revered sir."

"But why, sire, is this second thunder-cloud not exactly similar to the first thunder-cloud?"

"Hard pressed by that adventitious wind, revered sir, that (second) thunder-cloud has disappeared not at the due time."

"Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) . . . or by knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

Or as, sire, a highly poisonous snake which is angered might bite some man and, because its poison was without adversity, without accident, might cause his death; so is that poison called without adversity, without accident, reaching its aim¹—even so, sire, whoever has lived long, is decrepit with age, and dies without adversity, without accident, he, on the destruction of his life-span, is called one who, without adversity, without accident, reaching the end of his life, has come to dying at a due time. But if, sire, a snake-charmer has meanwhile given an antidote to that man who was bitten by the highly poisonous snake so as to counteract the poison, is that poison, sire, said to have disappeared at the due time?"

"No, revered sir."

"But why, sire, is this second poison not exactly similar to the first poison?"

"Hard pressed by that adventitious antidote, revered sir, that (second) poison has disappeared without reaching its aim."

"Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) . . . or by

¹ *koṭigata*, finding or reaching its end, its climax.

knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

Or it is, sire, as an archer might let fly an arrow: [306] if that arrow reaches the end of the course in accordance with the direction in which it is going, that arrow is called one that, without adversity, without accident, has reached the end of the course in accordance with the direction in which it was going. Even so, sire, whoever has lived long, is decrepit with age, and dies without adversity, without accident, he, on the destruction of his life-span, is called one who, without adversity, without accident, has come to dying at a due time. Or as, sire, an archer might let fly an arrow, but if at that very moment someone should catch hold of that arrow of his, would that arrow, sire, be called one that had reached the end of the course in accordance with the direction in which it was going?"

"No, revered sir."

"But why, sire, is this second arrow not exactly similar to the first arrow?"

"By an adventitious catching hold of it, revered sir, was the course of that (second) arrow interfered with."

"Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) . . . or by knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

Or as, sire, someone should strike a vessel made of brass, and if the sound produced by his striking it reaches the end of its course in accordance with the direction in which it is going, that sound is called one that, without adversity, without accident, has reached the end of its course in accordance with the direction in which it was going. Even so, sire, whoever has lived for many thousands of days, is decrepit with age, and dies without adversity, without accident, he, on the destruction of his life-span, is called one who, without adversity, without accident, has come to dying at a due time. Or as, sire, someone should strike a vessel made of brass, and if by his striking it a sound should be

produced, but if someone should touch (that vessel) before the sound that had been produced had travelled far and by his touching (of the vessel) the sound were stopped, would that sound, sire, be called one that had reached the end of its course in accordance with the direction in which it was going ?”

“No, revered sir.”

“But why, sire, is this second sound not exactly similar to the first sound ?”

“By an adventitious touching, revered sir, was that (second) sound [307] stilled.”

“Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds in the body . . . or by knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

Or as, sire, in virtue of beneficial rain, the well-grown seeds of corn in a field had come to be dense and rich and crowded with abundant and full ears and had achieved the due time for producing crops, then that corn is called one that, without adversity, without accident, had attained to its due time. Even so, sire, whoever has lived for many thousands of days and, decrepit with age, dies without adversity, without accident, he, on the destruction of his life-span, is called one who, without adversity, without accident, has come to dying at a due time. Or as, sire, the well-grown seeds of corn in a field should die from lack of water, would that corn, sire, be said to have attained its due time ?”

“No, revered sir.”

“But why, sire, is this second corn not exactly similar to the first corn ?”

“Hard pressed by an adventitious cold, revered sir, that (second) corn has died.”

“Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) . . . or by knives, dies untimely. This is a reason according to which, sire, there is untimely dying.

But have you ever heard, sire, that after a young crop

had come to ear, worms, becoming active, had destroyed it with its roots ?”

“ Yes, we have heard of that very thing, revered sir, and have seen it too.”

“ Now, sire, was that crop destroyed timely or was it destroyed untimely ?”

“ Untimely, revered sir. If the worms had not eaten that crop, revered sir, it might have reached the due time when crops are reaped.”

“ Is it then, sire, that the crop was lost by an adventitious injury but that if there is no injury to it a crop reaches the due time when crops are reaped ?”

“ Yes, revered sir.”

[308] “ Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) . . . or by knives, dies untimely.¹ This is a reason according to which, sire, there is untimely dying.

But have you ever heard, sire, of a crop that had come to ear and was being bent down by the weight of the grains which were fully ripe² when the kind of rain called a hail-storm³ ruined it as it fell on it and made it valueless ?”⁴

“ Yes, we have heard of that very thing, revered sir, and have seen it too.”

“ Now, sire, was such a crop destroyed timely or was it destroyed untimely ?”

“ Untimely, revered sir. If a hail-storm had not rained down on that crop, revered sir, it might have reached the due time when crops are reaped.”

“ Is it then, sire, that the crop was ruined by an adventitious injury but that if there is no injury to it a crop reaches the due time when crops are reaped ?”

¹ *akāle* omitted in text, no doubt in error.

² *mañjaritapatta*, i.e., had attained to, reached, *patta*, (full) sprouting, *mañjarita*.

³ *karakavassa*. Cf. *Jā.* iv. 167, *DhA.* i. 360, *VinA.* 64, *Mhvs.* xii. 9. It is a rain that destroys crops and causes floods.

⁴ Lit., made it fruitless, or barren, *aphalam karoti*; stripped it of the ear.

"Yes, revered sir."

"Even so, sire, whoever dies untimely, he, hard pressed by an adventitious illness or hard pressed by the origination of winds (in the body) or by the origination of bile or the origination of phlegm or the origination of a union of the humours of the body, or by a change of season or by the stress of circumstances or suddenly, or by hunger or thirst or snake-bite or by taking poison or by fire or by water or by knives, dies untimely. But if he were not hard pressed by an adventitious illness, he might reach the due time for dying. This is a reason according to which, sire, there is untimely dying."

"It is wonderful, revered Nāgasena, it is marvellous, revered Nāgasena; well shown are the reasons, well shown the similes for the illustration of untimely dying. You have made it plain, you have made it obvious, you have made it clear that there is untimely dying. From any one of your similes, revered Nāgasena, even a thoughtless and distracted man could have come to the conclusion that there is untimely dying. [309] So how much more a thoughtful man! I, revered sir, was convinced by the first simile that there is untimely dying, but I did not agree (at once) as I was anxious to hear more and more explanations."¹

[Eighth Division 7: Wonders at a Shrine]

"Revered Nāgasena, is there a wonder² at the shrine³ of all who have attained final nibbāna, or only of some?"

"(At the shrine) of some, sire, there is (a wonder), of others there is not."

"Of which, revered sir, is there (a wonder), of which is there not?"

¹ *nibbāhana*, a removal (of doubts, perhaps), a clearing away.

² *pāṭihīra*, a contracted form of *pāṭihāriya*. Three kinds are given at *D.* i. 212, iii. 3, *S.* iv. 290, *A.* i. 170: psychic power, mind-reading and giving instruction.

³ *cetiya*. Three kinds given at *KhpA.* 221-222. Above, a shrine containing a relic, *dhātu*, is probably intended. For some further references to shrines, see *BD.* ii. p. 1, n. 1.

“By the volitional determination, sire, of one of three (kinds of individuals¹) there is a wonder at a shrine of one who has attained final nibbāna. Of what three (kinds of individuals)? As to this, sire, an arahant while he is still alive simply volitionally determines, out of compassion for devas and men: ‘Let there be a wonder at such and such a shrine.’ In virtue of his volitional determination there is a wonder at the shrine. Thus there is a wonder at the shrine of one who has attained final nibbāna in virtue of a volitional determination on the part of an arahant. And again, sire, devatās, out of compassion for mankind, show forth a wonder at the shrine of one who has attained final nibbāna, thinking: ‘The true Dhamma will be perpetually supported by this wonder, and men who are pleased with it will increase abundantly in skill.’ Thus there is a wonder at the shrine of one who has attained final nibbāna in virtue of a volitional determination on the part of devatās. And again, sire, a woman or a man having faith, pleased (with the Dhamma), wise, experienced, clever, endowed with discretion, having carefully considered² and having volitionally determined on a scent or a garland or on a pair of cloths or something else, places it on a shrine thinking: ‘Let there be such and such (a wonder³).’ In virtue of his volitional determination there is a wonder at the shrine of one who has attained final nibbāna. Thus there is a wonder at the shrine of one who has attained final nibbāna in virtue of a volitional determination on the part of men. There is, sire, a wonder at the shrine of one who has attained final nibbāna in virtue of a volitional determination on the part of any of these three (kinds of individuals).

If, sire, there is no volitional determination on the part of these, then there is no wonder at the shrine

¹ Text here supplies no word. Si. reads *puggalānam*; hence devatās, including those of great psychic power, as Si. adds, must be classed as *puggala*, a word which here therefore must be taken in its sense of “individual” in general rather than of “man.”

² *yoniso cintayitvā*.

³ *pāṭihīra* no doubt to be understood.

even of one whose cankers are destroyed and who has attained to mastery over his mind in regard to the six super-knowledges. Even if there is [310] no wonder, sire, nevertheless, after seeing his well purified conduct, one should have trust and faith that he must have reached the goal and think: 'This son of the Buddha has well attained final nibbāna.' "

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Eighth Division 8: Is there an Understanding of Dhamma by everyone ?]

"Revered Nāgasena, is there an understanding of Dhamma for precisely all those who are practising aright or for some is there not ?"

"For some there is, sire, for some there is not."

"For whom is there (understanding), sire, for whom is there not ?"

"There is no understanding of Dhamma for an animal, sire, even though it be practising well; there is no understanding of Dhamma, even though he be practising well, for one who has arisen in the realm of departed ancestors, for one who is of false view, for a cheat, for a matricide,¹ a parricide, a slayer of an arahant, a schismatic, a shedder of (a Tathāgata's) blood, for one living in communion as though by theft,² for one who has gone over to the fold of (another) sect,² for a seducer of a nun, for one who has fallen into any of the thirteen weighty offences³ and has not arisen from it, for a eunuch, for a hermaphrodite; and there is no understanding of Dhamma for a young human child who is under seven years of age⁴ even though he be

¹ Some of the following malefactors must not be ordained, but if they have been they must be expelled from the Order, *Vin.* i. 88 f.

² Cf. also *Vin.* i. 86, 307.

³ Si. reads: the thirteen Saṅghādisesa (offences)—and there can be no doubt but that this is meant.

⁴ On child-arahants, allowed to go forth at the age of seven, see *Pss. Breth.*, p. xxx f.

practising well. For these sixteen (types of) individuals, sire, there is no understanding of Dhamma even though they be practising well."

"Revered Nāgasena, even though there may or may not be understanding of Dhamma for those (first) fifteen (types of) obstructed¹ individuals, then for what reason is there no understanding of Dhamma for a young human child under seven years of age even though he be practising well? Here is a question for you. Certainly in a young child there is no passion, no hatred, no confusion, no pride, no wrong view, no dislike, no thought of sensory pleasure.² Indeed, a young child, not stained by the defilements, is fit and ready and worthy to pierce the four Truths at a single piercing."

"In regard to a reason for this, sire, I am telling you the reason: [311] There is no understanding of Dhamma for one who is under seven years of age even though he be practising well. If, sire, one who is under seven years of age could be impassioned by things causing passion,³ corrupted by things causing corruption, confused by things causing confusion, made proud by things causing pride, if he could discriminate a (false) view, if he could discriminate between what is liked and what is disliked, if he could think about what is skilled and unskilled, there might be an understanding of Dhamma for him. As it is, sire, the mind of one who is under seven years of age is powerless, weak, slight, small, insignificant, dull, undeveloped, whereas the unconstructed element of nibbāna is weighty, important, extensive, great. Because of his weak, slight, dull and undeveloped mind, sire, one who is under seven years of age is not able to pierce the weighty, important, extensive, great, unconstructed element of nibbāna. As Sineru, monarch of mountains, sire, is weighty, important, extensive, great, would a man, sire, with his

¹ *viruddhā*.

² One of the three unskilled perceptions, *D.* iii. 215, *M.* i. 114, etc. But cf. *M.* i. 433 f. where it is said of a baby that various leanings lie latent in him.

³ Or, excited by what causes excitement. Cf. *A.* ii. 120, iii. 110.

ordinary power and strength and energy be able to lift up Sineru, monarch of mountains ?”

“No, revered sir.”

“For what reason, sire ?”

“Because of the weakness of the man, revered sir, and the greatness of Sineru, monarch of mountains.”

“Even so, sire, the mind of one who is under seven years of age is powerless, weak, slight, small, insignificant, dull, undeveloped, whereas the unconstructed element of nibbāna is weighty, important, extensive, great. Because of his weak, slight, dull and undeveloped mind, sire, one who is under seven years of age is not able to pierce the weighty, important, extensive, great, unconstructed element of nibbāna. For this reason there is no understanding of Dhamma for one who is under seven years of age even though he be practising well. As this great earth, sire, is long, spread out, broad, spacious, wide, large, extensive, great, would a slight drop of water, sire, be able to wet this great earth and make it a swamp ?”¹

“No, revered sir.”

“For what reason, sire ?”

“Because of the slightness of the drop of water, revered sir, and the greatness of the great earth.”

“Even so, sire, the mind of one who is under seven years of age [312] is powerless, weak, slight, small, insignificant, dull, undeveloped, whereas the unconstructed element of nibbāna is long, spread out, broad, spacious, wide, large, extensive, great. Because of his weak, slight, dull and undeveloped mind, sire, one who is under seven years of age is not able to pierce the great, unconstructed element of nibbāna. For this reason there is no understanding of Dhamma for one who is under seven years of age even though he be practising well. Or as, sire, there might be a powerless, weak, slight, small, insignificant, dull fire—so, is it possible, sire, with so dull a fire to dispel the darkness of the world with the devas and make light appear ?”

¹ Similar metaphor at *Miln.* 296.

“No, revered sir.”

“For what reason, sire?”

“Because of the dulness of the fire, revered sir, and the greatness of the world.”

“Even so, sire, the mind of one who is under seven years of age is powerless, weak, slight, small, insignificant, dull, undeveloped and is covered by the great darkness of ignorance. Therefore it is hard for it to make the light of knowledge shine forth. For this reason there is no understanding of Dhamma for one who is under seven years of age even though he be practising well. Or as, sire, a *sālaka*-worm,¹ diseased, lean, minute and wasted in body, having seen a bull-elephant showing signs of rut in three places (on his body) and being nine linear measures in length, three in breadth, ten in girth, eight (in height)², going to his lair, might draw him (towards itself) so as to swallow him, would that *sālaka*-worm, sire, be able to swallow that bull-elephant?”

“No, revered sir.”

“For what reason, sire?”

“Because of the slowness of the *sālaka*'s physical frame and the greatness of the bull-elephant's.”

“Even so, sire, the mind of one who is under seven years of age is powerless, weak, slight, small, insignificant, dull, undeveloped, and great is the unconstructed element of nibbāna; because his mind is weak, slight, dull and undeveloped, he is not able to pierce the great unconstructed element of nibbāna. For this reason there is no understanding of Dhamma for one who is under seven years of age even though he be practising well.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

¹ Probably mentioned only here. What it is is unknown. Si. reads *sālaka-kimi*; cf. *sālaka*, belonging to rice, and *sālīkā*, a kind of bird. The *kimi*, worm or insect, may be of the kind therefore that lives on or attacks rice or birds; cf., e.g., *Miln.* 307 where *kimi* (of an unspecified kind) ruin a crop of grain.

² Rather different from the description of the elephant-king at *Miln.* 282.

[Eighth Division 9: Nibbāna is Entirely Blissful]

[313] “Revered Nāgasena, is nibbāna entirely blissful or is it mixed with anguish?”

“Nibbāna is entirely blissful, sire, it is unmixed with anguish.”

“Revered Nāgasena, we do not believe this statement that nibbāna is entirely blissful. We thus take our stand on this, revered Nāgasena, that nibbāna is mixed with anguish. And we have a reason for saying that nibbāna is mixed with anguish. What is this reason? Revered Nāgasena, mortification and tormenting of body and mind is evident in those who are seeking nibbāna, whether it be in their standing, pacing up and down, sitting, lying down, abstention from food,¹ and the checking of drowsiness, and the subjugation² of the sense-fields, the getting rid of wealth and corn, of dear relatives and friends. But all those who are happy and blissful in the world indulge in and devote themselves to the sense-fields by means of the five strands of sense-pleasures: they indulge in and devote themselves to vision by means of all kinds of pleasant material shapes that have manifold marks of fairness; they indulge in and devote themselves to hearing by means of all kinds of pleasant sounds of song and music that have manifold marks of fairness; they indulge in and devote themselves to smelling by means of all kinds of pleasant scents of flowers, fruits, leaves, bark, roots, and heart-wood that have manifold marks of fairness; they indulge in and devote themselves to tasting by means of all kinds of pleasant flavours of what can be eaten, partaken of, sipped, drunk, savoured that have manifold marks of fairness; they indulge in and devote themselves to the body by means of all kinds of pleasant touches of soft, fine, delicate and tender (things) that have manifold marks of fairness; they indulge in and devote themselves to their mind by means of attention to all kinds of

¹ *āhāra-pariggaha*, as at *Miln.* 244.

² *patipīḷana*, pressing hard against; here subduing or subjugating.

pleasant and manifold thoughts of what is lovely and evil, fair and foul. But you destroy and reduce, cut off and interrupt, stop and hinder this devoting of themselves to the eye, the ear, the nose, the tongue, the body and the mind; therefore the body is tormented and the mind is tormented too; when the body is tormented one experiences a painful bodily feeling; when the mind is tormented one experiences a painful mental feeling. Now, did not the wanderer Māgandiya too, when he was finding fault with the Lord, [314] speak thus: 'A destroyer of beings¹ is the recluse Gotama' ? This is the reason on account of which I say that nibbāna is mixed with anguish."

"Nibbāna is not mixed with anguish, sire; nibbāna is entirely blissful. But when you said, sire, that nibbāna is anguish, this anguish is not called nibbāna, but it is a preliminary stage for the realisation of nibbāna, it is the quest for nibbāna. Nibbāna itself is entirely blissful, sire, it is not mixed with anguish. I shall tell you the reason for that. Is there, sire, what is called the bliss of sovereignty among kings ?"

"Yes, revered sir, there is the bliss of sovereignty among kings."

"And is this bliss of sovereignty mixed with anguish, sire ?"

"No, revered sir."

"Then why is it, sire, that in a border disturbance kings, for the re-subjugation of those living in the border (districts), set out on an expedition surrounded by their ministers, advisers, hirelings and armed forces and, hard pressed by gnats and mosquitoes, wind and sun, march over even and uneven ground and engage in a great battle and jeopardise their lives ?"²

¹ *bhūtaḥacca*. Reading at *M.* i. 502, to which this quotation refers, is *bhūnahū*, "destroyer of growth." Si. reads *bhunahano*; *A.* iv. 98, *Jā.* vi. 579 *bhūnahacca*. For more references see *MLS.* ii. 181, n. 2; Trenckner, *Miln.* 428; and *PED.* s.v. *bhūnaha*, where the various spellings cited all show "the difficulty of the archaic word."

² *jīvitasamśayaṃ ca pāpuṇanti*, reach doubt about their lives.

“ This, revered Nāgasena, is not called the bliss of sovereignty. This is the preliminary stage in the quest for the bliss of sovereignty. After kings have sought sovereignty with anguish, revered Nāgasena, they experience the bliss of sovereignty. Thus, revered Nāgasena, the bliss of sovereignty is unmixed with anguish—That bliss of sovereignty is one thing, anguish is another.”

“ Even so, sire, nibbāna is entirely blissful and is not mixed with anguish. It is after those who seek for this nibbāna have mortified their bodies and minds, whether it be in their standing, pacing up and down, sitting, lying down, have abstained from food, checked drowsiness, subjugated the sense-fields, rejected their body and life-principle and with anguish have sought nibbāna that they experience nibbāna which is entirely blissful, as kings (experience) the bliss of sovereignty when their adversaries have been quelled. Thus, sire, nibbāna is entirely blissful and is not mixed with anguish. Nibbāna is one thing, anguish is another.

[315] And listen to another and a further reason, sire, why I said that nibbāna is entirely blissful and not mixed with anguish and that anguish is one thing, nibbāna another. Is there, sire, bliss in a craft for those teachers who are masters of a craft ?”

“ Yes, revered sir, there is bliss in a craft for those teachers who are masters of a craft.”

“ But is not this bliss in a craft mixed with anguish, sire ?”

“ No, revered sir.”

“ Then why, sire, do these mortify their bodies by rising up in respectful salutation to their teachers, fetching water, sweeping the house, providing tooth-sticks and water for (rinsing) the mouth, by accepting food that has been left over, by attending to the massaging and bathing (of the teacher) and to his feet, by complying with the minds of others after they have surrendered their own mind,¹ by sleeping uncomfortably and by (eating) indigestible food ?”

¹ For *sakacittam nikkhipitvā*, etc., see e.g., *M.* i. 206.

“ But, revered Nāgasena, this is not called bliss in a craft. This is the preliminary stage in the quest for a craft. After teachers have sought a craft with anguish, revered Nāgasena, they experience the bliss of the craft. Thus, revered Nāgasena, bliss in a craft is unmixed with anguish. This bliss in a craft is one thing, anguish is another.”

“ Even so, sire, nibbāna is entirely blissful and not mixed with anguish. It is after those who seek for this nibbāna have mortified their bodies and minds, whether it be in their standing, pacing up and down, sitting and lying down, have abstained from food, checked drowsiness, subjugated the sense-fields, rejected their body and life-principle and have sought nibbāna with anguish that they experience nibbāna which is entirely blissful, as teachers (experience) bliss in a craft. Thus, sire, nibbāna is entirely blissful and is not mixed with anguish. Anguish is one thing, nibbāna is another.”

“ It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Eighth Division 10: Nibbāna is without a Counterpart]

“ Revered Nāgasena, you keep on talking about nibbāna, but is it possible by simile or argument or cause¹ or method to point out the shape or configuration or age² or size of this nibbāna ?”

[316] “ Without a counterpart,³ sire, is nibbāna, and it is not possible by simile or argument or cause or method to point out the shape or configuration or age or size of nibbāna.”

¹ Cf. discussion on nibbāna at *Miln.* 268 ff.

² *vaya*, stage of life.

³ *appaṭibhāga*. Cf. *M.* i. 304 (*paṭibhāga*), *S.* iii. 189 (*kimatthiya*), *S.* v. 218 (*paṭisarāṇa*) in each of which passages it is said that to ask what is the counterpart of nibbāna is a question that goes too far. *M.A.* ii. 370 says *nibbānaṃ nāma' etam appaṭibhāgaṃ*, and adds that it is not possible to show it by taking any other thing as a counterpart for it and saying nibbāna is blue or yellow.

"But, I, revered Nāgasena, do not agree to this not laying down by simile or argument or cause or method the shape or configuration or age or size of nibbāna, a dhamma that is.¹ Convince me by a reason."

"Let it be, sire, I will convince you of this by a reason. Is there, sire, what is called the great ocean?"

"Yes, revered sir, there is this great ocean."

"But if someone asked you, sire, how much water was in the great ocean or how many beings live in the great ocean, would you, sire, on being questioned thus, be able to answer him?"

"If someone were to ask me, revered sir, how much water was in the great ocean or how many beings lived in the great ocean, I would speak to him thus, revered sir: 'My good man, this is not a question you should ask me, this is not a question to be asked by anyone, this is a question to be set aside.² The great ocean has not been analysed by the natural scientists³ and it is not possible to estimate the (amount of) water in the great ocean⁴ or (the number of) those beings whose abode is there.' Thus would I, sire, make reply to him."

"But why would you, sire, make reply thus about the great ocean, a dhamma that is? Should you not rather, having counted, tell him that so much water is in the great ocean and so many beings live in the great ocean?"

"It is not possible, revered sir. That is a question beyond one's scope."

"As, sire, it is not possible to reckon the (amount of) water in the great ocean—itsself a dhamma that is—nor the (number of) beings whose abode is there, even so, sire, it is not possible by simile or argument or cause or method to point out the shape or configuration or age or size of nibbāna—itsself a dhamma that is. [317]"

¹ *atthidhamma*, having real existence. Cf. *Miln.* 270.

² *thapanīya pañha*. One of the four types of questions given and exemplified at *Miln.* 144 f., though the above example is not included there.

³ *lokakkhāyika*.

⁴ Cf. *S.* v. 400, *A.* iii. 52.

Even if a man of psychic power, sire, one who had attained to mastery over his mind, were to count the (amount of) water in the great ocean and the (number of) beings living there, not even that man of psychic power who had attained to mastery over his mind would be able by simile or argument or cause or method to point out the shape or configuration or age or size of nibbāna.

And listen to another and a further reason, sire. It is said: 'It is not possible by simile or argument or cause or method to point out the shape or configuration or age or size of nibbāna—itself a dhamma that is.' Among the devas, sire, are there what are called devas belonging to an incorporeal class?"¹

"Yes, revered sir, it has been heard that among the devas are what are called devas belonging to an incorporeal class."

"But is it possible, sire, by simile or argument or cause or method to point out the shape or configuration or age or size of these devas who belong to an incorporeal class?"

"No, revered sir."

"Well then, sire, there are no devas belonging to an incorporeal class."

"There are, revered sir, devas belonging to an incorporeal class though it is not possible by simile or argument or cause or method to point out their shape or configuration or age or size."

"As, sire, it is not possible by simile or argument or cause or method to point out the shape or configuration or age or size of the devas belonging to an incorporeal class, themselves beings that are,² even so, sire, it is not possible by simile or argument or cause or method to

¹ *arūpakāyikā devā*; cf. *Brahmakāyikā devā* at *D.* i. 220, and *gandhabbakāyikā devā* at *S.* iii. 250. These *arūpakāyikā devā* must be among what Nyanatiloka, *Bud. Dict.*, p. 39, calls "the four grades of heavenly beings of the Immaterial Sphere (*arūpāvacara* or *arūpaloka*): the heavenly beings of the Sphere of Unbounded Space, of Unbounded Consciousness, of Nothingness, of Neither-Perception-nor-non-Perception."

² *atthisattā*.

point out the shape or configuration or age or size of nibbāna, itself a dhamma that is."

"Revered Nāgasena, let be (the proposition) that nibbāna is entirely blissful¹ but that it is not possible by simile or argument or cause or method to point out its shape or configuration or age or size. But, revered sir, is there any special quality of nibbāna present in other (things) that can be demonstrated by a simile?"

"There is nothing (to be shown) from what has shape, sire, but from a special quality it is possible to point out something [318] that can be demonstrated by a simile."

"Good it is, revered Nāgasena. Speak quickly so that I may receive an illustration of even one mark² of nibbāna from a special quality. Allay the fever of my heart, dispel³ it by the sweet, cool breezes of your words."

"One special quality of a lotus, sire, is present in nibbāna, two special qualities of water, three special qualities of an antidote, four special qualities of the great ocean, five special qualities of food, ten special qualities of *ākāsa*, three special qualities of a precious gem, three special qualities of red sandal-wood, three special qualities of the cream of ghee, and five special qualities of a mountain-peak are present in nibbāna."

"Revered Nāgasena, when you say that one special quality of a lotus is present in nibbāna, what is the one special quality of a lotus that is present in nibbāna?"

"As, sire, a lotus is unsoiled by water, even so, sire, is nibbāna unsoiled by any defilement. This, sire, is the one special quality of a lotus that is present in nibbāna."

"Revered Nāgasena, when you say that two special qualities of water are present in nibbāna, what are the two special qualities of water that are present in nibbāna?"

"As, sire, water that is cool is the means of allaying fever, even so, sire, is nibbāna, which is cool, the means

¹ *Miln.* 313.

² *desa*, point, part.

³ *vinaya*, lead out, avert.

of allaying the fever of all the defilements. This, sire, is the first special quality of water that is present in nibbāna. And again, sire, as water is a means of quenching¹ the thirst of men and beasts when they are exhausted, frightened, thirsty and overcome by heat, even so, sire, is nibbāna a means of quenching the thirst of craving for sense-pleasures, of craving for (continued) becoming, of craving for more (continued) becoming. This, sire, is the second special quality of water that is present in nibbāna. These, sire, are the two special qualities of water that are present in nibbāna."

"Revered Nāgasena, when you say that three special qualities of an antidote are present in nibbāna, which are the three special qualities of an antidote [319] that are present in nibbāna?"

"As, sire, an antidote is the mainstay of beings who are afflicted by poison, even so, sire, is nibbāna the mainstay of beings who are afflicted by the poison of the defilements. This, sire, is the first special quality of an antidote that is present in nibbāna. And again, sire, an antidote makes an end of diseases; even so, sire, nibbāna makes an end of all anguishes. This, sire, is the second special quality of an antidote that is present in nibbāna. And again, sire, an antidote is nectar;² even so, sire, is nibbāna nectar. This, sire, is the third special quality of an antidote that is present in nibbāna.

¹ *vinayana*, removing, leading off, dispelling, as at *Miln.* 220, and above.

² *amata*, here opposed to *visa*, poison. Nectar is the fabled drink of the immortals. If it contain the virtue of bestowing immortality, then *amata* comes easily to mean deathless, undying, as is often said of nibbāna. But it is not possible to say of *agada*, medicine or an antidote, that it is undying. I have therefore given "nectar" in both the phrases, though I believe the second one should read: "nibbāna is (the nectar of) the undying," a state won when all the anguishes have been ended. Aspects of *dukkha*, anguish, are given at *D.* iii. 216, *S.* iv. 259, *Vism.* 499: ordinary anguish, *dukkha-dukkha*, that produced by change, *pariṇāma-dukkha*, and *dukkha* due to the formations or determinations, *sankhāra-dukkha*. No doubt this includes *vatta-dukkha*, the anguish of the round or roundabout (of saṃsāric existence).

These, sire, are the three special qualities of an antidote that are present in nibbāna."

"Revered Nāgasena, when you say that four special qualities of the great ocean¹ are present in nibbāna, which are the four special qualities of the great ocean that are present in nibbāna?"

"As, sire, the great ocean is empty of all corpses,² even so, sire, is nibbāna empty of the corpses of all the defilements.³ This, sire, is the first special quality of the great ocean that is present in nibbāna. And again, sire, the great ocean is great and unbounded and is not filled by all the rivers (that flow into it);⁴ even so, sire, is nibbāna great and unbounded and is not filled by all the beings (who attain it). This, sire, is the second special quality of the great ocean that is present in nibbāna. And again, sire, the great ocean is the abode of great beings;⁵ even so, sire, is nibbāna the abode of arahants, great beings who are stainless, their cankers destroyed, who have attained the powers⁶ and become masters (over their minds).⁷ This, sire, is the third special quality of the great ocean that is present in nibbāna. And again, sire, the great ocean is flowering⁸ with the unnumbered, various and abundant flowers of the waves; even so, sire, is nibbāna flowering with the unnumbered, various, abundant and quite pure

¹ Cf. the five qualities (*anga*) at *Miln.* 380.

² Cf. *Miln.* 187, 250, 380.

³ Cf. *Miln.* 324.

⁴ Cf. *Miln.* 70.

⁵ *Vin.* ii. 238, *A.* iv. 200, *Ud.* 54. Cf. *Miln.* 380.

⁶ These are not the ten powers of a Tathāgata, but a disciple's powers. Four are given at *D.* iii. 229 (*virīya, sati, samādhi, paññā*) and *A.* ii. 141 (*saddhā, virīya, sati, samādhi*). Three other lists of four at *A.* ii. 142: *paññā, virīya; sati, samādhi; patisankhāna, bhāvanā*, and then each list ends with *anavajjā sangahā*. Five powers are referred to at *D.* ii. 120, *M.* iii. 296, *S.* iii. 96, etc., beginning with *saddhā* and ending with *paññā*, but are not listed among the "Fives" of the *Sangīti-sutta*. Another list of five occurs at *A.* ii. 150-151; and a list of seven at *D.* iii. 253. Cf. *Mhvu. Transln.* i. 40, n. 1; 43, n. 2.

⁷ *vasībhūta*; cf. *S.* i. 132, *cittasmim vasībhūta*; and *cetovasippatta* at *Miln.* 309, 317.

⁸ *saṅkusumita*, as at *Jā.* v. 420.

flowers of knowledge and freedom.¹ This, sire, is the fourth special quality of the great ocean that is present in nibbāna. These, sire, are the four special qualities of the great ocean that are present in nibbāna.”

[320] “Revered Nāgasena, when you say that five special qualities of food are present in nibbāna, what are the five special qualities of food that are present in nibbāna?”

“As, sire, food is the sustainer of the life-span of all beings, even so, sire, is nibbāna, when it is realised, the sustainer of the life-span by driving out old age and dying. This, sire, is the first special quality of food that is present in nibbāna. And again, sire, food is the augments of the strength of all beings; even so, sire, is nibbāna, when it is realised, the augments of the strength of the psychic powers² of all beings. This, sire, is the second special quality of food that is present in nibbāna. And again, sire, food is the producer of beauty in all beings; even so, sire, is nibbāna, when it is realised, the producer of special qualities in all beings. This, sire, is the third special quality of food that is present in nibbāna. And again, sire, food is the calmer of distress³ in all beings; even so, sire, is nibbāna, when it is realised, the calmer of the distress of all the defilements in all beings. This, sire, is the fourth special quality of food that is present in nibbāna. And again, sire, food is the remover of the weakness of exhaustion in all beings; even so, sire, is nibbāna, when it is realised, the remover of the weakness of exhaustion in all beings due to all the anguishes. This, sire, is the fifth special quality of food that is present in nibbāna. These, sire, are the five special qualities of food that are present in nibbāna.”

“Revered Nāgasena, when you say that eleven⁴

¹ In detail at *Pts.* ii. 243. At *M.* iii. 82 it is said that if the seven limbs of awakening are developed they bring to fulfilment knowledge and freedom, *vijjāvimutti*.

² *iddhībalavaḍḍhana*, perhaps referring to the psychic powers given in stock canonical passages.

³ *daratha*, as at *M.* iii. 104 f., 287, *A.* ii. 238.

⁴ For *dasa*, ten, read *ekādasa*, eleven, as at *MilnT.*, p. 65.

special qualities of *ākāsa* are present in nibbāna, what are the eleven special qualities of *ākāsa* that are present in nibbāna ?”

“ As, sire, *ākāsa* is not born, does not age, does not die, does not de cease (here), does not arise (elsewhere),¹ is hard to master, cannot be carried off by thieves, depends on nothing,² is the sphere of birds,³ without obstruction, unending, [321] even so, sire, is nibbāna not born, does not age, does not die, does not de cease, does not arise, is hard to master, cannot be carried off by thieves, depends on nothing, is the sphere of ariyans, without obstruction, unending. These, sire, are the eleven special qualities of *ākāsa* that are present in nibbāna.”

“ Revered Nāgasena, when you say that three special qualities of a precious gem are present in nibbāna, what are the three special qualities of a precious gem that are present in nibbāna ?”

“ As, sire, a precious gem is the granter of desires, even so, sire, is nibbāna the granter of desires. This, sire, is the first special quality of a precious gem that is present in nibbāna. And again, sire, a precious gem causes delight; even so, sire, does nibbāna cause delight. This, sire, is the second special quality of a precious gem that is present in nibbāna. And again, sire, a precious gem is rich in lustre; even so, sire, is nibbāna rich in lustre. This, sire, is the third special quality of a precious gem that is present in nibbāna. These, sire, are the three special qualities of a precious gem that are present in nibbāna.”

“ Revered Nāgasena, when you say that three special

¹ Cf. *Miln.* 268, 271: *ākāsa* is not born of kamma or cause or physical change.

² *anissita*, has no support, is independent, or “ self-dependent ” as suggested at *QKM.* ii. 193, n. Word occurs again at *Miln.* 351.

³ *vihaḡagamana*, the going, walk for, *gamana*, goes, *ga*, through the air, *viha*. See *Jā.* i. 216: *vihaḡgamā ti vihaḡ vuccati ākāsaṃ, tattha gamanato pakkhī vihaḡgamā ti vuccanti*, air-goers mean: *ākāsa* (space) is called *viha* (air, sky), from (their) going there birds are called air-goers (fliers). See also *vihaḡgama* at *A.* ii. 39, iii. 43, *Sn.* 221, 606, *Thag.* 1108 (all verses).

qualities of red sandal-wood are present in nibbāna, what are the three special qualities of red sandal-wood that are present in nibbāna ?”

“As, sire, red sandal-wood is hard to obtain, even so, sire, is nibbāna hard to obtain. This, sire, is the first special quality of red sandal-wood that is present in nibbāna. And again, sire, red sandal-wood is unequalled for its lovely scent; even so, sire, is nibbāna unequalled for its lovely scent. This, sire, is the second special quality of red sandal-wood that is present in nibbāna. And again, sire, red sandal-wood is praised by good men; even so, sire, is nibbāna praised by ariyans. This, sire, is the third special quality of red sandal-wood that is present in nibbāna. These, sire, are the three special qualities of red sandal-wood that are present in nibbāna.”

[322] “Revered Nāgasena, when you say that three special qualities of the cream of ghee are present in nibbāna, what are the three special qualities of the cream of ghee that are present in nibbāna ?”

“As, sire, the cream of ghee has colour, even so, sire, nibbāna has the colour of special qualities. This, sire, is the first special quality of the cream of ghee that is present in nibbāna. And again, sire, the cream of ghee has scent; even so, sire, nibbāna has the scent of moral habit. This, sire, is the second special quality of the cream of ghee that is present in nibbāna. And again, sire, the cream of ghee has flavour; even so, sire, nibbāna has the flavour (of deathlessness¹). This, sire, is the third special quality of the cream of ghee that is present in nibbāna. These, sire, are the three special qualities of the cream of ghee that are present in nibbāna.”

“Revered Nāgasena, when you say that five special qualities of a mountain-peak are present in nibbāna, what are the five special qualities of a mountain-peak that are present in nibbāna ?”

¹ Some quality seems needed here to balance the “colour of special qualities” and the “scent of moral habit.” Deathlessness, *amata*, is supplied by Si., but perhaps it should be translated as nectar or ambrosia, see *Mīl*n. 319.

“As, sire, a mountain-peak is lofty, even so, sire, is nibbāna lofty. This, sire, is the first special quality of a mountain-peak that is present in nibbāna. And again, sire, a mountain-peak is immovable; even so, sire, is nibbāna immovable. This, sire, is the second special quality of a mountain-peak that is present in nibbāna. And again, sire, a mountain-peak is hard to scale; even so, sire, is nibbāna hard to scale by all the defilements. This, sire, is the third special quality of a mountain-peak that is present in nibbāna. And again, sire, no seeds can take root on a mountain-peak; even so, sire, no defilements can take root in nibbāna. This, sire, is the fourth special quality of a mountain-peak that is present in nibbāna. And again, sire, a mountain-peak is free from approval and repugnance;¹ even so, sire, is nibbāna free from approval and repugnance. This, sire, is the fifth special quality of a mountain-peak that is present in nibbāna. [323] These, sire, are the five special qualities of a mountain-peak that are present in nibbāna.”

“It is good, revered Nāgasena; so it is, therefore do I accept it.”

[Eighth Division 11: Is there this Element of
Nibbāna ?]

“Revered Nāgasena, you say: ‘Nibbāna is not past, not future, not present, it has not arisen, it has not not arisen, it is not arisable.’² As to this, revered Nāgasena, when anyone who is practising rightly, realises nibbāna, does he realise it as it is arising or after he has made it arise ?”³

“Whoever, sire, practising rightly, realises nibbāna, he does not realise it as it is arising nor does he realise it after he has made it arise. On the other hand, sire,

¹ *anunayapatighavippamutta*, as at *Miln.* 122, 165.

