

THE
BUDHA'S
TEACHING

AN ANTHOLOGY
OF THE BUDDHA'S
TEACHING

SELECTED FROM
THE PALI CANON

DAVID
ICE

THE LION'S ROAR

The Lion's Roar

AN ANTHOLOGY OF THE BUDDHA'S TEACHINGS
SELECTED FROM THE PĀLI CANON

DAVID MAURICE
[U Ohn Ghine]



RIDER & COMPANY
London

MUNSHI RAM MANOHAR LAL
Oriental & Foreign Book-Sellers,
P. B. 1165, Nai Sarak, DELHI-6.

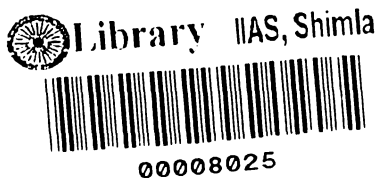
RIDER & COMPANY
178-202 Great Portland Street, London, W.1



London Melbourne Sydney
Auckland Bombay Toronto
Johannesburg New York



First published 1962



© David Maurice 1962

*This book has been set in Baskerville type face. It
has been printed in Great Britain by The Anchor
Press, Ltd., in Tiptree, Essex, on Antique Wove
paper and bound by Taylor Garnett Evans & Co.,
Ltd., in Watford, Herts*

To my mother,
a 'good Catholic' and so good a
woman that the new being who
has arisen in that series of
lives, inheriting her good-
ness, is certainly a
happy being.

Contents

<i>The Lion</i>	11
<i>Introduction</i>	13

PART I

The moral way that leads to heaven

Introduction	21
1 On Loving-kindness (Mettāsutta: Suttanipāta)	22
2 On Good Luck (Mangalasutta: Suttanipāta)	23
3 On Forbearance (Kakucapamasutta: Majjhima-Nikāya)	25
4 On Deeds and Results (Cūlakammavibhangasutta: Majjhima-Nikāya)	30
5 On Fools and the Wise (Bālapanditasutta: Majjhima-Nikāya)	34
6 On Observing the Precepts (Sankhittuposathasutta: Anguttara-Nikāya)	45
7 On Breaking the Precepts (Duccaritavipākasutta: Anguttara-Nikāya)	47
8 On Self-confidence (Visāradasutta: Anguttara-Nikāya)	48
9 On what is 'Unclean' (Āmagandhasutta-Suttanipāta)	48
10 On Eating of Meat (Jīvakasutta: Majjhima-Nikāya)	50

CONTENTS

11	On the Duties of a Layman (Sigālavadasutta: Dīgha-Nikāya)	52
12	On what a Man may Believe (Kesaputtīyasutta: Anguttara-Nikāya) (Bhaddīyasutta: Anguttara-Nikāya)	60
13	The Rules of Training (Compiled from Vinayapiṭaka)	65
14	A Monk's Ten Reflections (Dasadhammasutta: Anguttara-Nikāya)	92
15	Dangers to the Ascetic Life (Cātumāsutta: Majjhima-Nikāya)	93
16	Warning as to Dangers (Āsīvisopamasutta: Salāyatanaśāmyutta: Śāmyutta- Nikāya)	95
17	A Time to Speak (Abhayarājakuṃārasutta: Majjhima-Nikāya)	97

PART II

The Gods, and Beyond

	Introduction	103
18	The Ruler of the Gods seeks Enlightenment (Sakkapañhasutta: Dīgha-Nikāya)	104
19	What 'God Almighty' Didn't Know (Kevaddhasutta: Dīgha-Nikāya)	109
20	Beyond the Dichotomy (Pāṭaligāma: Udāna)	114
21	Mind out of Time: the Root of the matter (Mūlapariyāyasutta: Majjhima-Nikāya)	115
22	The Void . . . of What? (Cūlasuññatasutta: Majjhima-Nikāya)	118
23	What Happens to those not Reborn? (Anurādhasutta: Śāmyutta-Nikāya)	122

CONTENTS

PART III

The Philosophical Teaching

	Introduction	127
24	The Lion's Roar (Cūlasīhanādasutta: Majjhima-Nikāya)	129
25	Everything is Burning (Mahāvagga 1: Vinayapiṭaka)	132
26	The Noble and Ignoble Quests (Ariyapariyesanasutta: Majjhima-Nikāya)	133
27	On Dependent Origination (Nidānasutta: Saṃyutta-Nikāya)	145
28	On Views (Titthāyatanasutta: Anguttara-Nikāya)	146
29	The Supreme Net (Brahmajālasutta: Dīgha-Nikāya)	150
30	To a Life-affirmer (Māgandiyasutta: Majjhima-Nikāya)	171
31	The Four Noble Truths (Saccavibhanga: Abhidhammapiṭaka)	180
32	The Noble Eight-fold Path (Mahācattārīsakasutta: Majjhima-Nikāya)	185
33	On Seeking Magical Powers (Susimaparibbājakasutta: Saṃyutta-Nikāya)	190
34	The Eight Thoughts of a Superman (Anuruddhamahāvitakkasutta: Anguttara-Nikāya)	197
35	On Teaching only what Leads to Nibbāna (Simsapāsāmyutta: Saṃyutta-Nikāya)	202