² See *Miln.* 271. Passage has not been traced.

³ *uppādetvā*; also meaning “found,” cf. *DhA.* i. 90. Also see *Miln.* 217, *uppādetā*, one who makes arise.

there is this element of nibbāna that he who is practising rightly realises."

"Do not, revered Nāgasena, illumine this question by concealing it; illumine it by making it open and obvious. With ardour and zeal pour out all that you have learnt about it; people are confused about it, bewildered, fallen into doubt. Break this dart of inner defect."

"There is this element of nibbāna, sire, peaceful, happy, excellent. It is that which he who is practising rightly, mastering the karmic formations¹ in accordance with the instruction of the Conquerors, realises by means of wisdom. As a pupil, sire, in accordance with the instruction of his teacher realises a science through wisdom, even so, sire, he who is practising rightly in accordance with the instruction of the Conquerors, realises nibbāna by means of wisdom. But how is nibbāna to be understood? It is to be understood as being without adversity,² without accident, without fear, as secure, peaceful, happy, joyful, excellent, pure, cool. As, sire, a man were burning in a blazing scorching fire heaped with many faggots, but on getting free from there with an effort [324] and entering a place where there was no fire would obtain the highest happiness there—even so, sire, does he who is practising rightly realise by means of proper attention the highest happiness, nibbāna,³ the torture of the threefold fire departed.⁴ As the fire, sire, so is the threefold fire to be understood. As the man in the fire, so is he who is practising rightly to be understood. As the place where there is no fire, so is nibbāna to be understood.

Or as, sire, a man were on a heap of corpses of snakes, dogs and men and ordure and entangled in the matted hair of the corpses, but on getting free from there with an effort and entering a place where there were no

¹ *saṃkhāra*, formations, determinations, activities.

² *anāta*, as at *Miln.* 304 f.

³ *paramasukha nibbāna*; cf. *M.* i. 508, *Dhp.* 204.

⁴ The fires of *rāga*, *dosa* and *moha*.

corpses would obtain the highest happiness there—even so, sire, does he who is practising rightly realise by means of proper attention the highest happiness, nibbāna, the corpses of the defilements departed.¹ As the corpses, sire, so are the five strands of sense-pleasures to be understood. As the man among the corpses, so is he who is practising rightly to be understood. As the place where there are no corpses, so is nibbāna to be understood.

Or as, sire, a man were afraid, terrified and shaking, upset and confused in mind, but on getting free from there with an effort and entering a steady, firm and unmoving place where there was no fear would obtain the highest happiness there—even so, sire, does he who is practising rightly realise by means of proper attention the highest happiness, nibbāna, fear and terror departed. As the fear, sire, so is the fear of repeated functioning,² which is conditioned by birth, ageing, disease and dying to be understood. As the man who is afraid, so is he who is practising rightly to be understood. As the place where there is no fear, so is nibbāna to be understood.

Or as, sire, a man who had fallen down in a place that was filthy and dirty with mud and slime but on getting rid of the mud and slime and going to an absolutely pure and stainless place would obtain the highest happiness there—even so, sire, does he who is practising rightly realise by means of proper attention the highest happiness, nibbāna, the mud and slime of the defilements departed. As the mud, sire, so [325] are gains, honour, fame to be understood. As the man who is in the mud, so is he who is practising rightly to be understood. As the absolutely pure and stainless place, so is nibbāna to be understood.

¹ Cf. *Miln.* 319.

² *aparāparam pavattabhayaṃ*. *Aparāparam* is repeatedly, again and again; here not breaking through saṃsāra, not going beyond it. Proceeding, *pavatta*, is the (repeated) occurrence or functioning of individual birth, the course of an individual existence. See *Miln.* 197.

But (if you should ask me) how he who is practising rightly realises that nibbāna, (I should reply): 'He who, sire, is practising rightly masters the functioning of the karmic formations;¹ on mastering their functioning he sees birth there, he sees ageing, he sees disease, he sees dying; he does not see anything there that is happiness or joy, he does not see anything, in the beginning, in the middle or at the ending, to be taken hold of² there. As, sire, a man does not see any place on an iron ball that had been heating all day long and was burning, red-hot, scorching, to be taken hold of either at one end, in the middle or at the other end—even so, sire, whoever masters the functioning of the karmic formations, on mastering their functioning sees birth there, sees ageing, sees disease, sees dying; he does not see anything there that is happiness or joy, he does not see anything, in the beginning, in the middle or at the ending, to be taken hold of there. As he does not see anything to be taken hold of, dislike settles in his mind, a fever descends on his body, and he turns away among the becomings without help, without refuge, without shelter.

As, sire, a man might enter a great mass of burning and blazing fire and then would turn away from the fire, without help, without refuge, without shelter, even so, sire, when (a man) does not see anything to be taken hold of there, dislike settles in his mind, a fever descends on his body, and he turns away among the becomings without help, without refuge, without shelter. When he sees the danger in the functioning (of the karmic formations), he thinks thus: 'This functioning (of the karmic formations) is aglow, on fire, ablaze, of much anguish, of much despair. If only one could obtain non-functioning (of the karmic formations)—that is peace, that the excellent, that is to say the tranquillising of all the karmic formations, the casting out of all

¹ *saṃkhārānaṃ pavattaṃ*. On *pavatta*, see previous note.

² *gayhūpaga*. *Gayha* is gerund of *gayhati* (pass. of *gaṇhāti*), to be taken, to get seized; *upaga* is reaching, getting to.

clinging,¹ the destruction of craving, dispassion,² cessation,³ *nibbāna*.⁴ So his mind leaps forward to⁵ the non-functioning (of the karmic formations), [326] finds satisfaction, is exultant and joyous⁶ (at the thought): 'I have obtained the escape.' As, sire, a man who had chanced into unfamiliar territory and was lost, on seeing a way leading out, leaps forward, feels satisfaction and is exultant and joyous, thinking: 'I have obtained a way leading out,' even so, sire, when a man sees the danger in the functioning (of the karmic formations), his mind leaps forward to their non-functioning, finds satisfaction and is exultant and joyous, thinking: 'I have obtained the escape.' He cultivates, seeks, develops and makes much of the way for the non-functioning (of the karmic formations), his mindfulness moulds itself⁷ to that goal, his energy moulds itself to that goal, his rapture moulds itself to

¹ *upadhi*, i.e., clinging to the *khandhā*, to the defilements, to the karmic formations, and to sense-pleasures, *MA.* v. 60. So *upadhi* is the basis, attachment or bond tying one to continued existence. See *M.* i. 454 for the four types of persons who are trying to get rid of clinging.

² *virāga*, fading, fading away. Two kinds at *Vism.* 290, *khaya*, fading away as destruction, and *accanta*, absolute fading away, the former being the destruction of the *samkhāras*, and the latter being *nibbāna*.

³ *nirodha*, defined at *S.* iii. 24 as the cessation of the five *khandhā* (i.e., of awareness of or reaction to them). This, with expansions, constitutes the cessation of *dukkha* (in the Third Noble Truth), *D.* ii. 310; cf. *Vbh.* 103, and see *Vism.* 106. Two kinds of *nirodha* at *MA.* ii. 299, *khaya* and *accanta* (see previous note).

⁴ The phrase from "this is peace" occurs at *M.* i. 436, *A.* i. 133; cf. *S.* i. 136, iii. 133, v. 226.

⁵ *pakkhandati*, leaps forward to, with the added sense of entering into. Cf. *MA.* i. 238, *Vism.* 636 *okkhanditvā pakkhanditvā*, descending into, entering. On *pakkhandati* and *nibbāna* see *MA.* ii. 299. At *S.* iii. 133 Channa realised that none of the *khandhā* was the self for him. But for the calming of the karmic formations, etc., his mind did not leap up within him and did not find satisfaction. See also *Miln.* 36 where leaping forward is a mark of faith.

⁶ *pahamsīyati kuhīyati*, apparently found only here.

⁷ *santīṭṭhati*, shapes itself, conforms to; cf. *saṇṭhāna* at *Miln.* 315, configuration (shape).

that goal; by repeated attention his mind, transcending the functioning (of the karmic formations), enters on¹ non-functioning. If he attain non-functioning (of the karmic formations), sire, while he is practising rightly, he is said to realise nibbāna."

"It is good, revered Nāgasena; so it is, therefore do I accept it."

[Eighth Division 12: Is where Nibbāna
is Stored Up ?]

"Revered Nāgasena, is there a district to the East or the South or the West or the North, above or below or across, where nibbāna is stored up?"²

"There is not that district, sire, to the East or the South or the West or the North, above or below or across, where nibbāna is stored up."

"If, revered Nāgasena, there is no place³ for the storing up of nibbāna, well then, there is no nibbāna, and false is the realisation of those by whom this nibbāna has been realised. I will tell you a reason for this: As there are, revered Nāgasena, on the earth fields producing crops, flowers producing scents, bushes producing flowers, trees producing fruits, mines producing gems, so that whoever wishes for this or that, on going there takes it—even so, revered Nāgasena, [327] if there is nibbāna there must be a place for producing nibbāna. But inasmuch, revered Nāgasena, as there is no place for producing nibbāna, therefore I say there is no nibbāna, and false is the realisation of those by whom this nibbāna has been realised."

"There is no place for the storing up of nibbāna, sire; but there is this nibbāna; one practising rightly realises nibbāna by means of proper attention. It is, sire, as there is what is called fire, though there is no place for storing it up; a man, rubbing two sticks

¹ *ōkkamati*, descends on or into, falls on.

² *sannihita*.

³ *okāsa*, locality.

together, obtains fire—even so, sire, there is nibbāna, though there is no place for storing it up; one practising rightly realises nibbāna by means of proper attention. Or as, sire, there are what are called the Seven Jewels, that is to say the Jewel of the Wheel, the Jewel of the Elephant, the Jewel of the Horse, the Jewel of the Precious Gem, the Jewel of the Woman, the Jewel of the Householder, the Jewel of the Adviser,¹ though there is no place for storing up these Jewels, yet, if a noble warrior is practising rightly, these Jewels come (to him) because of the strength of his practice²—even so, sire, there is nibbāna, and though there is no place for storing it up, yet one who is practising rightly realises nibbāna by means of proper attention.”

“Revered Nāgasena, let be the place for the storing up of nibbāna. But is there that quality³ steadfast in which a man who is practising rightly realises nibbāna?”

“Yes, sire, there is that quality steadfast in which a man who is practising rightly realises nibbāna.”

“But which is that quality, revered sir, steadfast in which a man who is practising rightly realises nibbāna?”

“Moral habit, sire, is the quality. If he be established in moral habit and is giving proper attention, then whether he be⁴ in Scythia⁵ or Bactria, whether in

¹ For these seven Jewels or Treasures of a universal monarch, see e.g., *M.* iii. 172 ff.

² *patipattibalena upagacchanti*. Si. reading *-palena*. I think something like the above translation is intended here and it indicates that, if conditions are favourable, the Jewels come of their own accord, for which see *Miln.* 218. The noble warrior has first to practise rightly and show he is a fit person to receive the Jewels, even as the person who wants to realise nibbāna must practise rightly by giving proper attention. Then he will be fit for the realisation of it.

³ *thāna*, place, also cause and the standing posture; and the word has a variety of applied meanings.

⁴ *thito* has a similar variety of meanings, here probably “situated.” I have also translated it as “steadfast” in some of the contexts concerned with the man who is practising rightly.

⁵ Saka, with the next, reads Saka-Yavane. For the former, see Lamotte, *Hist.*, p. 489 ff., and for the latter consult the Index to his work.

China¹ or Cilāta,² whether in Alexandria,³ whether in Nikumba,⁴ whether in Kāsi⁵ or Kosala, whether in Kashmir, whether in Gandhāra, whether on the summit of Mount (Sineru),⁶ or whether he be in a Brahma-world or no matter where—if he is steadfast and is practising rightly he realises nibbāna. As, sire, [328] any man with vision sees the sky whether he be in Scythia or Bactria, whether in China or Cilāta, whether in Alexandria, whether in Nikumba, whether in Kāsi or Kosala, whether in Kashmir, whether in Gandhāra, whether on the summit of Mount (Sineru), or whether he be in a Brahma-world or no matter where, even so, sire, he who is established in moral habit and is giving proper attention, whether he be in Scythia or Bactria, whether in China or Cilāta, whether in Alexandria . . . or whether he be in a Brahma-world or no matter where, if he is practising rightly, he realises nibbāna. Or as, sire, there is an eastern quarter for him who is in Scythia or Bactria . . . or in a Brahma-world or no matter where, even so, sire, for one who is established in moral habit and is giving proper attention, whether he be in Scythia or Bactria . . . or in a Brahma-world or no matter where, if he is practising rightly there is a realisation of nibbāna.”

“It is good, revered Nāgasena, nibbāna has been taught by you, the realisation of nibbāna has been

¹ Cina is usually taken to be China, see DPPN.; N. Ray, *Theravāda Buddhism in Burma*, 1946, p. 211, quoting *Sāsanavamsa*. Cīnarattha is mentioned in a list of places in Jatukannika's verses at *Ap.* ii. 359.

² Trenckner and Si. print as Vilāta. But N. Ray, *ibid.*, p. 15, following S. Lévi, prefers the reading Cilāta. These are the Kirātas, well known in Sanskrit literature; see Lamotte, *Hist.*, p. 330 who says they are to be placed vaguely on the Upper Indus; also B. C. Law, *Hist. Geog. of Ancient India*, p. 98: “Kirāta is in the Himalayas and is possibly Tibet.”

³ Alasandā on the Indus, see *Miln.* 82, 83, also *Ap.* ii. 359.

⁴ I can get no information about this place, or country, or reference to it.

⁵ Benares. People from here, Kāsikā, also in list at *Ap.* ii. 359.

⁶ *nagamuddhani*, i.e., “on top of,” *muddhani*, the mount, *naga*. This mountain is identified as Sineru at *PvA.* 138.

taught, a special quality of moral habit has been adorned, right practice has been shown, raised aloft is the banner of Dhamma, Dhamma as a guide¹ has been established, not barren is the right exertion of those who are well-intent. Thus it is, noble and distinguished teacher of a host of followers; therefore do I accept it."

The Eighth Division

¹ *dhhammanetti*, perhaps the conduit of Dhamma, the way of or to Dhamma, the cord that ties one to Dhamma. The term does not appear to belong to canonical Pali but is used in the exegesis of *evam me sutam* at *DA.* i. 31, *MA.* i. 7, *SA.* i. 9, *AA.* i. 10, *UdA.* 18. See also *Mhvu.* ii. 373, iii. 234, 238 and J. J. Jones's *Mhvu. Trans.*, vol. iii., p. 226, n. 3.

[V. A Question (solved by) Inference¹]

[329] Then King Milinda approached the venerable Nāgasena, and having approached and greeted the venerable Nāgasena he sat down at a respectful distance. As he was sitting down at a respectful distance King Milinda, anxious to know, anxious to hear, anxious to remember, anxious to see the light of knowledge, anxious to break down lack of knowledge, anxious to find the light of knowledge, anxious to expel the darkness of ignorance, aroused extreme steadfastness and zeal and mindfulness and clear consciousness, and spoke thus to the venerable Nāgasena: “Revered Nāgasena, have you ever seen a Buddha?”²

“O no, sire.”

“But have your teachers ever seen a Buddha?”

“O no, sire.”

“Revered Nāgasena, if you have never seen a Buddha and nor have your teachers ever seen a Buddha, well then, revered Nāgasena, there is no Buddha; verily a Buddha is not manifested here.”

“But, sire, did those former noble warriors exist who were the forerunners of your noble warrior dynasty?”

“Yes, revered sir—what doubt is there? Those former noble warriors existed who were the forerunners of my noble warrior dynasty.”

“Have you, sire, ever seen the former noble warriors?”

“O no, revered sir.”

“But have those who have instructed you, sire—family priests, generals, judges,³ chief councillors—have these ever seen the former noble warriors?”

“No, revered sir.”

“But if you, sire, have not seen the former noble warriors and if your instructors have not seen the

¹ Anumānapañha. *M.* Sta. 15 is called Anumānasutta, and also Bhikkhupātimokkhasutta, see *MLS.* i. 124, n. 3.

² See *Miln.* 70.

³ These first three also at *Miln.* 114.

former noble warriors, where are the former noble warriors? Verily the former noble warriors are not manifested here."

"Revered Nāgasena, articles of use enjoyed by the former noble warriors are to be seen, that is to say [330] the white sunshade, the turban, the shoes, the yak-tail fan, the treasure of the sword (of state), and the couches of great price. By these we can know and can believe that former noble warriors existed."

"Even so, sire, we may also know and believe in this Lord. There is this reason according to which we may know and believe that there was this Lord. What is this reason? There are, sire, articles of use enjoyed by that Lord who knows and sees, arahant, wholly Self-Awakened One, that is to say the four applications of mindfulness, the four right strivings, the four bases of psychic power, the five cardinal faculties, the five powers, the seven limbs of awakening, the ariyan eight-fold Way.¹ By these the world with the devas knows and believes that there was this Lord. For this reason, sire, for this cause, because of this method, because of this inference it should be known that there was this Lord."

(Of him who) helped many people to cross (the flood) and was quenched through the destruction of clinging²—
By inference it should be known: there was this best of bipeds.

"Revered Nāgasena, make a simile."

"As, sire, a city-architect,³ when he wants to build a city, first looks about for a district that is level, not elevated, not low-lying, free from gravel and stone, secure, irreproachable and delightful, and then when

¹ These are the 37 factors helpful to enlightenment. For variations in the order in which they are listed in different passages, see Mrs. RhD., *Sakya*, p. 395.

² *nibbuto upadhikkhaye* as at *Miln.* 335; cf. *Ap.*, p. 322. The verse has not been traced in the Piṭakas.

³ Cf. *Miln.* 34; and also see description of the town of Sāgala at *Miln.* 1 f.

he has had made level there what was not level and has had it cleared of stumps of trees and thorns, he might build a city there. Fine and regular (it would be), well planned, the moats and encircling walls dug deep, the city gates, the watch-towers and the ramparts strong, the cross-roads, squares, junctions¹ and the places where three or four roads meet numerous, the main-roads clean, level and even, the bazaar-shops well laid out, (the city) full of parks, pleasure-grounds, lakes, lotus-pools and wells, adorned with a wide variety of shrines to devas,² the whole free from defects. When that city was fully developed, he might go away to another district. Then after a time that city might become rich and prosperous, [331] well stocked with food, secure, successful, happy, without adversity, without accident,³ crowded with all kinds of people—there being come to reside in this city many noble warriors, brahmans, merchants, workers; mahouts,⁴ riders on horseback, charioteers, pedestrians, archers, swordsmen, standard-bearers, camp marshals, administrators of supplies, mighty princes, storm troops, valiants like great beings, warriors wearing armour;⁵ sons of (house-) slaves, sons of respectable women,⁶ companies of wrestlers, rice-cooks,⁷ confectioners, barbers, bath-attendants, smiths, garland-makers, workers in gold,

¹ *sandhi*; probably a junction of two roads here. Cf. *S.* ii. 270, *sandhisamalasaṅkatīra*, where *sandhi* is, according to *SA.* ii. 231, a junction between two houses for sewage purposes. Cf. also *SA.* ii. 340 *sandhin ti gharasandhim*, and *KhpA.* 206 *gharasandhi-bhittisandhi-ālokasandhi*.

² *devatthāna*, as at *Miln.* 91.

³ *nirupaddava*, translated at *Miln.* 330 as secure. See also *Miln.* 323.

⁴ With the first fourteen or so occupations in the following list cf. *D.* i. 51, *A.* iv. 107, and see *DA.* i. 151 f. See also *Mhvu.* iii. 113 ff., 442 f., and J. J. Jones's translation and valuable notes, vol. iii., p. 110, 443 f.

⁵ *vammīno yodhīno*, reading at *D.* and *A.* *camma-yodhīno*.

⁶ *bhattiputtā*, not in *D.* or *A.* The meaning is not clear, and possibly the reading should be *bhāṭaputtā*, sons of wage-earners.

⁷ From here on cf. *Ap.* ii. 359, where many of these trades and occupations are mentioned, and see shorter list at *D.* i. 51.

workers in silver, workers in lead, workers in tin, workers in copper, workers in alloys,¹ workers in iron, workers in jewels, weavers (*pesakāra*), potters, salt-makers, tanners, cartwrights, ivory-workers, rope-makers, comb-makers, cotton-thread spinners, basket-makers,² makers of bows, makers of bow-strings, fletchers, painters, dye-makers, dyers, weavers (*tanta-vāya*), tailors, assayers of gold, cloth-merchants, perfume-dealers, grass-gatherers, faggot-gatherers, hirelings; hawkers of leaves, fruits, roots; cooks,³ cake-sellers, fish-sellers, meat-sellers; tavern keepers, actors, dancers, tumblers, conjurors, court bards, wrestlers; burners of corpses, flower-scarvengers,⁴ bamboo-plaiters,⁵ hunters,⁶ courtesans, dancing girls, slave girls who draw water at the well;⁷ people from Scythia and Bactria,⁸ from China and Cīlāta,⁸ from Ujjein,⁹ from Bharukaccha,¹⁰ from Kāsi and Kosala and Aparanta,¹¹ from Magadha, from Sāketa, from Surattā,¹² from Pāvā,

¹ *vattakāra*; cf. *vattaloha* at *Miln.* 267.

² *vilivakāra*, see *BD.* ii. 173, n. 5.

³ *odanikā*.

⁴ Throwers away of flowers that had faded after they had been offered at shrines. More generally, refuse-removers, scavengers, sweepers. See *BD.* ii. 175, n. 6. Given as an example of those whose work is "low" at *Vin.* iv. 6.

⁵ *venā*; usually *veṇā*. See *BD.* ii. 173, n. 5. This and the next are given as examples of "low birth" at *Vin.* iv. 6.

⁶ *nesādā*, see *BD.* ii. 173, n. 6.

⁷ *kumbhadāsī*, slaves of the chatties or water-pots, those who draw water from wells or at the fords. Word occurs also at *D.* i. 168; and at *DhA.* i. 401 we find *udakatitthato kumbhadāsī viya ānītā*. L. Sternbach, *JAOS.*, vol. 80, No. 1, Jan.-Mar., 1960, suggests it means also "a harlot, an inferior *veśyā*."

⁸ As at *Miln.* 327.

⁹ Capital of Avanti; the modern Ujjain in Gwalior. See B. C. Law, *Hist. Geog. of Ancient India*, p. 305 ff. for location and references.

¹⁰ A seaport well known to Pali literature; identified with the modern Broach, see *DPPN.* ii. 365, B. C. Law, *ibid.*, p. 277.

¹¹ Mentioned at *Miln.* 292, and in the list of countries and tribes at *Ap.* ii. 359.

¹² Identified with the modern Kathiāwād, *DPPN.* ii. 1253. See B. C. Law, *ibid.*, p. 297 for an interesting account. Mentioned at *Ap.* ii. 359.

from Koṭumbara¹ and Madhurā,² from Alexandria,³ Kashmir and Gandhāra—when these different people had seen the city, new, well laid out, without a defect, irreproachable, delightful, they would know by inference: ‘Clever indeed is that city-architect who was the builder of the city.’ Even so, sire, that Lord is without an equal,⁴ equal to the unequalled,⁴ equal to the matchless ones,⁴ unique, incomparable, innumerable, boundless, immeasurable, of unmeasured special qualities, attained to perfection in special qualities, of infinite steadfastness, infinite incandescence, infinite energy, infinite power, gone to perfection in the powers of a Buddha; [332] having overthrown Māra and his army, burst asunder the net of false views, made ignorance to be cast out and knowledge arise, borne aloft the torch of Dhamma, and having attained omniscience, unvanquished and victorious in the battle, he built the City of Dhamma.

In the Lord’s City of Dhamma the encircling walls are moral habit,⁵ the moats are conscience, the ramparts over the city-gates are knowledge, the watch-towers are energy, the pillars are faith, the door-keepers are mindfulness, the palace is wisdom, the cross-roads are the Suttantas, the places where three or four roads meet is the Abhidhamma, the law-court is the Vinaya, the streetway is the applications of mindfulness. And in that streetway of the applications of mindfulness such shops as these are offering (goods) for sale, that is to say a flower-shop, a perfume-shop, a fruit-shop, an antidote-shop, a medicine-shop, a nectar-shop, a jewel-shop and a general shop.”⁶

¹ See *Miln.* 2.

² This is probably the Madhurā on the Jumna. See RhD., *Buddhist India*, p. 27: “The Sūrasenas, whose capital was Madhurā, were immediately South-West of the Macchas, and west of the Jumna”; and see *ibid.* p. 36.

³ This and the next two are mentioned also at *Miln.* 327.

⁴ Cf. *Miln.* 239 on *asama*, *asamasama*, *appaṭṭima* (above *appaṭṭisama*).

⁵ Cf. *Ap.* i. p. 44, ver. 95, 96 for some of these analogies.

⁶ *sabbāpaṇa*; cf. *Budv.* xxiii. 25 *dharmāpaṇa*.

"Revered Nāgasena, what is the flower-shop of the Buddha, the Lord?"

"There are, sire, certain kinds of objective supports (for meditation) that have been pointed out by that Lord who knows and sees, arahant, wholly Self-Awakened One, that is to say the perception of impermanence, the perception of not-self, the perception of the foul, the perception of peril, the perception of getting rid of, the perception of non-attachment, the perception of stopping, the perception of not delighting in anything in the world, the perception of the impermanence of all the (karmic) formations, mindfulness of in- and out-breathing; the perception of a swollen corpse,¹ the perception of a discoloured corpse,¹ the perception of a decomposing corpse,¹ the perception of a fissured corpse,² the perception of a corpse gnawn by animals, the perception of a corpse (with the bones) scattered, the perception of a corpse hacked up and scattered, the perception of a corpse (still) bleeding, the perception of a worm-infested corpse, the perception

¹ These are three of the so-called corpse-meditations recommended in the Mahāsatipatṭhānasutta, *D. Sta.* No. 22, and the Satipatṭhānasutta, *M. Sta.* No. 10.

² At *Vism.* 110 these ten corpse-perceptions are given as the ten Foul things, *asubha*. The purpose of these contemplations is to cultivate "repulsiveness" and the idea of impermanence. They may not be necessarily contemplations on or perceptions of actual corpses, so much as mental images to be created; see *Ppm.*, p. 112, n. 17. At *Pts.* i. 49 they are called the ten *samādhi*, concentrations for making the mind one-pointed. At *Vism.* 111 mindfulness of in- and out-breathing together with these ten *kaṣiṇas* brings about all four jhānas, mindfulness of the body with the ten *asubhas* brings about the first jhāna, the first three brahmavihāras bring about the third jhāna, and the four brahmavihāras with the four immaterial states bring about the fourth jhāna. These ten *asubhas* occur in the same order at *Dhs.* §163-164 with the formula of the first jhāna only. See *Bud. Psych. Ethics*, p. 69, n. 2, for more details. Six of these perceptions occur at *A.* ii. 17, five at *A.* i. 42, *S.* v. 131; and a set of nine, mostly differing from the above ten, occur at *M.* i. 58, 89, *D. Sta.* No. 22. Therefore *Miln.* appears to be more in line with *Dhs.*, *Pts.* and *Vism.* than with the Nikāyas.

of a skeleton; the perception of loving-kindness, the perception of compassion, the perception of sympathetic joy, the perception of even-mindedness; mindfulness of dying;¹ mindfulness that is occupied with the body.² These, sire, are the kinds of objective supports (for meditation) that have been pointed out by the Buddha, the Lord.

Whoever is anxious to get free from old age and dying chooses one of these objective supports (for meditation) and, with this objective support (for meditation), he is freed from attachment, freed from aversion, freed from confusion, freed from pride, freed from false views, he crosses over saṃsāra, stems the stream of craving, cleanses away the threefold stain; and when he has slain all the defilements and has entered the City of Nibbāna³ that is stainless, dustless, pure, fair, [333] birthless, ageless,⁴ deathless,⁴ blissful, cooled, and without fear,⁴ he sets free his mind in arahantship. This, sire, is called the Lord's flower-shop.

Taking the price of the transaction⁵
Go up to the shop.
Buying an objective support,
Then be free in freedom."

"Revered Nāgasena, what is the perfume-shop of the Buddha, the Lord?"

"There are, sire, certain kinds of moral habit that have been pointed out by that Lord. Anointed with

¹ *Vism.* 229 ff. explains in detail.

² *Vism.* 239 ff. explains in detail. See also *e.g.*, Kāyagatāsati Sutta, *M. Sta.* No. 119.

³ *nibbānanagara*.

⁴ *Cf. Thīg.* 512 of the "griefless state," *i.e.*, nibbāna, here won by Sumedhā, a king's daughter.

⁵ *kammamūla gahetvāna*. This is a difficult expression. I think *kamma* must be taken as business here, a business deal, transaction, and not in its sense of action, deed done with volition, and giving rise to *vipāka*, effect. But *MilnT.* says: *pubbabuddhānaṃ santike katakusalamūlaṃ gahetvā*, having taken (up) the *mūla* (root? price?) of skill done in the presence of former Buddhas.

the perfume of this moral habit the Lord's sons make fragrant and pervade the world with the devas with the perfume of moral habit, and they breathe it forth and fill the quarters and the intermediate points and the following winds and the head-winds with it, and when they have suffused (the world), they stand firm.¹ And what, sire, are these various kinds of moral habit? The moral habit of going for Refuge,² the five moral habits,³ the eightfold moral habit and the tenfold moral habit,⁴ the moral habit of control by the Pātimokkha as included in the five recitations.⁵ This, sire, is called the Lord's perfume-shop. And this was said by the Lord, the deva above devas:

¹ *pharitvā tiṭṭhanti*, probably meaning when the meditators have suffused the world with the perfume of moral habit they firmly remain. Or it may mean that the moral habits remain after they have suffused the world.

² *saraṇasīla*, apparently only here; but cf. *saraṇam gata* and *sīlavatī* at A. iv. 266.

³ *pañcasīla*. The same as the first five *sikkhāpada*. Given at A. iv. 266. See PED. s.v. *sikkhāpada* and *sīla*.

⁴ These are the ten *sikkhāpadas*, the eightfold set being the same as the tenfold but without the two final ones. This tenfold set consists of the five rules of moral behaviour, *pañcasīla*, to which another five were added: not eating at a wrong time, not seeing shows of dancing, singing, etc., not using garlands, unguents, scents, not sleeping on high or broad beds, not handling gold and silver.

⁵ Control or restraint by the Pātimokkha, *pātimokkhasaṃvara*, frequently met with in the Piṭakas (e.g., M. i. 33, 335), is explained in detail at *Vism.* 16. At *KhpA.* 221 it is said that by *sīla*, moral habit, is meant "all the moral habit that is five-factored, eight-factored and the control by the Pātimokkha". The 227 rules for monks and those for nuns, found in the *Vinaya Suttavibhanga*, constitute the Pātimokkha, the Obligations. *MilnT.* says the recitation of the provenance (*nidāna*), of the Pārājika, of the Saṅghādisesa and of the Undetermined (rules) are meant here. The five parts, or five classes of rules, are the Pārājika, Saṅghādisesa, Nissaggiya, Pācittiya, and Pāṭidesaniya. The penalties for infringement of these rules are respectively, expulsion from the Order, fulfilling penalties imposed by a formal meeting of the Order, the forfeiture of an article misappropriated or wrongly used, expiation, and confession of the offence. At *Jā.* iii. 290 the first of four constituents of Dhamma is given as *pañcasīladadasīlāni*.

‘ The perfume of flowers goes not against the wind,
neither sandalwood nor incense¹ nor jasmine.
But the perfume of the good man goes against the
wind——
a good man pervades all the quarters.²

Red sandalwood and incense,
the lotus and the great-flowered jasmine——
Among these kinds of perfume,
the perfume of moral habit is unsurpassed.³

Slight is this scent,
this (scent) of incense and sandalwood,
But the scent of the virtuous
is wafted among the devas, supreme.’ ”⁴

“ Revered Nāgasena, what is the fruit-shop of the
Buddha, the Lord ?”

“ Fruits, sire, have been pointed out by the Lord,
that is to say the fruit of stream-attainment, the fruit
of once-return, the fruit of non-return, the fruit of
arahantship, the attainment of the fruit of (the concept
of) emptiness, the attainment of the fruit of (the concept
of) the signless, the attainment of the fruit of (the
concept of) the undirected.⁵ [334] Whatever fruit
anyone wishes for, he, giving the price of the transaction,
buys the fruit he prefers, whether it be the fruit of
stream-attainment, the fruit of once-return, the fruit
of non-return, the fruit of arahantship, the attainment
of the fruit (of the concept) of emptiness, the attainment
of the fruit (of the concept) of the signless, the attain-
ment of the fruit (of the concept) of the undirected. As,
sire, some man’s mango-tree might be always in fruit,

¹ *tagara*, perhaps musk; the word occurs e.g., at *Vin.* i. 203.

² *Dhp.* 54, *A.* i. 226, *Jā.* iii. 291, *DA.* 56.

³ *Dhp.* 55, *Jā.* iii. 291, *DA.* 56.

⁴ *Dhp.* 56, *Jā.* iii. 291, *DA.* 56.

⁵ This triad of *suññata animitta appaṇihita* belongs to the Piṭakas.
For the first two see e.g., *M.* Sta. No. 121, the *Cūlasuññata*, and
No. 43, the *Mahāvedalla*. And for these, together with “the
undirected” (i.e., to anguish), see *Vin.* iii. 93 (and *BD.* i. 161, n. 3
for further references) and *M.* i. 302 (and *MLS.* i. 365, n. 3).

he would not then knock down the fruits from it until buyers had come. But when a buyer has arrived, taking the price (from him), he speaks thus: 'My good man, this mango-tree is always in fruit, choose some fruit from it that you like, either fresh or not fully mature¹ or hairy² or unripe or ripe.' He, for the price that he has given for it, takes fresh fruit if he wants fresh fruit, takes fruit that is not fully mature if he wants fruit that is not fully mature, takes hairy fruit if he wants hairy fruit, takes unripe fruit if he wants unripe fruit, takes ripe fruit if he wants ripe fruit. Even so, sire, whatever fruit he wants, he, having given the price for the transaction, chooses the fruit he prefers whether it be the fruit of stream-attainment . . . the attainment of the fruit (of the concept) of the undirected. This, sire, is called the Lord's fruit-shop.

People, having given the price of the transaction, choose the fruit of the Ambrosial;
Wherefore are those happy who have bought the fruit of the Ambrosial."

"Revered Nāgasena, what is the antidote-shop of the Buddha, the Lord?"

"Antidotes, sire, have been pointed out by the Lord. By means of these antidotes the Lord sets free the world with the devas from the poison of the defilements. And what are these antidotes? These four ariyan Truths have been pointed out by the Lord, sire, that is to say the ariyan Truth of anguish, the ariyan Truth of the arising of anguish, the ariyan Truth of the stopping of anguish, the ariyan Truth of the course leading to the stopping of anguish. Those who therein are longing for profound knowledge and hear the Dhamma of the four Truths, they are set free from birth, [335] they are set free from ageing, they are set free from dying, they are set free from grief, sorrow, suffering, lamentation and despair. This, sire, is called the Lord's antidote-shop.

¹ *dovila*, fruiting; so, young fruits.

² *kesika*. Mangoes are usually smooth however, not hairy. The word in this connection may have some other meaning.

Whatever antidotes be in the world, repellents of
poisons,

None is like the antidote of Dhamma—monks, drink of
this.”

“Revered Nāgasena, what is the medicine-shop of
the Buddha, the Lord?”

“Medicines, sire, have been pointed out by the Lord.
By means of these medicines the Lord cures devas and
men, that is to say the four applications of mindfulness,
the four right strivings, the four bases of psychic
power, the five cardinal faculties, the five powers, the
seven limbs of awakening, the ariyan eightfold Way.
By means of these medicines the Lord purges men of
wrong views, purges them of wrong aspiration, purges
them of wrong speech, purges them of wrong action,
purges them of wrong mode of livelihood, purges them
of wrong endeavour, purges them of wrong mindfulness,
purges them of wrong concentration; he has an emetic
given for (the vomiting up of) attachment . . . aversion
. . . confusion . . . pride . . . false view . . . doubt¹
. . . agitation² . . . lethargy and drowsiness³ . . .
consciencelessness and shamelessness, he has an emetic
given for (the vomiting up of) all the defilements. This,
sire, is called the Lord’s medicine-shop.

Whatever the many and various medicines existing in
the world,

None is like the medicine of Dhamma—monks, drink of
this.

Having drunk that medicine of Dhamma, you would be
unageing, undying;

Having meditated⁴ on it and seen (it you would be)
quenched through the destruction of clinging.”

“Revered Nāgasena, what is the nectar-shop of the
Buddha, the Lord?”

“Nectar, sire, has been pointed out by the Lord.

¹ *vicikicchā*, defined at *Dhs.* §1161.

² *uddhacca*, defined at *Dhs.* §429, *Vbh.* 255, *Vism.* 469.

³ *thīnamiddha*, defined at *Dhs.* §1156, *Vbh.* 253-254, *Vism.* 469.

⁴ *bhāvanā*.

With this nectar the Lord sprinkles the world with the devas; [336] when devas and men have been sprinkled with this nectar they are set free from birth, ageing, disease, dying, grief, sorrow, suffering, lamentation and despair. What is this nectar? It is mindfulness that is occupied with the body. And this too, sire, was said by the Lord: 'Monks, they partake of nectar who partake of mindfulness that is occupied with the body.'¹ This, sire, is called the Lord's nectar-shop.

Seeing mankind afflicted by disease, he offered for sale
(the contents of) a nectar shop:

Buying it through a transaction, take the nectar,
monks."

"Revered Nāgasena, what is the jewel-shop of the Buddha, the Lord?"

"Jewels have been pointed out by the Lord, sire, adorned with which the Lord's sons shine forth, they illumine and irradiate the world with the devas, burn and blaze up, and display light above, below, across. What are these jewels? The jewel of moral habit, the jewel of concentration, the jewel of intuitive wisdom, the jewel of freedom, the jewel of the knowledge and vision of freedom, the jewel of the analytical insights, the jewel of the limbs of awakening.

What, sire, is the Lord's jewel of moral habit? It is the moral habit of control by the Pātimokkha,² the moral habit of control over the sense-organs,³ the moral habit of complete purity of livelihood, the moral habit of relying (only) on the requisites,⁴ the minor (code of) moral habit, the middle (code of) moral habit,

¹ A. i. 45, quoted at *Kvu.* 157; cf. *AA.* ii. 86. For nectar or the ambrosial and deathlessness, all three *amata* and all *nibbāna*, see *Miln.* 319.

² See *Miln.* 333.

³ *indriya*, also meaning the five cardinal faculties beginning with faith. But these might be redundant here. Moreover there is the sequence, as at *M.* i. 355, of *pātimokkhasaṃvarasaṃvuta* and *indriyesu guttadvāra* where *indriya* clearly means the senses of sight, etc.

⁴ *I.e.*, for a bhikkhu's life: robe-material, almsfood, lodgings and medicines.

the major (code of) moral habit,¹ the moral habit of (those who are on) the Way(s),² the moral habit of (those who have attained) the fruits. The world with the devas, the creatures with the Māras, with the Brahmās, with recluses and brahmans, long for and desire the man who is adorned with the jewel of moral habit. The monk who has bedeckt himself with the jewel of moral habit, sire, shines forth, shines mightily in the quarters, in the intermediate points and above and below and across, surpassing, excelling and overwhelming all the jewels from Avīci Hell below to the Acme of Becoming³ above, and in between. Such, sire, are the Lord's jewels of moral habit that are offered for sale in the Lord's jewel-shop. This, sire, is called the Lord's jewel of moral habit.

[337] Such moral habits as these are in the Buddha's shop.
 Buying it through a transaction, bedeck yourself with a jewel.

What, sire, is the Lord's jewel of concentration? It is concentration with initial thought and discursive thought, concentration without initial thought but with discursive thought, concentration without initial thought and without discursive thought;⁴ concentration on (the concept of) emptiness, concentration on (the concept of) the signless, concentration on (the concept of) the undirected. And when a monk is bedeckt with the jewel of concentration, sire, then thoughts of sense-pleasures, thoughts of malevolence, thoughts of harming⁵ which are based on pride, agitation, false views, doubts

¹ The minor, middle and major codes of moral habit are given at *D.* i. 4-12.

² The four ways of the stream-attainer and so on are probably meant by *maggasīla*, the moral habit of the Way(s).

³ *bhavagga*, cf. *Mūl.* 393, *Jā.* iv. 182, *KhpA.* 179, 249.

⁴ These three modes of concentration are mentioned at e.g., *D.* iii. 219, *M.* iii. 162, *S.* iv. 360, *A.* iv. 300, *Vism.* 95. For further references see *MLS.* iii. 207, n. 1.

⁵ This triad of wrong thoughts is also well known in the Piṭakas, see *D.* iii. 215, *M.* i. 114, *A.* i. 68, *Iti.* 82, 115, etc.

and the defilements and are varieties of wrong thoughts—all these, on coming in contact with concentration, disperse, dissolve and scatter, they do not remain, they do not adhere (to the monk). It is, sire, as water on a lotus-leaf disperses, dissolves, scatters,¹ does not remain, does not adhere (to the leaf). What is the cause of that? The complete purity of the lotus. Even so, sire, when a monk is bedecked with the jewel of concentration, those thoughts of sense-pleasures, thoughts of malevolence, thoughts of harming which are based on pride, agitation, false views, doubts and the defilements and are varieties of wrong thoughts—all these, on coming in contact with concentration, disperse, dissolve and scatter, they do not remain, they do not adhere (to the monk). What is the cause of that? The utter purity of concentration. Such are the jewels of concentration, sire, that are offered for sale in the Lord's jewel-shop.

Wrong thoughts cannot arise in the garland of the
jewels of concentration,
Nor can the mind be disturbed—bedeck yourself with
this.

What, sire, is the Lord's jewel of intuitive wisdom? The intuitive wisdom by which an ariyan disciple comprehends as it really is 'This is skill,' comprehends as it really is 'This is unskill' . . . 'This is blamable' . . . 'This is unblamable' . . . 'This is to be followed'² . . . 'This is not to be followed'² . . . 'This is low'³ . . . 'This is excellent'³ . . . 'This is dark'⁴ [338] . . . 'This is bright'⁴ . . . 'This is dark and bright in an even mixture';⁵ he comprehends as it really is 'This is anguish' . . . 'This is the uprising of anguish' . . . 'This is the stopping of anguish' . . . 'This is

¹ Cf. *Miln.* 250.

² See e.g., *M. Sta.* No. 114.

³ At *M.* i. 38 the "low" is anguish and its uprising; the "excellent" is the means of ejecting anguish; cf. *MA.* i. 176.

⁴ *kaṇha* and *sukka* applied at *D.* iii. 230, *M.* i. 389, *A.* ii. 230 to *kamma* and *vipāka*. Cf. *Netti.* 98, 159, *Asl.* 89.

⁵ *kaṇhasukkasappaṭibhāga* as at *M.* i. 320.

the course leading to the stopping of anguish.' This, sire, is called the Lord's jewel of intuitive wisdom.¹

Becoming cannot long exist in the garland of the jewel of wisdom——

Quickly will he reach the Ambrosial and will delight not in becoming.²

What, sire, is the Lord's jewel of freedom? The jewel of freedom is called arahantship, sire, and the monk who has attained arahantship is called bedecked with the jewel of freedom. As, sire, a man who is adorned with and wearing ropes of pearls, jewels, gold, corals, his limbs anointed with fragrant aloe, incense, ointment from the shrub *Flacourtia cataphracta*³ and red sandalwood, who is ornamented with (flowers from the) ironwood tree, the *punnāga*,⁴ the sāl-tree, a sweet-scented tree,⁵ the campak tree, yellow jasmines, an acacia creeper,⁶ trumpet flowers, lotuses, the double-jasmine and the Arabian jasmine, shines forth, surpassing all other men, shines mightily, illumines, irradiates, scintillates, burns, blazes, and outdoes and overwhelms them by wearing (these) garlands, perfumes and jewels, even so, sire, he who has attained arahantship, his cankers destroyed, and is bedecked with the jewel of freedom, surpassing and passing beyond the (other) monks who are freed in this respect and that,⁷ he shines forth, shines

¹ At *Dhs.* §§16, 20, 555 *paññāratana* occurs in the exegeses of the faculty of wisdom, of right view and of the faculty of profound knowledge.

² *Bhava* in its first use above may refer to the five khandhā, and in its second to the threefold becoming of sensual existence, form and formlessness, see *QKM.* ii. 224, n. 1, 2.

³ *tālisa*, as at *Vin.* i. 203; cf. *tālissa* at *Jā.* iv. 286.

⁴ As at *KhpA.* 50, *Jā.* i. 9.

⁵ *salāla* as at *M.* ii. 152, *Budv.* ii. 51. Possibly a cedar tree, *Cedrus devadara*.

⁶ *atimuttaka*, as at *Vin.* ii. 256, *M.* i. 32; *Gaertnera racemosa*.

⁷ *upādāy' upādāya vimuttānaṃ bhikkhūnaṃ*. Here, as at *Miln.* 182, *upādāya* is repeated; and here too it appears to be with the genitive or dative instead of, as would seem more normal, the accusative. *MilnT.* says: of the stream-winners, once-returners and non-returners who are freed, in respect of (*upā[dā]y' upādāya*) thirst, wrong views, what is constructed.

mightily, illumines, irradiates, scintillates, burns, blazes, and outdoes and overwhelms them by his freedom. What is the cause for this ? Of all bedeckings, sire, this is the highest bedecking, that is to say the bedecking with freedom. This, sire, is called the Lord's jewel of freedom.

House-people look up to their master when he wears jewels and garlands.

The world with the devas¹ looks up to the jewel and garland of freedom.

What, sire, is the Lord's jewel of the knowledge and vision of freedom ? The Lord's jewel of the knowledge and vision of freedom is called the knowledge of reviewing, sire, [339] by which knowledge the ariyan disciple reviews the Ways, the fruits and nibbāna, and the defilements that have been got rid of and the remaining defilements.²

By this knowledge ariyans discern that the task is done³—

Strive, own sons of the Conqueror, to obtain that jewel of knowledge.

What, sire, is the Lord's jewel of the analytical insights ? Four, sire, are the analytical insights: the analytical insight of meaning(s), the analytical insight of Dhamma, the analytical insight of language, the analytical insight of perspicuity (in expression and knowledge).⁴ Sire, whatever the company a monk approaches who is adorned with these four analytical insights, whether it be a company of noble warriors, a company of brahmans, a company of householders

¹ *sadevaka*, an abbreviation for *sadevaka loka*.

² These are the five *paccavekkhana*, reviewings, undertaken by the stream-attainer, once-returner, non-returner, thus making fifteen reviewings in all. "But the arahant has no reviewing of remaining defilements to do." He therefore has four reviewings, making a total of nineteen reviewings in all. See *Vism.* 676, also *MA.* ii. 62.

³ *katakkicatā*; cf. *S.* i. 178, *Sn.* 1105, *Dhp.* 386. *Katakkicca* refers to one who has done all there was to be done, *kataṃ karaṇīyaṃ*, and is therefore an arahant.

⁴ Also at *Miln.* 18, 22. For further references, see vol. i., p. 24, n. 5.

or a company of recluses, he approaches it with confidence, he approaches the company untroubled,¹ without fear,² undismayed, unaffrighted, without nervousness. As, sire, a warrior, a hero in a battle, when he is armed with his five weapons³ enters the battle undaunted and thinks: 'If the enemy be far off I shall destroy them with arrows, if they be nearer than that I shall strike them with my sword, if they be nearer than that I shall strike them with my spear, if they come right up I shall hew them in two with my sabre, if they come against my body I shall pierce them through and through with my knife'—even so, sire, the monk who is embellished with the jewel of the four analytical insights approaches a company fearlessly, thinking: 'Whoever shall ask me a question on the analytical insight of meaning,⁴ to him I shall speak comparing

¹ Same approach to these four companies mentioned at *A.* iv. 80. They are also referred to at *A.* iv. 114, *M.* i. 176, 395, ii. 123, etc.

² This and the next two words also at *S.* i. 99.

³ These five weapons, *usu*, *satti*, *kanaya*, *maṇḍalagga*, *churikā*, are not definitely stabilised in their meanings. For example, for *satti* *PED.* gives knife, dagger, sword, spear, javelin. The last word occurs at *Thīg.* 302, translated *Pss. Sist.* by axe, which there suits the context better than knife. *ThīgA.* 227 simply says *na khurena*, not with a whetstone? a razor? *Churikā* is also found at *Jā.* iii. 370, as the instrument with which mangoes were cut down from the tree; and at *DhA.* iii. 19, translated by Burlingame as knife. These references, unknown it seems to RhD., rather militate against his view that this weapon was probably in "special use in the country where our author lived." But he veers between regarding it as the Malay kreese and "the famous Afghan knife" (*churikā*. Is this the kukri, a weapon of the Gurkhas?).

⁴ *atthapaṭisambhidā*. These are said to number five at *AA.* iii. 149, probably referring to *Pts.* ii. 150. See *Vbh.* 293 where the *paṭisambhidās* appear to be collected into five types, with one extra one. *Atthapaṭisambhidā* comprises (1) knowledge of anguish, knowledge of the stopping of anguish; (2) knowledge of the fruition of cause; (3) knowledge of those things (*dharmā*) which are born, become, generated, etc.; (4) knowledge of ageing and dying, knowledge of the stopping of ageing and dying; (5) knowledge of birth, becoming, grasping, craving, feeling, sensory impingement, the six sensory fields, name-and-shape, consciousness, the *sankhāras* (karmic formations). Another and a more detailed explanation is given at *Pts.* i. 88. See also *Vism.* Ch. XIV.

meaning with meaning, to him I shall speak comparing reason with reason . . . cause with cause . . . method with method. I shall resolve his doubts, dispel his perplexity, I shall delight him with explanations of his question. Whoever shall ask me a question on the analytical insight of Dhamma,¹ to him I shall speak comparing dhamma with dhamma,² to him I shall speak comparing nectar with nectar³ . . . the unconstructed with the unconstructed⁴ . . . nibbāna with nibbāna⁵ . . . emptiness with emptiness [340] . . . the signless

¹ See *Pts.* references given in last note. At *Vbh.* 293 this analytical insight, *dhammapaṭisambhīdā*, is (1) knowledge of the arising of anguish, knowledge of the course leading to its stopping; (2) knowledge of causes; (3) knowledge of those *dhammā* from which these *dhammā* are born, become, etc.; (4) knowledge of the arising of old age and dying, knowledge of the course leading to their stopping; (5) knowledge of the arising of the *sankhāras*, knowledge of the course leading to their stopping.

² Many examples of *dhammā* are given at *Pts.* i. 88 ff., e.g. each of the five cardinal virtues, *saddhindriyāṃ*, etc., each of the five powers, each of the seven limbs of awakening, each of the eight factors of the Way. The subject-headings that Nāgasena now says he will compare with each other are not given either at *Pts.* i. 88 or *Vbh.* 293.

³ *amata* is usually a synonym for nibbāna. Defined at *S.* v. 8 as the destruction of *rāga*, *dosa* and *moha*, to which the ariyan eightfold Way leads. Cf. definition of nibbāna at *S.* iv. 251.

⁴ In the Pali tradition there is only one *asankhata*, namely nibbāna. See *S.* iv. 359, 362: the destruction of *rāga*, *dosa* and *moha* and see preceding note. Cf. *Dhs.* 1086 where the answer to the question *katame dhammā asankhatā* (what *dhammās* (pl.) are unconstructed?) is *yo eva so dhammo appaccayo so eva so dhammo asankhato* (that *dhamma* (sing.) that is not conditioned that is the unconstructed *dhamma*). See too *ItA.* ii. 106: *hetuhi ca paccayehi ca na keheci katā sankhatā ti sankhatā, appaccaya-nibbānaṃ* (the unconstructed means what is not made and constructed from causes and conditions—without a condition is nibbāna). But at *Miln.* 271 the King asserts *ākāsa*, besides nibbāna, to be *asankhata*; perhaps it was in reference to this that Nāgasena asserts he can compare Unconstructed.

⁵ Perhaps e.g., the various forms of nibbāna cited at *A.* iv. 453, 454: *sandittika nibbāna*, *nibbāna*, *parinibbāna*, *tadaṅganibbāna*, *ditṭhadhammanibbāna*. Possibly Nāgasena also had in mind such people as Māgandiya who claimed that good health was nibbāna (*M.* i. 509), or the misunderstanding that causes people to regard the five senses as nibbāna (*M.* i. 4, and see *MLS.* i. 5, n. 11).

with the signless . . . the undirected with the undirected¹ . . . the imperturbable with the imperturbable.² I shall resolve his doubts, dispel his perplexity, I shall delight him with explanations of his question. Whoever shall ask me a question on the analytical insight of language,³ to him I shall speak comparing language with language, to him I shall speak comparing word⁴ with word . . . the next following word⁵ with the next following word . . . syllable⁶ with syllable . . . liaison⁷ with liaison . . . consonant⁸ with consonant . . . the next following expression⁹ with the next following expression . . . sound¹⁰ with sound . . . vowel¹¹ with vowel . . . concept¹² with concept . . . common usage¹³ with common usage. I shall resolve his doubts, dispel his perplexity, I shall delight him with explanations of his question. Whoever shall ask me a question on the analytical insight of perspicuity, to him I shall speak comparing perspicuity with perspicuity, to him I shall speak comparing simile with simile . . . characteristic mark¹⁴ with characteristic mark . . . essential

¹ On the freedom of mind that is empty and that which is signless see e.g., *M.* i. 296 ff.; at *MA.* ii. 352 ff. it is said that the signless freedoms of mind number thirteen: vision, the four concentrations or meditations on the formless realm, the four ways, the four fruits. For *suññata*, *animitta* and *appañihita* as three *samādhis* see *Vin.* iii. 93, *D.* iii. 219; as three *phassas* see *M.* i. 302, *S.* iv. 295; as three *samāpattis* see *Vin.* iii. 93; as three *vimokkhas* see *Vin.* iii. 92. Further references are given at *BD.* i. 161, n. 3.

² *aneja*, unmoved, unshaken, unperturbed. See *Āṇaṇjasappāyasutta* at *M.* ii. 261 ff., and also *M.* iii. 112.

³ *niruttipatisambhidā*, analytical insight into the language in which the Dhamma was given.

⁴ *pada*, word; quarter-verse or foot. ⁵ *anupada*.

⁶ *akkhara*. On *pada anupada* and *akkhara* see notes at *BD.* ii. 90, 191.

⁷ *sandhi*, union or junction. ⁸ *byañjana*. ⁹ *anubyañjana*.

¹⁰ *vaṇṇa*, the "letters" of the alphabet, numbering 41, composed of eight *sarā* (vowels) and thirty-three *vyañjanā* (consonants).

¹¹ *sara*. ¹² *paññatti*.

¹³ *vohāra*, way of speech. Cf. *M.* iii. 234-235, where six different words for "bowl" are collected, each being a *janapadanirutti*, a dialect (word), language of the country district.

¹⁴ *lakkhaṇa*. See *Miln.* 34 ff., 60 ff. Also *Asl.* 63.

property¹ with essential property. I shall resolve his doubts, dispel his perplexity, I shall delight him with explanations of his question.' This, sire, is called the Lord's jewel of analytical insight.

Whoever, having bought the analytical insights, should
attain through knowledge,
Fearless, without anxiety, he shines mightily in the
world with its devas.

What, sire, is the Lord's jewel of the limbs of awakening? These are the seven limbs of awakening, sire: the limb of self-awakening² that is mindfulness, the limb of self-awakening that is investigation of *dhammās* . . . that is energy . . . that is rapture . . . that is tranquillity . . . that is concentration . . . that is even-mindedness. When a monk is adorned with these seven limbs of awakening, sire, vanquishing all darkness,³ he illumines and irradiates the world with the devas and generates light. This, sire, is called the Lord's jewel of the limbs of awakening.

[341] The world with the devas stand up before the garland
and jewel of the limbs of awakening;
buying it through a transaction, bedeck yourself with
the jewel."

"Revered Nāgasena, what is the Lord's general shop?"

"The Lord's general shop, sire, is the nine-limbed speech of the Buddha, the shrines for (his) bodily relics and the things he used, and it is the jewel of the Order. And in the Lord's general shop, sire, the bliss⁴ of high

¹ *rasa*, essential flavour. See *Asl.* 63; and *Comp.* 13, 213: two kinds, *kiccarasa* "function," and *sampattirasa* "property."

² A difference must be intended between *bojjhaṅga* (limbs of awakening), just above, and *sambojjhaṅga*. I think the force of *sam-* lies in the implication that it is oneself who must swelter at the task of winning enlightenment. These limbs of awakening are of course well known to the Pali Canon.

³ *I.e.*, of ignorance.

⁴ *sampatti* is bliss, happiness, also attainment, but the expressions *mānūsikasampatti* and *dībbasampatti* seem to point to "bliss" here.

birth is put on sale, the bliss of wealth . . . of long life . . . of good health . . . of beauty . . . of wisdom . . . human bliss¹ . . . deva-like bliss¹ is put on sale, the bliss of nibbāna is put on sale. Whichever bliss they want, then, having given the price of the transaction, they buy the bliss desired. Some buy through undertaking the moral habits, some buy through (observing) the formal acts of the Observance;² and, in respect of this and that, they acquire the blisses from the smallest price of the transaction onwards. As, sire, in a shop-keeper's shop are sesamum, kidney-beans and beans, and, in respect of this and that, they choose a trifling amount of husked rice, kidney-beans and beans at a small price, even so, sire, in the Lord's general shop, they acquire, in respect of this and that, the blisses from the smallest price of the transaction onwards. This, sire, is called the Lord's general shop.

Long life, health, beauty, heaven, membership of a high family,³

The Unconstructed, the Ambrosial are in the Conqueror's general shop.

Little and much is to be taken for the price of a transaction.

Having bought with the price of faith, be successful, monks.

Such people as these, sire, dwell in the Lord's City of Dhamma: those versed in the Suttantas, those versed in Vinaya, those versed in the Abhidhamma,⁴ speakers on Dhamma, *Jātaka*-repeaters,⁵ *Dīgha*-repeaters,

¹ *mānusikasampatti*, *dibbasampatti*. Cf. *mānusakaṃ* . . . *dibbaṃ sukhāṃ* at *A. i.* 213.

² *uposathakamma*, only for monks, whereas laymen as well as monks can engage in the practice of the moral habits.

³ This line is at *S. i.* 87; cf. *A. iii.* 48.

⁴ *suttantikā venayikā ābhidhammikā*. This triad does not appear to occur in the Piṭakas but *suttantika vinayadhara* is found at *Vin. ii.* 75, 161, without *ābhidhammika*. These last three words are at *KhpA.* 151.

⁵ After *ābhidhammikā Abhidhammaṃ*, *KhpA.* 151 goes straight on to *jātakabhāṇakā Jātakaṃ*, and then to *aṭṭhakathikā Aṭṭhakathaṃ*. not in the above list.

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¹ *rasa*, essential flavour. See *Asl.* 63; and *Comp.* 13, 213: two kinds, *kiccarasa* "function," and *sampattirasa* "property."

² A difference must be intended between *bojjhaṅga* (limbs of awakening), just above, and *sambojjhaṅga*. I think the force of *sam-* lies in the implication that it is oneself who must swelter at the task of winning enlightenment. These limbs of awakening are of course well known to the Pali Canon.

³ *I.e.*, of ignorance.

⁴ *sampatti* is bliss, happiness, also attainment, but the expressions *mānusiḱasampatti* and *dibbasampatti* seem to point to "bliss" here.

birth is put on sale, the bliss of wealth . . . of long life . . . of good health . . . of beauty . . . of wisdom . . . human bliss¹ . . . deva-like bliss¹ is put on sale, the bliss of nibbāna is put on sale. Whichever bliss they want, then, having given the price of the transaction, they buy the bliss desired. Some buy through undertaking the moral habits, some buy through (observing) the formal acts of the Observance;² and, in respect of this and that, they acquire the blisses from the smallest price of the transaction onwards. As, sire, in a shop-keeper's shop are sesamum, kidney-beans and beans, and, in respect of this and that, they choose a trifling amount of husked rice, kidney-beans and beans at a small price, even so, sire, in the Lord's general shop, they acquire, in respect of this and that, the blisses from the smallest price of the transaction onwards. This, sire, is called the Lord's general shop.

Long life, health, beauty, heaven, membership of a high family,³

The Unconstructed, the Ambrosial are in the Conqueror's general shop.

Little and much is to be taken for the price of a transaction.

Having bought with the price of faith, be successful, monks.

Such people as these, sire, dwell in the Lord's City of Dhamma: those versed in the Suttantas, those versed in Vinaya, those versed in the Abhidhamma,⁴ speakers on Dhamma, *Jātaka*-repeaters,⁵ *Dīgha*-repeaters,

¹ *mānusikasampatti, dibbasampatti*. Cf. *mānusakaṃ . . . dibbaṃ sukhāṃ* at *A. i.* 213.

² *uposathakamma*, only for monks, whereas laymen as well as monks can engage in the practice of the moral habits.

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⁵ After *ābhidhammikā Abhidhammaṃ, KhpA.* 151 goes straight on to *jātakabhāṇakā Jātakaṃ*, and then to *aṭṭhakathikā Aṭṭhakathaṃ*. not in the above list.

Majjhima-repeaters, [342] *Samyutta*-repeaters, *Anguttara*-repeaters, *Khuddaka*-repeaters; those possessed of moral habit, those possessed of concentration, those possessed of intuitive wisdom; those who delight in the development of the limbs of awakening, those with insight,¹ those intent on their own goal; forest-dwellers, those living at the roots of trees, in the open air, on a heap of straw, in cemeteries; those who maintain a sitting posture,² those who are practising (rightly),³ those enjoying fruition,⁴ initiates⁵ possessed of the fruits, stream-winners, once-returners, non-returners, arahants; threefold knowledge men, those with the six super-knowledges, those of psychic power, those gone to the perfection of wisdom; those skilled in the applications of mindfulness, the right strivings, the bases of psychic power, the cardinal faculties, the powers, the limbs of awakening, the excellent Way; meditation, the liberations, form and formlessness, and the attainments that are peaceful and happy. The City of Dhamma is peopled and packed, crowded and teeming with these arahants like a grove of reeds, a grove of saccharum reeds.⁶ So it is:⁷

Those devoid of attachment, aversion, confusion, the
cankerless,
devoid of craving,⁸ not grasping,⁸ live in the City of
Dhamma.

Those forest-dwellers, keepers of the ascetic practices,
meditators, wearers of robes worn thin,

¹ *vipassakā*, obtained in *jhāna*.

² *I.e.*, not lying down to sleep, an ascetic practice, see *Miln.* 20.

³ *paṭipannakā*; four kinds given at *MA.* ii. 137: those practising for their own welfare, not for that of others; for that of others and not their own; for their own and for that of others; for neither their own nor that of others. The third kind is the best, being "on the side of growth in my dispensation," *MA.* ii. 138.

⁴ *phalattā*.

⁵ *sekha*, defined at *MA.* i. 40 as, among other things, one who will reach one of the fruits of recluseship "today or tomorrow." I have therefore taken this word and the next, *phalasamangina*, together.

⁶ *naḷavana-saravana*.

⁷ *bhavatīha*, as at *Miln.* 92 f.

⁸ *vīṭaṭaṇhā anādānā* as at *Thag.* 491, 890.

delighting in aloofness, steadfast ones, live in the City of Dhamma.

Those who sleep sitting, sleep on a mat, and those standing and pacing up and down, wearers of robes from the rag-heaps—all live in the City of Dhamma.

Those being wearers of the three robes, with an animal's skin as the fourth,¹

delighting in one meal (a day), intelligent, live in the City of Dhamma.

Those of few wants,² prudent, steadfast,³ abstemious, not greedy,

content whether they receive (alms) or not, live in the City of Dhamma.

Those meditators delighting in meditation, steadfast,⁴ their minds at peace, composed,

longing for the (state of) no-thing, live in the City of Dhamma.

Those practising (rightly), enjoying fruition, and initiates possessed of the fruits,

aspiring after the highest goal, live in the City of Dhamma.

Those who are stream-winners and spotless once-returns,

non-returns and arahants live in the City of Dhamma.

Those skilled in the applications of mindfulness, delighting in developing the limbs of awakening,

those of insight, experts in Dhamma, live in the City of Dhamma.

[343] Those skilled in the bases of psychic power, delighting in developing concentration,

intent on the right exertions, live in the City of Dhamma.

¹ *cammakhaṇḍacatutthaka*. See *Vin.* ii. 122 where *cammakhaṇḍa* is not allowed for use at a well; *Vin.* iv. 40, 41, where it may form part of the equipment in a monk's lodgings; and *Vism.* 99 where it is a leather mat.

² Cf. this verse, the next and one lower down with three verses at *ApA.* 220, but these, instead of terminating as with *Mīln. dhammanagare vasanti te*, read: *parivārenti maṃ sāda*.

³ *dhīra* or *vīra*. This and the next two words are found at *Sn.* 165, *S.* i. 16. With this whole verse cf. *Ap.* i. 38, quoted *ThagA.* ii. 97 (C°).

⁴ The first three words, *jhāyī jhānaratā dhīra*, also at *Sn.* 1009; cf. *S.* i. 122.

Those attained to perfection in the super-knowledges,
 delighting in their own pasture,¹
 goers through the air, live in the City of Dhamma.
 Those of downcast eyes, of measured speech, the doors
 (of the senses) guarded, well-controlled,
 well-tamed in the supreme Dhamma, live in the City of
 Dhamma.
 Those threefold wisdom and six-super-knowledge men,
 and those gone to perfection in psychic power,
 those attained to the perfection of wisdom live in the
 City of Dhamma.

Those monks, sire, who are experts in the unlimited noble knowledge, who are without attachment, whose special qualities are unequalled, their fame, strength and incandescence beyond measure, who are turners on of the Wheel of Dhamma, gone to the perfection of wisdom—monks such as these, sire, are called Generals under Dhamma in the Lord's City of Dhamma.

And those monks, sire, who are of psychic power, masters of the analytical insights, attained to confidence, movers through the sky,² difficult to equal, difficult to overcome, movers without a support,³ able to shake the earth with its seas and mountains, able to touch the moon and the sun,⁴ skilled in assuming different forms and making volitional determinations and resolves, gone to perfection in psychic power—monks such as these, sire, are called family-priests in the Lord's City of Dhamma.

¹ *pettike gocarē*; cf. *Miln.* 368, *S.* v. 148: the four applications of mindfulness, as may also be deduced from *D.* iii. 59, 77 and *D.* ii. 100 read in conjunction. This is the third of the similar verses of *ApA.* 220.

² *gaganacarā*, reading at *Si. gūṇadharā*, experts in special qualities.

³ *anālambarā*, no doubt referring to those who go through the air without touching the ground, like a bird on the wing, one of the *iddhis*. Probably much like *gaganacarā*.

⁴ One of the *iddhis* or psychic powers; see e.g., *M.* i. 34, *S.* v. 282, *Mhv.* ii. 49. At *Pts.* ii. 208 f. it is explained that the man of psychic power who has mastery over his mind reflects on, *āvajjitvā*, the sun and moon and determines that they shall be within reach of his hand.

And those monks, sire, who conform to the ascetic practices, who are of few wants, contented, detesters of not seeking (alms) according to the (Vinaya) regulations,¹ who go on uninterrupted rounds for almsfood like bees that, having drunk in successive scents, enter secluded groves,² who are reckless of body and life-principle, have attained to arahantship, are proclaimed eminent in a special quality of ascetic practice—monks such as these, sire, are called judges in the Lord's City of Dhamma.

And those monks, sire, who are completely purified, stainless, without defilements, and, won to perfection in deva-vision, are skilled in (the knowledge of) the deceasing (hence) and arising (elsewhere) of beings³—monks such as these, sire, are called lighters of the city⁴ in the Lords' City of Dhamma.

And those monks, sire, [344] who have heard much, to whom the tradition has been handed down,⁵ experts in Dhamma, experts in the Vinaya, experts in the Summaries,⁶ skilled in the exact determination of

¹ *viññatti-m-anesana-jigucchakā*. It would be against the Vinaya regulations to state preferences for almsfood or robe-material, to accept more than a bowlful of food, to hoard food, to pick and choose between the houses visited instead of acting as stated in the next clause, and so on.

² Cf. *Dhp.* 49.

³ One of the five, or six, *abhiññā*.

⁴ *nagara-jotakā*.

⁵ On *āgatāgama* see *BD.* iii. 71, n. 1. An *āgama* may mean more precisely a *nikāya*, see *AA.* ii. 189, and is the name by which the *Nikāyas* are known in the Sanskrit versions.

⁶ The sequence to here occurs also at *Vin.* i. 119, 337, ii. 8, iv. 158, A. i. 117, ii. 147, iii. 179 f. The Summaries, headings, or *mātikā*, are brief statements out of which longer expositions were developed. Especially is each book of the *Abhidhamma* preceded by quite a substantial *mātikā*, a summarised table of contents. Perhaps it is these *mātikā* that such passages as the above have in mind, in which case they suggest that the *mātikā* were the original form of the *Abhidhamma* as we have it now. Or *mātikā*, as used above, may also, or may merely, refer to such condensed utterances as those which are then elaborated, as at *e.g.*, *M.* Stas. 131, 132, 133, 134, 137, 138; and *cf.* *SnA.* 15. Mahā-Kaccāna was the most eminent exponent in full of what had been stated in brief. There are also the *dve mātikā*, the two summaries, into which the *Pātimokkha* is

syllables into (those which have) mutes¹ and sonants, longs and shorts, and as to (their) heaviness or lightness,² skilled in the nine limbs of the Teaching—monks such as these, sire, are called guardians of Dhamma in the Lord's City of Dhamma.

And those monks, sire, who are knowledgeable in the Vinaya, learned in the Vinaya, skilled in the provenances (of the rules) and the readings, skilled in what are offences, what are not offences, in serious and slight (offences),³ in what can be corrected, what cannot be corrected,⁴ in the removal (of offences),⁵ the confession (of offences), the repudiation⁶ (of an offence ascribed to oneself), making amends (for an offence a monk acknowledges he has committed),⁷ in restoration (to the Order),⁸

divided, the one for monks, the other for nuns, referred to at *AA.* ii. 189 and *Vism.* 312; but if this were meant above it would seem redundant as "experts in Vinaya" already forms one of the categories.

¹ *sithila*, not in *PED*. One of the meanings Monier-Williams give is "a particular kind of separation or combination of the terms or members of a logical sequence."

² That is, probably, whether accented or hardly so. Instead of the text's *garuka-lahukakkhara-paricchedakusalā* Si. reads *anuka-thūla-andhakkhara-upakkharaparicchedakusalā*, which beyond having some reference to syllables seems hard to interpret.

³ *garuka-lahuka* are two *Vinaya* words for weighty or important and light offences.

⁴ *satekiccha-atekiccha*. See Vol. I, p. 275, n. 5. These are not *Vinaya* words used in connection with offences but only I think, as in other canonical passages, with reference to Devadatta and the period he will have to spend in Niraya.

⁵ *vuṭṭhāna*. See *Vin.* i. 159, where the "Invitation" ceremony, *pavāraṇā*, was instituted with the purpose, among two others, of removing offences, *āpattivuṭṭhānatā*. Cf. *Vin.* i. 103 where "there being no offence means that, if one has been committed, it has been removed," *vuṭṭhita*. See also *Vin.* i. 64, 164.

⁶ *niggaha*. See *Vin.* i. 322 ff. on hypothetical cases where monks deny that they have committed the offences that other monks, in ascribing to them, tell them they should see or make amends for.

⁷ *paṭikkamma*. See e.g., *Vin.* i. 97, 126 f., 159, 162 f., 320, 323, ii. 25.

⁸ Two kinds of *osāraṇā*, the right kind and the wrong, are given at *Vin.* i. 322 (see also *BD.* iv. 461). Monks could be sent away from an Order for not seeing an offence (they are supposed to have

in being sent away (from the Order),¹ in acts of protection,² who have won perfection in the Vinaya—monks such as these, sire, are called able money-lenders³ in the Lord's City of Dhamma.

And those monks, sire, who have bound on the garland of the flowers of the noble freedom,⁴ have attained to the noble, distinguished, very valuable and best state, who are desired and longed for by the manyfolk

committed), not making amends for it (*paṭikaroti*), not giving up wrong views, see *Vin.* i. 97. That is to say they are "suspended," *ukkhitta*, from taking part in the normal activities of the Order; see *Vin.* iv. 137 where it is a *pācittiya* offence to perform actions like eating with or lying down in the same sleeping-place as a monk who has been suspended and not yet restored (see *BD.* iii. 28, n. 4).

¹ Two kinds of *nissāraṇā* at *Vin.* i. 321, right and wrong (see also *BD.* iv. 460). This is not expulsion for good and all, but a sending away for a temporary period by an act of banishment or censure and so on, *VA.* 1147.

² *paṭisāraṇa*, not a Vinaya word, but perhaps referring to one of the ways in which a *saddhivihārika* should conduct himself towards his preceptor, namely by trying to prevent the Order from carrying out any one of the five formal acts (of banishment and so on) against the preceptor; but if it should do so nevertheless, he should think of ways in which the preceptor should conduct himself properly so that the formal act which is being carried out against him could be revoked.

³ *rūpadakkha*, skilled, able, dexterous, *dakkha*, in forms, appearances, objects, *rūpa*. On the other hand the compound, which appears to occur only here, could also mean "able money (-changers)," money-lenders, usurers, for see the story of the boy Upāli's parents: thinking of a career for him (at *Vin.* i. 77, iv. 128), they say *sace kho Upāli rūpaṃ sikkheyya evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyya*, if Upāli were to train in money-changing he would live happily after our demise and not be in want. And then they have second thoughts: *sace kho Upāli rūpaṃ sikkhassati akkhiṇī dukkhā bhavissanti*, if he were to train in money-changing his eyes would become painful. Money-changing or lending, rather than painting (see *PED.*), would probably be more in keeping with his not being in want, and more in keeping with the monks described in this paragraph which displays so to speak a bargaining aspect of "change" given in respect of offences committed and removed, by confession, making amends and so on.

⁴ Cf. *Miln.* 399, *Thag.* 100 for *vimuttikusuma*; above the reading is *vimuttivarakusumamālā*.

—monks such as these, sire, are called flower-sellers in the Lord's City of Dhamma.

And those monks, sire, who have penetrated to the understanding of the four Truths, seen the Truths, understood the Teaching, who have crossed over perplexity in regard to the four fruits of recluseship¹ and, having obtained the bliss of the fruits, share these fruits with others who are practising (rightly)—monks such as these, sire, are called fruit-sellers in the Lord's City of Dhamma.

And those monks, sire, who are anointed with the sweet scent of the noble moral habits, bearers of many and varied special qualities, dispellers of the evil smell of the stains of the defilements—monks such as these, sire, are called perfume-sellers in the Lord's City of Dhamma.

And those monks, sire, who delight in Dhamma, to whom the utterance of it is dear, who rejoice exceedingly in the Further-Dhamma and Further-Discipline,² who are forest-gone and gone to the roots of trees and gone to empty places, who drink the juice of the noble Dhamma and plunge into the juice of the noble Dhamma in body, speech and thought, who, most powerful in perspicuity, are practising the quest of Dhamma among the dhammās,³ and whenever there is talk on wanting little, on contentment, aloofness, ungregariousness, stirring up energy, moral habit, concentration, wisdom, freedom, and the knowledge and vision of free-

¹ The fruitions of the four ways of stream-entry, etc.; see *D.* iii. 227, *S.* v. 25; also *Dhs.* 1016.

² These characteristics occur at *A.* v. 24, 27, 90, and *cf.* *A.* v. 201, *D.* iii. 267. "To whom the utterance is dear," *piyasamudāhāra*, is taken by *AA.* and *DA.* to mean that such monks listen intently when another is discoursing, and also long to teach others themselves. For *abhidhamma abhivinaya* see *QKM.* ii. 237, n. 2. In support of the former *not* being "metaphysics" nor yet the 3rd division of the *Piṭaka*, see *GS.* v. 19, n. 3. For the pair see *Miln.* p. 1, *M.* i. 472 (and *MLS.* ii. 145, n. 2). According to *MA.* iv. 29, on *M.* ii. 239, *abhidhamma* there means the 37 things helpful to enlightenment.

³ *dhammesu dhammesanapatipannā*. For contrast of Dhamma and *dhammā*, see *Illus.*, p. 153, n. 85.

dom,¹ [345] (the monks), going there from wherever they may be, drink in the juice of that talk—monks such as these, sire, are called addicted drunkards² in the Lord's City of Dhamma.

And those monks, sire, who always pass the days and the nights intent on the practice of watchfulness³ whether they be lying down, standing, or pacing up and down, who are intent on the practice of (mental) development, who are pursuing their own goal by warding off the defilements—monks such as these, sire, are called the city watchmen in the Lord's City of Dhamma.

And those monks, sire, who teach and recite, speak and repeat the nine-limbed speech of the Buddha in its literal senses⁴ and developed meanings,⁴ with its methods and reasons and causes and examples—monks such as these, sire, are called sellers of Dhamma in the Lord's City of Dhamma.

And those monks, sire, who are wealthy and rich in the wealth and jewels of Dhamma, in the wealth of the tradition, the scriptures and what they have heard, who have comprehension of the expressions, vowels and consonants⁵ and the characteristics (of the speech of the Buddha), who are full of intelligence—monks such as these, sire, are called merchants⁶ of Dhamma in the Lord's City of Dhamma.

And those monks, sire, who have penetration of the glorious Teaching, attended by the classifications and exegeses of objective supports (for meditation), who

¹ Cf. *M.* i. 145, *A.* v. 130 for these standard headings of Dhamma-talk which no doubt derive from such *Vin.* passages as *Vin.* iii. 21, 171, iv. 213, i. 45, ii. 2.

² *soṇḍā pīpāsā*. Cf. the drinker of Dhamma at *Dhp.* 79, 205 = *Sn.* 257.

³ *jāgariyā* is the watch over the senses.

⁴ *attha* and *vyañjana*, the former meaning the "letter," substance, literal sense, meaning, denotation; the latter the trimmings or details, the implicit meaning, the developed meaning, the "spirit" or flavour, the connotation.

⁵ *vyañjana*, here meaning consonant, as at *Miln.* 340.

⁶ *setthi*, a merchant, a banker.

have won perfection in the special qualities of the training—monks such as these, sire, are called famous Dhamma-men in the Lord's City of Dhamma.

Thus well planned, sire, is the Lord's City of Dhamma, it is well constructed thus, well appointed thus, well filled thus, well established thus, well guarded thus, well watched thus, and thus difficult for adversaries and enemies to subdue. According to this reason, sire, this cause, this method and this inference, you may know that there was this Lord."¹

As when men see a well planned, delightful city,

By inference they know the greatness of the architect.

Likewise when they see the noble Dhamma-town² of the Protector of the world,

By inference they know that there was this Lord.