PART IV

The Only Way Out

	Introduction	205
36	The Advantages of a Recluse's Life (Samaññaphalasutta: Dīgha-Nikāya)	206

CONTENTS

37	The Ten Fetters that Bind to Existence (Anguttara-Nikāya: Book of the tens)	227
38	The Four Roads to, or Bases of, Psychic Power (Iddhipāda: Anguttara-Nikāya: Book of the fours)	227
39	The Five Controlling Faculties (Mallikā: Saṃyutta-Nikāya)	228
40	On Mastering Thoughts (Vitakkasanthānasutta: Majjhima-Nikāya)	229
41	Intensive Training on Breathing (Ānāpānassatisutta: Majjhima-Nikāya)	231
42	The Setting up of Mindfulness (Satipaṭṭhānasutta: Majjhima-Nikāya)	236
	<i>Glossary</i>	247
	<i>Index</i>	251

The Lion

‘MONKS, the lion, king of beasts, at eventide comes forth from his lair. Having come forth from his lair he stretches himself. Having done so he surveys the four quarters in all directions. Having done that he utters thrice his lion’s roar. Thrice having uttered his lion’s roar he sallies forth in search of prey.

Now, monks, whatever animals hear the sound of the roaring of the lion, king of beasts, for the most part they are afraid: they fall to quaking and trembling. Those that dwell in holes seek them: water-dwellers make for the water: forest-dwellers enter the forest: birds mount into the air.

Then whatsoever ruler’s elephants in village, town or palace are tethered with stout leather bonds, they burst and rend those bonds asunder, void their excrements and in panic run to and fro. Thus potent, monks, is the lion, king of beasts, over animals; of such mighty power and majesty is he.

Just so, monks, when a Tathāgata arises in the world, an Arahat, a Perfectly Enlightened One, perfect in wisdom and in conduct, wellfarer, knower of the worlds, the unsurpassed trainer of those who can be trained, teacher of Gods and of men, a Buddha, an Exalted One; he teaches dhamma: “Such is the Self: such is the origin of the Self: such is the ending of the Self: such is the way leading to the ending of the Self.”

Then, monks, whatsoever Gods there be, long-lived, lovely, and become happy, for a long time established in heavenly mansions; they too, on hearing the Dhamma-teaching of the Tathāgata, for the most part are afraid: they fall to quaking and trembling, saying: “It seems, sirs, that we who thought ourselves permanent are after all impermanent: that we who thought ourselves stable are after all unstable: not to last, sirs, it seems are we, though lasting we thought ourselves. So it seems, sirs, that we are impermanent, unstable, not to last, compassed about with a Self.”

Thus potent, monks, is a Tathāgata over the world of Gods and men.’

ANGUTTARA-NIKĀYA (Book of the Fours)

INTRODUCTION

How do we know that more than two thousand five hundred years ago there lived a man who came to be called 'The Buddha', and how do we know what he taught?

The first part of that question is answered well enough by comparatively recent archaeological discoveries, among others the pillars set up by the Emperor Asoka, himself a Buddhist, who reigned only three hundred years after the Buddha taught.

As to what really constitutes the Teaching, there has been some argument; but a little thought will soon answer this part of the question as well.

The Buddha said very little about himself and so what is known of the story of his life is not a great deal. There is a great body of tradition that makes quite a long story of his courtship and marriage to his cousin Yasodhara, and interweaves many 'miracles', but let us stick to known facts. He was born in the north of India on the border of present-day Nepal, nearly two thousand six hundred years ago, the son of Suddhodana Gotama, head of the Sakya clan and ruler of the petty principality of Kapilavatthu, and was named Siddhattha Gotama. He married, as was usual, at an early age, and after a son was born, he being then twenty-nine years old, set out to seek the Truth, to solve the riddle of the universe that all men might be able to gain release if that were possible.

He spent six years in the search; first under, successively, the two most famous philosopher-teachers of his day, and then with five companions practising the most rigid austerities, only to find that neither philosophy nor austerity could lead him to the goal he was seeking.

He then remembered that as a mere child he had, after deep contemplation, stilled thought and attained a moment of cosmic consciousness. Here he realized was a way, and following that way he attained the goal which he was then able to point out to all men. He was then thirty-five years old and, founding an Order of Bhikkhus (monks), he wandered India for the next forty-five years, until his death, teaching that Way.

Those who joined 'The Noble Order' took on themselves one of two duties, either 'The Yoke of Development', which was the following of the Way at its most intense, or 'The Yoke of Learning'. Those who undertook the latter duty got all the teaching, the discourses and the rules, by heart and were able to repeat them word for word. At a great synod, immediately after the passing away of the Buddha, the teaching was formed into a Canon and groups of 'reciting monks' were instituted, each group having its own section to carry by heart and to repeat frequently and, when occasion arose, to check with other groups having the same section. These groups carried on the teaching without a break for five hundred years, until, finally, at a time of war and famine in Ceylon, the teaching having been even then practically driven out of India, the Canon was reduced to writing.

Although the Canon is obtainable now in writing, and the major part by the way in fairly good translation in English due to the work of the Pāli Text Society of London, the groups of 'reciting monks' still function and there are those who have the whole Tipiṭaka by heart.

This Tipiṭaka, 'Three Baskets of Wisdom', the Buddhist Canon, is several times as voluminous as the Old and New Testaments of the Christians. There is the Vinaya Piṭaka, the rules for monks, with stories as to how these rules came to be formulated and the Sutta Piṭaka, or Discourses to monks and laymen, given either by the Buddha or with his approval. There are thousands of these, some very short and some quite long, and with a deal of repetition, necessary for easy remembrance. Then there is the Abhidhamma Piṭaka, a psycho-philosophic analysis of all that we call mind and matter.

It was Asoka who, becoming horrified by war and slaughter and adopting Buddhism, spread the teaching throughout India itself and then to the neighbouring countries by means of those 'living books', the monks who could recite the Canon. However, there had already been some schism in the Order, mainly by those who wished to relax the rules, and since, following the emperor, so many came so quickly into Buddhism, there were those who began to alter the rules still more, and this resulted, in following centuries, in certain 'sects' or 'schools' who followed their own way without regard to the pristine teaching so carefully enshrined by the 'reciting monks'.

Three hundred years after Asoka, in the year 67 of the Christian era, that is six hundred years after the passing of the Buddha, two

Indian monks introduced Buddhism to China, whence it was taken after a further three hundred years to Korea. Two hundred years later it went from Korea to Japan. It was another hundred years before Buddhism reached Tibet, and did not make any great impression there until after yet another hundred years, which brings us to the year 749 of the Christian era, and twelve hundred years after the Buddha, the teaching was translated into Tibetan. Meanwhile you will realize that in all this time, passing through so many countries and languages, there were some changes. In all these countries Buddhism has been changed somewhat, though all accept the Canon to some extent. The romance countries of the South, holding closer to the pristine teaching and with a tradition of 'reciting monks', have nevertheless greatly expanded the teaching with Commentaries that have some very interesting stories. In those of the Northern countries where Animism, Shamanism, Mysticism and Magic were well entrenched, some elements of these have been incorporated to the original teaching of the Buddha. In some the philosophical speculations decried by the Buddha have been added. Thus there are some sects, usually terming themselves 'schools', which do not follow very closely the pristine teaching.

In this anthology translations of the Pāḷi Canon are presented. The Buddha taught in clear language to the mass of the people, and interesting as are the voluminous commentaries of much later date, they sometimes obscure rather than explain.

Although there is nothing esoteric in the Buddha's teaching, in the sense of anything deliberately withheld from anyone, as the Buddha stated emphatically on more than one occasion, the teaching was always graded to the understanding of the audience.

In the Canon the discourses were classified according to a system that made for easy remembrance.

Now, taking these points into consideration, there is more than one difficulty which faces the compiler of an anthology such as this. The greatest of these is how to grade the discourses. The individual discourses are such that one cannot put them easily into a classification, yet an attempt has been made in order to show more clearly just how the Buddha taught to various types of men.

Another difficulty is what one may omit without any distortion of the teaching. When it is remembered that the discourses were originally given, and later compiled into a Canon, with one object being the committing to memory, it will be perceived how much repetition was necessary. Some repetition may therefore be

omitted, and as usual indicated by a line of dots in the text. It must however be borne in mind that much of the repetition was for another purpose, the important purpose of impressing the points strongly on the minds of the hearers.

Another omission is the accounts of the place and occasion on which each discourse was given. That was necessary for verification but need not be given here.

Another difficulty is the decision as to whether to use Pāli words in the text. Ezra Pound remarked that 'Any one who is too lazy to master the comparatively small glossary necessary to understand Chaucer deserves to be shut out from the reading of good books for ever.' Following this principle, one may say that it is not too much to ask that a comparatively small glossary be mastered. On the other hand the anthology is not 'to please the pundits' but one designed to allow the ordinary man, usually a busy enough person, to see what the Buddha really said, without obscurantism, fable or the distortions of the 'schools'. Therefore, Pāli has been kept to the strict minimum and a glossary provided to explain these few terms. Since the terms are themselves a sort of shorthand, the few minutes given to study the glossary will be well repaid.

The Texts herein are largely from translations which appeared under my editorship in *The Light of the Dhamma* from Texts approved by the Sixth Great Synod held jointly by the five predominantly Buddhist countries, Burma, Ceylon, Cambodia, Laos and Thailand, with observers from Buddhist groups in other countries.

GLOSSARY AND TRANSLATIONS

Almost all Pāli words have been translated herein but some lend themselves to different translations in different contexts, since all words are but weak tools that are useful only for part of the work we try to do with them. How much more so is this when we use words of a different people, a different age, a different way of thought.