[346] By inference they know when they see the waves in the sea:

'As are these waves that are seen, great it must be.'

As of the Buddha—dispeller of grief, unvanquished everywhere,³

Attained to the destruction of craving, deliverer from becoming's cycle——⁴

By inference the world with the devas may know when they see the waves:

That the pervader of the waves of Dhamma the highest, the Buddha must be.

By inference they know when they see an unscalable mountain:

As this is unscalable so must the Himalaya be.

As, having seen the Lord's mountain of Dhamma, calm, without clinging,

Unscalable, unmoving, firmly established,

By inference they may know when they have seen Dhamma's mountain-slopes,

¹ *atthi so Bhagavā*. This is of course the climax of this discourse, the answer that has been so well illustrated and convincingly made to the King's original assertion *natthi Buddhho* (*Miln.* 329).

² *Dhammapura*. Otherwise *Dhammanagara* throughout this discourse.

³ *sabbattha-m-aparājita* as at *Sn.* 269, *Khp.* v. 12. See *KhpA.* 154-155.

⁴ *bhavasamsāra*, the circling on in becoming.

That this great hero the highest, the Buddha must be.
And as when men have seen the footprint of an elephant-
king

By inference they know: Great is this elephant indeed,
So when they see the footprint of the Buddha-
elephant,¹ the annihilator,²

By inference they know: Glorious he must be.
By inference they know when they see frightened small
beasts

That these small beasts are frightened by the trumpet-
ing of the king of beasts.³

So when they see other sects, at a loss and frightened,
By inference they may know that Dhamma's king has
thundered.

When they see the cooled earth, green and well watered,
By inference they know: It was cooled by a great
rain-cloud.

So when they see these people, satisfied and rejoicing,
By inference they may know: They are refreshed⁴ by
the rain-cloud of Dhamma.

When they see the earth, soaked, boggy, slimy with
mud,

By inference they know: A great body of water has
come.

So when they see this people, spattered with dirt and
mire,

Being borne along by the river of Dhamma and
pitched into the sea of Dhamma——

When they see this earth with the devas gone to the
Nectar of Dhamma,

By inference they may know: Great is the body of
Dhamma.⁵

[347] By inference they know when they have smelt the best
of scents

¹ *Buddhanāga*, *nāga* being a great being (other probably than a Bodhisatta or Mahāsatta), a great bull-elephant, and a cobra. See the Lesser Discourse on the Simile of the Elephant's Footprint, *Cūlahatthipadopamasutta*, *M. Sta.* No. 27. Above the elephant is called *gaja-rājā*, and not *hatthi-rājā*.

² *vibhāvin*, i.e., of attachment, aversion and confusion.

³ *MilnT.* says this is the elephant. "By the trumpeting" is *saddena*, by the sound.

⁴ *tappita*, p.p. of *tappati*, to be pleased, satisfied.

⁵ *Dhammakkhando*, the mass, the trunk of Dhamma.

That as this scent is emitted there must be trees in flower,
 So this very scent of moral habit pervades the world
 with the devas——
 By inference they may know: There was a peerless Buddha.

With a hundred reasons such as these, sire, with a thousand reasons, with a hundred causes, a thousand causes, with a hundred methods, a thousand methods, with a hundred similes, a thousand similes, it is possible to point to the power of the Buddha. As, sire, a clever garland-maker,¹ from a heap of different flowers and by following the instruction of his teachers and as a man acting individually,² may make a heap of variegated clusters of flowers and garlands—even so, sire, that Lord, like the heap of variegated flowers, is of infinite special qualities, immeasurable special qualities, and I, at this time, am like a garland-maker in the Conqueror's Dispensation, a stringer of flowers, who by following the Way of the teachers of old and by my own power of discernment and with an incalculable number of reasons, could show forth by inference the power of the Buddha. But, as to this, you must generate the desire to hear."

"Difficult for others were it, revered Nāgasena, to point to the power of the Buddha by inference through reasons such as these. I am satisfied,³ revered Nāgasena, by your extremely variegated exposition of the question."

A Question (solved) by Inference.⁴

¹ Expanded from *M.* i. 386-387.

² *paccattapurisakāra*, as at *Miln.* 96. A man acting on his own initiative.

³ *nibbuta*, allayed, stilled, appeased; happy, satisfied. Milinda implies that Nāgasena has told him enough to satisfy him and appease his doubts.

⁴ This Section follows that called Section VIII in Trenckner, and is itself followed by Section IX, and therefore looks like an interpolation. Si. however calls the *Anumānapaṇḥa* Section VIII. *MilnT.* refers to it as "the eleventh." This is only another pointer to the confusion in the arrangement of the work.

[VI. Ninth Division : Special Qualities of Asceticism]

[348] The King saw forest-monks, ascetic in quality,¹ who had plunged into the forest;

Again he saw householders, stable in the fruit of no-return.

As he considered both of these a great perplexity arose:
If householders can awaken in Dhamma, ascetic practice must be fruitless.

Come, let me ask the best of speakers on the three
Pīṭakas—subtle

In crushing the professions of other teachers; he will
dispel my doubts.

Then King Milinda approached the venerable Nāgasena; having approached and greeted the venerable Nāgasena, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Milinda spoke thus to the venerable Nāgasena:

“Revered Nāgasena, is there any householder living in a house, enjoying sense-pleasures, living as master in a house crowded with wife and children,² accustomed to Benares sandal-wood, using garlands, perfumes and unguents, handling gold and silver, his turban studded with a variety of jewels, pearls and gold, by whom the peaceful uttermost goal of nibbāna has been realised?”³

“Not merely one hundred, sire, nor two hundred, nor three, four nor five hundred, nor a thousand nor a hundred thousand nor a hundred myriads nor a thousand koṭis nor a hundred thousand myriads. Let be, sire, the understanding (of the Truths) by ten, twenty, a hundred, a thousand (householders). In what manner⁴ shall I give you an explanation?”⁵

“Do you yourself tell it.”⁶

¹ *dhute guṇe*. Si. *dhutaṅguṇe*.

² Cf. *Miln.* 243.

³ Cf. *M.* i. 491.

⁴ *pariyāya*, discourse, presentation, synopsis; manner, method.

⁵ *anuyogaṃ dammi*. Cf. *anuyogaṃ dātum*, *Vin.* i. 171; also *anuyogaṃ datvā* at *Miln.* 10 which I have translated as “having passed an examination.”

⁶ *MilnT.* says: the King says, do you yourself speak a discourse.

“ Well then, sire, I will speak to you whether of a hundred or a thousand or a hundred thousand or a myriad or a hundred myriads or a thousand myriads (of householders). All those sayings in the nine-limbed word of the Buddha that relate to submissive habits, to the practice and to the noble limbs of the special qualities of asceticism¹ [349] will be collected together here. As, sire, all the water that has rained down on the low-lying and elevated, the even and uneven, and the swampy and dry parts of a district, on flowing away from there collects together in the ocean of great waters—even so, sire, if there be a recipient,² whatever are the sayings in the nine-limbed word of the Buddha that relate to submissive habits, to the practice and to the noble limbs of the special qualities of asceticism, all will be collected together here. Illustrations for the reasons out of my wide experience and discernment will be collected here also, sire, and by means of them the meaning will be well analysed, ornamented,³ filled out⁴ and completed.⁵ As, sire, a skilled teacher of writing, on showing some writing if he is requested to do so, fills out the writing with illustrations for the reasons out of his own experience and discernment, so that that writing will become finished and accomplished and perfect⁶—even so, illustrations for the reasons out of my wide experience and discernment will be collected together here also, and by means of them the meaning will become well analysed, ornamented, filled out, quite pure and completed.⁷

¹ *sallekhitācārapaṭipattidhutagaṇavaraṅga-nissitā*. Cf. *Miln.* 230, 244.

² *sampāḍake sati*, if there be one who obtains. Perhaps referring to the King, the listener.

³ *vicitta*. Si. reads *suvicitta*. The word cannot be taken as a noun, as by RhD., “beauty.” Ornamented with similes is probably meant.

⁴ *paripunṇa*.

⁵ *samānīta*, brought together, put together, enumerated. Si. reads *pūritasamattita*, fully accomplished (?).

⁶ *anūnika*, not in *CPD.*, lacking nothing.

⁷ I can only repeat of my translation what RhD. said of his: “I cannot hope to have solved all the difficulties with which the

In the city of Sāvattthī, sire, at least five myriads of the Lord's ariyan disciples were men and women lay-devotees. Of these three hundred and fifty-seven thousand were established in the fruit of no-return, and all these were householders, not those who had gone forth.¹ Again, just there itself, at the root of the Gaṇḍamba tree at the time of the twin-miracle, twenty myriads of living beings understood (Dhamma). Again, on (the delivery of) the Greater Discourse to Rāhula,² the Discourse of the Greatest Blessing,³ the disquisition (resulting from a visit from the devas) of Even Mind,⁴ the Parābhava Discourse,⁵ the Purābheda Discourse,⁶ the Kalahavivāda Discourse,⁷ the Cūlabyūha Discourse,⁸ the Mahābyūha Discourse,⁹ the Tuvaṭṭaka Discourse¹⁰ and the Sāriputta Discourse¹¹ there was an understanding of Dhamma by a number of devatās beyond calculation.¹²

In the city of Rājagaha there were three hundred and fifty thousand of the Lord's ariyan disciples who were men and women lay-devotees; and again there too at the taming of the bull elephant Dhanapāla¹³ nine hundred myriads of living beings (understood Dhamma); at the Pāsāṇaka shrine¹⁴ at the meeting (on the occasion) of the Pārāyana (*vagga*) fourteen myriads of living beings; again in the Indasālā cave eighty myriads of devatās (on the occasion of the Sakkapañha Discourse);¹⁵ again at Benares [350] in the deer-park at Isipatana on the occasion of the First Teaching of Dhamma eighteen

last two paragraphs bristle. But I think the general sense is clear, and the way smoothed for future translators."

¹ Cf. *Miln.*, p. 20.

² *M. Sta.* No. 62. This and the next three are mentioned at *Miln.*, p. 20.

³ *Sn.*, p. 46, *Khṇ.* V. ⁴ *A.* i. 64 f. ⁵ *Sn.* 91 ff. ⁶ *Sn.* 848 ff.

⁷ *Sn.* 862 ff. ⁸ *Sn.* 878 ff. ⁹ *Sn.* 895 ff. ¹⁰ *Sn.* 915 ff.

¹¹ *Sn.* 955. These last six *Sn.* Suttantas are in the *Aṭṭhakavagga*.

¹² Cf. *Miln.*, p. 20.

¹³ See *Miln.* 208.

¹⁴ Near Rājagaha. Here the disciples of Bāvari met (*Sn.* 1013) and questioned the Buddha as told in the *Pārāyanavagga*, *Sn.* 976.

¹⁵ Supplied from *DPPN*. See *D.* ii. 263 for the Buddha staying in this cave and Sakka visiting him there. For a note on the cave see *Dial.* ii. 299. Noticed by Cunningham, *Stūpa of Bharhut*, p. 138.

myriads of Brahmās and innumerable other devatās; again in the Abode of the Thirty-Three on (Sakka's) Red Marble Throne, at the preaching of the Abhidhamma eighty myriads of devas; and again on the descent (of the Buddha) from the devas (of the Thirty-Three) to the city-gate of Sankassa at the (time of the) wonder of the unveiling of the worlds¹ thirty myriads of believing men and deities² understood (Dhamma). Again among the Sakyans near Kapilavatthu in Nigrodha's park³ at the teaching of the Buddhavaṃsa,⁴ and at the teaching of the Mahāsamaya Discourse⁵ there was an understanding of Dhamma by a number of devatās beyond calculation. Again at the meeting with Sumana the garland-maker,⁶ at the meeting with Garahadinna,⁷ at the meeting with Ānanda the banker,⁸ at the meeting with Jambuka the Naked Ascetic,⁹ at the meeting with

¹ See *DPPN*. s.v. Sankassa. *Lokavivaraṇa*, clear view of the worlds, revelation of the (nine) worlds of Brahmā above and Avīci below. After he had preached the Abhidhamma the Buddha descended to Sankassa by a jewelled ladder provided by Sakka. All Buddhas descend here after preaching the Abhidhamma, see *BudvA*. 131; cf. *BudvA*. 298 and see *Jā*. iv. 265. This episode is referred to at *Vism*. 390 f.

² *naramaru*.

³ See *MA*. ii. 61 for Nigrodha being the name of a Sakyan in such contexts as this and not that of a banyan tree.

⁴ See *BudvA*. 3.

⁵ *D. Sta.* No. 20, but there said to have been delivered in the Great Wood near Kapilavatthu.

⁶ See *Miln*. 115, 291.

⁷ See *DhA*. i. 434 ff. He had formerly been a Jain but became a follower of the Buddha after he had seen the Buddha transform, by his psychic power, a trench filled with burning embers into a bed of lotuses. *Dhp*. 58, 59 refer to this event. According to *DhA*. i. 447 the Buddha spoke the Khadirangāra-jātaka (*Jā*. No. 40) on this occasion, and it quotes this Jātaka's verse. This Jātaka, however, does not mention Garahadinna by name.

⁸ See *DhA*. ii. 25-28. This mean banker was reborn as a malformed beggar of ill omen. Once when he was begging at the house he had lived in in his former life the Buddha managed to convince his son that this beggar had indeed been his father. *Dhp*. 62 refers to this banker.

⁹ Condemned to suffer in Avīci for his jealousy and rudeness to a monk, but in this last life of his the Buddha uttered a discourse

Maṇḍūka the young deva,¹ at the meeting with Maṭṭa-kuṇḍali the young deva,² at the meeting with Sulasā the belle of the city,³ at the meeting with Sirimā the belle of the city,⁴ at the meeting with the weaver's daughter,⁵

to him, and he thereupon acknowledged the Buddha as his teacher and won arahantship, *DhA.* ii. 52-63. *Dhp.* 70 was spoken on his account. Verses are ascribed to him at *Thag.* 283-286. At *ThagA.* ii. 119 reference is made to the *gāthāvaṇṇanā* (i.e., the commentary on the verse) in *Dhp.* Beyond the fact that such a commentary was known to Dhammapāla, one cannot say that it either is or is not the Commentary as we now have it in Pali (see *Pss. Breth.* 180, n. 2).

¹ See *Vv.* p. 49, *VvA.* 216 ff.; also *VinA.* i. 121, *Vism.* 208 f. He had been a frog in a former life, and while the Buddha was teaching Dhamma to the townspeople of Campā he came to listen, but a cowherd unwittingly trod on him and killed him. Reborn in Tāvātimsa, as a *devaputta* he honoured the Lord's feet and became a stream-winner. *VinA.* and *Vism.* say that even animals can, while listening to Dhamma, acquire (a suitable rebirth as) a support (for progress).

² *Vv.* p. 75-77, *VvA.* 322 ff., *Pv.* ii. 5, *PvA.* 92, *DhA.* i. 25 ff. The son of a loving but miserly brahman, he died at an early age but not before he had evinced faith in the Buddha who had called at his father's house. He therefore was reborn as a deva but returned to earth at the Buddha's instigation to assure Adinnapubbaka, his father, that an act of faith could lead to rebirth in a deva-world. *Dhp.* 2 was spoken partly on his account.

³ Of Rājagaha. After Mahāddhanasetṭhi's son, whom she had befriended on his way to his death, had been executed, he was reborn as a tree-devatā. He took her to the Bamboo Grove and she listened to a preaching of Dhamma. At first her story was not believed by the people, but it became verified and reported to the Buddha; see *Jā.* iii. 435, *PvA.* 4 ff.

⁴ Also of Rājagaha, See *VvA.* 74 ff., *DhA.* iii. 104 ff., 308 ff. Emphasising the impermanence of physical beauty, *Dhp.* 147 was spoken in connection with this courtesan. The "meeting" or "assembly", *samāgama*, referred to above perhaps relates to the Buddha's presence at her cremation on the occasion of which he addressed the monks. See also *SnA.* 244 f., 253 f.

⁵ *DhA.* iii. 170 ff. At the age of sixteen she was the only person to take to heart the Buddha's exhortation to cultivate mindfulness of dying. Three years later he went to Ālavī, where she lived, but would not thank the assembled populace for his meal until she had come. He then asked her four questions which she answered rightly for, unlike the other people present, she had "vision." This story relates to *Dhp.* 174.

at the meeting with Subhaddā the Lesser,¹ at the meeting for the spectacle of the cremation of the brahman of Sāketa,² at the meeting with (Puṇṇa who lived in) Sunāparanta,³ at the meeting on the occasion of Sakka's Questions,⁴ at the meeting on the occasion of the Tirokuḍḍa (Discourse),⁵ at the meeting on the occasion of the Ratana Discourse⁶—on each occasion there was an understanding of Dhamma by eighty-four thousand beings.

For as long, sire, as the Lord remained in the world, for so long wherever the Lord stayed in the three circles⁷

¹ Cūḷasubhaddā's story is given at *DhA.* iii. 465 ff. She was married to Ugga who patronised the unclothed ascetics but managed to convince her mother-in-law of the superiority of the Buddha and invited him and his monks to a meal. They came, the Buddha preached Dhamma, and Ugga became a believer. *Dhp.* 304 is the verse connected with this story, *DhA.* iii. 471 says that after the Teacher had spoken Dhamma there was an understanding of it by 84,000 beings; see end of this paragraph. The above episode is referred to and further described at *Vism.* 390. Verses are ascribed to her at *Miln.* 383, 387, *AA.* iii. 35, *DhA.* iii. 467-8. See Intr., p. xiii.

² *DhA.* iii. 317 ff. He and his wife spoke of the Buddha as their son, and the Buddha confirmed to the monks that he had been brought up by each of them for one thousand and five hundred existences. They realised arahantship and final nibbāna. The Buddha attended their cremation and spoke the Jarāsutta (*Sn.* 804-813) to the assembled multitude. *Dhp.* 225 was also spoken in connection with them. See also *Jā.* No. 68.

³ Sunāparantaka. The Buddha appears to have gone there at the request of the bhikkhu Puṇṇa so as to be present at the dedication of the Candanasālā which five hundred men and five hundred women devotees built under the direction of Puṇṇa, see *MA.* v. 86, *ThagA.* i. 168, *SA.* ii. 374 ff. His verses are at *Thag.* 70.

⁴ See *Miln.* 349. Also *D. Sta.* No. 21, where as stated at *D.* ii. 288-289 Dhamma-vision arose in eighty thousand devatās.

⁵ "Without-the-Walls Discourse." See *Khp.* VII, *Pv.* i. 5. It is said at *KhpA.* 216, *PvA.* 31, that at the end of the Discourse eighty-four thousand beings penetrated Dhamma.

⁶ The "Jewel" Discourse. *Khp.* VI, *Sn.* 222-238. At *KhpA.* 195, *DhA.* iii. 438-439 it is said there was an understanding of Dhamma by eighty-four thousand beings, and again by the same number on each of the succeeding six days (see *KhpA.* 196). The Sutta also occurs at *Mhv.* i. 290 ff.

⁷ *maṇḍala.* At *MA.* ii. 150 the three *maṇḍalas* where the Lord walked for alms are called *mahāmaṇḍala* *majjhimaṇḍala* *anto-*

in the sixteen principal provinces (of India)¹ there as a rule two, three, four or five hundred or a thousand or a hundred thousand devas and men realised the peaceful and uttermost goal of nibbāna. Those who were devas, sire, had been householders, they had not gone forth. These, sire, and various other hundreds and thousands of myriads of devatās (who had been) householders living in a house, enjoying pleasures of the senses, realised the peaceful and uttermost goal of nibbāna."

"If, revered Nāgasena, householders living in a house, enjoying sense-pleasures, realise the peaceful and uttermost goal of nibbāna, then what purpose do these ascetic practices serve? Because of this reason [351] the ascetic practices are useless. If, revered Nāgasena, illnesses abated without spells and medicinal herbs, what is the reason for weakening the body with emetics and purgatives? If enemies could be restrained by one's fists (alone), what is the good of knives,² swords, arrows,³ bows, cross-bows,⁴ clubs⁵ and hammers⁶? If a tree could be climbed by taking hold of the notches, bends, hollows, thorns, creepers and branches, what is the good of looking about for a tall strong ladder?⁷ If sleeping on the bare ground⁸ were easeful to the body,⁹ what is the good of looking about for fine large beds pleasant to the touch? If one could cross a dangerous, frightening and uneven desert alone, what is the good of looking

maṇḍala, the great, middle and inner circles. These seem to be envisaged as three concentric rings. Their approximate measurements are given as 900, 600 and 300 *yojanas* respectively.

¹ *mahājanapada*, enumerated at *A. i.* 213, iv. 252. See B. C. Law, *Geog. of Early Bds.*, p. 2 ff.

² A different list of five weapons occurs at *Miln.* 339, though *satti*, sword, occurs in both. *Asi*, translated as "knives" also means "sword." See also list at *Vin.* iii. 77.

³ *sara*, arrows originally made from the reed *sara*, see *MA.* iii. 142. At *M. i.* 429 such arrows are called *ropima*.

⁴ *kodaṇḍa*, also at *M. i.* 429. ⁵ *laguḷa*, as at *Miln.* 152, 356.

⁶ *muggara*. ⁷ Cf. *Miln.* 263.

⁸ *thaṇḍilaseyyā*, as at *D. i.* 167; cf. *Dhp.* 141, *S. iv.* 118. A practice of some brahmans and recluses.

⁹ *dhātusamatā*, as at *DA.* 253.

about for a fine large caravan that is equipped with arms? If a man is able to cross rivers and lakes using his arms, what is the good of looking about for a steady bridge or a boat? If one is competent to get food and clothing out of one's own property, what is the good of serving others, of amiable talk, running after or ahead of (anyone else)? If one gets water from a natural lake, what is the good of digging wells, lakes and artificial pools? Even so, revered Nāgasena, if householders living in a house, enjoying sense-pleasures, realise the peaceful and uttermost goal of nibbāna, what is the good of undertaking the noble special qualities of asceticism?"

"There are, sire, these twenty-eight special qualities in the ascetic practices, special qualities that are really so. Because of these special qualities the ascetic practices have been longed for and desired of all the Buddhas. What are the twenty-eight? As to this, sire, an ascetic practice is a pure means of livelihood, its fruit is happy, it is blameless, it does not bring anguish to others, it has no fear, it is trouble-free, it is exclusively for growth,¹ it is not for declining,¹ it is not a deception, it is a protection, it is a giver of what is longed for, it is a taming for all creatures, it is of benefit to (self-) control, it is seemly, independent,² liberated,² it is (for) the destruction of attachment, the destruction of aversion, the destruction of confusion, for the getting rid of pride, the cutting off of wrong thought, the crossing over of doubts, the suppression of idleness, the getting rid of discontent, it is long-suffering, beyond compare, immeasurable, leading to the destruction of all anguish. These, sire, are the twenty-eight special qualities in the ascetic practices, special qualities that are really so. Because of these [352] special qualities the ascetic practices have been longed for and desired of all the Buddhas.

Those, sire, who rightly pursue the special qualities

¹ These are opposites, and no doubt refer to states of mind that are skilled.

² Probably independent of craving and liberated from it.

of asceticism become endowed with eighteen special qualities. With what eighteen? Their behaviour is thoroughly purified, the course¹ well fulfilled, body and speech well guarded, the conduct of the mind thoroughly purified, energy well exerted, fear allayed, false view of self² gone to destruction, annoyance has ceased, loving-kindness is established, nutriment is fully comprehended,³ there is esteem by all beings, there is moderation in eating, intentness on watchfulness, there is the homeless state; there is abiding there where there is comfort⁴; there is abhorrence of evil, delight in aloofness and constant diligence. Those, sire, who rightly pursue the special qualities of asceticism become endowed with these eighteen special qualities.

These ten kinds of persons, sire, are fit for the special qualities of asceticism. What ten? The one who has faith, the one who is conscientious, the one who is steadfast, the one who is trustworthy, the one who is pursuing the goal, the one who is not greedy, the one who is desirous for the training, the one who is firm in resolution, the one who is not full of censoriousness,⁵ the one who is an abider in loving-kindness.⁶ These

¹ *paṭipadā*. Three kinds at *A.* i. 295; four at *D.* iii. 228, and more fully at *Vbh.* 331 (quite different from *A.*).

² *attānudiṭṭhi*, as at *Mīl.* 146, 160.

³ *āhāro pariññāto hoti*. Four kinds of nutriment at *M.* i. 48, *A.* iv. 106; another four kinds at *KhpA.* 207. At *DhA.* ii. 172 three kinds of *pariññās* are enumerated in connection with *bhojana*, food: *ñāta-*, *tīraṇa-*, *pahāna-*, what has been understood, investigating or judging (the three marks: impermanence, etc.), and overcoming or getting rid of (the ideas of permanence, etc.).

⁴ *yatthaphāsu tatthavihārī*. Five kinds of *phāsuvihāra* at *A.* iii. 119: the abiding in the four *jhānas* and, fifthly, in freedom of mind and freedom through wisdom. Cf. *Vin.* i. 92 (of a forest-dweller), 104 (comfort in the *jhānas* and other attainments), 264 (where *phāsu* may however be being used in a more physical sense).

⁵ *anujjhānabakula*. "Not easily taking offence" of *CPD.* does not I think convey the sense required, which, clearly stated at *DhA.* iii. 377 (on *Dhp.* 253), yields the meaning as above.

⁶ Cf. *M.* i. 369, *brahmā mettavihārī* . . . *bhagavā hi mettavihārī*, sublime is abiding in loving-kindness . . . the Lord is abiding in loving-kindness.

ten kinds of persons, sire, are fit for the special qualities of asceticism.

Those householders, sire, living in a house, enjoying sense-pleasures, who realise the peaceful and uttermost goal of nibbāna, have all in former births finished the practices¹ and had finished the works by stages² in the thirteen ascetic practices. Their conduct and progress having been cleansed therein, they now in these times, (though) being only householders, realise the peaceful and uttermost goal of nibbāna. As, sire, a skilled archer first of all makes his pupils train progressively in the practice-hall³ in the different kinds of bows, in breaking down and setting up the bow, in pressing his fist against it, wrapping his fingers (over his thumb), planting his feet, taking up the arrow, nocking it on the (bow-) string, drawing (the bow), holding it up, aiming at the target, loosing (the arrow),⁴ piercing the targets (such as) a little grass-man, a heap of chick-peas,⁵ of grass, straw, clay, or wood-shavings;⁶ then when he has won favour for his archery in the presence of the king, he obtains the boons of thoroughbreds, chariots, elephants, horses, wealth, grain, wrought and unwrought gold, women and men slaves, wives⁷ and villages. [353] Even so, sire,

¹ *katupāsana*, a term belonging to archery where it means "skilled in archery," the practice done, the training completed, a marksman; see *M.* i. 82, *S.* ii. 226, etc. A. K. Coomaraswamy, in *The Symbolism of Archery* (*Ars Islamica*, vol. x.) translates *upāsati* as "practises."

² *katabhūmikammā*. I do not know the precise meaning of this term, but it appears to indicate that training had been completed in all the ascetic practices successively. So far I have not found the compound elsewhere.

³ *upāsana-sālā*.

⁴ *kipane*, casting loose.

⁵ *chanaka*, which as Trenckner remarks "is obscure." Childers gives *canaka*, "chick-pea."

⁶ Herrigel, *Zen in the Art of Archery*, London, 1953, p. 76: the target was based on a bank of sand at a distance of about 60 feet, though earlier it had been a roll of straw at a distance of two arrows placed end to end. See, too, *ibid.*, p. 30 ff., where a lesson by a master archer is described, and p. 40; also see *Miln.* 418.

⁷ The Pali makes it impossible to distinguish between the sing. and the plural. Polygamy was not unknown, especially for a rich man such as the archer had now become.

those householders, living in a house, enjoying sense-pleasures, who realise the peaceful and uttermost goal of nibbāna, have all in former births finished the practices and finished the works by stages in the thirteen ascetic practices. Their conduct and progress having been cleansed therein, they now in these times, (though) being only householders, realise the peaceful and uttermost goal of nibbāna. But without a former pursuit of the special qualities of asceticism, sire, there is no realisation of arahantship in merely one birth, but only by supreme energy and supreme practice under a teacher, a good friend such as that (archer), is there a realisation of arahantship.

Or as, sire, a physician and surgeon, having won favour with a teacher either by (giving him) a fee or by the practice of his duties, and having gradually trained himself in holding a lancet, in cutting, in marking, in piercing, in extracting arrows, in washing the wounds, in getting (them) to dry, in anointing with medicaments, in applying emetics and purgatives, on being fully trained in the arts (of medicine and surgery), the practice finished, and being a 'finished hand,'¹ does he then visit the sick to cure them. Even so, sire, those householders living in a house, enjoying sense-pleasures, who realise the peaceful and uttermost goal of nibbāna, have all in former births finished the practice and finished the work by stages in the thirteen ascetic practices. Their conduct and progress having been cleansed therein, they now in these times, (though) being only householders, realise the peaceful and uttermost goal of nibbāna. But there is no understanding of Dhamma, sire, if they are not purified in regard to the special qualities of asceticism. As, sire, there is no growth for seeds unless they are sprinkled with water, so, sire, there is no understanding of Dhamma for those who are not purified in the special qualities of asceticism. Or as, sire, there is no going to a good bourn for those who have

¹ *katahattha*, also a term derived from archery. See *S.* i. 62, *A.* ii. 48.

not done what is skilled, have not done what is lovely, even so, sire, there is no understanding of Dhamma for those who are not purified in the special qualities of asceticism.

Like unto the earth, sire, are the special qualities of asceticism in the sense of being the base for those who desire purification. Like unto water,¹ sire, are the special qualities of asceticism in the sense of washing away the stains of all the defilements of those who desire purification. Like unto heat, sire, are the special qualities of asceticism [354] in the sense of burning up the lust of all the defilements of those who desire purification. Like unto the wind,² sire, are the special qualities of asceticism in the sense of blowing away the stains and the dust of all the defilements of those who desire purification. Like unto an antidote,³ sire, are the special qualities of asceticism in the sense of allaying the diseases of all the defilements of those who desire purification. Like unto ambrosia, sire, are the special qualities of asceticism in the sense of expelling the poison of all the defilements from those who desire purification. Like unto a field, sire, are the special qualities of asceticism in the sense of growing the crop of all the special qualities of recluseship in those who desire purification. Like unto a *manohara* (wishing-gem),³ sire, are the special qualities of asceticism in the sense of giving all noble attainments that are longed for and wished for to those who desire purification. Like unto a boat, sire, are the special qualities of asceticism in the sense of going to the further shore of the great deeps of saṃsāra for those who desire purification. Like unto a refuge for the fearful, sire, are the special qualities of asceticism in the sense of giving solace⁴ to those terrified of ageing

¹ *āpo*; cf. *Miln.* 195: *udaka* in the same sense.

² Cf. *Miln.* 195.

³ As at *Miln.* 118. At *Miln.* 195 *maṇiratana* is used in the same sense; at *Miln.* 358 the two words are combined: *manoharamaṇiratana*.

⁴ *assāsa*, also meaning confidence.

and dying who desire purification. Like unto a mother, sire, are the special qualities of asceticism in the sense of helping those who are hard pressed by the anguish of the defilements and desire purification. Like unto a father, sire, are the special qualities of asceticism in the sense of begetting all the special qualities of recluseship and augmenting skill in those who desire purification. Like unto a friend, sire, are the special qualities of asceticism in the sense of fidelity¹ in the search for all the special qualities of recluseship of those who desire purification. Like unto a lotus,² sire, are the special qualities of asceticism in the sense of being uncorrupted by the stains of all the defilements in those who desire purification. Like unto the four kinds of excellent scents,³ sire, are the special qualities of asceticism in the sense of driving out the evil smells of the defilements from those who desire purification. Like unto the noble monarch of the mountains, sire, are the special qualities of asceticism in the sense of being unshaken by the eight worldly conditions.⁴ Like unto space, sire, are the special qualities of asceticism in the sense, through their might being extended, spread out and wide, of the grip (on what is unskilled) being everywhere removed from those who desire purification. Like unto a river, sire, are the special qualities of asceticism in the sense of carrying away the stains of the defilements from those who desire purification. Like

¹ *avisamvādaka*, not deceiving, not breaking one's word. Cf. *A.* v. 136 *visamvādanā mittānam paripantho*, deceiving is a danger to friends.

² See e.g., *A.* ii. 39: As a lotus is undefiled by water so is the *Tathāgata* unstained by the world.

³ Four kinds referred to at *PvA.* 127, *Jā.* i. 265, iii. 291, iv. 377, v. 79, *ThīgA.* 72, but seem nowhere explained. See also *SA.* iii. 45, 134, *UdA.* 409. *PED.* s.v. *catur-* says these four scents are jasmine, saffron, the Turkish (*turukkha*) and Greek (*yavana*) incense, but gives no authority, and has no article on *turukkha* or *yavana*. See *Intr.*, p. li. f.

⁴ *aṭṭhalokadhammā*, enumerated at *D.* iii. 260, *A.* iv. 156 f. as gain and non-gain, fame and ill-fame, censure and praise, pleasure and pain. Mentioned at *KhA.* 153, *UdA.* 336.

unto a good guide,¹ sire, are the special qualities of asceticism in the sense of getting across the desert of births and the forest and jungle of the defilements for those who desire purification. Like a great caravan-leader,¹ sire, are the special qualities of asceticism in the sense of reaching the City of Nibbāna which is noble and distinguished, without fear, secure, and empty of all fear, for those who desire purification. [355] Like unto a highly polished speckless mirror, sire, are the special qualities of asceticism in the sense of showing the individual essence of the karmic formations² to those who desire purification. Like unto a shield, sire, are the special qualities of asceticism in the sense of warding off the clubs, arrows and swords of the defilements from those who desire purification. Like unto a sunshade, sire, are the special qualities of asceticism in the sense of warding off the rains of the defilements and the scorching heat of the threefold fire³ from those who desire purification. Like unto the moon, sire, are the special qualities of asceticism in the sense of being longed for and desired by those who desire purification. Like unto the sun, sire, are the special qualities of asceticism in the sense of expelling the dense darkness of confusion in those who desire purification. Like unto the ocean, sire, are the special qualities of asceticism in the sense of producing the noble jewels of the manifold kinds of special qualities of recluseship in those who desire purification, and in the sense of being unlimited, incalculable and immeasurable.

Even so, sire, the special qualities of asceticism are of much service to those who desire purification, dispelling all distress and fever, dispelling discontent, dispelling fear, dispelling (continued) becoming, dispelling (mental) barrenness, dispelling stains, dispelling grief, dispelling anguish, dispelling attachment, dispelling aversion, dispelling confusion, dispelling pride, dispelling false views, dispelling all unskilled states of mind; bringing honour, bringing welfare, bringing happiness, bringing

¹ Cf. *Miln.* 195.

² *sankhārānaṃ*.

³ Of *rāga dosa* and *moha*.

comfort, bringing rapture, bringing security from the bonds; they are blameless, their ripening is pleasant and happy—the mass of special qualities, the heap of special qualities are special qualities that are unlimited and immeasurable, noble, distinguished and foremost.

As, sire, people go to food for the sake of sustenance, go to medicine for the sake of welfare, go to a friend for the sake of assistance, go to a boat for the sake of crossing over, go to the scent of garlands for the sake of a lovely scent, go to a refuge for the fearful for the sake of immunity, go to the earth for sake of a base, go to a teacher for the sake of a craft, go to a king for the sake of honours, go to the precious stone¹ for the sake of being granted their desires—even so, sire, ariyans go to the special qualities of asceticism for the sake of being granted all the special qualities of recluseship.

Or as, sire, water is for growing seeds, [356] fire for burning, nourishment for giving strength, creepers for binding with, a sword for cutting with, drinking water for averting thirst, a treasure-store for giving confidence, a boat for reaching the bank, medicine for allaying diseases, a vehicle for travelling easily, a refuge for the fearful for removing fear, a king for protection, a shield for warding off sticks, clods of earth, clubs, arrows and swords, a teacher for instruction, a mother for nourishing one, a mirror for looking into, an ornament for beautifying, clothes for covering, a ladder for climbing, (mental) weighing for working out a problem,² a mantra for uttering, a weapon for warding off something threatening,³ a light for dissipating darkness, a wind for cooling a fever, (knowledge of) an art for winning one's livelihood, an antidote for preserving one's life, a mine for producing gems, a jewel for adornment, a command for non-transgression, authority for wielding power—even so, sire, the special qualities of

¹ *maṇiratana*, the wishing-gem.

² *tulā nikkhepanāya*. Cf. *niksepana* in *BHSD*., “working out mathematical problems (?) in a list of arts,” *Mhvu*. iii. 394. *Tulā* is consideration, comparison, weighing up, etc.

³ *tajjaniya*, something to be frightened of; censure, rebuke.

asceticism are for growing the seeds of recluseship, for burning the stains of the defilements, for giving strength to the psychic powers, for binding on control over mindfulness,¹ for cutting through doubts and perplexities, for averting the thirst of craving, for giving confidence for the understanding (of Dhamma), for crossing over the four floods, for allaying the diseases of the defilements, for winning the bliss of Nibbāna, for removing the fear of birth, ageing, decay, dying, grief, sorrow, suffering, lamentation and despair, for preserving the special qualities of recluseship, for warding off discontent and wrong thoughts, for instructing in the whole goal of recluseship, for nourishing all the special qualities of recluseship, for looking into calm² and insight,² the ways, the fruits and nibbāna,³ for bringing great beauty to what is praised, extolled and revered⁴ by the whole world, for closing⁵ all the sorrowful ways, for climbing up to the rocky crests and summits of the goal of recluseship, for casting out⁶ crooked, bent, uneven mentality, for proficiently repeating out loud the things that are and are not to be followed, for threatening the enemies which are all the defilements, for dissipating the darkness of ignorance, for allaying the scorching fever of the three fires, for achieving smooth, exquisite and peaceful attainments, for completely preserving the special qualities of the whole of

¹ Of the five *saṃvaras* mentioned at *MA.* i. 62, *SA.* ii. 253, *SnA.* 8, *Vism.* 7, etc., this is the second.

² *samatha*, calm or quiet, and *vipassanā*, insight; together these two forms of *bhāvanā*, mental culture, mind-development, lead to the Way.

³ The four ways, the four fruits and nibbāna are the nine *lokuttara*, supramundane things.

⁴ -*mahati*-. I would propose to read the past participle -*mahita*-.
⁵ *pidahati*, to conceal, close, shut, cover, balancing *paṭicchādana*,

above, referring to clothes for concealing, covering. The expression "closing" or "stopping up," *pidahati*, especially in connection with rebirth in the sorrowful ways, is not unknown to the Pali Comys. See e.g., *SA.* i. 282 *sattānaṃ apāyamaggam pidahitvā saggamaggam vivaranto*.

⁶ *nikkhepanāya*, laying aside, getting rid of, here not in sense of working out a problem, see above, p. 215, n. 2.

reclusership, for producing the noble jewel of the limbs of awakening, for adorning yogins,¹ for not transgressing a happiness which is blameless, subtle, exquisite and peaceful, [357] for wielding power in the ariyan Dhamma over the whole of reclusership. So it is, sire, for the arrival of these special qualities, that is to say each special quality of asceticism. Thus, sire, incomparable are the special qualities of asceticism, immeasurable, unequalled, without a counterpart, without a superior, highest, best, eminent, surpassing, extended, broad, wide, outspread, important, weighty and mighty.