The scholars, and I think rightly enough, have tried to agree on translations and stick to one particular English word for a particular Pāli word where possible.

However, I have not attempted to do this, as what is gained in one way is lost in another, particularly in a book which tries to preserve a continuity so that the story will be told for the average

educated man. I have tried to strike a balance between a too-free translation on the one hand and a meaningless word-for-word translation on the other.

The Emperor Asoka recorded in one of his now famous pillar inscriptions: 'All that the Buddha said was well said.' It does not remain as well said in translation, unfortunately, nothing ever does. Only by allowing a great deal of latitude can we even approach the simple, lucid, graphic, idiomatic speech of the Buddha.

It becomes necessary in the case of varying translations of the one word in the same book to do one of three things: either to give long and involved and therefore somewhat boring explanation of each, to give the Pāli word in brackets in each case, which is not conducive to easy and uninterrupted reading, or to give these words in the glossary, even though they have been translated. I have chosen the latter course, believing that it has some advantages.

All brackets are mine.

DAVID MAURICE

PART I

THE MORAL WAY THAT
LEADS TO HEAVEN

INTRODUCTION

'In practical matters the end is not mere speculative knowledge of what is to be done, but rather the doing of it. It is not enough to know about virtue, then, but we must endeavour to possess it, and to use it, or to take any other steps that may make us good.'

ARISTOTLE: Nichomachean Ethics

THE Buddha's teaching is to get beyond this net of time and space and circumstance in which we are lonely and entrapped. Lonely, since even in the arms of his beloved or in an intimate silence with his closest friend, a man is still in a state of non-inter-communicability.

There is, says the Buddha, a way to win freedom from this net, and he points out clearly the way which leads beyond the dichotomy of 'fine' and 'coarse', 'positive' and 'negative', 'good' and 'evil'.

Even the good must be given up, how much more then the evil. He gave the simile of the raft: 'Monks, as a man going along a high-way might see a great stretch of water, on his side dangerous and frightening, the further bank secure, not frightening; but if there were not a boat for crossing by or a bridge across for going from this side to the beyond, it might occur to him: "Suppose that I, collecting grass, sticks, branches and leaves and tying them into a raft, depending on that raft and striving with hands and feet, should cross over safely to the beyond?" Then he does so. This might then occur to him. "Depending on this raft and striving with hands and feet, I have crossed over safely to the beyond. Suppose now that putting this raft on my head or my shoulder I should proceed as I desire?" What do you think, monks, if he does this is he doing what should be done with that raft?"

'No, Lord.'

'What, monks, should that man do with the raft? It might occur to him: "Suppose now that I beach this raft on dry ground or submerge it and proceed as I desire?" In doing this, monks, that man would be doing what should be done with the raft. Even so, monks,

is this simile of the raft taught by me for crossing over, not for retaining. You, monks, by understanding the simile should get rid, even of right mental objects, all the more of wrong ones.' (Alagaddū-pamasutta, Majjhima-Nikāya.)

He defined 'good' and gave it as a necessary basis; for one thing lest men should say, prompted by craving, ill-will and delusive ignorance, that they were 'beyond good and evil' when really they were beyond only the good; and for another, since the good is indeed, at the beginning, a necessary basis for the higher things.

The moral way that leads to heaven, and as almost all religions teach there is more than one heaven; compare 2 Corinthians xii, 2, of the Christians: 'I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven,' is shown by the Buddha clearly and unequivocally and no man can mistake the meaning.

The teaching of the way to Nibbāna is a further teaching just as Nibbāna itself is beyond the highest heaven.

The discourses that follow have been selected, since they are the teaching of the moral life for benefit in this world and for the attainment of one or more of the temporary and relative heavens. Nevertheless, some of these discourses have something to say of the further teaching. The discourse on loving-kindness, for instance, has as its final stanza the teaching of the end of rebirth in heavens, hells and the world.

In this section has been included the moral training and rules for novices and bhikkhus.

1

ON LOVING-KINDNESS

*This must be done to gain the state of Peace:
One must be able, upright, straight, not proud,
Easy to speak to, mild and well content,
Easily satisfied and not caught up
In too much bustle, frugal in one's ways,
With senses calmed, uncovetous, not bold,
Unswayed by the emotions of the crowd,*

*Abstaining from the ways that wise men blame.
 (And this the thought that one should always hold:)
 'May beings all live happily and safe
 Coming at last to full tranquillity.
 Whatever there may be with breath of life
 Whether they be frail or very strong,
 Without exception, be they long or short
 Or middle-sized or be they big or small
 Or thick, or visible or invisible,
 Or whether they dwell far or they dwell near,
 Those that are here, those seeking to exist,
 May all attain to full tranquillity.
 Let no one bring about another's ruin
 Or, wheresoe'er it be put slight on him.
 Let them not wish each other any ill
 From provocation or from enmity.'
 Just as a mother at the risk of life
 Loves and protects her son, her only son,
 So let him cultivate this boundless love
 To all that live in the whole universe,
 Extending from a consciousness sublime
 Upwards and downwards and across the world,
 Untroubled, free of hate and enmity.
 And while he stands or walks or while he sits
 Or he lies down, still free from drowsiness,
 Let him intent be on this mindfulness.
 This state is here called 'Living as does God'.*

*But when he lives quite free from any view,
 Is virtuous, with perfect insight won
 And greed for sensual desires expelled:
 He surely comes no more to any womb.*

2

ON GOOD LUCK

An angel asks:

'Many gods and men, wishing for welfare, have pondered on lucky things, Please tell us the supreme giver of good luck.'

The Buddha:

*'Not to associate with the foolish but to associate with the wise,
and reverencing those worthy of reverence,
This is a supreme luck-bringer.*

*To live in a suitable place, having done good deeds in former births,
and making the right resolutions for oneself,
This is a supreme luck-bringer.*

*To have much learning, to be skilled in handicrafts, to be well-trained
in discipline and to be well spoken,
This is a supreme luck-bringer.*

*To care for one's father and mother, to cherish one's wife and children
and to have an occupation free from distractions,
This is a supreme luck-bringer.*

*To be generous in giving, righteous in living, to help one's relatives
and to be blameless in action,
This is a supreme luck-bringer.*

*To cease and to abstain from evil, to refrain from intoxicants;
vigilance in righteous acts,
This is a supreme luck-bringer.*

*Reverence, humility, contentment, gratitude, hearing the Teaching
on due occasions,
This is a supreme luck-bringer.*

*Forbearance and gentleness, visiting ascetics, having discussions
on the Teaching,
This is a supreme luck-bringer.*

*Austerity and chastity, perception of the Noble Truths
and the realization of Nibbāna,
This is a supreme luck-bringer.*

*He whose mind is not shaken by worldly conditions, who is free
from sorrow, stainless and at peace,
This is a supreme luck-bringer.*

*Those that accomplish such things are in all ways undefeated and
move safely and happily everywhere.
That is their supreme luck-bringer.'*

3

ON FORBEARANCE

At one time the Buddha was staying in Sāvattthi at the monastery of Anāthapiṇḍika. Now at that time the Venerable Moliya-Phagguna used to mix with and stay in the company of the nuns beyond the proper time, so much so that if any brother were to speak in dispraise of those nuns in his presence then the Venerable Moliya-Phagguna used to get angry and offended and raise a dispute.

Then one of the monks approached the Buddha, bowed down and sat on one side and said: 'The Venerable Moliya-Phagguna, Lord . . . raises a dispute.'

Then the Buddha sent for Moliya-Phagguna and asked: 'Is it true as reported that you . . . raise a dispute?'

'It is true, Lord.'

'Is it not true that you, Phagguna, who are a noble youth, have left home for the homeless life out of faith?'

'It is true, Lord.'

'Then it is improper that you, Phagguna, who are a noble youth and have left home for the homeless life out of faith, should mix with and stay in the company of the nuns beyond the proper time. Therefore, in relation to this, if anyone, Phagguna, speaks in dispraise of the nuns in your presence, then, Phagguna, you should discard those feelings and thoughts which are associated with the worldly life. There Phagguna, you should train yourself: "My mind shall not be perverted, nor shall I utter evil words. I shall abide cherishing good thoughts, with mind full of goodwill and with no hatred in heart." Thus, indeed, Phagguna, should you train yourself. Therefore, in relation to this, if anyone, Phagguna, were to hit the nuns with his hand or clod or stick or weapon in your presence, there too should you discard those feelings and thoughts which are associated with the worldly life. There, too, Phagguna, you should train yourself thus: "My mind shall not be perverted, nor shall I utter evil words. I shall abide cherishing good thoughts with mind full of goodwill and with no hatred in heart." Thus,

indeed, you should train yourself. Further, if anyone speaks in dispraise of anyone at all in your presence, there, too, Phaggunā, you should discard those thoughts . . . with no hatred in heart. Thus indeed should you train yourself. If anyone were to hit anyone else with his hand or clod or stick or weapon in your presence, there too you should train yourself thus: "My mind shall not be perverted. . . . I shall abide cherishing goodwill and with no hatred in heart." "

Then the Buddha addressed the monks: 'At one time, O monks, I was pleased with the monks and on that occasion I said to them: "I, O monks, take but one meal a day, and by taking one meal a day I know for certain that I am free from disease, free from ailment, that I am of active habits and that I have strength and am of comfortable living. Come you too, O monks, take one meal, and by taking one meal you too will know for certain that you will be free from disease, free from ailment and that you will be of active habits and that you will have strength and be of comfortable living." O monks, there has been no necessity for me to give instruction to those monks: I simply drew the attention of those monks thereto.

Again, monks, as a chariot yoked with pedigree horses, with the whip laid aside, might be standing on level ground at a cross-roads, and a skilled charioteer and horse-trainer would mount it and, holding the reins in his left hand and the whip in his right, he would drive the chariot up and down where he liked and as he liked, even so, O monks, there has been no necessity for me to give instruction to those monks. I simply drew their attention thereto. Therefore, monks, avoid what is bad and devote yourselves to good qualities, for precisely in this way you will achieve growth, development and greatness in this doctrine and discipline.