Whatever man of evil desire, sire, filled with desire,² who is deceitful, greedy, living for his belly,³ desirous of gains, desirous of fame, desirous of renown, unfit, incompetent, unsuitable, unworthy, and improper, undertakes a special quality of asceticism, he falls into a double punishment, falls into the slaughter of all the special qualities: here and now he receives contempt, scorn, reproof, ridicule, mockery, exclusion,⁴ being sent away,⁵ ejection,⁶ removal,⁷ banishment;⁷ and in a future state for various hundreds and thousands of koṭis of years he is boiled so that he rolls about and rises to the surface with the scum, up, down and across⁸ in Avīci, the Great Niraya Hell⁹ (which, standing) a hundred yojanas (square),¹⁰ is hot, scorching, red-hot, glowing, garlanded with burning flames. On being

¹ *yogiḥjanā*, where the force of *janā* seems to be collective: the people who were *yogins*.

² As at *Vin.* i. 97, *A.* iii. 119, 219, *Pug.* 69.

³ *odārīka*, as at *Thag.* 101.

⁴ *asambhoga*, that is, from the social life of the Order: not eating together. It seems to be a *Vinaya* term, see *Vin.* ii. 21 ff., 125. Two kinds of *sambhoga* at *Vin.* iv. 137, that of the material things of the world, and that of Dhamma.

⁵ *nissāraṇa*, as at *Miln.* 344. These words seem to imply removal and so forth from the Order.

⁶ *nicchubhana*; see *Miln.* 130. This is not a *Vinaya* term.

⁷ Not a technical *Vinaya* term.

⁸ For this passage on Niraya Hell, see *M.* iii. 167.

⁹ At *M.A.* iv. 234, *A.A.* ii. 232 *Mahāniraya* is also called *Avīci*.

¹⁰ *M.A.* iv. 234 says it is 100 yojanas in length and 100 in width. Cf. *Mhvu.* i. 9.

released from there¹ and being a mighty ghost (in the guise) of a recluse² (belonging to the class of those) consumed by craving,³ wandering over the earth he cries out in distress, all his limbs emaciated, rough and dark, his head swollen, bloated and full of holes, famished, parched with thirst, his body patchy⁴ and horrible in appearance, his ears torn, his eyes opening and shutting, his limbs all ravaged and festering,⁵ his whole body infested with maggots, his stomach a mass of fire burning and blazing as though burning by reason of wind, without shelter, without refuge, weeping and wailing and lamenting with cries for compassion.

As, sire, someone who is unfit, incompetent, unsuitable, unworthy, improper, low and of base birth, if anointed a warrior noble with the anointing (of kingship) gets his hands cut off,⁶ his feet cut off, his hands and feet cut off, his ears cut off, his nose cut off, his ears and nose cut off, [358] a red-hot iron ball put on his head after the top of the skull has been removed to look like a gruel-pot, the skin of the skull peeled off and rubbed with gravel till it becomes polished like a conch-shell, a fire kindled in his mouth after it has been opened wide with spikes, his body or hand wrapped in oil-soaked rags and set on fire to make it look like a wreath of flames or a burning lamp, the skin peeled off from the neck down to the ankle, the skin peeled off from the neck to the waist and from the waist to the ankle so that it hangs loose like a bark-garment, being pinned down with iron nails (at both elbows and knees) to the ground to resemble the posture of an antelope and being encircled with fire, the flesh pulled off with double-edged hooks, pieces of flesh the size of coins cut off from his body, the flesh combed off with a comb and alkali applied, piercing with an iron peg through the ear and being turned round as he lies on the ground, his whole

¹ See *M.* iii. 184 where at last the evil-doer is able to issue by the eastern gateway.

² *samaṇamahāpeta*.

³ *nijjhāmatanḥika*; see *Miln.* 294.

⁴ *visama*, unequal.

⁵ As at *M.* i. 506 of a leper; cf. *S.* iv. 198.

⁶ As at *Miln.* 197.

body beaten so that it looks like a bundle of straw, hot oil poured over him, dogs made to bite the flesh of the body, impalement when he is alive, his head cut off with a sword, and in many a way he experiences the effect of the deed. For what reason? Unfit, incompetent, unsuitable, unworthy, improper, low, of base birth, he placed himself in a position of great authority and set aside all limits.¹ Even so, sire, whatever man of evil desire, filled with desire, who is deceitful, greedy . . . *as above* . . . weeping and wailing and lamenting with cries for compassion.

But, sire, whatever man, fit, competent, suitable, worthy, proper, of little desire, pleased, aloof, ungregarious, of stirred up energy, self-resolute, not fraudulent, not deceitful,² not living for his belly, not desirous of gains, not desirous of fame, not desirous of renown, having faith, gone forth through faith, desirous of being set free from ageing and dying, undertakes a special quality of asceticism, thinking: "I will master the instruction," he merits a double honour: he is dear and beloved, longed for and desired of devas and men; he is like flowers of the great-flowered and Arabian jasmines to the man who is bathed and anointed; he is like a sumptuous meal to a famished man; he is like a cool, clear and fragrant³ drink to a thirsty man; he is like a wonderful medicinal herb to a poisoned man; he is like a fine chariot harnessed with thoroughbreds to a man who wants to travel with speed; he is like the *manoraha* wishing-gem⁴ to a man desirous of prosperity;⁵ he is like a fair, spotless white parasol to a man desirous of being consecrated (king); he is like the supreme attaining of the fruit of arahantship to a man desirous of Dhamma. In him the four applications of mindful-

¹ *velam ghātesi*, slew the boundary.

² *amāyo*; very often in the Nikāyas *amāyāvī*.

³ *surabhi*, not in *PED.*, but well known to *MW.* Also occurs at *VvA.* 338, in respect of a scent.

⁴ Here we have the full compound: *manorahamaniratana*, see above, *Miln.* 354.

⁵ *attha*, gain, profit, good.

ness reach the consummation of development; the four right strivings, the four bases of psychic power, the five cardinal faculties, the five powers, the seven limbs of awakening, the ariyan eightfold Way reach the consummation of development. He arrives at calm and insight; the practice of attaining matures; and the four fruits of recluseship,¹ [359] the four analytical insights, the three knowledges, the six super-knowledges and the whole Dhamma for a recluse are all fit to be borne by him—he is consecrated (king) by means of the fair, stainless, white parasol of freedom.

As, sire, all the citizens of a realm, the country-people, the hirelings and the armies wait upon a king who is a warrior-noble quite pure in birth on the male and female sides after he has been consecrated with the noble-warrior consecration; and the thirty-eight kinds of persons in the royal entourage,² actors, dancers, those dealing with lucky signs,³ those uttering blessings,⁴ recluses and brahmans and groups of every (heretical) sect approach him; and whatever is on the earth, such as a sea-port, a gem-mine, a reservoir,⁵ a customs-place —(of that) he becomes the owner in all circumstances, and he administers torture and maiming to alien people.⁶ Even so, sire, whatever man, fit, competent . . . *as above* . . . he is consecrated (king) by means of the fair, stainless white parasol of freedom.

¹ The fruition of each of the four paths or ways, beginning with stream-entry, *D.* iii. 227, *A.* iii. 272, *Miln.* 344.

² *rājaparisā*. *Si.* reads *-purisā*, which seems preferable as referring to the kinds of people who normally attend a king: ministers, door-keepers, executioners, soldiers, etc. No other Pali reference has been found to the thirty-eight *rāja-parisā* or *-purisā*; but *rāja-parisā* occurs at *Vin.* ii. 296, and *-purisā* at *Jā.* iii. 34.

³ *mukhamangalīkā*. According to *QKM.* ii. 265, n. 6, these “may be those who prophesy the lucky days on which a thing is to be commenced.” Word so far found nowhere in canonical literature.

⁴ *sotthivācakā*. Word has not been found elsewhere.

⁵ *Si.*’s reading *talākara* seems preferable to text’s *nagara*, a city.

⁶ *chejjabhejjajana*. Cf. *Vin.* iii. 47: *ye vā pana chejjabhejjam anusāsanti ete rājāno nāma*. The above sentence, consisting of nouns, is very difficult to interpret.

Thirteen are these ascetic practices, sire, purified by which (a man) having entered the great sea of Nibbāna¹ shall bathe (therein),² shall attain the eight (meditative) attainments in the fine-material and the immaterial spheres,³ and achieve the forms of psychic power, the element of deva-like hearing, discrimination of the thoughts of others, the recollection of his former habitations, deva-like seeing, and the destruction of all the cankers.⁴ What are the thirteen?⁵ The refuse-rag-wearer's practice; the triple-robe-wearer's practice; the almsfood-eater's practice; the house-to-house-walker's practice;⁶ the practice of being a one-session-eater; the practice of being an eater of what is dropped into the bowl;⁷ the later-food-refuser's practice;⁸ the forest-dweller's practice; the tree-root-dweller's practice; the open-air-dweller's practice; the charnel-ground-dweller's practice; the any-bed-user's practice;⁹ the sitter's practice.¹⁰ It is because, sire, he formerly pursued and performed, made a habit of and carried out, moved and lived by and fulfilled these thirteen ascetic practices that he (now) gets at the whole of recluseship, and all the peaceful, blissful attainments are fit to be borne by him.

¹ Cf. *Miln.* 319.

² *abhikāṭi*, sports, plays. The point is also made at *S.* i. 169 that it is the man who is bathed and clean of limb who shall cross to the Beyond.

³ The four *jhāna* (form), and the four succeeding "absorptions": unbounded space, unbounded consciousness, nothing-ness, neither-perception-nor-non-perception (formlessness).

⁴ These are the six *abhiññā*, super-knowledges. Explained in detail at e.g., *M.* i. 34; see *MLS.* i. 43 f. for more references.

⁵ These are described in full, giving directions for practising them and benefits from doing so, etc., at *Vism.* 59 ff.

⁶ When looking for alms, a bhikkhu has to make an uninterrupted tour of the houses without missing out any of them, or picking and choosing between them on the grounds that food put into the bowl at certain houses is less than or not so agreeable as that given at others.

⁷ Refusing to use a second vessel for food.

⁸ Refusing additional food after he has shown that he has had enough.

⁹ He should be content with any lodging or resting-place he gets.

¹⁰ He can take any posture except that of lying down.

As, sire, a mariner, wealthy through constantly levying customs (-duties) in a seaport and, going over the great sea, reaches Vanga,¹ Takkola,² China,³ Sovira,⁴ Suratttha,⁵ Alexandria,⁶ Kolapattana⁷ or Suvannabhūmi⁸ or any other centre⁹ for ships—even so, sire, (whoever) [360] has formerly pursued and performed, made a habit of and carried out, moved and lived by and fulfilled these thirteen ascetic practices, (now) gets at the whole of reclusheship, and all the peaceful, blissful attainments are fit to be borne by him.

As, sire, a farmer, having first cleared a field of such defects as grass, sticks and stones, then ploughing and sowing and irrigating properly, guarding the field and setting a watch over it, has much grain when the reaping and threshing (have been done), and whoever are those people who are poor, beggarly, impecunious, doing badly,¹⁰ they become fit to be borne by him—even so, sire, (whoever) has formerly pursued and performed, made a habit of and carried out . . . these thirteen ascetic practices, (now) gets at the whole of reclusheship, and all the peaceful, blissful attainments are fit to be borne by him.

Or as, sire, a warrior-noble, consecrated (king), of pure birth on both sides, is lord in regard to administer-

¹ The modern Bengal. See B. C. Law, *Hist. Geog. of Ancient India*, p. 265 ff. for a description and references.

² A village in the North Arcot district of India, see *ibid.*, p. 191.

³ As at *Miln.* 327, 331.

⁴ Perhaps the modern Eder at the head of the Gulf of Cambay. Mentioned at *D.* ii. 235, *Jā.* iii. 470, *VvA.* 336. See RhD. *Buddhist India*, p. 38; B. C. Law, *India as described in Early Texts*, p. 70, and *Tribes in Ancient India*, p. 344.

⁵ Mentioned at *Miln.* 331.

⁶ Mentioned at *Miln.* 82, 327, 331.

⁷ Perhaps on the Coromandel coast.

⁸ The Golden Land, generally identified with Lower Burma, perhaps including the coast from modern Rangoon to Singapore. For a detailed discussion see N. Ray, *Theravāda Buddhism in Burma*, p. 2 ff.

⁹ *nāvāsañcaraṇa*, meeting-place, gathering-place, place where ships converge, where they come in.

¹⁰ *duggata*, going ill, going wrong (*dugga*, a difficult road).

ing torture and maiming to people, a wielder of power, an owner doing as he pleases, and the whole earth is fit to be borne by him—even so, sire (whoever) has formerly pursued and performed, made a habit of and carried out, moved and lived by and fulfilled these thirteen ascetic practices, is a lord in the noble Dispensation of the Conqueror, a wielder of power, an owner doing as he pleases, and all the special qualities of a recluse are fit to be borne by him.

Now, sire, while he was fulfilling ascetic practices of submissiveness, did not the Elder Upasena, Vanganta's son,¹ disregarding the Order's agreement (made) at Sāvattthī,² approach with his company the Charioteer of men to be tamed as he was meditating in solitude? And when he had saluted the Lord's feet with his head, did he not sit down at a respectful distance? And the Lord, looking at that well disciplined company³ which was joyful and glad, delighted and elated, conversed with that company, and spoke thus in his pure,⁴ sublime voice:⁵ 'Pleasing indeed is this company of yours, Upasena. How do you, Upasena, discipline the company?'⁶ When he had been asked by the Omniscient One, Him of the Ten Powers, the deva above devas, he spoke thus to the Lord in respect of the individual essence of the special qualities as it really was: 'Who-

¹ The reference here appears to be based on an event, recorded at *Vin.* iii. 230 f., where Upasena speaks of himself as being a forest-dweller, an eater of what is dropped into his bowl, and a refuse-rag-wearer. Thus he observed three of the ascetic practices. For notes to Upasena and this episode, see *BD.* ii. 83 ff.

² This agreement was that for three months no one should approach the Lord (except the person who brought him food) as he desired to meditate in solitude during this time.

³ Upasena claimed, see just below, that he let no one go forth (or ordained no one) who did not promise to follow the ascetic practices he himself performed.

⁴ *asambhinna*, unmixed; perhaps meaning here unmixed with dialect words.

⁵ *Brahmassara*, one of the 32 marks of a Great Man recorded, e.g., at *D.* iii. 144, *M.* ii. 136. A voice like a Great Brahmā's, *MA.* iii. 382. See *Kvu.* 467.

⁶ See *Vin.* iii. 230.

ever, approaching me, revered sir, asks for the going forth¹ or for guidance,² to him [361] I speak thus: "I, your reverence, am a forest-dweller, an eater of what is dropped into the bowl, a refuse-rag-wearer, a wearer of (no more than) the three robes.³ If you too will become a forest-dweller, an eater of what is dropped into the bowl, a refuse-rag-wearer, a wearer of (no more than) the three robes, I will let you go forth,⁴ I will give you guidance." If he promises me this, revered sir, rejoices and is pleased⁵ (to undertake these practices), I let him go forth and give him guidance. But if he does not rejoice and is not pleased, I do not let him go forth, I do not give him guidance. So it is that I, revered sir, discipline my company.' Even so, sire, whoever has undertaken the excellent special qualities of asceticism is a lord in the excellent Dispensation of the Conqueror, a wielder of power, an owner doing as he pleases; and all the peaceful, blissful attainments are fit to be borne by him.

As, sire, a lotus, rising to birth from its roots⁶ (in the water) and perfectly pure when it is full grown, is glossy,⁷ soft, desirable, sweet-smelling, liked, longed for, praised, unsoiled by water or mud, adorned with tiny petals, filaments and pericarps, frequented by many

¹ *pabbajjā* for *Vin's upasampadā*.

² *nissaya*; see *Vin.* i. 61 ff., 80, 92.

³ This ascetic practice is not recorded to have been claimed by Upasena at *Vin.* iii. 230.

⁴ *pabbājessāmi* for *Vin's upasampādessāmi*.

⁵ *oramati*. See Morris, *JPTS.*, 1887, p. 154, who suggests that at *Jā.* i. 498 the meaning is to strive, though he says that at our *Miln.* passage it "seems to mean to be pleased, to be satisfied." RhD., who translates the word as "abase oneself," notes that the Sinh. commentator has "adheres thereto." This may rather be "promises," for I do not think that at this stage in the disciple's progress there could be any question of his adhering to the ascetic practices, however much he might resolve to do so. It seems to me his adherence in fact would still have to be tested and shown. At *Vin.* i. 54, iv. 151, the meaning is "desists."

⁶ *udiccajātippabhava*. *Udicca* appears to mean rising, coming out, increasing.

⁷ *siniddha*, perhaps here and below to be rendered by "pliable."

bees, coming to growth in cool waters—even so, sire, the ariyan disciple who has formerly pursued and performed, made a habit of and carried out, moved and lived by and fulfilled these thirteen ascetic practices, is (now) endowed with thirty excellent special qualities. With what thirty excellent special qualities? He is one whose thoughts of loving-kindness are affectionate,¹ soft and gentle; whose defilements are slain, killed and destroyed; whose pride and arrogance are killed and humbled; whose faith is unwavering, strong, confirmed and undoubting; he is a possessor of the attainments that satisfy, please, gladden² and are desirable, peaceful and blissful; he is filled with³ the lovely and excellent, unequalled pure scent of moral habit; he is dear to devas and mankind and beloved by them; he is desired of excellent ariyan persons whose cankers are destroyed; he is saluted and honoured by devas and mankind; he is approved, commended, praised and extolled by wise, intelligent, clever people; he is undefiled in the world, whether this one or another; he sees danger in little and small faults; wealthy is he in the excellent goal of the ways and the fruits of those who are anxious for abundant and excellent achievement;⁴ he is a partaker of promised⁵ and abundant and sumptuous requisites (of a bhikkhu's life); houseless is he;⁶ he is an abider in the excellent incandescence of one intent on meditation;⁷ [362] the basis of the net of the defilements is untangled; the

¹ *siniddha*.

² These three past participles, *paripunṇa-pīṇita-paḥaṭṭha*, refer not to the disciple's state of mind, but to the "attainments" and must therefore be rendered adjectivally.

³ *paribhāvita*; cf. *Miln.* 382, *D.* ii. 81, *S.* v. 369.

⁴ *sampatti*, success, attainment, achievement. Three kinds at *DhA.* iii. 183, and another three at *Netti.* 126. See *Miln.* 341.

⁵ *āyācita* has this meaning and that of having been begged or asked for. But a monk must not ask for requisites or specify his preferences. I think the implication is that he can accept fine requisites without their rousing him to greed or desire for luxury; he is unaffected by their high quality.

⁶ *aniketasaṃyana*, his bed or lying down is houseless.

⁷ *jhānaññhāsitatapavaravihāri*.

hindrance of bourn is broken, crumbled, shrivelled and cut off; he is of unshakable character;¹ he is an enjoyer of (only) blameless things;² he is freed from bourns;³ he has crossed over all doubts;⁴ he is one whose mind is intent on freedom; he has seen Dhamma;⁵ he has reached an unwavering, strong refuge for the fearful; he has extirpated the latent tendencies;⁶ he has won to the destruction of all the cankers; he abounds in the abidings that are the attainments of peace and happiness; he is endowed with all the special qualities of a recluse. He is endowed with these thirty excellent special qualities.

Now, sire, was not the Elder Sāriputta the highest person in the ten-thousand-world-system excepting only Him of the Ten Powers, the Teacher of the world(s)? And he, for innumerable, incalculable eons, having heaped up the roots of skill, on being born into a brahman family relinquished great wealth consisting of many hundreds beyond all reckoning,⁷ and the pleasures and delights of the senses, and having gone forth in the Dispensation of the Conqueror and tamed himself in body, speech and thought by the thirteen special qualities of asceticism, was today, in these times, possessed of unending special qualities, and was the turner on of the Wheel of Dhamma in the excellent Dispensation of Gotama the Lord. And this too, sire, was said by the Lord, the deva above devas, in the splendid exposition of the Anguttara-nikāya:⁸ 'I,

¹ *akuppadhamma*, or, not liable to anger; cf. *A.* iii. 128; or, liable for the immovable, cf. *A.* iii. 119, *akuppaṃ pativijjhati*.

² *anavajjabhogī*. Cf. *A.* iii. 347; *Thag.* 698 *bhuñjati anavajjāni, sāvajjāni na bhuñjati*. Allowable things, *kappiyāni*, are blameless, *anavajjāni*. Cf. *Vin.* i. 292, also *Vin.* i. 32, 280 *yañ ca kappeti yañ ca anavajjam*.

³ Five bourns, *D.* iii. 204, *M.* i. 73, *A.* iv. 459.

⁴ Equivalent to the eradication of the fifth Hindrance, *nīvaraṇa*.

⁵ *ditṭhadhammo*.

⁶ Sometimes seven, see e.g., *A.* iv. 9.

⁷ *anekasatasankha*; but *-sahassa* is the Sinh. commentator's reading.

⁸ *A.* i. 23; cf. *S.* i. 191. Here called Ekuttara-nikāya.

monks, do not behold even one other person who turns on aright the incomparable Wheel of Dhamma set turning by the Tathāgata as does Sāriputta. Sāriputta, monks, turns on aright the incomparable Wheel of Dhamma set turning by the Tathāgata.’”

“It is good, revered Nāgasena. Whatever are the nine-limbed word of the Buddha, and those supermundane non-causative actions,¹ and those widespread splendid achievements in the world, they are all combined in the thirteen special qualities of asceticism.”

The Ninth Division

[Concluded are the Questions that are Dilemmas]

¹ *yā ca lokuttarā kiriyā*. It seems best to take *kiriyā* here as a plural and as a technical term meaning inoperative actions, those bearing no fruit. These, I think, when combined with *lokuttara*, must refer to the ways, the fruitions and nibbāna, the nine supermundane things.

[VII. Questions on Talk of Similes]

[Summary]

[363] “Revered Nāgasena, when he is endowed with how many qualities does a monk realise arahantship?”

“As to this, sire, a monk who is anxious to realise arahantship must adopt:

1. One quality of the harsh-voiced (ass)
2. Five qualities of the cock
3. One quality of the squirrel
4. One quality of the female leopard
5. Two qualities of the male leopard
6. Five qualities of the tortoise
7. One quality of the bamboo
8. One quality of the bow
9. Two qualities of the crow
10. Two qualities of the monkey
11. One quality of the gourd
12. Three qualities of the lotus
13. Two qualities of a seed
14. One quality of a beautiful sāl-tree
15. Three qualities of a ship
16. Two qualities of an anchor
17. One quality of a mast
18. Three qualities of a navigator
19. One quality of a handy-man
20. Five qualities of the sea
21. Five qualities of the earth
22. Five qualities of water
23. Five qualities of fire
24. Five qualities of wind
25. Five qualities of a mountain
26. Five qualities of space
27. Five qualities of the moon
28. Seven qualities of the sun
29. Three qualities of Sakka
30. Four qualities of the wheel-turner
31. One quality of the white ant
32. Two qualities of the cat
33. One quality of the rat
34. One quality of the scorpion

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- 35. One quality of the mongoose
 - [364] 36. One quality of the old jackal
 - 37. Three qualities of the deer
 - 38. Four qualities of the bull
 - 39. Two qualities of the boar
 - 40. Five qualities of the elephant
 - 41. Seven qualities of the maned lion
 - 42. Three qualities of the ruddy goose
 - 43. Two qualities of the *peṇāhikā*-bird
 - 44. One quality of the house-pigeon
 - 45. Two qualities of the owl
 - 46. One quality of the woodpecker
 - 47. Two qualities of the bat
 - 48. One quality of the leech
 - 49. Three qualities of the serpent
 - 50. One quality of the rock-snake
 - 51. One quality of the road-spider
 - 52. One quality of the child at the breast
 - 53. One quality of the marked land-tortoise
 - 54. Five qualities of the forest
 - 55. Three qualities of the tree
 - 56. Five qualities of the rain-cloud
 - 57. Three qualities of the precious (wishing-)gem
 - 58. Four qualities of the hunter
 - 59. Two qualities of the fisherman
 - 60. Two qualities of the carpenter
 - 61. One quality of the water-pot
 - 62. Two qualities of black iron
 - 63. Three qualities of the sunshade
 - 64. Three qualities of the field
 - 65. Two qualities of an antidote
 - 66. Three qualities of food
 - 67. Four qualities of the archer¹
 - 68. Four qualities of the king
 - 69. Two qualities of the door-keeper
 - 70. One quality of the grindstone
 - 71. Two qualities of a lamp
 - 72. Two qualities of the peacock
 - 73. Two qualities of the steed
 - 74. Two qualities of the tavern-keeper
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¹ In Trenckner's text the details of the similes which follow go only as far as this. *Miln.T.* recognises that this is so, and says that of the 105 headings, 67 are discussed and 38 not.

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75. Two qualities of the threshold
 76. One quality of a balance
 77. Two qualities of the sword
 78. Two qualities of fish
 [365] 79. One quality of a borrower
 80. Two qualities of a sick man
 81. Two qualities of a dead man
 82. Two qualities of a river
 83. One quality of a bullock
 84. Two qualities of a road
 85. One quality of a tax-gatherer
 86. Three qualities of a thief
 87. One quality of a hawk
 88. One quality of a dog
 89. Three qualities of a doctor
 90. Two qualities of a pregnant woman
 91. One quality of a yak-cow
 92. Two qualities of the female blue-jay¹
 93. Three qualities of the pigeon
 94. Two qualities of a one-eyed man
 95. Three qualities of the ploughman
 96. One quality of the female *jambuka*-jackal²
 97. Two qualities of the small sieve³
 98. One quality of a spoon
 99. Three qualities of a debt-collector
 100. One quality of one who examines
 101. Two qualities of a charioteer
 102. Two qualities of a provider of food
 103. One quality of the tailor
 104. One quality of the sailor
 105. Two qualities of the bee."

Concluded is the Summary

¹ Omitted by RhD. Mentioned at *Vism.* 36, *SnA.* 317.

² A male jackal is addressed as *jambuka* at *Jā.* ii. 107, iii. 223. Lexicographically the word seems not related to *jambu*, rose-apple, but rather to *jambh*, to snap at, seize with the mouth.

³ *cangavāraka*. See *cangavāra* at *M.* i. 142, *Jā.* v. 186.

[The First Division]

[1. The Harsh-voiced Ass]

“ Revered Nāgasena, when you say one quality of the harsh-voiced ass¹ must be adopted, which is this one quality that must be adopted ? ”

“ As, sire, wherever an ass² lies down: on a rubbish-heap or in a (village) square or at a cross-roads or at a gateway to a village or on a pile of chaff, he does not remain for long, [366] even so, sire, wherever the yogin, the earnest student of yoga³ may lie down when he has spread his leather mat:⁴ on a strewing of grass or a strewing of leaves or on a bed of sticks or on the bare ground, he should not remain for long. This, sire, is the one quality of the harsh-voiced ass that is to be adopted. And this, sire, was said by the Lord, the deva above devas: ‘ Monks, nowadays my disciples, zealous, ardent in striving, sleep with a wooden block under their heads.’⁵ And this, sire, was said by the Elder Sāriputta, the General under Dhamma:⁶

‘ If the rain wet not his knees⁷ when he is sitting cross-legged,
What cares the self-resolute monk abiding in comfort ? ’ ”

¹ *ghorassara*, a terrible sound or cry.

² *gadrabha*.

³ *yogin yogāvacara*.

⁴ *cammakhaṇḍa* as at *Vin.* ii. 122 and iv. 41, where it is part of the definition of *seyyā*, sleeping-place. See *Miln.* 342.

⁵ *S.* ii. 267-268. As it is said of the Licchavis, then of monks, and is then recommended as a training for monks, the passage has to be in prose, as printed by Trenckner. But RhD. thought it “ clearly two verses with a slight corruption in the first line.” *Kāṇḍikā* is a log, a piece of wood, not here in the sense it sometimes has of a useless thing; and *upadhāna* is putting under. There is a pun here, untranslatable, in this word and *padhāna*, striving; the former action no doubt is supposed to assist the latter.

⁶ *Thag.* 985.

⁷ *ThagA.* iii. 99 says that if it rains while he is sitting in his hut, but if neither of his knees gets wet, it is possible for him, while he is sitting there, to win his own goal.

[2. The Cock]

“Revered Nāgasena, when you say five qualities of the cock must be adopted, which are these five qualities that must be adopted?”

“As, sire, a cock goes to roost at the right and proper time, even so, sire, the yogin, the earnest student of yoga, after sweeping the open space round the shrine at the right and proper time, after providing drinking water and water for washing, after tending his physical frame and washing, and having saluted the shrine and gone to see the senior monks, should enter an empty place¹ at the right and proper time. This, sire, is the first quality of the cock that must be adopted.

And again, sire, a cock rises at the right and proper time; even so, sire, the yogin, the earnest student of yoga, after rising at the right and proper time, sweeping the open space round the shrine, providing drinking water and water for washing, after tending his physical frame and saluting the shrine, should again enter an empty place. This, sire, is the second quality of the cock that must be adopted.

And again, sire, a cock, after constantly scratching the earth eats a mouthful;² even so, sire, the yogin, the earnest student of yoga eats (each) mouthful constantly reflecting: ‘It is not for fun [367] or indulgence or personal charm or beautification, but just enough for maintaining this body and keeping it going, for keeping it from harm and for furthering the Brahma-faring, with the thought: Thus do I crush out an old feeling, and I must not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.’³ This, sire, is the third quality of the cock

¹ Cf. “These are the roots of trees, these are empty places; meditate,” *e.g.*, at *M.* i. 46, ii. 266, iii. 302.

² *ajjhohāra* seems to have this meaning at *Vin.* iv. 233, though perhaps *kabala*, of *Vin.* iv. 194 is more strictly “mouthful,” and *ajjhohāra* food, a piece of food, not too large to be swallowed, and perhaps made up into a ball, see *Vin.* iv. 195.

³ *M.* i. 273, 355; *S.* iv. 176; *Nd.* i. 368, 484.

that must be adopted. And this, sire, was said by the Lord, the deva above devas:

‘ As child’s flesh in a wilderness,¹
Like lubrication for an axle,²
So does one eat food, (just)
To keep going, uninfatuated.’³

And again, sire, though it has eyesight a cock is blind by night; even so, sire, though he is not blind, the yogin, the earnest student of yoga, should be as though blind. Whether he is in the forest or walking for alms in village-resorts, he should be as though blind, deaf and dumb to the things that are enticing:⁴ material shapes, sounds, scents, flavours and touches;⁵ he should not be taken in by their general appearance, he should not be taken in by their detail.⁶ This, sire, is the fourth quality of the cock that must be adopted. And this, sire, was said by the Elder Kaccāyana the Great:⁷

‘ Let him with sight be as though blind,
And him who hears as though deaf.
Let him with a tongue⁸ be as though dumb,

¹ Story told at S. ii. 98 of ill-provisioned parents killing and eating their only child in a wilderness: “do not let us all three perish.” This verse is quoted at Jā. ii. 294.

² S. iv. 177, just enough for carrying a load. Cf. Nd. I. 484, where these two similes (and a third, given at S. iv. 177) are combined with reference to reflectiveness when eating: *akkhabbhañjana-vanapaṭicchādana-puttamamsūpama*; cf. Nd. I. 368.

³ Trenckner reads *amucchita*, I think rightly. *Mucchita*, as RhD. suggests, is fainting, and he so translates. But the point is that an ordinarily well-fed person, and not one starving for food, should eat with the reflectiveness on the uses of food that are mentioned above. For *amucchita* being “not infatuated” see references in PTC.

⁴ *rajanīyā dhammā*, referred to at A. ii. 196.

⁵ Cf. Vin. i. 21 where the Buddha says that desire for these “snares” has departed from him.

⁶ As at M. i. 273, 346, 355, etc., referring to the watch over the senses.

⁷ *Thag.* 501.

⁸ *jivhāv*; but *Thag.* 501 and *ThagA.* ii. 210 read *paññavā*, the latter saying that the wise man should not speak even skilled words. For the sentiments of this verse cf. Jā. vi. 4: pretend to be a cripple, to be deaf, to be dumb, and show no signs of intelligence.

The strong man as if he were weak.
 Then when a matter arises
 He could rest (as) in the resting-place of thought.¹

And again, sire, a cock, even though he is being attacked with clods of earth, sticks, clubs, cudgels, does not give up his own domain;² even so, sire, while the yogin, the earnest student of yoga is engaged in robe-making³ or repairing buildings,⁴ or in any of his practices and duties or in reciting (the Pātimokkha) or making others recite it,⁵ he should not give up reasoned consideration. For this, sire, is a yogin's own domain, that is to say reasoned consideration.⁶ This, sire, is the fifth quality of the cock [368] that must be adopted. And this too, sire, was said by the Lord, the deva above devas: 'And what is a monk's own pasture, his native beat? It is the four applications of mindfulness.'⁷ And this too, sire, was said by the Elder Sāriputta, the General under Dhamma:

'As a well-advised elephant tramples not on his own trunk⁸

¹ That is, a matter to be done by himself, then he must execute it even if he is resting in such a resting-place, *mata-sāyikaṃ sayitvā pi*. A difficulty arises from *mata* meaning both dead and considered, thought.

² *geha*, house, dwelling—but not within the space of four walls. It is the place of one's choice; derivation from *gaṇhāti*, to take.

³ For some of the difficulties monks experienced when they were sewing robe-material, see *Vin.* ii. 115 ff.; for the knowledge needed of seams, etc., for making a patch-work robe see *Vin.* i. 287.

⁴ Various kinds of repairs (to parts of vihāras) that monks could do are given at *Vin.* ii. 172.

⁵ *uddisantena pi uddisāpentena pi*; cf. *Vin.* ii. 264 *pātimokkhuddesako*, and *Vin.* iv. 143.

⁶ For its power for dealing with (a) doubts, arisen and unarisen, see *A.* i. 5; (b) skilled and unskilled states of mind, *A.* i. 13; (c) the factors of awakening, *A.* i. 14; (d) understanding or views, *A.* i. 31. Three kinds of *yoniso manasikāro* are given at *SA.* iii. 165: *upāya-*, *patha-*, *uppāda-*.

⁷ *S.* v. 149; cf. *Miln.* 343.

⁸ At *M.* i. 415 the elephant in battle protects only his trunk by, according to *MA.* iii. 128, putting it in his mouth.

And discriminates between all the food¹ provided for his use——

So the word of the Conqueror—the supreme reasoned attention——

Should not be trampled on by the diligent son of the Buddha.² ”

[3. The Squirrel]

“ Revered Nāgasena, when you say one quality of the squirrel must be adopted, which is this one quality that must be adopted ?”

“ As, sire, a squirrel if an enemy fall on him, brandishing his tail and making it big, wards off his enemy by using his tail as a cudgel, even so, sire, the yogin, the earnest student of yoga, if the defilements, the foe, fall on him, he, brandishing the cudgel of the applications of mindfulness and making them big, should ward off all the defilements by using the applications of mindfulness as a cudgel. This, sire, is the one quality of the squirrel that must be adopted. And this, sire, was said by the Elder Panthaka the Lesser:

‘ When the defilements fall, ruining the special qualities of recluseship,

Again and again should they be slain by the cudgel of the applications of mindfulness.’ ”³

[4. The female Leopard]

“ Revered Nāgasena, when you say one quality of the female leopard must be adopted, which is this one quality that must be adopted ?”

“ As, sire, a female leopard conceives only once and does not go to a male again and again, even so, sire, when the yogin, the earnest student of yoga has seen

¹ *bhakkhābhakkha*, on the analogy of *phalāphala*, all kinds of fruits; or between what is edible and inedible. But elephant-keepers do not give their charges food they do not like.

² Untraced. Not in the verses ascribed to Sāriputta in *Thag.* or *Ap.*

³ Not in the verses ascribed to him in *Thag.* or *Ap.*

future relinking, arising, bed-of-womb, deceasing, breaking up,¹ destruction, loss, the perils in saṃsāra, a bad bourn, unevenness, worry, [369] then reasoned consideration should be made and he should resolve: 'I will not relink in again-becoming.' This, sire, is the one quality of the female leopard that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Suttanipāta in the Discourse with Dhaniya the Herdsman:

' As bull asunder bursts his bonds,
As tusker rends his rotten bands,
I go no more to bed-of-womb;
So if thou wish, rain, deva, rain.' ''²

[5. The male Leopard]

"Revered Nāgasena, when you say two qualities of the male leopard must be adopted, which are these two qualities that must be adopted?"

"As, sire, the leopard,³ lying in wait in a grass wilderness or a jungle wilderness or a rocky wilderness, seizes a wild animal,⁴ even so, sire, should aloofness be followed by the yogin, the earnest student of yoga, whether he be in a forest, at the root of a tree, on a mountain-slope, in a glen,⁵ a hill-cave, a cemetery, a woodland thicket, in the open air, on a heap of straw,⁶ where there is little noise, little sound, without folk's breath, haunts of privacy, suitable for meditating in seclusion.⁷ For, sire, the yogin, the earnest student of yoga, following aloofness, soon attains mastery in the six super-knowledges.⁸ This, sire, is the first quality of the leopard that

¹ *bheda*; see *D.* ii. 305, *M.* i. 49, *S.* ii. 3: break-up in general, and the break-up of the *khandhas*.

² *Sn.* 29. E. M. Hare's translation.

³ Cf. *Vism.* 270.

⁴ *miga*. *Vism.* 270 instances a wild buffalo, wild ox and boar.

⁵ *kandara*; also a grotto, cave, defile, gully.

⁶ These are among the usual places for solitude.

⁷ Cf. *Vin.* i. 39, where the Bamboo Grove is described in these terms.

⁸ At *Vism.* 270 it is said that the monk who is devoted to his meditation-subject seizes the four Ways and their fruitions.

must be adopted. And this, sire, was said by the Elders who were making a recension of Dhamma:¹

‘ As a leopard, lying in wait, seizes wild beasts,
So this Buddha’s son, earnest in application,² having
insight,
On entering the forest, seizes the highest fruit.’

And again, sire, whatever may be the wild animal the leopard has killed, he does not eat it if it falls on its left side, even so, sire, the yogin, the earnest student of yoga, like the leopard (and) the wild animal that has fallen on its left side, should not partake of food that has been procured by giving bamboos³ or giving leaves or giving flowers or giving fruits or giving bathing facilities or giving clay or giving chunam or giving tooth-sticks [370] or giving water for washing the mouth or by flattery or bean-soupery or by fondling or carrying communications on foot or practising medicine or acting as a messenger or going on errands or (exchanging) almsfood for almsfood⁴ or giving a gift⁴ or by the science of lands⁵ or the science of constellations⁶ or the science of limbs⁵ or by any other wrong mode of livelihood deplored by the Buddha. This, sire, is the second quality of the leopard that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:⁷

¹ *Vism.* 270 ascribes the verse to the Porāṇā, the Ancients.

² *yuttayoga*, as at *Jā.* i. 65, in laying down the eight requisites of such a monk.

³ These twenty-one kinds of *anesanā*, improper search, recur at *KhpA.* 236-237. Cf. *Vbh.* 246, *VbhA.* 333 ff., *MA.* iii. 5.

⁴ *KhpA.* 237 takes these two together: *piṇḍapātīpiṇḍadānā-nuppadāna*, whereas in *Miln.* they are separated by *vā*. See *Illus.* 272, n. 9.

⁵ At *D.* i. 9 these are classed as worldly or low knowledge, *tiracchānavijjā*.

⁶ *nakkhattavijjā*. *Miln.* does not have *khettavijjā* of *KhpA.* See *Illus.* 272, n. 9.

⁷ See above, Dilemma on Hinting, *Miln.*, p. 228 ff., and especially p. 231. These two verses appear at *Vism.* 42, where they are spoken by Sāriputta to Moggallāna, but do not appear to be canonical.

'Honey and gruel have accrued through the influence of verbal hinting.

If I were to eat of them my mode of livelihood might be blamed.