Suppose, monks, there is a big sal¹ forest not far from a village or a market-town that is undergrown with castor-oil plants, and some man, wishing for its good, welfare and conservation, might present himself and hew down those sal sprouts which are twisted and which drain the sap, throw them aside, and make the interior of the forest perfectly clear, and those sal branches which are straight and well shaped he would tend carefully; for in this way indeed, O monks, the sal forest would at a later time achieve growth, development and luxuriance. Even so, O monks, avoid what is bad and devote yourselves to good qualities, for precisely in the same way you will achieve growth, development and greatness in the doctrine and discipline.

¹ *Shorea robusta*.

Formerly, monks, in this very town of Sāvattthi, lived a housewife by the name of Vedehikā. About Vedehikā the housewife, monks, such a good report was spread: "Gentle is the housewife Vedehikā, humble and quiet is the housewife Vedehikā." Now Vedehikā the housewife, monks, had a maidservant named Kālī, who was efficient and industrious and who managed her work well. Then it occurred to Kālī the maidservant: "Such a good report has spread about my mistress: 'Gentle is the housewife Vedehikā, humble and quiet is she'; how is it that my mistress does not show her temper though it is present inwardly or because it is not present or else is it because all this, my work, is being well managed, so that my mistress does not show her temper though it is present inwardly and not because it is not present? What if I were to test my mistress?"

Then, O monks, Kālī the maidservant got up late. Thereupon Vedehikā the housewife shouted at Kālī the maidservant: "Hey, Kālī!" "Yes, madam?" "Hey, what makes you get up late?" "Nothing in particular, madam." "Nothing in particular, eh, naughty maid, and you get up late?" And being angry and offended she frowned. Then it occurred to Kālī the maidservant: "My mistress does not show her temper though it is present inwardly and not because it is not present; all this, my work, is being well managed so that my mistress does not show her temper. What if I were to test her further?" Then Kālī the maidservant got up later. Thereupon, O monks, Vedehikā the housewife shouted at Kālī the maidservant: "Hey, Kālī, why do you get up late?" "No particular reason, madam." "No particular reason, eh, and you are up late." And being angry and offended she hurled at her words of indignation. Then Kālī the maidservant thought: "My mistress does not show her temper though it is present inwardly. . . . What if I were to test my mistress still further?" Then Kālī got up still later. Thereupon Vedehikā the housewife shouted at Kālī . . . and being angry and offended she took up the bolt of the door-bar and hit her on the head, cutting it. Thereupon Kālī the maidservant, with cut head and blood trickling down, denounced her mistress before the neighbours, saying: "Madam, look at the work of the gentle lady, madam, look at the action of the humble lady, madam, look at the action of the quiet lady. Why must she get angry and offended because I got up late and take up the bolt of the door-bar and hit me, her only maid, on the head, cutting it?" Then, monks, at a later time such ill repute about Vedehikā the housewife spread:

"Violent is Vedehikā, the housewife, arrogant and quick-tempered is Vedehikā the housewife."

Analogously, monks, a monk here happens to be very gentle, very humble and very quiet, so long as unpleasant modes of speech do not touch him. When, however, monks, unpleasant modes of speech touch him, then only is it known whether he is gentle, humble and quiet. I do not call that monk decent who happens to be decent and observes decency for the sake of the requisites of robes, food, dwelling and medicine. Why so? For that brother, not getting the requisites of robes, food, dwelling and medicine, is no longer decent and does not observe decency any more. Conversely, monks, the monk who is gentle and observes gentleness from honouring only the Dhamma, revering only the Dhamma and esteeming, worshipping and venerating only the Dhamma, him indeed I call decent. Therefore, monks, you should train yourselves thus: "Only from honouring the Dhamma, revering, esteeming, worshipping and venerating the Dhamma, shall we become decent and observe decency."

There are, monks, five modes of speech which others in addressing you may use; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of goodwill or with hatred in heart. Others in addressing you may speak at the right time or the wrong time, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of goodwill or with hatred in heart. There, too, monks, you should train yourselves thus: "Our minds shall not be perverted, nor shall we utter evil words; we shall abide cherishing good thoughts, with minds full of goodwill and with no hatred in heart, and we shall abide pervading that person with thoughts attended with goodwill and making that radiation of loving-kindness the object of thought, we shall abide pervading the whole world with thoughts of goodwill, abundant, exalted, measureless, bereft of hostility and malevolence." Thus, monks, must you train yourselves.

Just as if, monks, a man were to come with a spade and a basket and say: "I shall undo this mighty earth", and he were to dig up here and there, he were to scatter the earth here and there and he were to spit here and there and were to urinate here and there, saying: "You are not the earth, you are not the earth any longer." What do you think, monks, could that man thus undo this great earth?

'It is not possible, Lord.'

‘And why not?’

‘Because, Lord, this great earth is deep and immeasurable, it is not feasible to undo it, and thus only fatigue and distress would be his lot.’

‘Even so, monks, these are the five modes of speech which others addressing you might use; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of goodwill or with hatred in heart. There, too, monks, you should train yourselves thus: “Our minds shall not be perverted nor will we utter evil words, we shall abide cherishing good thoughts, with minds full of goodwill and with no hatred in heart, and we shall abide pervading that person with thoughts of goodwill and making that the object of thought, we shall abide pervading the whole world with thoughts comparable to the likeness of the earth, extensive, exalted, measureless, bereft of hostility and malevolence.” Thus must you, monks, train yourselves.

Again, monks, if a man should come with lac or tumeric or indigo or paint and say: “I shall draw figures, I shall make pictures appear in the sky.” What do you think, monks, could that man draw figures and make pictures appear in the sky?’

‘It is not possible, Lord.’

‘And why not?’

‘Because, Lord, the sky is devoid of material qualities, it cannot be seen and it is not feasible to draw on it a figure or to make a picture appear, and thus fatigue and distress would be his lot.’

‘Even so, monks, there are the five modes of speech which others addressing you might use: “. . . and we shall abide pervading that person with thoughts of goodwill and making that the object of thought, we shall abide pervading the whole world with thoughts comparable to the likeness of the sky; extensive, exalted, measureless, bereft of hostility and malevolence.” Thus must you, monks, train yourselves.

Again, monks, even as a man might come with a blazing torch and say: “I shall heat up and boil the river Ganges with this blazing grass torch.” What do you think, monks, could that man heat up and boil the river Ganges with the blazing grass torch?’

‘It is not possible, Lord.’

‘And why not?’

‘Because, Lord, the river Ganges is deep and immeasurable . . . fatigue and distress would be his lot.’

‘Even so, monks, these are the five modes of speech . . . pervade

that person with thoughts attended with goodwill, making goodwill the object of thought. . . . Thus must you, monks, train yourselves.

Again, monks, even as if there is a catskin bag which has been beaten, kneaded and tanned and made soft like cottonwool and which is free from creaking and crackling sound, and then if a man were to come with chips of wood and potsherds and say: "I shall make the catskin bag which has been kneaded and tanned and made soft like cottonwool and which is free from creaking and crackling sound, creak and crackle again by means of the chips of wood and potsherds." Could that man . . .'

'It is not possible, Lord . . . fatigue and distress would be his lot.'

'Even so, monks, there are the five modes of speech. . . . Thus should you train yourselves.

Even if, monks, robbers and fellows of vile profession should cut off limb after limb with a two-handled saw, even there, should his mind be corrupted, he is not one who acts according to my teaching. Here too, monks, must you train yourselves: "Our minds shall not be perverted, we will not utter evil words, we shall abide cherishing thoughts of good, with minds full of goodwill and with no hatred in heart. We shall abide pervading that person with thoughts of goodwill, making that the object of thought; we will abide pervading the entire world with thoughts attended with goodwill, extensive, exalted and measureless, bereft of hostility and malevolence." Thus, indeed, monks, should you train yourselves.

You should, monks, keep constantly in mind this instruction of the Simile of the Saw. Are you, monks, aware of any mode of speech, small or great, which you could not tolerate?'

'We are not, Lord.'

'Therefore, as regards this, monks, bear constantly in mind this instruction of the Simile of the Saw: that will be to your benefit and happiness for a long time.'

Thus spoke the Buddha; being glad those monks rejoiced at the words of the Buddha.

4

ON DEEDS AND RESULTS

Subha, the son of Toddeya, asked the Exalted One: 'What is the cause and what is the reason, O Gotama, for which among men and the beings who have been born as men there is found to be high or

low status? For men are seen to suffer much from sickness or to be free from sickness, to be ugly or beautiful, of little power or possessing great power, devoid of wealth or possessing great wealth, born in low families or in high families, devoid of intelligence or possessing great intelligence. What is the cause, what is the reason for which among men and the beings who have been born as men there is found to be high or low status?’

‘Men have, O young man, deeds as their very own, they are inheritors of deeds, deeds are their matrix, deeds are their kith and deeds are their support. It is deeds that classify men into this high or low state.’

‘I cannot at all understand in detail the sense of what the Venerable Gotama has said briefly without an analysis of the meaning. It would be well were the Venerable Gotama to teach me the Dhamma in such a way that I can understand in detail. . . .’

‘Then, young man, listen and give good heed; I shall explain. Here, O young man, some woman or man is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings. As a result of the deeds thus accomplished, thus undertaken, he is reborn on the break up of the body, after death, into a state of woe, of ill-plight, of purgatory or hell, or if he comes to be born as a man, wherever he may be reborn he becomes short-lived. This course, young man, that he is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings, leads to shortness of life.