Even if my bowels, obtruding, trailed outside,
I must not tear my livelihood, though jeopardising my life.' "

[6. The Tortoise]

"Revered Nāgasena, when you say five qualities of the tortoise must be adopted, which are these five qualities that must be adopted?"

"As, sire, the tortoise, a water-animal, makes his home in the water, even so, sire, the yogin, the earnest student of yoga, should abide suffusing the entire world with a mind of loving-kindness that is far-reaching, wide-spread, immeasurable, without enmity, without malevolence,¹ having compassion for the welfare of all breathing creatures and men.² This, sire, is the first quality of the tortoise that must be adopted.

And again, sire, if when a tortoise is floating on the water and, raising his head, sees someone, he immediately submerges and plunges down to the depths, thinking: 'Do not let them see me again.' Even so, sire, if the defilements fall on the yogin, the earnest student of yoga, he should submerge himself and plunge down to the depths of the lake of his objective (meditational) support, thinking: 'Do not let them see me again.' This, sire, is the second quality of the tortoise that must be adopted.

And again, [371] sire, when the tortoise issues forth from the water he suns himself. Even so, sire, the

¹ The first brahmavihāra.

² *sabbapāṇabhūtapuggalānaṃ hitānukampinā*; perhaps containing an allusion to the second brahmavihāra, and certainly a reference to getting rid of the hindrance of the taint of ill-will (*A.* ii. 210, iii. 92, *Pug.* 68) and to refraining from onslaught on creatures (*A.* iv. 249, *Pug.* 57). At *S.* iv. 314 it is said that the Tathāgata abides like this. All these passages omit the redundant *-puggalānaṃ* of *Miln.*

yogin, the earnest student of yoga, withdrawing his mind¹—whether he be sitting down, standing, lying down or pacing up and down—must sun his mind in right striving.² This, sire, is the third quality of the tortoise that must be adopted.

And again, sire, the tortoise, digging the earth, makes his home in solitude; even so, sire, the yogin, the earnest student of yoga, giving up gains, honours and fame, having plunged into an empty, solitary glade, a woodland thicket, a mountain-slope, a glen, a hill-cave, where there is little noise, little sound, should enter on a home³ precisely in solitude. This, sire, is the fourth quality of the tortoise that must be adopted. And this, sire, was said by Upasena, Vanganta's son:⁴

‘Where it is solitary, with little sound, a haunt of beasts of prey,⁵

The monk should his lodging prepare for solitary meditation.’

And again, sire, when the tortoise is taking a walk, if he sees anything or hears a noise, he at once draws his head and his four limbs into his shell and remains unconcerned and silent while (thus) protecting his body.⁶ Even so, sire, the yogin, the earnest student of yoga, not in any circumstances unfastening the door-panel of control over the six doors⁷ (of the senses) when material shapes, sounds, scents, tastes, touches and mental states strike upon him, (but) collecting his mind, making a control, must abide mindful and clearly conscious for

¹ *mānasam nīharitvā*; probably from sense-impressions and desires.

² *sammappadhāna*, equivalent to *sammāvāyāma*, the sixth factor of the Way. Its four modes are given at *M.* ii. 11, *A.* ii. 15, etc.; and the same four modes of *sammāvāyāma* are given at *D.* ii. 312.

³ *vāsam upagantabbam*; cf. below, *Miln.*, p. 373 and *PvA.* 32 (*vāsam upagacchimsu*).

⁴ *Thag.* 577.

⁵ Like lions and tigers, *ThagA.* ii. 247, indicating that such a place was a forest empty of people.

⁶ Cf. *S.* iv. 177 ff.

⁷ See *Ap.* 6, 95, *dvārapālo 'va saṃvaro*. This appears to be part of *sati-saṃvara*, control over mindfulness, mentioned at *MA.* i. 62. etc.; see above, p. 216.

protecting the Dhamma of recluses. This, sire, is the fifth quality of the tortoise that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya in the Discourse of the Simile of the Tortoise:¹

‘ As a tortoise, its own limbs into its shell
collecting, (so) the monk his mind and thoughts.

[372] Independent, vexing not another,
utterly waned,² may he speak ill of no one.’ ”

[7. The Bamboo]

“ Revered Nāgasena, when you say one quality of the bamboo must be adopted, which is this one quality that must be adopted ?”

“ As, sire, the bamboo conforms to the wind from wherever (it blows) and does not take another direction, even so, sire, the yogin, the earnest student of yoga, himself conforming to that which is the Teacher’s Dispensation, the nine-limbed speech of the Buddha, the Lord, keeping to what is allowable and blameless,³ should search only for the Dhamma of recluses. This, sire, is the one quality of the bamboo that must be adopted. And this, sire, was said by the Elder Rāhula:

‘ Conforming in all things to the nine-limbed Buddha-speech,
Keeping to the allowable and blameless, they overpass
the sorrowful states.’ ”⁴

[8. The Bow]

“ Revered Nāgasena, when you say one quality of the bow must be adopted, which is this one quality that must be adopted ?”

¹ S. i. 7, and cf. S. iv. 179, very slightly differing. A similar verse, as is noted at KS. i. 12, n. 4, occurs in the Jaina *Sūyagaḍamga-sutta* I. 8, 13, see R. Morris, *JPTS.*, 1891, p. 49.

² As to the defilements.

³ See *Vin.* i. 250-251; cf. *ibid.*, 82; and above, p. 226, n. 2.

⁴ Not yet traced in Piṭakas or Commentaries or among Rāhula’s verses in *Ap.*

“As, sire, a well constructed, balanced bow bends equally at the upper and lower (parts)¹ and is not stiff, even so, sire, the yogin, the earnest student of yoga should bend (give way) to the elders, the newly-ordained monks and those of middle standing who are his equals and should not object to them. This, sire, is the one quality of the bow that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Vidhura-Puṇṇakajātaka:²

‘Let the steadfast man bend like the bow,
Like the bamboo conforming himself;
He should not go contrary.
So he may dwell in a king’s court.’ ”

[9. The Crow]

“Revered Nāgasena, when you say two qualities of the crow³ must be adopted, which are these two qualities that must be adopted?”

“As, sire, the crow goes about full of apprehension and suspicion, [373] watchful and careful, even so, sire, the yogin, the earnest student of yoga should go about full of apprehension and suspicion, watchful and careful, with mindfulness aroused and the sense-faculties controlled. This, sire, is the first quality of the crow that must be adopted.

And again, sire, the crow, whatever food he sees, eats it sharing it with his kind; even so, sire, the yogin, the

¹ *aggamūla*. The actual “grip” is the middle part of the bow and is that by which it is made one, see A. K. Coomaraswamy, *Symbolism of Archery, Ars Islamica*, vol. x., p. 107, and E. Herrigel, *Zen in the Art of Archery*, London, 1953, p. 47 where he quotes the master archers as saying: “With the upper end of the bow the archer pierces the sky, on the lower end, as though attached by a thread, hangs the earth. If the shot is loosed with a jerk there is a danger of the thread snapping.” And see *ibid.*, p. 30, where Herrigel speaks of the extraordinary elasticity of the Japanese bows, due to the bamboo of which they are usually made; see also above, p. 210.

² *Jā.* No. 545, vol. vi., p. 295. Called Vidhurapaṇḍita-jātaka in *Jā.*

³ *vāyasa*.

earnest student of yoga, whatever those lawful acquisitions lawfully acquired, even if they be but what is put into the begging bowl, should be one to enjoy sharing such acquisitions with his virtuous fellow Brahma-farers.¹ This, sire, is the second quality of the crow that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘ If they present (alms) to me, an ascetic,
Then, after dividing it among all
Just as it is acquired,
Do I eat the food.’ ”²

[10. The Monkey]

“ Revered Nāgasena, when you say two qualities of the monkey must be adopted, which are these two qualities that must be adopted ? ”

“ As, sire, a monkey when entering on a home does so in a place such as a great and mighty tree, in a secluded place all covered with branches, a refuge for the fearful, even so, sire, the yogin, the earnest student of yoga should live near a teacher, a lovely friend such as this: one who is modest,³ well-behaved, virtuous, of good character, one who has heard much, an expert in Dhamma, agreeable,⁴ revered,⁴ to be respected,⁴ a speaker,⁴ bland,⁵ an exhorter⁶ and instructor, and one who gladdens, arouses, incites and delights (his fellow Brahma-farers). This, sire, is the first quality of the monkey that must be adopted.

And again, sire, the monkey moves about, stands and sits down in that self-same tree; if drowsiness assails him, there he experiences his home for the night. Even

¹ As at *D.* ii. 80, iii. 245, *M.* i. 322, ii. 251, *A.* iii. 289; one of the six things to be remembered.

² Untraced.

³ *lajjin*, who is conscientious and has a sense of shame. For several of these terms cf. *Miln.* 380.

⁴ Among the seven qualities a monk's friend should possess, *A.* iv. 32.

⁵ *vacanakkhama*; cf. *A.* iv. 32.

⁶ The following sequence is also found at *M.* i. 145, *S.* v. 162, *Iti.*, p. 107.

so, sire, should the yogin, the earnest student of yoga develop (mindfulness) by turning towards a forest; if, while he is standing, [374] pacing up and down, sitting or lying down in that self-same forest, sleep assails him, there he should experience the arousing of mindfulness. This, sire, is the second quality of the monkey that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘Pacing up and down and standing, or sitting and lying down,
A monk should shine in a forest—like a forest¹ that is extolled.’²

The Contents: The harsh-voiced (ass) and the cock, the squirrel, the female and the male leopard,
The tortoise, bamboo and bow and crow, then the monkey.

The First Division

[The Second Division]

[11] [1. The Gourd]

“Revered Nāgasena, when you say one quality of the gourd must be adopted, which is this one quality that must be adopted?”

“As, sire, the gourd, fastening on to grass or twigs or a creeper with its tendrils, grows over them, even so, sire, the yogin, the earnest student of yoga, desiring to grow greatly in arahantship, fastening on to an objective support (for meditation) with his mind, may grow greatly in arahantship. This, sire, is the one quality of the gourd that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘As a gourd on to grass, twigs or a creeper
Fastening with its tendrils, then grows over them,
So a son of the Buddha, desiring the fruit of arahantship,
Fastening on a (meditation-) support, can grow in the adept’s fruit.’²

¹ *pavananta*; cf. *vananta*, the edge of the wood, the woods, at *Dhp.* 305.

² Untraced.

[12] [2. The Lotus]

“Revered Nāgasena, when you say three qualities of the lotus must be adopted, which are these three qualities that must be adopted?”

[375] “As, sire, the lotus, though born in the water and growing up in the water, is undefiled by the water,¹ even so, sire, the yogin, the earnest student of yoga in all circumstances should be undefiled by family,² group,³ gains, honours, fame and veneration and the use of the requisites (of a bhikkhu's life). This, sire, is the first quality of the lotus that must be adopted.

And again, sire, the lotus stands rising above the water;⁴ even so, sire, the yogin, the earnest student of yoga, having overcome and rising above all the world,⁵ must stand firm in the supramundane state. This, sire, is the second quality of the lotus that must be adopted.

And again, sire, moved by even the slightest breeze, the lotus trembles; even so, sire, the yogin, the earnest student of yoga should exercise restraint among even the slightest defilements, he should abide seeing the peril (in them). This, sire, is the third quality of the lotus that must be adopted. And this, sire, was said by the Lord, the deva above devas; ‘Seeing the peril in the smallest faults, undertaking the rules of training, he trains therein.’”⁶

[13] [3. The Seed]

“Revered Nāgasena, when you say two qualities of the seed must be adopted, which are these two qualities that must be adopted?”

¹ A favourite simile for the Tathāgata being undefiled by the world in which he was born and has grown up; see *e.g.*, *S.* iii. 140, *A.* ii. 39, v. 152.

² Probably meaning a family which gives him regular support.

³ Probably of followers, other monks.

⁴ Again see *S.* iii. 140, *A.* ii. 39, v. 152.

⁵ By “world” here is probably to be understood the world of the senses, as at *S.* iv. 93 f., *A.* iv. 429 f.; see also *S.* i. 61-62, *A.* ii. 47-49.

⁶ *D.* i. 63; *cf.* *M.* i. 33.

“As, sire, a seed, even though small, if sown in a propitious field, and the god bestows showers (upon it) properly, will yield abundant fruit, even so, sire, as moral habit if practised by the yogin, the earnest student of yoga will yield the whole fruit of reclusheship, thus it must be rightly practised (by him). This, sire, is the first quality of the seed that must be adopted.

And again, sire, seed that is planted in a well-cleared field germinates very quickly; even so, sire, if the mind is well mastered by the yogin, the earnest student of yoga, if it is purified thoroughly in an empty place, and cast into the excellent field of the applications of mindfulness, it grows very quickly. This, sire, is the second quality of the seed [376] that must be adopted. And this, sire, was said by the Elder Anuruddha:

‘As seed placed in a well cleared field
Is of abundant fruit and pleases the farmer,
So the mind of the yogin, purified in an empty place,
Quickly grows in the applications of mindfulness.’¹

[14] [4. The Beautiful Sāl-Tree]

“Revered Nāgasena, when you say one quality of a beautiful sāl-tree must be adopted, which is this one quality that must be adopted?”

“As, sire, a beautiful sāl-tree grows down into the ground to the depth of even a hundred cubits, even so, sire, must the yogin, the earnest student of yoga bring to fulfilment in an empty place the four fruits of reclusheship, the four analytical insights, the six super-knowledges and the entire Dhamma for recluses. This, sire, is the one quality of the beautiful sāl-tree that must be adopted. And this, sire, was said by the Elder Rāhula:

‘A beautiful sāl-tree, a *pādapa*,² a *dharaṇīruha*,³
Grows into the ground even a hundred cubits (deep);
As when the time has come that tree, in maturity,

¹ Untraced. A comparison might be made with *Pv.*, p. 28, ver. 72, 73, and with *Ap.*, p. 444, ver. 5, 6.

² See *Miln.*, p. 117, 385.

³ See *Jā.* vi. 482, 497, *Miln.* 385, 410.

Shooting up, grows even a hundred cubits in one day,
 Even so does one, Great Hero, like the beautiful
 sāl-tree,
 Increase¹ in an empty place through Dhamma.' ”²

[15] [5. The Ship]

“Revered Nāgasena, when you say three qualities of a ship must be adopted, which are these three qualities that must be adopted?”

“As, sire, a ship, because of the combination of the many kinds of timber of which it is constructed takes many people across,³ even so, sire, the yogin, the earnest student of yoga, because of the combination of good habits, morality, special qualities, various practices⁴ and many kinds of mental states of which he is constructed, should cross over the world with the devas.⁵ This, sire, is the first quality of the ship that must be adopted.

And again, sire, a ship [377] endures the force of many kinds of thundering waves and the force of far-flung whirlpools; even so, sire, the yogin, the earnest student of yoga should endure the force of the waves of the many kinds of defilements, the gains, honours, renown, fame, veneration, salutation, the reproach and the praise⁶ of other families;⁷ and the force of the waves of the many kinds of defects in happiness and anguish, and the respect and the contempt (that he experiences).⁸

¹ *evam evāhaṃ . . . abhivaḍḍhayim̐*. CPD. suggests reading *-vaddhisam̐*, I will increase. Si. reads *evam eva kho . . . abhivaḍḍhati*, which I follow.

² Untraced.

³ Cf. *Miln.* 161, where such a boat might be split by the force of the waves; but see also the next “quality” of the ship.

⁴ *vattapaṭivatta*, as at *Miln.* 416.

⁵ Crossing over from the hither to the Farther Shore is a notion of constant recurrence in the canonical texts.

⁶ *nindāpasamsā*, as at *Sn.* 213.

⁷ *parakula*, probably meaning either not his regular supporters or not the family he belongs to by birth.

⁸ The yogin, in fact, should be unaffected by praise or blame.

This, sire, is the second quality of the ship that must be adopted.

And again, sire, a ship moves over the great and mighty ocean which is immeasurable, unending, without a farther shore, unperturbed¹ and deep, of a great and mighty noise and confused with crowds of great ocean fishes² and sea-monsters; even so, sire, the yogin, the earnest student of yoga should make his mind move about in the penetration and understanding of the four Truths with their three sections and twelve modes.³ This, sire, is the third quality of the ship that must be adopted. And this, sire, was said by the Lord, the deva above devas in the excellent Saṃyutta-Nikāya in the Sacca-saṃyutta:⁴ ‘When you, monks, are thinking you should think: This is anguish. You should think: This is the arising of anguish. You should think: This is the stopping of anguish. You should think: This is the course leading to the stopping of anguish.’”

[16] [6. The Anchor]

“Revered Nāgasena, when you say two qualities of the anchor must be adopted, which are these two qualities that must be adopted?”

“As, sire, the anchor holds the ship and keeps it where it is in an expanse of waters that is agitated and confused by the turmoil⁵ of many waves and does not let it be carried in one direction or another; even so, sire, should the yogin, the earnest student of yoga hold his mind in the great and mighty battle with thoughts in

¹ This must refer to that one of the eight qualities of the ocean where it remains unaffected by no matter how many rivers and streams pour into it.

² Cf. *Miln.* 262.

³ Each Truth is to be treated (1) as a Truth which (2) must be responded to in the way prescribed for it (comprehension, giving up, realisation, development), and which (3) has been so responded to; see *Vin.* i. 11.

⁴ *S.* v. 418.

⁵ *jāla*, net, netting, warp and woof; so, I think, here cross-currents: leading to turmoil.

the turmoil of the waves of attachment, aversion and confusion, and not let it be carried in one direction or another. This, sire, is the first quality of the anchor that must be adopted.

And again, sire, a ship's anchor does not float; it sinks down in the water even for a hundred cubits, holds the ship and keeps it in place; even so, sire, the yogin, the earnest student of yoga should not float among gains, renown, honours, reverence, salutation, veneration and the homage (paid to him) even if he be at the height of gain,¹ [378] the height of renown,¹ but he should keep his mind fixed merely on keeping his body going. This, sire, is the second quality of the anchor that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

'As the anchor floats not on the sea, but sinks down,
So float you not on gains and honours, but sink down.'''²

[17] [7. The Mast]

"Revered Nāgasena, when you say one quality of the mast must be adopted, which is this one quality that must be adopted?"

"As, sire, the mast carries ropes and braces and sails,³ even so, sire, the yogin, the earnest student of yoga must be possessed of mindfulness and clear consciousness; whether he is setting out⁴ or returning (from his alms-gathering), looking in front or looking around, stretching out or bending back (his arm), carrying his outer cloak, his bowl and robe, eating, drinking, chewing, tasting, obeying the calls of nature, walking, standing, sitting, asleep, awake, talking or

¹ *lābhagga yasagga*; cf. *M.* i. 445 (and see *MLS.* ii. 116, n. 3, 4), where both expressions refer to an Order of monks. But *Pāc.* 41, 51 were laid down to control the behaviour of the individual monk in such an Order. Gains and acquisitions usually mean the four requisites of a recluse.

² Not yet traced.

³ Cf. *Jā.* ii. 112, iv. 21; and see the simile of the skippers and the sails at *Vism.* 137.

⁴ What follows is stock; see e.g., *D.* i. 70, ii. 95, *M.* i. 57, *A.* ii. 210.

silent, he must be one acting in a clearly conscious way. This, sire, is the one quality of the mast that must be adopted. And this, sire, was said by the Lord, the deva above devas: 'Monks, a monk should abide mindful and clearly conscious—this is our instruction to you.'"¹

[18] [8. The Navigator]

"Revered Nāgasena, when you say three qualities of the navigator must be adopted, which are these three qualities that must be adopted?"

"As, sire, a navigator, night and day, constantly and continually, diligently and with strenuous care,² makes the ship go, even so, sire, the yogin, the earnest student of yoga, when he is controlling and restraining his mind, (then) night and day, constantly and continually, diligently and with considered attention, should he control his mind. This, sire, is the first quality of the navigator that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Dhammapada:³

[379] 'Be those who delight in diligence, guard your own minds,
Each pull yourself out of the wrong way as an elephant sunk in mud.'

And again, sire, whatever is in the great ocean, whether it be lovely or evil, is all known to the navigator; even so, sire, the yogin, the earnest student of yoga should discriminate between skill and unskill,⁴ between what is blameworthy and blameless,⁴ between what is low and excellent, between what is dark and bright and evenly mixed. This, sire, is the second quality of the navigator that must be adopted.

And again, sire, the navigator puts a seal on the mechanism, saying: 'Let no one touch the mechanism'; even so, sire, the yogin, the earnest student of yoga

¹ D. ii. 94.

² *yattapayatta*.

³ *Dhp.* 327.

⁴ So as to get rid of the second in each case and develop the first, see *Miln.* 37, 337.

should put a seal on control over his mind, thinking: 'Think not any evil unskilled thought.' And this, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya: 'Do not, monks, think evil unskilled thoughts, that is to say thoughts of sense-pleasures, thoughts of malevolence, thoughts of harming.'"¹

[19] [9. The Handyman]

"Revered Nāgasena, when you say one quality of the handyman² must be adopted, which is this one quality that must be adopted?"

"As, sire, the handyman reflects thus: 'I am a hireling, I am working in this ship, it is on account of this ship that I get my keep; nothing slack is to be done by me; this ship is to be made to go through my diligence'; even so, sire, the yogin, the earnest student of yoga must reflect thus: 'I, reflecting on this body that is derived from the four great elementals, constantly and continually diligent, with mindfulness aroused, mindful and clearly conscious, my mind composed and made one-pointed, think: I will be freed from birth, ageing, disease, dying, grief, sorrow, suffering, lamentation and despair—diligence is to be done by me.' This, sire, is the one quality of the handyman that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

[380] 'Do you reflect on this body, know it accurately, again and again;

Seeing in body its own essence, you shall make an end of anguish.'"³

¹ S. v. 417.

² *kammakara*. The Sinh. Commentator translates this as "handyman artisan, ship's carpenter," RhD. as "sailor," his choice no doubt either depending on his translation of the ambiguous *vāhetabba* as "I must navigate," or causing him so to render this latter word, which could equally well be "I must cause to go." *Jā.* i. 239 in spite of its *kammakaro hutvā nāvaṃ abhirūhi* shows only that *kammakara* in this context has some connection with a man going to sea, but there is no evidence that he was a sailor by profession.

³ Untraced.

[20] [10. The Sea]

“Revered Nāgasena, when you say five qualities of the sea must be adopted, which are these five qualities that must be adopted?”¹

“As, sire, the great ocean does not associate with a dead body, a corpse,² even so, sire, the yogin, the earnest student of yoga should not associate with the stains of attachment, aversion, confusion, pride, false views,³ hypocrisy, spite, jealousy, stinginess, deceit, treachery,⁴ crookedness, uneven and wrong faring⁵ or with the defilements. This, sire, is the first quality of the sea that must be adopted.

And again, sire, the sea, though possessing a wealth of pearls, gems, lapis lazuli, mother-of-pearls, quartz, corals, crystal-gems⁶ and many kinds of jewels, yet covers them over and does not scatter them outside (itself); even so, sire, the yogin, the earnest student of yoga, having arrived at the Ways, the fruits, the meditations, the liberations, concentration and attainment, insight, super-knowledge, and the jewels of the many kinds of special qualities, must cover them over and must not drive them outside (himself). This, sire, is the second quality of the sea that must be adopted.

And again, sire, the sea associates with great and mighty beings;⁷ even so, sire, the yogin, the earnest

¹ Cf. the four special qualities, *guṇa*, at *Miln.* 319.

² As at *Miln.* 187, 250, 319.

³ These first five are also the first five of the ten *kilesa* given at *Dhs.* 1548, *Vbh.* 341, *Vism.* 683; cf. *BudvA.* 90; but the following terms are not *kilesas* there. Because at *Pts.* i. 102 *sabbe kilesā* (*kilesa* being our last term here) and *sabbe duccarītā* (*duccarita* in our passage above preceding *kilesa*) are taken as independent terms, I keep them separate here with the result that though *rāga dosa moha māna diṭṭhi* are counted as *kilesas* at *Dhs.* 1548, etc., they and the following terms are not so counted above.

⁴ These six terms occur in this sequence at *Miln.* 289.

⁵ In body, speech and mind, see *PtsA.* i. 326.

⁶ Cf. the list of gems found in the earth, *Miln.* 118; in the world, *Miln.* 267; and also cf. *Vin.* ii. 238, *A.* iv. 199, *Ud.* 54.

⁷ Cf. *Miln.* 319.

student of yoga should dwell near a fellow Brahma-farer, a lovely friend who is of few wants, contented, a preacher of asceticism,¹ one living in submissiveness,² possessed of good habits, modest,³ well behaved,³ revered,³ to be respected,³ a speaker,³ bland,³ one who reproves (for an offence), censuring evil, an exhorter,⁴ instructor,⁴ adviser, one who gladdens,⁴ arouses,⁴ incites⁴ and delights⁴ (his fellow Brahma-farers). This, sire, is the third quality of the sea that must be adopted.

And again, sire, the sea, though full of fresh water from a hundred thousand rivers beginning with the Ganges, Jumnā, Aciravatī, Sarabhū and Mahī,⁵ and though filled with downpours of water from the sky, yet does not overflow its own margins;⁶ even so, sire, the yogin, the earnest student of yoga should not, even for the sake of his life, knowingly transgress against the rules of training on account of the gains, honours, fame, salutation, reverence and veneration⁷ (paid to him). This, sire, [381] is the fourth quality of the sea that must be adopted. And this, sire, was said by the Lord, the deva above devas: 'And as, sire, the great ocean is stable and does not overflow its margins, even so, sire, my disciples do not transgress against the rules of training laid down by me, even for their life's sake.'⁸

And again, sire, the sea is not overfull with all the rivers: the Ganges, Jumnā, Aciravatī, Sarabhū and Mahī (that flow into it), with the downpours of water from the sky; even so, sire, the yogin, the earnest student of yoga should never have enough⁹ of the

¹ *dhutavāda*, see *S.* ii. 56, *A.* i. 23, *Vism.* 80, *SA.* ii. 140, 180, *AA.* i. 163, *ThagA.* iii. 121.

² *sallekhavutti*; cf. *Vin.* ii. 197, *Vism.* 65.

³ As at *Miln.* 373.

⁴ As at *Miln.* 373, 382.

⁵ See *Miln.* 70, 87, 114, 319.

⁶ *Vin.* ii. 237.

⁷ Cf. *Miln.* 377.

⁸ *Vin.* ii. 238, *Ud.* 55, spoken to monks, *bhikkhave*; and *A.* iv. 201 spoken to Pahārāda *asurinda*, and not, as above, to *mahārāja*, sire.

⁹ Cf. *Jā.* v. 485, like the oceans never having enough of the rivers, so does one never have enough of what is well spoken.

recitation (of the Pātimokkha), the interrogation, of listening to, remembering,¹ and investigation of² the Abhidhamma and Discipline, of the deep Suttantas, of the resolution (of compounds), of the placing of words, of the liaison of words, of the division of words, of hearing the excellent nine-limbed instruction of the Conqueror. This, sire, is the fifth quality of the sea that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Sutasoma-jātaka:³

‘ As a fire burning grass and sticks
Never has enough, nor the ocean of rivers,
So do these wise men, O best of kings,
Never have enough of hearing what is well spoken.’ ”

The Contents: The gourd, and the lotus, the seed, the beautiful sāl-tree,
The ship, and the anchor, the mast, likewise the navigator,
The handyman, and the sea—the Division is called after this.

The Second Division

[The Third Division]

[21] [1. The Earth]

[382] “ Revered Nāgasena, when you say five qualities of the earth must be adopted, which are these five qualities that must be adopted ?”

“ As, sire, the earth remains such⁴ whether one scatter agreeable or disagreeable things on to it:⁵ camphor, aloes,⁶ incense, jasmine, saffron⁷ and so on; or bile,

¹ Cf. *M.* i. 480, ii. 173.

² *vinicchaya*, also definition, exposition. Four kinds at *VbhA.* 512: into knowledge, craving, false view, thinking; but sometimes, as at *Nd.* i. 266, only craving (108 kinds) and false views (62 kinds) are meant.

³ *Jā.* No. 537; *Jā.* v. 485.

⁴ *tādisā.*

⁵ Cf. *M.* i. 423.

⁶ *agaru* as at *Vism.* 241; cf. *VvA.* 158 *agalu* with *candana*; and *VvA.* 237 *agalugandha*, with v.l. *agaru*.

⁷ *kunkuma.* See *Intr.*, p. lii.

phlegm, pus, blood, sweat, fat, saliva, mucus, synovial fluid, urine,¹ dung and so on; even so, sire, the yogin, the earnest student of yoga should be simply such a one² in all circumstances of what is agreeable or disagreeable, of gains and lack of gains, of fame and ill-fame, of reproach and praise, of happiness and anguish. This, sire, is the first quality of the earth that must be adopted.

And again, sire, the earth, without finery and adornment, is filled with³ its own scent; even so, sire, the yogin, the earnest student of yoga, should be without adornment and filled with the scent of his own moral habit. This, sire, is the second quality of the earth that must be adopted.

And again, sire, the earth is solid, compact, not hollow, thick, dense and extended; even so, sire, the yogin, the earnest student of yoga must develop moral habit that is solid, faultless,⁴ compact,⁴ not hollow, thick, dense and extended. This, sire, is the third quality of the earth that must be adopted.

And again, sire, the earth is untiring though it supports villages, market-towns, cities, country districts, trees, mountains, rivers, ponds, lakes, wild animals, birds, men and groups of men and women; even so, sire, the yogin, the earnest student of yoga should be untiring in exhorting and instructing and advising and gladdening and arousing and inciting and delighting⁵ (his fellow Brahma-farers) and in teaching Dhamma. This, sire, is the fourth quality of the earth that must be adopted.

And again, sire, the earth is free from approval and repugnance; even so, sire, the yogin, the earnest student of yoga must abide with a mind that, like the earth, is free from approval and repugnance.⁶ This, sire, is the fifth quality of the earth that must be adopted.

¹ Cf. *M.* i. 187, 422, iii. 241, *Vism.* 242. These fluids are among the 32 parts of the body to be reflected upon, *M.* iii. 90.

² *tādin.*

³ *paribhāvita*, as at *Miln.* 361.

⁴ *akhaṇḍa acchidda*; of moral habit at e.g., *D.* ii. 80, *M.* i. 322, *A.* ii. 36; cf. *Vism.* 221, etc.

⁵ Cf. *Miln.* 380.

⁶ Cf. *M.* i. 423.

[383] This, sire, was said by the lay-woman devotee Subhaddā the Lesser¹ when she was extolling her own recluses:

‘ If I, angry in mind, were to hack one person with an axe;
If I, rejoicing, were to anoint another with scent—
There is no repugnance for that one; no attachment to this one exists:
These thoughts are like the earth²—such are my recluses.’ ”³

[22] [2. Water]

“ Revered Nāgasena, when you say five qualities of water must be adopted, which are these five qualities that must be adopted ?”

“ As, sire, water is well poised, unshaken, untroubled and quite pure by nature, even so, sire, the yogin, the earnest student of yoga, dispelling trickery, cajolery, insinuation and dissembling,⁴ should be well poised, unshaken, untroubled and quite pure by nature in good habits. This, sire is the first quality of water that must be adopted.

And again, sire, water is poised cool by nature; even so, sire, the yogin, the earnest student of yoga, out of compassion for all creatures and seeking their welfare, should be possessed of forbearance, loving-kindness and mercy.⁵ This, sire, is the second quality of water that must be adopted.

And again, sire, water makes pure what was impure;⁶ even so, sire, the yogin, the earnest student of yoga, whether he be in a village or a forest, should in all circumstances be one who, by not (meriting) a legal

¹ Mentioned at *Miln.* 350, 387.

² *paṭhavī sama*, where *sama* can also mean impartial; cf. *M.* i. 127, 423, *Dhp.* 95.

³ Untraced. Cf. third line with *Ap.* p. 48, ver. 146.

⁴ *kuhana-lapana-nemittaka-nippesikata*; cf. *D.* i. 8 referring to the means some recluses and brahmans use to obtain meals that are gifts of faith.

⁵ Cf. *S.* v. 169.

⁶ Cf. *M.* i. 423.

question,¹ does not give an occasion² to a preceptor,³ a teacher,³ or to grades of teachers⁴ (to make a legal question against him). This, sire, is the third quality of water that must be adopted.

And again, sire, water is desired by the manyfolk; even so, sire, the yogin, the earnest student of yoga, because he is of few wishes, content, aloof,⁵ solitary in meditation, must be one who is constantly much desired by the whole world.⁶ This, sire, is the fourth quality of water that must be adopted.

And again, sire, water furnishes woe to no one; even so, sire, the yogin, the earnest student of yoga should not do evil by body, speech or thought for producing in others strife, quarrels, contentions, disputes,⁷ neglected meditation and dislike. [384] This, sire, is the fifth quality of water that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Kaṇha-jātaka:⁸

¹ *anadhikaraṇa*. On the four kinds of *adhikaraṇa*, legal questions arising from disputes, censure, offences and obligations, see *Vin.* ii. 88, iii. 164, iv. 126, 238; and for more references see Indexes to *BD.* i-v.

² *anavakāsikārin*.

³ For the going forth, ordination, the resources (on which ordination depends, *Vin.* i. 58), the recitation (of the Pātimokkha), see *VinA.* 1085; and cf. *Vism.* 94.

⁴ *ācariyamatta*, see *Vin.* i. 187. *VinA.* 1085 says that a teacher of six years' standing can teach some one of no (full) year's standing; so one of seven years' standing can teach one of one year's standing; one of eight years' standing one of two years' standing, one of nine years' one of three years' standing, and one of ten years' standing can teach one of four years' standing. Grades of preceptors are not mentioned above as they are at *Vin.* i. 187.

⁵ Cf. *Thag.* 581.

⁶ *sabbalokamabhipatthitena*, as at *Miln.* 417.

⁷ This quartet of words is also found at *Vin.* ii. 88, as constituting material for a legal question arising from disputes. If these words have the same inner significance above, then the "others" referred to must be members of the Order also. This is borne out by the next two words, *rittajjhāna*, "neglected meditation," and *arati*, dislike, sometimes denoting a monk's dislike of his life in the Order, amounting on occasion to his inability to go on with it.

⁸ *Jā.* No. 440; verse at *Jā.* iv. 14, there spoken by the Bodhisatta.

‘ If you granted me a boon, Sakka, lord of all beings;
Let no one, Sakka, in mind or body because of me
Be harmed at any time. This, Sakka, among boons is
the best.’ ¹

[23] [3. Fire]

“ Revered Nāgasena, when you say five qualities of fire must be adopted, which are these five qualities which must be adopted ?”

“ As, sire, fire burns grass, sticks, branches and foliage, even so, sire, the yogin, the earnest student of yoga must burn with the fire of knowledge all those defilements which, whether internal or external, are the experiencing of what is agreeable and disagreeable in the objective supports² (for meditation). This, sire, is the first quality of fire that must be adopted.

And again, sire, fire is merciless and un pitying; even so, sire, the yogin, the earnest student of yoga should show pity and mercy for none of the defilements. This, sire, is the second quality of fire that must be adopted.

And again, sire, fire wards off cold; even so, sire, the yogin, the earnest student of yoga, generating energy, ardour³ and incandescence,⁴ must ward off the defilements. This, sire, is the third quality of fire that must be adopted.

And again, sire, fire, free from approval and repugnance, generates warmth; even so, sire, the yogin, the earnest student of yoga, free from approval and

¹ *varaṃ vare*. There is a pun here, *vara* meaning both boon, wish and favour, and also excellent or noble. In the previous verses in the *Jā*. Sakka has said he will give the Bodhisatta whatever boon he likes to choose, and this is the one he finally decided upon.

² *ittihānīṭṭhārammaṇānubhava*. Cf. *Netti.*, p. 28, *ittihānīṭṭhānubhavanālakkhaṇā vedanā*, feeling is the distinguishing mark of experiencing what is agreeable and disagreeable; and cf. *Miln.* 60: feeling is the distinguishing mark of experiencing. See *M. Sta.* 152 where all reaction to sensory impressions must be stopped, only equanimity remaining.

³ *santāpa*, heat; torture. But here some word as above seems called for.

⁴ *teja*, heat; also fig. the ardour of the meditator.

repugnance, must abide with a mind like fire.¹ This, sire, is the fourth quality of fire that must be adopted.

And again, sire, fire dispels darkness and makes light appear; even so, sire, the yogin, the earnest student of yoga, dispelling the darkness of ignorance, must make the light of knowledge appear. This, sire, is the fifth quality of fire that must be adopted.

And this, sire, was said by the Lord, the deva above devas when he was exhorting his own son, Rāhula: [385] 'Develop the (mind-)development that is like fire, Rāhula. For, from developing the (mind-)development that is like fire, Rāhula, unskilled states of mind that have not arisen in you will not arise, and unskilled states of mind that have arisen, taking hold of your thought will not persist.' ”²

[24] [4. The Wind]

“Revered Nāgasena, when you say five qualities of the wind must be adopted, which are these five qualities that must be adopted?”

“As, sire, the wind blows through a woodland thicket that is in full bloom, even so, sire, the yogin, the earnest student of yoga must delight in the woodland of the objective supports (for meditation) that are in bloom with the lovely flowers of freedom.³ This, sire, is the first quality of the wind that must be adopted.

And again, sire, the wind agitates a group of *dharaṇī-ruha*⁴ or *pādapa*-trees;⁵ even so, sire, the yogin, the earnest student of yoga, going into a woodland, should agitate the defilements by investigating the activities.⁶ This, sire, is the second quality of the wind that must be adopted.

And again, sire, the wind moves about in space; even so, sire, the yogin, the earnest student of yoga should

¹ Cf. *M.* i. 424.

² *M.* i. 424 reads “agreeable and disagreeable sensory impressions” where *Miln.* reads “unskilled states of mind.”

³ *vimutti-vara-kusuma*; cf. *vimutti-kusuma-sañchanna* at *Thag.* 100.

⁴ As at *Miln.* 376.

⁵ As at *Miln.* 117, 376.

⁶ *sankhārā*.

make his mind move about in the supramundane states.¹ This, sire, is the third quality of the wind that must be adopted.

And again, sire, the wind carries scent; even so, sire, the yogin, the earnest student of yoga must carry his own fragrant scent of moral habit. This, sire, is the fourth quality of the wind that must be adopted.

And again, sire, the wind is without an abode, it does not dwell in a house; even so, sire, the yogin, the earnest student of yoga should in all circumstances be freed, without an abode, houseless and independent. This, sire, is the fifth quality of the wind that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Suttanipāta:²

‘ Fear springs from fellowship, dust is born of a house.
To be houseless and independent: that is the sage’s
vision.’ ”

[25] [5. The Mountain]

“ Revered Nāgasena, when you say five qualities of the mountain must be adopted, which are these five qualities that must be adopted ?”

[386] “ As, sire, the mountain is unshaken, untrembling and immovable, even so, sire, the yogin, the earnest student of yoga, in regard to the respect and contempt, the honours and lack of honours, the reverence and lack of reverence, the renown and lack of renown, in regard to the reproach and praise (shown him), in regard to happiness and anguish,³ and among what is agreeable or disagreeable: material shapes, sounds, scents, tastes, touches and mental states—should in no circumstances be impassioned by things causing passion, corrupted by things causing corruption, confused by things causing confusion:⁴ he should not tremble or shake, he should be unshaken like the mountain.⁵ This,

¹ Cf. John iii. 8: “ The wind bloweth where it listeth . . . so it is with everyone that is born of the Spirit.” He is “ the mover at will ”—in meditation.

² Sn. 207; quoted at *Miln.* 211f.

³ Cf. *Miln.* 377.

⁴ Cf. *Miln.* 211.

⁵ Cf. *Miln.* 164.

sire, is the first quality of the mountain that must be adopted. And this, sire, was said by the Lord, the deva above devas:

‘As a massive rock is not stirred by the wind,
So wise men are not moved by reproach and praises.’¹

And again, sire, a mountain is firm, not associating with anything; even so, sire, the yogin, the earnest student of yoga, must be firm and ungregarious, given to association with none. This, sire, is the second quality of the mountain that must be adopted. And this, sire, was said by the Lord, the deva above devas:

‘Who is ungregarious both with householders and the
houseless,
Wandering homeless, of few wishes—him I call a
brahman.’²

And again, sire, no seed grows on a mountain; even so, sire, the yogin, the earnest student of yoga, should not allow the defilements to grow in his own mind. This, sire, is the third quality of the mountain that must be adopted. And this, sire, was said by the Elder Subhūti:³

‘If there arise in me a thought accompanied by passion,
examining myself, alone do I tame it:
Thou art impassioned by things causing passion, corrupted
by things causing corruption,
Thou art confused by things causing confusion—depart
thou from the wood.’⁴

[387] This is the abode of pure stainless ascetics:
Do not despoil what is pure; depart thou from the wood.’⁵

And again, sire, a mountain is very lofty; even so, sire, the yogin, the earnest student of yoga must become

¹ *Dhp.* 81. First line occurs also at *Vin.* i. 185, *A.* iii. 379, *Thag.* 643. Quoted at *Kvu.* 90 and *ThagA.* i. 14.

² *M.* ii. 196, *Sn.* 628, *Dhp.* 404.

³ Another verse is attributed to him at *Miln.* 391.

⁴ The *vana* is the seat of danger, *cf.* *Dhp.* 283.

⁵ These three verses are attributed to Subhūti at *Ap.* i., p. 67 (ver. 5, 6, 7). For the last verse *cf.* *DhA.* iv. 173.

very lofty in knowledge. This, sire, is the fourth quality of the mountain that must be adopted. And this, too, sire, was said by the Lord, the deva above devas:

‘ When the wise man by diligence drives off sloth,
Mounting the terrace of Wisdom, griefless, he grieving
people surveys
As a steadfast man on a mountain standing (surveys) the
fools on the plains below.’¹

And again, sire, the mountain cannot be elevated or bent down; even so, sire, the yogin, the earnest student of yoga should overcome² (being) uplifted or downcast. This, sire, is the fifth quality of the mountain that must be adopted. And this, sire, was said by the lay-woman devotee Subhaddā the Lesser³ when she was extolling her own recluses:

‘ The world is uplifted by gain, depressed by loss.
Indifferent to gain and loss—such are my recluses.’ ”⁴

[26] [6. Space]

“ Revered Nāgasena, when you say five qualities of space must be adopted, which are these five qualities that must be adopted ?”

“ As, sire, space is everywhere impossible to grasp, even so, sire, the yogin, the earnest student of yoga must everywhere be impossible for the defilements to grasp. This, sire, is the first quality of space that must be adopted.

And again, sire, space is frequented by seers, ascetics, (non-human) beings and flocks of birds; even so, sire, the yogin, the earnest student of yoga must make his

¹ *Dhp.* 28.

² *karaṇīyā*, should be done; cf. *akaraṇīyā*, not to be overcome, “ finished ” or conquered (by the king).

³ Another verse is ascribed to her at *Miln.* 383, seven at *DhA.* iii. 467 f., and two at *AA.* iii. 35. Two verses are twice repeated, leaving her with a total of nine. See *Intr.*, p. xiii. She is also mentioned at *Miln.* 350.

⁴ This verse is cited at *DhA.* iii. 468.

mind move about among the activities, thinking: 'They are impermanent, anguish, not-self.' This, sire, is the second quality of space that must be adopted.

And again, sire, space is awe-inspiring; even so, [388] sire, the yogin, the earnest student of yoga should make his mind afearful of relinkings in any of the becomings, and satisfaction (in them) should not be built up. This, sire, is the third quality of space that must be adopted.

And again, sire, space is unending, boundless and immeasurable; even so, sire, the yogin, the earnest student of yoga must be of unending moral habit and unmeasured knowledge. This, sire, is the fourth quality of space that must be adopted.

And again, sire, space does not hang on to, is not taken hold of by, does not repose on and is unimpeded by (anything); even so, sire, the yogin, the earnest student of yoga must in all circumstances be one who does not hang on to a family,¹ a group,² a gain,³ a residence,⁴ an impediment,⁵ a requisite (of a monk's life), or any of the defilements; he must be one who is not taken hold of, does not repose on, and is not impeded (by them). This, sire, is the fifth quality of space that must be adopted. And this, too, sire, was said by the Lord, the deva above devas, when he was exhorting his own son Rāhula: 'As, Rāhula, space does not repose anywhere, even so, do you, Rāhula, develop the (mind-) development that is like space. For from developing

¹ Either of his relations or supporters, *Vism.* 91.

² Students of the Suttas or the Abhidhamma, *Vism.* 93. They may hinder him in his ascetic duties by the instruction they need or by their questioning.

³ Of the four requisites, *paccaya*, according to *Vism.* 93. But *paccaya* is given independently just below. So it seems best to take *lābha* here in its more usual sense of a gain in general.

⁴ *āvāsa*; not an impediment for everyone, but only for him whose mind is exercised about repairs, etc., *Vism.* 90.

⁵ *palibodha*. *Vin.* i. 265 gives two: the residence-impediment and the robes-impediment; both are impediments to the removal of the *kathina* privileges, See *BD.* iv. 374, notes. *KhpA.* 39, *Vism.* 90 give ten *palibodha*, including that of "residence," family, group and gains (but not that of robes).

the (mind-)development that is like space, Rāhula, agreeable and disagreeable sensory impressions that have arisen, taking hold of your thought, will not persist.' ”¹

[27] [7. The Moon]

“Revered Nāgasena, when you say five qualities of the moon must be adopted, which are these five qualities that must be adopted?”

“As, sire, the moon, rising in the bright fortnight, waxes more and more, even so, sire, the yogin, the earnest student of yoga must grow more and more in good conduct, moral habit, the special qualities, the practice of the duties, in the tradition and spiritual realisation,² in solitary meditation, in the applications of mindfulness, in guarding the doors of the sense-organs, in moderation in eating, and in intentness on watchfulness.³ This, sire, is the first quality of the moon that must be adopted.

And again, sire, the moon is a mighty ruler; even so, sire, the yogin, the earnest student of yoga must be a mighty ruler over desire.⁴ This, sire, is the second quality of the moon that must be adopted.

And again, sire, the moon moves at night; even so, sire, the yogin, the earnest student of yoga must be aloof. This, sire, is the [389] third quality of the moon that must be adopted.

And again, sire, the moon has his mansion⁵ as his banner;⁶ even so, sire, must the yogin, the earnest student of yoga have moral habit as his banner. This, sire, is the fourth quality of the moon that must be adopted.

And again, sire, the moon rises as promised and

¹ *M.* i. 424. ² *adhigama*, see *Miln.* 133, 134.

³ The last three are explained at *M.* i. 355.

⁴ No doubt the word-play of *canda*, moon, and *chanda*, desire, is intentional.

⁵ *vimāna*. This is not “lunar mansion” but the mansion or palace every deity, *yakkha* and so on, is supposed to inhabit.

⁶ *ketu*, effulgence; flag, banner, sign; conceit, wisdom. See the riddle on the various meanings of the word at *Thag.* 64; also *Pss. Breth.*, p. 65, n. 3; *ThagA.* i. 156 f.; *Nd.* ii. 226; *JPTS.* 1889, p. 203.

desired; even so, sire, must the yogin, the earnest student of yoga visit families as promised and desired. This, sire, is the fifth quality of the moon that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya:¹ ' Like unto the moon, monks, do you approach families, modestly drawing back both in body and thought, ever unobtrusive among the families (as) a newly ordained monk.' "

[28] [8. The Sun]

" Revered Nāgasena, when you say seven qualities of the sun must be adopted, which are these seven qualities that must be adopted ?"

" As, sire, the sun causes all water to dry up, even so, sire, the yogin, the earnest student of yoga must cause all the defilements to dry up completely. This, sire, is the first quality of the sun that must be adopted.

And again, sire, the sun dispels the darkness of the night; even so, sire, the yogin, the earnest student of yoga must dispel the darkness of attachment, the darkness of aversion, the darkness of confusion, the darkness of pride, the darkness of wrong view, the darkness of the defilements and the darkness of all wrong faring. This, sire, is the second quality of the sun that must be adopted.

And again, sire, the sun moves constantly; even so, sire, the yogin, the earnest student of yoga must pay reasoned consideration constantly. This, sire, is the third quality of the sun that must be adopted.

And again, sire, the sun has a halo of rays; even so, sire, the yogin, the earnest student of yoga must be one who has a halo of objective supports (for meditation). This, sire, is the fourth quality of the sun that must be adopted.

And again, sire, the sun moves about warming a great body of people; even so, sire, the yogin, the earnest student of yoga must warm the world with the devas with good conduct, moral habit, the special qualities,

¹ S. ii. 197-198; quoted at *ThagA.* iii. 135.

[390] the practice of the duties, with meditation, the deliverances, concentration, the attainments, the cardinal faculties, the powers, the limbs of awakening, the applications of mindfulness, the right strivings and the bases of psychic power. This, sire, is the fifth quality of the sun that must be adopted.

And again, sire, the sun moves about terrified of Rāhu; even so, sire, the yogin, the earnest student of yoga must be strongly stirred in his mind with a great stirring fear when he sees beings entangled in the net of the defilements, in the Downfall, and in the fruition of the lawless wilderness of bad behaviour¹ and bad passing on,¹ who are fastened to a mass of false views, have taken a wrong path and are following the wrong way. This, sire, is the sixth quality of the sun that must be adopted.

And again, sire, the sun makes manifest what is lovely and what is evil; even so, sire, the yogin, the earnest student of yoga must make manifest the cardinal virtues, the powers, the limbs of awakening, the applications of mindfulness, the right strivings, the bases of psychic power and mundane and supramundane states. This, sire, is the seventh quality of the sun that must be adopted. And this, sire, was said by the Elder Vangīsa:

‘ As the rising sun shows form to creatures,
And what is pure and impure, what lovely and evil,
So the monk, expert in Dhamma, shows the composite²
path
To men cloaked in ignorance, even as does the rising
sun.’ ”³

¹ *duccarita-duggati*, both yielding woeful results hereafter. There would seem no hard and fast way of rendering the long compound of which these two words form a part.

² *vividha*. I do not think this should be taken to mean “ many-sided ” (RhD.) or “ mixed ” (*PED.*) unless it be clearly understood that, while the Way is one: the one sole Way (*M.* i. 55) and while there are several means for treading it (probably silently referred to in the term *vividha*) such as good conduct, moral habit, etc., mentioned above, yet all these means ultimately combine and are com-mixed and the Way remains one.

³ Untraced.

[29] [9. Sakka]

“Revered Nāgasena, when you say three qualities of Sakka must be adopted, which are these three qualities that must be adopted?”

“As, sire, Sakka enjoys complete bliss, even so, sire, the yogin, the earnest student of yoga must be one who is content with the bliss of complete aloofness. This, sire, is the first quality of Sakka that must be adopted.

And again, sire, on seeing the devas Sakka befriends¹ them and generates joy in them; even so, sire, the yogin, the earnest student of yoga must exert² his mind to be active, keen and peaceful among the states that are skilled, he must generate joy in them, arouse himself, apply himself and strive. [391] This, sire, is the second quality of Sakka that must be adopted.

And again, sire, discontent does not arise in Sakka; even so, sire, the yogin, the earnest student of yoga must not allow discontent to arise in himself when he is in an empty place. And this, sire, was said by the Elder Subhūti.³

‘Since I, Great Hero, have gone forth in your Dispensation,
I do not grant that any thought of sense-pleasure has arisen in my mind.’ ”⁴

[30] [10. The Wheel-turner]

“Revered Nāgasena, when you say four qualities of the wheel-turner must be adopted, which are these four qualities that must be adopted?”

“As, sire, the wheel-turner helps his people with the

¹ *pagganhāti*.

² *paggahetabbam*.

³ More verses ascribed to him at *Miln.* 386 are traced to *Ap.*, but so far the above verse has not been traced.

⁴ Cf. Bakkula, who, gone forth for about 80 years, denied that during any of that time perception of sensual pleasure had arisen in him, *M.* iii. 125.

four bases of help,¹ even so, sire, the yogin, the earnest student of yoga must help, give protection to and consider the mind of the four companies. This, sire, is the first quality of the wheel-turner that must be adopted.

And again, sire, thieves are not active in a wheel-turner's realm; even so, sire, thoughts of passion for sense-pleasures, of malevolence and harming are not generated in the yogin, the earnest student of yoga. This, sire, is the second quality of the wheel-turner that must be adopted. And this too, sire, was said by the Lord, the deva above devas:

‘ He who delights in calming his thoughts
And, constantly mindful, is one who cultivates the
foul,²
He indeed is one who will destroy,
He will cut through Māra's bonds.’³

And again, sire, the wheel-turner daily travels over the great sea-girt earth,⁴ investigating what is lovely and what is evil; even so, sire, the yogin, the earnest student of yoga should reflect daily on deed of body, deed of speech and deed of thought, thinking: ‘ How may I pass the day blameless in these three respects ?’ This, sire, is the [392] third quality of the wheel-turner that must be adopted. And this too, sire, was said by the Lord, the deva above devas, in the excellent Anguttara-Nikāya:⁵ ‘ One who has gone forth must reflect constantly: The nights and days flit past for me who am of what a sort ?’⁶

And again, sire, a wheel-turner is well provided with

¹ *sangahavatthu*; enumerated at e.g., *D.* iii. 152, *A.* ii. 32, 248, *Jā.* v. 330 as *dāna*, *peyyavajja*, *atthacariyā*, *samānattatā*. These are explained at *A.A.* iii. 64. At *A.* i. 26 Haṭṭhaka Ālavaka is called the most eminent *upāsaka* in helping a company with these four bases.

² He cultivates mind-control in contemplating the impurities of the body.

³ *Dhp.* 350.

⁴ Cf. *D.* ii. 174 f., *M.* iii. 173 f.

⁵ Here called Ekuttarika-nikāya.

⁶ *A.* v. 88.

internal and external protection;¹ even so, sire, the yogin, the earnest student of yoga must establish mindfulness as the door-keeper² for protection against internal and external defilements. This, sire, is the fourth quality of the wheel-turner that must be adopted. And this too, sire, was said by the Lord, the deva above devas: 'The ariyan disciple, monks, who has mindfulness as door-keeper, gets rid of unskill, develops skill, gets rid of what is blameworthy, develops what is blameless, and looks after a purified self.'"³

The Contents: The earth, water, and fire and wind and by means of the mountain,
Space, moon and sun, and Sakka and by means of the wheel-turner.

The Third Division

[The Fourth Division]

[31] [1. The White Ant]

"Revered Nāgasena, when you say one quality of the white ant must be adopted, which is this one quality that must be adopted?"

"As, sire, the white ant moves about in his resort (for food) after he has made a roof (over himself) and has concealed himself, even so, sire, the yogin, the earnest student of yoga must walk for almsfood after he has made (over himself) a roof of control over moral habit and has concealed his mind. The yogin, the earnest student of yoga, sire, who has (over himself) a roof of control over moral habit has overpassed all fear. This, sire, is the one quality of the white ant [393] that must be adopted. And this, sire, was said by the Elder Upasena, Vanganta's son:

'The yogin who has made control over moral habit
a roof for his mind
Is undefiled by the world and is quite freed from fear.'"⁴

¹ Cf. S. i. 73.

² Cf. above, p. 173.

³ A. iv. 111.

⁴ Untraced.

[32] [2. The Cat]

“Revered Nāgasena, when you say two qualities of the cat must be adopted, which are these two qualities that must be adopted?”

“As, sire, the cat, in caves and holes and the interior of large houses,¹ seeks only after rats, even so, the yogin, the earnest student of yoga, in a village, a forest, at the root of a tree and in an empty place, should constantly and continuously and with diligence seek only after the food of mindfulness that is occupied with the body.² This, sire, is the first quality of the cat that must be adopted.

And again, sire, the cat seeks after its food only in what is near;³ even so, sire, the yogin, the earnest student of yoga must dwell beholding the rise and fall among the five groups of grasping, thinking: ‘This is material shape, this the arising of material shape, this the going down of material shape; this is feeling, this the arising of feeling, this the going down of feeling; this is perception, this the arising of perception, this the going down of perception; these are the habitual tendencies, this the arising of the habitual tendencies, this the going down of the habitual tendencies; this is consciousness, this the arising of consciousness, this the going down of consciousness.’ This, sire, is the second quality of the cat that must be adopted. And this, sire, was said by the Lord, the deva above devas:

‘One should not be far from here (or) how will one produce⁴ the Acme of Becoming?’⁵

In the actual⁶ present, know⁷ your own body.’”⁸

¹ *hammiya*, see *BD.* ii. 16, n. 6.

² *kāyagatāsati*bhojana.

³ *āsanne*, from *āsīdati*, to come or go near.

⁴ *karissati* has this meaning at *DhA.* i. 172.

⁵ *bhavagga*, see *Miln.* 336.

⁶ *vohāra*, common usage; commerce.

⁷ *vindatha*, with loc. Si. reads *nibbindati*, he turns away from, a verb which normally takes the loc. But above, because there has been insistence on knowing one’s own body, *vindatha* appears the more acceptable reading.

⁸ Untraced.

[33] [3. The Rat]

“Revered Nāgasena, when you say one quality of the rat must be adopted, which is this one quality that must be adopted?”

“As, sire, the rat, when it is wandering here and there, moves about wanting¹ only food, even so, [394] sire, the yogin, the earnest student of yoga, when he is wandering here and there, must be one who is wanting only (to apply) considered attention. This, sire, is the one quality of the rat that must be adopted. And this, sire, was said by the Elder Upasena, Vanganta's son:

‘Dwelling as one of insight, having made Dhamma the head,
He dwells without shrinking, always tranquil and mindful.’ ”²

[34] [4. The Scorpion]

“Revered Nāgasena, when you say one quality of the scorpion must be adopted, which is this one quality that must be adopted?”

“As, sire, the scorpion has his tail as a weapon and moves about with his tail erect, even so, sire, the yogin, the earnest student of yoga must have knowledge as a weapon and must dwell with knowledge erect. This, sire, is the one quality of the scorpion that must be adopted. And this, sire, was said by the Elder Upasena, Vanganta's son:

‘Dwelling as one of insight, having seized the sword of knowledge,
He is set free from all fear, and in becoming is hard to overcome.’ ”³

¹ *upasiṃsaka*; reading confirmed by Si. Morris, *JPTS.* 1884, p. 75, suggests *upasiṃghaka*, sniffing for.

² Untraced, but cf. his verse at *Thag.* 584 which shows him thinking of calm and insight, *samatha vipassanā*.

³ Untraced.

[35] [5. The Mongoose]

“Revered Nāgasena, when you say one quality of the mongoose must be adopted, which is that one quality that must be adopted?”

“As, sire, the mongoose on approaching a snake, approaches it to seize it after he has supplied¹ his (own) body with a medicament, even so, sire, must the yogin, the earnest student of yoga, on approaching the world which is abounding in anger and malice and is upset by quarrels, strife, contention and enmity, anoint his mind with the medicament of loving-kindness. This, sire, is the one quality of the mongoose that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘Wherefore should meditation on loving-kindness be made for oneself and others too,²

They should be suffused with a mind of loving-kindness; this is the teaching of the Buddhas.’³

[36] [6. The Old Jackal]

[395] “Revered Nāgasena, when you say two qualities of the old jackal must be adopted, which are these two qualities that must be adopted?”

“As, sire, the old jackal, on getting food,⁴ eats as much as he wants without feeling disgust, even so, sire, should the yogin, the earnest student of yoga make use of the food he gets without feeling disgust, and only for maintaining his physical frame. This, sire, is the first quality of the old jackal that must be adopted. And this, sire, was said by the Elder Kassapa the Great:

¹ *paribhāvetvā*; cf. *Miln.* 361.

² *Vism.* 295 f.

³ Untraced. Sāriputta is more usually associated with Wisdom than with the *brahmavihāras*. But see *M.* ii. 194 f. where he taught the brahman Dhānañjāni these only, thereby drawing on himself a rebuke from the Buddha.

⁴ The similes of the old jackal at *S.* ii. 230, 271 f. are different from those above.

'Coming down from my lodging,¹ I entered a village for almsfood;

I stood respectfully by a leper-man who was eating.
He, with his diseased hand, gave me a morsel of food;
On his throwing the morsel, a finger broke and fell there too.²

Leaning against a wall³ I ate the morsel of food.
Neither while I was eating it nor after did disgust exist in me.'⁴

And again, sire, the old jackal, on getting food, does not examine it wondering if it be coarse or sumptuous; even so, sire, the yogin, the earnest student of yoga, on getting food, must not examine it or think: 'Is it coarse or is it sumptuous, or is it well-cooked or is it badly-cooked?' He should be contented with it as it is received. This, sire, is the second quality of the old jackal that must be adopted. And this too, sire, was said by the Elder Upasena, Vanganta's son:

'And he should be content with what is coarse; he should not long for abundant other flavours.

The mind of one constantly craving flavours delights not in meditation.⁵

One who is content with whatever he receives⁶ is perfect in recluseship.'⁷

[37] [7. The Deer]

"Revered Nāgasena, when you say three qualities of the deer must be adopted, which are these three qualities that must be adopted?"

¹ *ThagA.* iii. 139 says it was a mountain-lodging.

² *I.e.*, into the begging-bowl, *ThagA.* iii. 139.

³ *kuddamūlam nissāya*; or, sitting near a wall of a large house used as a place where recluses could eat their meals. See *BD.* i. 27, n. 5.

⁴ *Thag.* 1054-1056.

⁵ These two lines are at *Thag.* 580; *cf.* the sentiment at *Thag.* 922-923.

⁶ *I.e.*, whether it is inferior or excellent, little or much; *cf.* *ThagA.* iii. 76 (on ver. 922-923).

⁷ This additional line has not been traced so far.

“ As, sire, the deer moves in the forest by day and is in the open air at night, even so, sire, the yogin, the earnest student of yoga should dwell in the forest by day and be in the open air at night. This, sire, [396] is the first quality of the deer that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Hair-raising Disquisition:¹ ‘ Then I, Sāriputta, during the cold winter nights, between the “ eights ” in a time of snow-fall, spent such nights as these in the open air, the days in a forest-thicket. I spent the days of the last month of the hot weather in the open air, the nights in a forest-thicket.’ ”

And again, sire, the deer, when a knife or arrow is falling towards him, swerves and runs away; he does not present his body; even so, sire, the yogin, the earnest student of yoga, when the defilements are falling towards him, must swerve and run away; he must not present his mind. This, sire, is the second quality of the deer that must be adopted.

And again, sire, a deer, on seeing a man runs away in this direction or that, thinking: ‘ Do not let them see me;’² even so, sire, when the yogin, the earnest student of yoga sees (men who are) in the habit of (making) quarrels, disputes, argument and contention, poor in moral habit, idle and delighting in society, he must run away in this direction and that, thinking: ‘ Do not let them see me and do not let me see them.’³ This, sire, is the third quality of the deer that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘ At no time with a man of evil wishes, idle, inert,
Ignorant, wrong in conduct,⁴ let me be connected.’ ”⁵

¹ *Lomahamsanapariyāya*, another name, recorded to have been given by the Buddha himself, for the *Mahāsīhanādasutta*, *M. Sta.* No. 12.

² *M. i.* 79; see *MLS. i.* 106 for further references.

³ *M. i.* 79.

⁴ *anācāro* as at *Ap.* against Thag’s *anādaro*.

⁵ *Thag.* 987 (where the last words differ), *Ap. i.*, p. 30, ver. 225.

[38] [8. The Bull]

“Revered Nāgasena, when you say four qualities of the bull must be adopted, which are these four qualities that must be adopted?”

“As, sire, the bull never forsakes his own domain,¹ even so, sire, the yogin, the earnest student of yoga should never forsake his own body,² (but should) think: ‘This body is subject to impermanence, it is to be rubbed away, pounded away, broken up, dispersed and scattered.’³ This, sire, is the first quality of the bull that must be adopted.

And again, sire, the bull, when once he has taken on the yoke, carries the yoke with pleasure and pain; even so, sire, the yogin, the earnest student of yoga, [397] once he has taken on the Brahma-faring, must fare the Brahma-faring with pleasure and pain all his life long until his last breath.⁴ This, sire, is the second quality of the bull that must be adopted.

And again, sire, the bull, on being consumed by desire⁵ for water, drinks it; even so, sire, the yogin, the earnest student of yoga must receive the instruction of teachers and preceptors with a consuming zeal,⁵ regard and sensitivity. This, sire, is the third quality of the bull that must be adopted.

And again, sire, the bull carries the yoke no matter whom he is carrying it for; even so, sire, the yogin, the earnest student of yoga, with bowed head, must accept the exhortation and teaching of the monks who are Elders, newly-ordained and those of middle standing as well as of householders and lay-devotees. This, sire, is the fourth quality of the bull that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

¹ *geha*, house, as at *Miln.* 367.

² Text prints *sako kāyo*, Si. *sakokāso*, his own chance or opportunity; but the context is against this.

³ Cf. *D.* i. 76, *M.* i. 144, 500, *S.* iv. 83.

⁴ Cf. *M.* ii. 120 where this is one of Pasenadi's “testimonies to Dhamma.”

⁵ *chanda*, meaning both desire and zeal.

‘Gone forth this very day, seven years since his birth—
If he should teach me, I accept with (bended) head.
When I see him, to him ardent zeal and regard I give.
Respectfully may I set him again and again in the
teacher’s place.’”¹

[39] [9. The Boar]

“Revered Nāgasena, when you say two qualities of the boar must be adopted, which are these two qualities that must be adopted?”

“As, sire, the boar in the torrid² scorching heat of the hot weather resorts to the water, even so, sire, the yogin, the earnest student of yoga, when his mind is agitated, distracted, faltering and disturbed² by anger, must resort to the cool, ambrosial, lofty meditation on loving-kindness. This, sire, is the first quality of the boar that must be adopted.

And again, sire, the boar, having resorted to a swamp and dug the ground with his snout so as to make a trough, lies down in the trough; even so, sire, the yogin, [398] the earnest student of yoga, laying aside his body in his mind,³ should lie down in the midst of objective supports (for meditation). This, sire, is the second quality of the boar that must be adopted. And this, sire, was said by the Elder Piṇḍolabhāradvāja:

‘The man of insight, seeing and examining the own-
essence of the body,
Lies down alone,⁴ companionless,⁴ in the midst of the
objective supports.’”⁵

¹ Untraced.

² *santatta*; p.p. both of *santappati*, to be heated, and so rendered “torrid” in the first occurrence above, and of *santasati*, to be frightened, disturbed. But yet this second occurrence of *santatta* may more nearly mean “inflamed.”

³ This is for the contemplation of the body which is the first of the applications of mindfulness.

⁴ These two words, *ekākiyo adutiyo*, are found at *Thag.* 541, 1091.

⁵ Untraced, as is also a verse at *Miln.* 404 likewise ascribed to Piṇḍolabhāradvāja.

[40] [10. The Elephant]

“Revered Nāgasena, when you say five qualities of the elephant must be adopted, which are these five qualities that must be adopted?”

“As, sire, when the elephant is moving about he simply crushes the earth, even so, sire, the yogin, the earnest student of yoga, by meditating on the body, must crush even all the defilements. This, sire, is the first quality of the elephant that must be adopted.

And again, sire, the elephant looks ahead (turning) his whole body,¹ he looks straight before him, he does not inspect things all round the compass; even so, sire, the yogin, the earnest student of yoga should be one who, looking ahead with his whole body, must not inspect things all round the compass, he must not look up,² he must not look down,² he must not look across, but must be one looking ahead for a plough's length.² This, sire, is the second quality of the elephant that must be adopted.

And again, sire, the elephant has no fixed sleeping-place; and when he is going out to pasture he does not go for a successful outcome³ to the very same district; he has no permanently established abode where he settles;⁴ even so, sire, the yogin, the earnest student of yoga must be one who has no fixed sleeping-place, is without an abode,⁵ and must walk for alms. If the man of insight sees a pleasing suitable dwelling in an agreeable district: a pavilion or the root of a tree or a cave or on a mountain-side, there he may enter in a home, but he must not make of it a permanently established abode where he settles. This, sire, is the third quality of the elephant that must be adopted.

¹ *sabbakāyen' eva apaloketi*. Cf. *M.* i. 337, of the Buddha Kaku-sandha: *nāgāpalokitam apalokesi*, “he looked ahead with the ‘elephant-look’,” i.e., turning his whole body and not merely his neck. With this passage cf. *M.* ii. 137: when the revered Gotama is looking ahead he looks ahead with his whole body.

² As at *M.* ii. 137.

³ *vāsattham*.

⁴ *ālaya*.

⁵ *nirālaya*.

And again, sire, the elephant, having plunged into water, or having plunged into a mighty and great lotus-pool full of sweet, pure, cool water and covered with white, blue, red and pale yellow lotuses, [399] plays the wonderful elephant-game;¹ even so, sire, the yogin, the earnest student of yoga, having plunged into the great pond of the applications of mindfulness, full of the sweet, pure, clear, unstained and lovely Dhamma, and covered with the flowers of freedom,² must shake off and remove the habitual tendencies by means of knowledge and play the game³ of the earnest student of yoga. This, sire, is the fourth quality of the elephant that must be adopted.

And again, sire, the elephant raises his foot mindfully, mindfully puts it down; even so, sire, the yogin, the earnest student of yoga must raise his foot mindfully and with clear consciousness, he must set down his foot mindfully and with clear consciousness and, in all circumstances, whether setting forth (to a village) or returning, whether drawing in or stretching out (his arm), he must be one who acts mindfully and with clear consciousness. This, sire, is the fifth quality of the elephant that must be adopted. And this too, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya:

‘Control of body is good, good is control of speech.
Control of mind is good, good is control in everything.
Controlled in everything, the conscientious man is
called guarded.’”⁴

The Contents: The white ant, the cat, and the rat, by means of
the scorpion,
The mongoose, the jackal, the deer, the bull, the
boar, and with the elephant (there are) ten.⁵

¹ *gajavarakīlā*; perhaps referring to the elephant's game at *M.* i. 229, 375, called *saṇadhovika*, “the merry washing”; see *MLS.* i. 282, n. 1.

² *vimuttikusuma*; cf. *Miln.* 344.

³ An essential element in sport or play is that of freedom; work, on the contrary, implies some necessity of action.

⁴ *S.* i. 73; *Dhp.* 361; *Miln.* 167.

⁵ The fourth Division ends here.

[41] [1. The Maned Lion]

[400] “Revered Nāgasena, when you say seven qualities of the maned lion must be adopted, which are these seven qualities that must be adopted?”

“As, sire, the maned lion is of a light, stainless, pure pale (colour), even so, sire, the yogin, the earnest student of yoga should be light, stainless, pure, pale in mind, with remorse departed.¹ This, sire, is the first quality of the maned lion that must be adopted.

And again, sire, the maned lion, as he moves about on his four feet, is a heroic mover; even so, sire, the yogin, the earnest student of yoga must be a mover about among the four bases of psychic power. This, sire, is the second quality of the maned lion that must be adopted.

And again, sire, the maned lion has a beautiful handsome mane; even so, sire, the yogin, the earnest student of yoga must be one with a beautiful handsome mane of moral habit. This, sire, is the third quality of the maned lion that must be adopted.

And again, sire, the maned lion, even on the cessation of his life, bows down to no one; even so, sire, the yogin, the earnest student of yoga, even on the cessation of the requisites of robe-material, almsfood, lodgings and medicines for the sick, should bow down to no one. This, sire, is the fourth quality of the maned lion that must be adopted.

And again, sire, the maned lion eats on consecutively, and at whatever the place where his prey falls down there he feeds on it until he has had his fill; and he does not seek out the best flesh; even so, sire, the yogin, the earnest student of yoga must be one who eats on continuous alms-tour;² he must not seek out (special) families; without missing out a preceding house he must approach the families; he must not seek out food;

¹ Cf. “These are the roots of trees, meditate, let there be no remorse later,” a canonical injunction.

² *sapadāna*; see Sekhiya No. 33, and *BD.* iii. 129.

in that place where he receives a mouthful there in that very place he must eat it merely to sustain his physical frame; he must not seek out fine food. This, sire, is the fifth quality of the maned lion that must be adopted.

And again, sire, the maned lion does not live on stored food; once he has eaten in a pasturage he does not go there again; even so, sire, the yogin, the earnest student of yoga should be one who does not make use of stored food.¹ This, sire, is the sixth quality of the maned lion that must be adopted.

And again, [401] sire, the maned lion does not worry if he obtains no food; but if he obtains it he eats it without being ensnared, entranced or enthralled by it; even so, sire, the yogin, the earnest student of yoga should not worry if he obtain no food; but if he obtain it he should eat it without being ensnared, entranced or enthralled by it, seeing the peril in it, wise as to the escape from it.² This, sire, is the seventh quality of the maned lion that must be adopted. And this, too, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya when he was extolling the Elder Kassapa the Great: 'This Kassapa, monks, is contented with no matter what almsfood; he commends contentment with no matter what almsfood; not because of almsfood does he commit anything that is unseemly or unfit; and he does not worry if he does not obtain almsfood; but if he obtains it he eats it without being ensnared, entranced or enthralled by it, seeing the peril in it, wise as to the escape.'³

¹ See Pāc. 38 where it is an offence for a monk to eat food that has been stored. This is the *sannidhikārabhojana-pācittiya*, referred to in the record of the Council of Vesālī, see *Vin.* ii. 306; for further references see *BD.* ii. 339, n. 1.

² See *M.* i. 369 where such a monk is said to be striving neither for the hurt of self nor of others nor of both; at *A.* i. 275 he is said to be thinking thoughts of renunciation, benevolence and non-harming; and cf. *S.* ii. 195. The escape from the perils that are sense-pleasures is the renunciation of them.

³ *S.* ii. 194. Kassapa the Great was an Elder who led a very austere life.

[42] [2. The Ruddy Goose]

“Revered Nāgasena, when you say three qualities of the ruddy goose must be adopted, which are these three qualities that must be adopted?”

“As, sire, the ruddy goose never forsakes his mate as long as his life lasts, even so, sire, the yogin, the earnest student of yoga must not forsake careful consideration for as long as his life lasts. This, sire, is the first quality of the ruddy goose that must be adopted.

And again, sire, the ruddy goose feeds on water-plants¹ and is contented with them, and then, because of his contentment with them, his strength and beauty do not decline; even so, sire, the yogin, the earnest student of yoga must be pleased with whatever he obtains. For, sire, if the yogin, the earnest student of yoga is pleased with whatever he obtains he does not decline in moral habit, he does not decline in concentration, he does not decline in wisdom, he does not decline in freedom, he does not decline in the knowledge and vision of freedom, he does not decline in any of the states that are skilled. This, sire, [402] is the second quality of the ruddy goose that must be adopted.

And again, sire, the ruddy goose does not oppress living creatures; even so, sire, the yogin, the earnest student of yoga must be one who, with the stick laid aside, the sword laid aside, is modest, merciful, compassionate for the welfare of all that lives and breathes.² This, sire, is the third quality of the ruddy goose that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Cakkavāka-jātaka:

‘Who kills not nor makes others slay,
Who robs not, nor incites others to rob,
Who has harmlessness for all creatures,
In him there is wrath for no one.’ ”³

¹ *sevāla-panaka*, see *Miln.* 35.

² Stock, as at *D.* i. 4, etc.

³ *Jā.* iv. 71. Also at *Iti.*, p. 22, and last line at *S.* i. 208. All these passages read *mettaṃ* so for *ahimsā* (harmlessness) above.

[43] [3. The *Peṇāhikā*-Bird]

“Revered Nāgasena, when you say two qualities of the *peṇāhikā*-bird must be adopted, which are these two qualities that must be adopted?”

“As, sire, the *peṇāhikā*-bird, through jealousy of her mate, does not nourish her young, even so, sire, the yogin, the earnest student of yoga should be jealous of the defilements arising within him and, casting them into the hollow¹ of right control by means of the applications of mindfulness, should develop in the door of the mind mindfulness that is occupied with the body. This, sire, is the first quality of the *peṇāhikā*-bird that must be adopted.

And again, sire, the *peṇāhikā*-bird, when she has moved about in the day-time in her pasturage in the wood, goes at night-time to a flock of birds for her own warding; even so, sire, the yogin, the earnest student of yoga should resort by himself to a solitary place in order to get free of the fetters, but if he does not find delight therein, then, visiting an Order so as to preserve himself from dangers and fears, he should stay under the protection of the Order. This, sire, is the second quality of the *peṇāhikā*-bird that must be adopted. And this, too, sire, was said by Brahmā Sahampati in the presence of the Lord:

‘Frequent remote lodgings;
You should fare delivered from the fetters.²
If there you attain no delight
Dwell with an Order, self-guarded and mindful.’ ”³

¹ *QKM*. ii. 343, n. 1, speaks of the tradition of the *peṇāhikā* bird putting her young into the crevice of a tree if she refuses to nourish them, and says that the word *susira* would not have been used in this second clause unless something corresponding to it had originally stood also in the first.

² *ThagA*. ii. 20 says that if the mind is freed from the fetters one can fare for the development of insight and of the Way.

³ *S*. i. 154; also at *Thag*. 142, there ascribed to Cunda the Great.

[44] [4. The House-Pigeon]

[403] "Revered Nāgasena, when you say one quality of the house-pigeon must be adopted, which is this one quality that must be adopted?"

"As, sire, the house-pigeon, dwelling in the domain of others,¹ does not take any notice of their belongings but, (though) full of perception, is indifferent (to them); even so, sire, the yogin, the earnest student of yoga, on resorting to another family, should take no notice of that family's women or men or beds or chairs or garments or ornaments or things for enjoyment or use, but should be indifferent (to them) and should arouse (within himself) the perception of recluses. And this, too, sire, was said by the Lord, the deva above devas, in the Cullanārada-jātaka:

'Having entered another house for food or drink,
One must eat² temperately, partake of² temperately,
And material shapes must not attract the mind.'³

[45] [5. The Owl]

"Revered Nāgasena, when you say two qualities of the owl must be adopted, which are these two qualities that must be adopted?"

"As, sire, an owl, at enmity with crows, goes to a flock of crows at night and kills many of them,⁴ even so, sire, the yogin, the earnest student of yoga must arouse enmity for ignorance and, sitting alone in private, crush out ignorance and cut it off at the root. This, sire, is the first quality of the owl that must be adopted.

¹ *parageha*, here no doubt meaning an abode of men.

² *khādati* refers to eating "solid food" and *bhuñjati* to eating "soft food." These kinds of food are defined at *Vin.* iv. 85.

³ *Jā.* iv. 223 (*Jā.* No. 477).

⁴ Cf. *Jā.* vi. 211 where (ver. 165), in the light of our *Miln.* passage, *ulūkam* should read, with one of the variants, *ulūkā*. The meaning could then be: "as owls, having obtained crows in secret," and not, as with Transln., "like crows around an owl."

And again, sire, the owl is a solitary (bird); even so, sire, the yogin, the earnest student of yoga must develop a delight in solitary meditation and be delighted by it. This, sire, is the second quality of the owl that must be adopted. And, sire, this was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya: ‘ Here, monks, a monk has delight in solitary meditation and is delighted by it; he comprehends as it really is: This is anguish; he comprehends as it really is: This is the arising of anguish; [404] he comprehends as it really is: This is the stopping of anguish; he comprehends as it really is: This is the course leading to the stopping of anguish.’ ”¹

[46] [6. The Woodpecker]

“ Revered Nāgasena, when you say one quality of the woodpecker² must be adopted, which is this one quality that must be adopted ?”

“ As, sire, the woodpecker on making its cry, announces either security or danger to others,³ even so, sire, the yogin, the earnest student of yoga, on teaching Dhamma to others, must show the Downfall as a danger and must show nibbāna as security. This, sire, is the one quality of the woodpecker that must be adopted. And this, sire, was said by the Elder Piṇḍolabhāradvāja:

‘ In Niraya there is fear and terror, in Nibbāna abundant bliss.

Both these matters should be shown by the yogin.’ ”⁴

[47] [7. The Bat]

“ Revered Nāgasena, when you say two qualities of the bat must be adopted, which are these two qualities that must be adopted ?”

“ As, sire, a bat that has entered a domain and flown

¹ Exact quotation not traced, but cf. *S.* v. 414.

² *satapatta*, or Indian crane. Mentioned at *Jā.* ii. 153, 388.

³ It is thus a bird both of good omen and of ill omen as is shown by the *Jā.* contexts also.

⁴ Untraced, as is the verse ascribed to the same Elder at *Miln.* 398.

about then departs and does not tarry there, even so, sire, the yogin, the earnest student of yoga who has entered a village for almsfood and has walked on a continuous alms-tour must then depart quickly with the alms he has acquired; he must not tarry there. This, sire, is the first quality of the bat that must be adopted.

And again, sire, the bat, when dwelling in the domains of others, does no harm to them; even so, sire, the yogin, the earnest student of yoga, when going to families, should never make any of them have a bad conscience by asking for too much or by being intent on hinting or by being intent on bodily misbehaviour¹ or by speaking too much or by his indifference to (their) happiness or anguish; nor should he let them neglect their main work, but should wish only for their increase in all things. This, sire, is the second quality of the bat that must be adopted. And this, sire, was said [405] by the Lord, the deva above devas, in the excellent Dīgha-Nikāya in the Lakṣhaṇasuttanta:

‘ In faith, moral habit, learning, discernment,
In giving up, in Dhamma and many good things,
In wealth, crops and fields and sites,
In sons, wives and four-footed beasts,
In relations, friends and kinsmen,
In strength, beauty and bliss——
How may others not dwindle in these ?— so he wishes,
And aspires for the success of their aims.’ ”²

[48] [8. The Leech]

“ Revered Nāgasena, when you say one quality of the leech³ must be adopted, which is this one quality that must be adopted ? ”

¹ *kāyadosabahulātāya*. I have not met the compound *kāyadosa* elsewhere, and think it must refer to such practices as pointing to an empty begging-bowl or stretching it out for food to be put into it. See also wrong bodily practices when visiting families at *Miln.* 229.

² *D.* iii. 165.

³ *jalūkā*. This appears to be a Skrt. form, though *MW.* gives *jalūjantakā* as leech. *PED.* gives *jalūpikā* but only the *Miln.* reference in the *uddāna*, where the reading is *jalūpikā*; *EPD.* has *jalūkā*.

“As, sire, the leech, wherever it attaches itself, attaching itself firmly, drinks blood, even so, sire, the yogin, the earnest student of yoga, no matter to what external support (for meditation) he attaches his mind, should make that external support rise firmly before him in respect of colour and contour and region and location and delimitation and mark and sign, and by means of that self-same external support he should drink the lovely juice of freedom. This, sire, is the one quality of the leech that must be adopted. And this, sire, was said by the Elder Anuruddha:

‘With an utterly pure mind grounded in an external support——

With this mind he should drink the lovely juice of freedom.’”¹

[49] [9. The Serpent]

“Revered Nāgasena, when you say three qualities of the serpent must be adopted, which are these three qualities that must be adopted?”

“As, sire, the serpent goes on its belly, even so, sire, the yogin, the earnest student of yoga must move about by means of wisdom; if the yogin, sire, is moving about by means of wisdom, then his mind fares in the (right) method, and he banishes incompatible characteristics² and develops a compatible characteristic. This, [406] sire, is the first quality of the serpent that must be adopted.

And again, sire, when the serpent is moving about it keeps away from medicinal herbs; even so, sire, the yogin, the earnest student of yoga should move about while keeping away from wrong conduct. This, sire, is the second quality of the serpent that must be adopted.

And again, sire, the serpent, on seeing men, is pained,

¹ Untraced.

² *vilakkhaṇa*; this word is found at *Netti*. 78, *VbhA*. 250. I do not know its precise import, but it probably refers to characteristics that are incompatible with the development of wisdom.

it sorrows and thinks about it; even so, sire, the yogin, the earnest student of yoga, on thinking wrong thoughts or when discontent is arising within him, should be pained, he should sorrow and should think about it (thus): 'I have passed this day in idleness and am unable to recover it.' This, sire, is the third quality of the serpent that must be adopted. And this, sire, was said in the Bhallāṭiya-jātaka of the two *kinnaras*:¹

'That one night, hunter, that we were away from home,
Loveless (but) remembering one another——
It is that one night we are regretting,
Grieving for—that night will never come again.' ”²

[50] [10. The Rock-Snake]

“Revered Nāgasena, when you say one quality of the rock-snake must be adopted, which is this one quality that must be adopted?”

“As, sire, the rock-snake, which has a great and mighty body, will go for many days, wretched, on an empty belly if he gets no food to fill his stomach, but will keep his physical frame going in spite of its being empty, even so, sire, the yogin, the earnest student of yoga, obliged to walk for food that is begged for, going to others for almsfood, hoping for gifts from others, refraining from taking anything himself, (may find it) difficult to obtain food to fill his belly; yet, if the young man of respectable family who is pursuing the goal eats only four or five morsels, he should fill up the void by (drinking) water. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

[407] ‘Whether he eat food or moist or dry, let him not be replete.

A monk must wander with empty belly, temperate in eating, mindful.

If he eat but four or five mouthfuls, let him drink water,
This is enough for the abiding in comfort of a self-resolute monk.’ ”³

¹ A bird with a human head. See *Mhvu.*, Jones's transl., vol. i, p. 54, n. 1.

² *Jā.* iv. 439.

³ *Thag.* 982, 983, quoted at *Jā.* ii. 293-4.

The Contents: The maned lion, and ruddy goose, *peṇāhi*-bird,
house-pigeon,
Owl, and woodpecker, bat, and leech,
Serpent, and rock-snake—the Division is termed
after this.

The Fifth Division

[The Sixth Division]

[51] [1. The Road-Spider]

“Revered Nāgasena, when you say that one quality of the road-spider must be adopted, which is this one quality that must be adopted?”

“As, sire, the road-spider makes the awning of its web on the road, and whatever is caught there in the web, be it a worm or a fly or a beetle, that it takes and devours, even so, sire, the yogin, the earnest student of yoga makes an awning of the web of the applications of mindfulness; and whatever the flies of the defilements that are imprisoned there, there he should slay them. This, sire, is the one quality of the road-spider that must be adopted. And this, sire, was said by the Elder Anuruddha:

‘One must restrain the mind at the six doors by the noble and lofty applications of mindfulness;
If the defilements are caught there, they should be slain by him who has insight.’¹

[52] [2. The Child at the Breast]

“Revered Nāgasena, when you say one quality of the child at the breast must be adopted, which is this one quality [408] that must be adopted?”

“As, sire, the child at the breast catches at (what is for) its own good, and cries when it wants milk, even so, sire, the yogin, the earnest student of yoga must catch at (what is for) his own good, and in all circumstances must be one with a knowledge of Dhamma: in the recitation, the interrogation, right exertion, aloofness,

¹ Untraced.

dwelling with teachers and in association with lovely friends. This, sire, is the one quality of the child at the breast that must be adopted. And this, sire, was said by the Lord in the excellent Dīgha-Nikāya in the Parinibbāna Suttanta: 'Now, do you, Ānanda, strive after (what is for) your own good, be intent on (what is for) your own good, dwell diligent, ardent and self-resolute in respect of (what is for) your own good.'"¹

[53] [3. The Marked Land-Tortoise]

"Revered Nāgasena, when you say one quality of the marked land-tortoise must be adopted, which is this one quality that must be adopted?"

"As, sire, the marked land-tortoise, from its fear of water, moves about while keeping away from water, and through keeping away from water does not decrease in life-span; even so, sire, the yogin, the earnest student of yoga must be one who sees peril in idleness, one who sees the advantage of the special qualities of diligence; and by that seeing of peril he does not decrease in recluseship (but) goes into the presence of nibbāna. This, sire, is the one quality of the marked land-tortoise that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Dhammapada:

'The monk who delights in diligence,
Who sees peril in idleness,
Is not capable of decreasing;²
He is in the very presence of nibbāna.'³

[54] [4. The Forest]

"Revered Nāgasena, when you say five qualities of the forest must be adopted, which are these five qualities that must be adopted?"

¹ D. ii. 141. The preceding clause in this exhortation, not given here, is quoted at *Mīl.* 177.

² Decreasing or falling away from states of calm and insight and the fruitions of the Ways; if he has attained them, he will not decrease in them; and if he has not attained them, he will not fail to do so, *DhA.* i. 285-6.

³ *Dhp.* 32.

“ As, sire, the forest conceals impure people, even so, sire, the yogin, the earnest student of yoga must conceal the wrong-doings and failures of others, he must not reveal them. This, sire, is the first quality of the forest that must be adopted.

And again, sire, the forest is empty of numerous people; even so, sire, the yogin [409] the earnest student of yoga, must be one who is empty of attachment, aversion, confusion, pride and the net of wrong views and of all the defilements. This, sire, is the second quality of the forest that must be adopted.

And again, sire, the forest is unfrequented¹ by people who delight in crowds; even so, sire, the yogin, the earnest student of yoga must be aloof² from evil unskilled states that are unariyan. This, sire, is the third quality of the forest that must be adopted.

And again, sire, the forest is peaceful and quite pure; even so, sire, the yogin, the earnest student of yoga must be peaceful and quite pure; he must be one who is allayed, with pride given up and anger³ given up. This, sire, is the fourth quality of the forest that must be adopted.

And again, sire, the forest is resorted to by ariyan people; even so, sire, the yogin, the earnest student of yoga must be one who resorts to ariyan people. This, sire, is the fifth quality of the forest that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the excellent Saṃyutta-Nikāya:

‘ With ariyans who are aloof, with self-resolute meditators,
With wise men who put forth energy constantly must one dwell.’ ”⁴

¹ *vivitta*.

² *parivivitta*.

³ *makkha*, also meaning hypocrisy.

⁴ S. ii. 158, there assigned to the Bhagavan. This favourite verse also occurs at *Thag.* 148, 266, there being attributed to Soma-mitta and Vimala respectively.

[55] [5. The Tree]

“Revered Nāgasena, when you say three qualities of the tree must be adopted, which are these three qualities that must be adopted?”

“As, sire, the tree bears flowers and fruit, even so, sire, the yogin, the earnest student of yoga must be one who bears the flowers of freedom¹ and the fruits of recluseship. This, sire, is the first quality of the tree that must be adopted.

And again, sire, the tree gives shade to people who come up to it and approach² it; even so, sire, the yogin, the earnest student of yoga must receive courteously the favour³ of worldly things or the favour of Dhamma from men who come up to him and approach him. This, sire, is the second quality of the tree that must be adopted.

And again, sire, the tree [410] makes no distinction in the shade (it affords); even so, sire, the yogin, the earnest student of yoga must make no distinction among any beings, but must conduct the meditation on loving-kindness quite equally for thieves, murderers and enemies and for himself,⁴ thinking: ‘How may these beings, without enmity, without harming, peaceable, secure and happy, look after self?’⁵ This, sire, is the third quality of the tree that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘To the murderer Devadatta, to the robber Angulimāla,
To Dhanapāla, and to Rāhula too—the Sage was the
same to them all.’⁶

¹ Here *vimuttipuppha*; cf. *Miln.* 385, *vimuttivarakusuma*.

² *anupparivithāna*; have come near (the tree) or made their way (into its shade).

³ *paṭisanthāra*, favour, friendship, explained as that of worldly things and of Dhamma at *DhA.* iv. 111. See also *Asl.* 397, and *Bud. Psych. Ethics*, p. 350.

⁴ See *Vism.* 295 ff.

⁵ Cf. *M.* iii. 50.

⁶ This verse also at *DhA.* i. 146, but there it ends *sabbattha samamānaso* instead of, as above, *sabbattha samako muni*; and it is ascribed to the Bhagavan. It also occurs, slightly differently phrased, at *MA.* ii. 387, *Ap.* p. 47, ver. 145.

[56] [6. The Rain-Cloud]

“Revered Nāgasena, when you say five qualities of the rain-cloud must be adopted, which are these five qualities that must be adopted?”

“As, sire, the rain-cloud allays dust and dirt that are arising,¹ even so, sire, the yogin, the earnest student of yoga must allay the dust and dirt of the defilements that are arising. This, sire, is the first quality of the rain-cloud that must be adopted.

And again, sire, the rain-cloud cools the heat of the earth; even so, sire, the yogin, the earnest student of yoga must cool the world with the devas by the meditation of loving-kindness. This, sire, is the second quality of the rain-cloud that must be adopted.

And again, sire, the rain-cloud makes all seeds grow; even so, sire, the yogin, the earnest student of yoga, having in all creatures generated faith, should sow the seed of faith for (achieving) the three attainments:² the deva-like and the human attainments and the attainment of the bliss of nibbāna, the ultimate goal.³ This, sire, is the third quality of the rain-cloud that must be adopted.

And again, sire, a rain-cloud, arising in due season, preserves the base of the *dharaṇīruha* (tree),⁴ the grasses, trees, creepers, bushes, medicinal plants and forest-trees;⁵ even so, sire, the yogin, the earnest student of yoga, having produced careful attention must, by means of that careful attention, preserve the Dhamma of recluses, so that all skilled states are rooted in careful attention. This, sire, is the fourth quality of the rain-cloud that must be adopted.

¹ *Vin.* iii. 70.

² *sampatti*, see *Miln.* 96.

³ *paramatthanibbānasukhasampatti*; or, the attainment of the bliss of nibbāna that is the highest truth, or ultimate reality.

⁴ *dharaṇītalaruha*. The insertion of *tala* into the name of the tree, which occurs at *Miln.* 376, is rather curious. *Tala* means flat part, base, floor, but if it meant that here one would have expected it at the end of the compound and not in the middle. Is it possible there is a tree called *talaruha*?

⁵ Cf. *tiṇalatāvanaspatiyo* at *Jā.* iv. 233, and *osadhitiṇavanaspātī* at *S.* iv. 302.

And again, [411] sire, the rain-cloud in raining down fills rivers, reservoirs, lotus-ponds and gullies, crevices, lakes, water-pools and wells with showers of water; even so, sire, the yogin, the earnest student of yoga, having rained down the rain-cloud of Dhamma for the mastery of the tradition,¹ should perfect the mind (of others) for the spiritual realisations they are longing for.² This, sire, is the fifth quality of the rain-cloud that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘ Seeing folk capable of being awakened³
Even be they a hundred or a thousand yojanas (distant),
Approaching them at the right moment⁴
The Great Sage awakens them.’ ”⁵

[57] [7. The Precious (Wishing-) Gem]

“ Revered Nāgasena, when you say three qualities of the precious (wishing-) gem must be adopted, which are these qualities that must be adopted ? ”

“ As, sire, the precious (wishing-) gem is altogether pure, even so, sire, the yogin, the earnest student of yoga must be altogether pure in his mode of livelihood. This, sire, is the first quality of the precious (wishing-) gem that must be adopted.

And again, sire, the precious (wishing-) gem is not mixed with anything; even so, sire, the yogin, the earnest student of yoga must not mix with evil things or evil friends. This, sire, is the second quality of the precious (wishing-) gem that must be adopted.

And again, sire, the precious (wishing-) gem is set

¹ *āgamapariyatti*; cf. *Miln.* 215, *āgamānaṃ . . . pariyattinaṃ*.

² *adhigamākāmaṇaṃ*; cf. *Miln.* 215, *adhigamānaṃ*.

³ *bodhaneyya*; cf. *Miln.* 169.

⁴ *khaṇena*, perhaps meaning instantly; but here I think the implication is that the Buddha approaches such people when he knows the time is fully ripe for their awakening. He sees them with his Buddha-eye or his all-seeing eye, *BudvA.* 124.

⁵ *Budv.* II. 195, but not there ascribed to Sāriputta. Quoted at *Jā.* i. 28.

with¹ lovely gems²; even so, sire, the yogin, the earnest student of yoga must live in communion with the most excellent sages,³ he must live in communion with the precious gems that are stream-entrants, once-returners, non-returners, arahants, threefold-wisdom men, sixfold-super-knowledge men and recluses. This, sire, is the third quality of the precious (wishing-) gem that must be adopted. And this too, sire, was said by the Lord, the deva above devas, in the Suttanipāta:

‘ The pure dwelling with the pure,
Reverencing one another,⁴
Will then, harmonious and apt,
Make an end of anguish.’ ”⁵

[58] [8. The Hunter]

[412] “ Revered Nāgasena, when you say four qualities of the hunter must be adopted, which are these four qualities that must be adopted ?”

“ As, sire, the hunter is alert, even so, sire, the yogin, the earnest student of yoga, must be alert. This, sire, is the first quality of the hunter that must be adopted.

And again, sire, the hunter fixes his mind only on the wild animals; even so, sire, the yogin, the earnest student of yoga must fix his mind only on the objective supports (for meditation). This, sire, is the second quality of the hunter that must be adopted.

And again, sire, the hunter knows the right time for his work; even so, sire, the yogin, the earnest student of yoga must know the right time for solitary meditation, thinking: ‘ This is the right time for solitary meditation; this is the right time for renunciation.’ This, sire, is the third quality of the hunter that must be adopted.

¹ *yojīyati*.

² *jātīratana*; *jāti* meaning pure, excellent in compounds such as this and *jātimaṇi*.

³ *mantehi*, taking this as instrumental of *mantar* rather than of *manta*.

⁴ *kappayavho patissatā*. *SnA*. 312 says acting with reverence, *sagāravā*, towards one another.

⁵ *Sn*. 283.

And again, sire, the hunter on seeing a wild animal experiences joy,¹ thinking: 'I will get him'; even so, sire, the yogin, the earnest student of yoga must delight in an objective support (for meditation) and must experience joy, thinking: 'I will attain a further eminence.'² This, sire, is the fourth quality of the hunter that must be adopted. And this, sire, was said by the Elder Mogharāja:

'When a self-resolute monk
Has acquired the objective supports
Much joy should be born at the thought:
I will attain (something) further.'³

[59] [9. The Fisherman]

"Revered Nāgasena, when you say two qualities of the fisherman must be adopted, which are these two qualities that must be adopted?"

"As, sire, the fisherman draws up fish on his fish-hook, even so, sire, the yogin, the earnest student of yoga must draw up further the fruits of recluseship by means of knowledge. This, sire, is the first quality of the fisherman that must be adopted.

And again, sire, the fisherman, after having killed something quite small,⁴ attains abundant gain;⁵ even so, sire, [413] the yogin, the earnest student of yoga should abandon the small material things of the world;⁶ and when he has abandoned the material things of the world, sire, the yogin, the earnest student of yoga attains the abundant fruit of recluseship. This, sire, is the second quality of the fisherman that must be adopted. And this, sire, was said by the Elder Rāhula:

¹ At *D.* iii. 72, he is said to feel keen enmity, ill-will and animosity.

² *uttari visesa*. Cf. *D.* i. 229, *M.* i. 521. The meaning is not clear, but from the following verse it would seem to be implied that there must be progress from meditating with the aid of objective supports to the highest achievement, the realisation of nibbāna.

³ This verse is not among those ascribed to Mogharāja in *Thag.*, *Sn.* or *Ap.*

⁴ His bait.

⁵ A large fish.

⁶ *lokāmisa*; these are Māra's crops or baits, see *M.* Sta. No. 25, the *Nivāpasutta*.

‘Abandoning the material things of the world, let him win
Deliverance that is empty and signless and undirected,¹
The four fruits and the six super-knowledges.’²

[60] [10. The Carpenter]

“Revered Nāgasena, when you say two qualities of the carpenter must be adopted, which are these two qualities that must be adopted?”

“As, sire, the carpenter, conforming to a (line of) blackened thread, saws through³ a tree, even so, sire, the yogin, the earnest student of yoga, conforming to the Dispensation of the Conqueror,⁴ established on the ground of moral habit and holding the sword of wisdom with the hand of faith, should saw through the defilements. This, sire, is the first quality of the carpenter that must be adopted.

And again, sire, the carpenter, removing the soft wood, takes the hard wood,⁵ even so, sire, the yogin, the earnest student of yoga, putting away (thoughts) of eternalism,⁶ annihilationism,⁶ of ‘As is the life-principle so is the physical frame; the physical frame is one thing, the life-principle another,’⁷ of ‘This is the highest; another is the highest,’⁸ of ‘the not-made, the not to become,’⁹ of

¹ See *Vin.* iii. 92 for the deliverance, *vimokkha*, that is empty, that is signless and that is undirected.

² Untraced, but there are affinities with *Ap.* i. 42, ver. 76, which is ascribed to Upāli.

³ Or, hacks down, *tacchati*, which *PED.* gives as to build, construct. But it must also mean, as at *Miln.* 383, to hack; to do woodwork, square, frame.

⁴ Cf. *Miln.* 372, *satthusāsanam*; above *Jinasāsanam anulomayitvā*.

⁵ See *M. Stas.* Nos. 29, 30 for the similes of the man searching for the good hard wood of a tree, as one seeks for the pith of the Brahma-faring.

⁶ *sassata* and *uccheda* are two opposing “heresies.”

⁷ Two more heresies to neither of which the Tathāgata subscribes, see e.g., *D.* i. 157, *M.* i. 426 ff., *S.* ii. 61 ff. Cf. *Kvu.* 27.

⁸ Teaching is perhaps to be understood. Cf. *Sn.* 1054 *dhammam uttamam*.

⁹ This must be another heresy. Only *nibbāna*, according to the Pali canon, is *akata*, not made; *abhabba*, unable to become, means produced from causes and not giving rise to effects. Cf. *Ud.* 80, *abhūtam akatam*.

'lack of human action'¹ of 'living a non-Brahma-faring'² of 'on the destruction of a being there is a coming into manifestation of a new being,'³ of the eternal state of the sankhāras,⁴ of 'he who does (a deed) experiences (its result);⁵ one does (a deed) and another experiences (its result),'⁵ of seeing the fruit of actions (formerly done) and the false view that there is fruit of what is inoperative⁶—putting away (thoughts) such as these and others like them which are paths to contention, he should seize on (the thought that) ultimate emptiness is the own-nature of the sankhāras, and that absolute emptiness is without impulse and without a living principle.⁷ And this, sire, was said by the Lord, the deva above devas, in the Suttanipāta:

[414] 'Cast out the sweepings and throw away the dirt,
Then drive out the tattlers, you sham-seeming recluses;
Having cast out those of evil wishes, evil conduct and
pasturage,
The pure, dwelling with the pure, will reverence one
another.' ''⁸

¹ *apurisakāra*, or, lack of manliness. On *purisakāra*, see *D.* i. 53, where *n'atthi purisakāra* is a heresy ascribed to Makkhali Gosāla.

² Four ways of living a non-Brahma-faring, each connected with a heretical view, are given at *M.* i. 514 ff.

³ *sattavināsaṃ navasattapātubhāvaṃ*. Si. reads *sattavināsaṃ asantaṃ sabhāve 'va sattānaṃ tathāvasaṃ*. Birth, *jāti*, is defined as the coming into existence or manifestation of the khandhas, *M.* i. 50, *S.* ii. 3; or as arising, *uppatti*, *MA.* i. 217, *SA.* ii. 113.

⁴ According to Buddhist thought they are impermanent, see e.g., *Vin.* i. 14.

⁵ These are two opposing extremes or dead-ends, each wrong. The Tathāgata does not approach them, but instead bases his Teaching on Conditioned Genesis, *S.* ii. 75 f.

⁶ *kammaphaladassanā kiriyaphaladiṭṭhi*, possibly referring to Makkhali Gosāla's heresy *n' atthi kammaṃ n' atthi kiriyam*, *A.* i. 286. On the other hand, *kirīya* means, philosophically, action that is non-causative of results; the heresy or false view is to think such action ripens into fruit.

⁷ *nirīha-nijjīvata*; cf. *Vism.* 595 *nāmarūpaṃ suññaṃ nijjīvaṃ nirīhakaṃ*: mentality-corporeality is empty, soulless and without impulse. *BHSD.* gives "indifferent" for *nirīhaka*, and *M-W* inactive, effortless, desireless, etc. for *nirīha* (the Skrt. form).

⁸ The first line occurs at *Sn.* 281, the next two at *Sn.* 282, and the last at *Sn.* 283. This last line above is quoted at *Miln.* 411 with

The Contents: The spider, child, tortoise, forest and tree as the fifth,
The rain-cloud, gem, hunter, fisherman, and by means of the carpenter.

The Sixth Division

[The Seventh Division]

[61] [1. The Water-Pot]

“Revered Nāgasena, when you say one quality of the water-pot must be adopted, which is this one quality that must be adopted?”

“As, sire, a full water-pot makes no sound, even so, sire, the yogin, the earnest student of yoga, should make no sound when he has mastery in the tradition and spiritual realisation and has gained perfection in recluseship; he should not be full of pride because of that, he should not manifest arrogance, but, by humbling pride, by humbling arrogance, he should be straight, not scurrilous, not given to boasting. This, sire, is the one quality of the water-pot that must be adopted. And this, sire, was said by the Lord, the deva above devas, in the Suttanipāta:

‘What is not quite full, that does sound;
What is full, that is quiet.
The fool is like an empty¹ water-pot,
The wise man is as a deep pond that is full.’²

[62] [2. Black Iron]

“Revered Nāgasena, when you say two qualities of black iron must be adopted, which are these two qualities that must be adopted?”

[415] “As, sire, black iron that is well saturated³

the last line of *Sn.* 283. The above four lines also occur at *A.* iv. 172, *MA.* ii. 119, *SA.* ii. 49.

¹ *ritta-*. *Sn.* and *Si.* read *aḍḍha-*; and *Mhvu.* iii. 389 *ūna-*.

² *Sn.* 721.

³ *suthita*³ see *PED.* which notices Kern’s proposed reading *supīta*; and this is the reading in *Si.*

carries (a weight), even so, sire, the mind of the yogin, the earnest student of yoga, if it is fastened on to careful attention, carries (weight). This, sire, is the first quality of black iron that must be adopted.

And again, sire, black iron does not discharge water once it has drunk it in;¹ even so, sire, the yogin, the earnest student of yoga must not again discharge that confidence once it has arisen in him that 'Lofty is the Lord, the Fully Awakened One; well taught is Dhamma; the Order of monks is of good conduct;² material shape is impermanent, feeling is impermanent, perception is impermanent, the habitual tendencies are impermanent, consciousness is impermanent'³—that knowledge, once it has arisen, must not be discharged again. And this, sire, was said by the Lord, the deva above devas:

'The man well purified in vision,
Sure, distinguished in the ariyan Dhamma
Fears not; in many ways
And every respect he is of the foremost states.'"⁴

[63] [3. The Sunshade]

"Revered Nāgasena, when you say three qualities of the sunshade must be adopted, which are these three qualities that must be adopted?"

"As, sire, a sunshade moves along above one's head, even so, sire, the yogin, the earnest student of yoga must be one who moves along above the head of the defilements. This, sire, is the first quality of the sunshade that must be adopted.

And again, sire, the sunshade is a support⁵ when it is above one's head; even so, sire, the yogin, the earnest student of yoga should be one with the support of

¹ There seems no explanation of this curious notion that black iron can become saturated with water and retain it.

² A much abbreviated version of the full formula that is given, e.g., at *M.* i. 37, though "lofty," *ulāra*, does not occur there.

³ See e.g., *Vin.* i. 14.

⁴ *mukhabhāvānam eva so*. Si. reads *mukhabhāvā tath' eva so*. This verse has not yet been traced.

⁵ *upatthambha*, or relief. See *upatthambhana* at *Miln.* 36.

considered attention. This, sire, is the second quality of the sunshade that must be adopted.

And again, sire, the sunshade wards off winds and heat and the rain from rain-clouds; even so, sire, the yogin, the earnest student of yoga must ward off the various kinds of false views held by numerous recluses and brahmans, the winds of thinking,¹ the burning threefold fire, and the rains of the defilements. [416] This, sire, is the third quality of the sunshade that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘As the sunshade, widespread, without a hole, solid and firm,
Holds off the wind and heat and the deva’s mighty rains,
Likewise the Buddha’s son, pure and bearing the sun-
shade of moral habit,
Obstructs the rain of the defilements and the burning
threefold fire.’ ”²

[64] [4. The Field]

“Revered Nāgasena, when you say three qualities of the field must be adopted, which are these three qualities that must be adopted?”

“As, sire, the field is provided with canals (for carrying water), even so, sire, the yogin, the earnest student of yoga must be provided with the canals of the various practices³ of good behaviour. This, sire, is the first quality of the field that must be adopted.

And again, sire, a field is provided with embankments and the water preserved by these embankments brings the crops to maturity; even so, sire, the yogin, the earnest student of yoga must be provided with the embankments of moral habit and conscience,⁴ he must grasp the four fruits of recluseship.⁵ This, sire, is the second quality of the field that must be adopted.

¹ *mata-vāta*; *mata* from *maññati*.

² Untraced.

³ *vattapaṭivatta*, as at *Miln.* 376.

⁴ *hiri*, or shame at doing wrong; defined at *Vism.* 464; *hiribala* defined at *Dhs.* 30.

⁵ See *Miln.* 244.

And again, sire, the field is provided with productivity,¹ thus bringing joy to the farmer, for if little seed was sown (still the yield) is great, if much was sown it is greater; even so, sire, the yogin, the earnest student of yoga must be one giving abundant fruit by reason of his being provided with productivity; he must be one bringing joy to his donors so that a small gift becomes great, and a great gift greater still.² This, sire, is the third quality of the field that must be adopted. And this, sire, was said by the Elder Upāli, the expert in Vinaya:³

'One must be like a field,⁴ giving abundant productivity; This is called a lovely field that gives abundant fruit.'"⁵

[65] [5. The Antidote]

[417] "Revered Nāgasena, when you say two qualities of the antidote must be adopted, which are these two qualities that must be adopted?"

"As, sire, worms do not remain in an antidote,⁶ even so, sire, the defilements should not remain in the mind of the yogin, the earnest student of yoga. This, sire, is the first quality of the antidote that must be adopted.

And again, sire, an antidote wards off all the poison of what has bitten, touched or poisoned one, and of what one has eaten, drunk, chewed and savoured; even so, sire, the yogin, the earnest student of yoga must ward off all the poison of attachment, aversion, confusion, pride and false views. This, sire, is the second quality of the antidote that must be adopted. And this, sire, was said by the Lord, the deva above devas:

¹ *utthāna*, as at *Miln.* 307, 326.

² In *M. Sta.* No. 142 offerings are graded as to individuals.

³ On this Upāli see *e.g.*, *Vin.* iii. 112, iv. 142, i. 86, 88, 325 ff., 358, *A.* i. 25.

⁴ *Cf. Pv.* 1, i., "arahants are like a field, donors are like farmers."

⁵ Untraced.

⁶ *agade kimī na saṇṭhahanti*; *cf. Ap.*, p. 46, ver. 129 *agade kimī na saṇṭhāh.*

‘ The yogin, anxious to see into the essence and meaning
of the sankhāras,
Must become like an antidote for expelling the poison
of the defilements.’ ”¹

[66] [6. Food]

“ Revered Nāgasena, when you say three qualities
of food must be adopted, which are these three qualities
that must be adopted ?”

“ As, sire, food is the support of all beings,² even so,
sire, the yogin, the earnest student of yoga must be the
support on the Way of all beings. This, sire, is the
first quality of food that must be adopted.

And again, sire, food augments strength in beings;
even so, sire, the yogin, the earnest student of yoga
must augment the growth of goodness.³ This, sire, is
the second quality of food that must be adopted.

And again, sire, food is much desired by all beings;
even so, sire, the yogin, the earnest student of yoga
must be much desired by the whole world.⁴ This, sire,
is the third quality of food that must be adopted. And
this, sire, was said by the Elder Moggallāna the Great:

[418] ‘ By reason of his control, restraint, moral habit and
practice,
The yogin must be desired by the whole world.’ ”⁵

[67] [7. The Archer]

“ Revered Nāgasena, when you say four qualities of
the archer must be adopted, which are these four
qualities that must be adopted ?”

¹ *agaden’ eva hotabbam kilesavisanāsane; cf. Ap., p. 508 agado viya sabbattha kilesavisanāyako.* This verse has not been traced.

² *bhojanam sabbasattānam upatthambho; cf. the answer to the first question at A. v. 50, 55, Khp. IV., sabbe sattā āharaṭṭhitikā.* Above, the word translated as food in *bhojana*.

³ *puñña*, often opposed to *pāpa*, evil, and hence as well translated by goodness as by the more usual “merit.” Cf. the five things laid down for doing good (or making merit) at *M. ii. 205*; and three different things at *Iti., p. 51*.

⁴ *sabbalokābhipatthitena*, as at *Mūl. 383*.

⁵ Untraced.

“As, sire, the archer, in letting fly his arrows,¹ plants both his feet firmly on the ground, keeps his knees straight, places his quiver against his waist, holds his body rigid, raises up² his two hands to the grip,³ presses his fist on it, leaves no opening between his fingers, holds up his neck, shuts his mouth and eyes, takes a straight aim, and arouses joy (at the thought): ‘I will pierce’; even so, sire, the yogin, the earnest student of yoga must plant the feet of energy on the ground of moral habit, must keep straight his forbearance and gentleness,⁴ place his mind under control, bring himself under control and restraint, press against longings and infatuations, leave no opening in his mind in regard to considered attention, hold up energy, shut the six doors, raise up mindfulness, and arouse joy (thinking): ‘I will pierce all the defilements with the shaft of knowledge.’ This, sire, is the first quality of the archer that must be adopted.

And again, sire, an archer carries an arrow-straightener⁵ for straightening a curved, crooked or bent shaft; even so, sire, the yogin, the earnest student of yoga must carry with him, while he is in this body, the straightener of the applications of mindfulness for straightening a curved, crooked or bent mind. This, sire, is the second quality of the archer that must be adopted.

And again, sire, an archer practises at the target; even so, sire, the yogin, the earnest student of yoga,

¹ Cf. *Miln.* 352 for an archer's actions before he lets fly an arrow.

² *āropeti*, to make fit together; cf. *Jā.* v. 129 *dhanumhi . . . jiyam āropetvā*, of stringing a bow.

³ *sandhiṭṭhāna*, the place of junction. The grip is the middle of the bow-string. According to Herrigel, *Zen in the Art of Archery*, p. 32, the Japanese “bow is held up with arms at nearly full stretch, so that the archer's hands are somewhere above his head.”

⁴ *khantisoracca*, a compound occurring at e.g., *Vin.* i. 439, *S.* i. 100, 222, *A.* ii. 68, *Jā.* iii. 453, 487.

⁵ *ālaka*. Cf. *DhA.* i. 288 *rukkhālaka*. From here to the end of Trenckner's text is taken from a Siamese MS., as explained on pp. v, vi of his Introduction.

while he is in this body, must practise. And how, sire, must the yogin, the earnest student of yoga, while he is in this body, practise? He must practise (with the thought of) impermanence, he must practise (with the thought of) anguish, he must practise (with the thought of) non-self; of disease, of an ill, an imposthume, a dart,¹ an evil, an affliction, other, decay,² calamity, accident, fear, danger, transiency, of what is corruptible,³ instable; of being without help, without stronghold, without refuge, without shelter; of what is void, empty; of peril, [419] of the pithless, the root of evil,⁴ of what is murderous, having the cankers, of what is constructed; of what is liable to birth, liable to ageing, liable to decay, liable to dying, liable to grief, liable to sorrow, liable to tribulation, liable to having the defilements—even so, sire, while he is in this body must the yogin, the earnest student of yoga practise. This, sire, is the third quality of the archer that must be adopted.

And again, sire, the archer practises early and late; even so, sire, the yogin, the earnest student of yoga must practise early and late with an objective support (for meditation). This, sire, is the fourth quality of the archer that must be adopted. And this, sire, was said by the Elder Sāriputta, the General under Dhamma:

‘As an archer practises early and late,
And, not neglecting the practice, will obtain his wages,
Likewise too the Buddha’s son does bodily practice
And, not neglecting bodily practice, reaches arahant-
ship.’ ”⁵

The Fifth Question: of the Archer.

Concluded are the two hundred and sixty-two questions of Milinda that are handed down in this book in six parts adorned with twenty-two divisions. But forty-two

¹ These four words are at *S.* iii. 189; the first three at *M.* ii. 230.

² From “disease” to here *cf.* *M.* i. 435, 500, *A.* iv. 422-423; see *MLS.* ii. 105, n. 3.

³ *pabhangu*. See *S.* iii. 32 f., and *cf.* *Mhvu. Transln.* iii. 331, n. 5.

⁴ *aghamūla*, see *S.* iii. 32.

⁵ Untraced.

have not been handed down. Combining all that have been and that have not been handed down, there are three hundred and four questions. All these are reckoned as Questions of Milinda.

When the King and the Elder had come to the end of their questions and answers, this great earth, eighty-four hundred thousand yojanas in extent, shook six times as far as its ocean-boundaries, lightnings flashed, the devas poured down a rain of deva-like flowers, the Great Brahmā applauded, and in the depths of the ocean there was a mighty roar like the roar of thunder from a storm-cloud. In this way did Milinda the King and his company of ladies,¹ stretching forth their joined palms to their heads in salutation, venerate (the Elder Nāgasena).

[420] Milinda the King was filled with exceeding joy of heart, all pride of heart (in him) was suppressed; he was aware of the pith of the Buddha's Dispensation, confident in the three Jewels, without confusion, without obduracy; and being exceedingly pleased with the special qualities of the Elder, and with his postures well befitting the going forth (into homelessness), trusting and without desires, conceit and arrogance humbled, he then, like a chief of snakes deprived of his fangs, spoke thus: "It is good, good, revered Nāgasena; questions relating to the Buddha's range have been answered by you; in this Buddha's Dispensation there is not another like you for answering questions except the Elder Sāriputta, the General under Dhamma. Forgive me any transgression of mine, revered Nāgasena. Accept me as a lay-follower, revered Nāgasena, as one going for refuge from this day forth for as long as life lasts."

¹ *oradha-gaṇa*. This is the first mention of *orodha*, harem, concubines. Rather should a reference to the Bactrian Greeks have been expected. But Milinda had a son, see below.

Then the King and his soldiers paid homage to the Elder Nāgasena; and after he had had a dwelling-place built named Milinda, he handed it over to the Elder, and with a hundred koṭis of monks whose cankers were destroyed, he waited on the Elder Nāgasena with the four requisites. Moreover, because he delighted in the Elder's wisdom, he handed over the kingdom to his son, and after going forth from home into homelessness and increasing his insight, he attained arahantship. Because of this it is said:

Wisdom is extolled in the world;
 preaching is for the endurance of true Dhamma.
 Having slain doubt by wisdom,
 the wise obtain peace.
 In whom wisdom is firmly set,
 where mindfulness never fails,
 He is foremost in deserving honour,
 he is unexcelled.
 Therefore let the man who is wise,
 beholding his own good,¹
 Greatly honour those who have wisdom
 as to be honoured is a shrine.

Concluded is the Exposition of the Questions and
 Explanations of the King and the Elder Nāgasena.

¹ This line is also found at *Vin.* ii. 147, 164 (on the gift of *vihāras*), *Jā.* i. 93, iv. 254.

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