Here, on the other hand, O young man, some woman or man gives up killing, totally refraining from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy and sensitive to the weal of all living beings. As a result of the deeds thus accomplished, thus undertaken, he is reborn on the break up of the body, after death, into a happy state, into a heavenly world, or if he comes to be born as a man, wherever he may be reborn he becomes long-lived. This course, young man, that one gives up taking life, refrains from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy for all living beings, leads to longevity.

Here, O young man, some woman or man is by nature a tormentor of living beings with the hand, a clod, a stick or a weapon. As a result of the deeds thus accomplished, thus undertaken, he is reborn on the break up of the body, after death, into a state of woe,

of ill-plight, purgatory or hell. Or if he comes to be born as a man, wherever he may be reborn he suffers much from sickness. This course . . . leads to much sickness.

Here, on the other hand, some woman or man is not by nature a tormentor of living beings with the hand, a clod, a stick or a weapon. As a result of the deeds thus accomplished . . . he is reborn . . . into a happy state . . . and becomes free from sickness. This course . . . leads to freedom from sickness.

Here, O young man, some woman or man is wrathful and very turbulent; if blamed even a little he is enraged, irritated and upset and stubborn and gives vent to anger, ill-will and displeasure. As a result of the deeds thus accomplished . . . he is reborn . . . into the state of woe . . . if he comes to be reborn as a man . . . he becomes ugly. This course . . . leads to ugliness.

Here, on the other hand, O young man, some woman or man is not wrathful and not at all turbulent; even if he is blamed much he is not enraged and irritated, upset and stubborn and does not give vent to anger, ill-will and displeasure. As a result of the deeds thus accomplished . . . he is reborn . . . into a happy state . . . if he comes to be reborn as a man . . . he becomes handsome. This course . . . leads to beauty.

Here, O young man, some woman or man has an envious mind, is corrupted and cherishes envy towards others for the gain, honour, reverence, respect, salutation and homage they receive. As a result of the deeds thus accomplished . . . he is reborn . . . into a state of woe . . . if he comes to be born as a man . . . he gains no power. This course . . . leads not to power.

Here, on the other hand, O young man, some woman or man has not an envious mind, is not corrupted and does not cherish envy towards others. . . . As a result of the deeds thus accomplished . . . he is reborn . . . into a happy state . . . if he comes to be born as a man he . . . gains great power. This course, that one has not an envious mind . . . leads to great power.

Here, O young man, some woman or man is not a giver of food, drink, clothes, shoes, garlands, perfumes, cosmetics, beds, dwelling and lighting materials to ascetics and brahmins. As a result of the deeds thus accomplished . . . he is reborn . . . into a state of woe . . . if he comes to be born as a man . . . he becomes poor. This course . . . leads to poverty.

Here, on the other hand, O young man, some woman or man is a giver of food and drink. . . . As a result of the deeds thus

accomplished . . . he is reborn . . . into a happy state . . . if he comes to be born as a man . . . he becomes very rich. This course . . . leads to great wealth.

Here, O young man, some woman or man is proud, self-conceited, does not greet one who deserves to be greeted, does not rise up to receive one who deserves to be so received, does not offer a seat to one who deserves to be offered a seat, does not make way for one who deserves to be given way, does not honour one who deserves to be honoured, does not revere one who deserves to be revered, does not respect one who deserves to be respected, does not pay homage to one who deserves to be paid homage. As a result of the deeds thus accomplished . . . he is reborn . . . into a state of woe . . . if he comes to be born as a man he takes birth in a low family. This course . . . leads to birth in a low family.

Here, on the other hand, some woman or man is not proud, not self-conceited, greets one who deserves to be greeted . . . pays homage to one who deserves to be paid homage. As a result of the deeds thus accomplished . . . he is reborn . . . into a blissful state . . . if he comes to be born as a man he takes birth in a high family. This course . . . leads to birth in a high family.

Here, a woman or a man is not a questioner, approaches not a monk or a brahmin asking: "What, Venerable Sir, is right? What is wrong? What is blamable? What is blameless? What should be practised? What should not be practised? What, being done, tends to my harm and suffering for a long time, and what, on the other hand, being done, tends to my welfare and happiness?" As a result of the deeds thus accomplished . . . he is reborn . . . into a state of woe . . . if he comes to be born as a man . . . he becomes stupid. This course . . . leads to stupidity.

Here, on the other hand, some woman or man is a questioner who approaches a monk or a brahmin asking: "What, Venerable Sir, is right? . . . tends to my happiness?" As a result of the deeds thus accomplished . . . he is reborn . . . into a blissful state . . . if he comes to be born as a man . . . he becomes very wise. This course . . . leads to great wisdom.

Thus indeed, O young man, the course that leads to shortness of life brings about shortness of life, the course that tends to longevity brings about longevity, the course that tends to much sickness brings about much sickness, the course that tends to freedom from sickness brings about freedom from sickness, the course that tends to ugliness brings about ugliness, the course that tends to beauty brings about

beauty, the course that tends to powerlessness brings about powerlessness, the course that tends to great power brings about great power, the course that tends to poverty brings about poverty, the course that tends to wealth brings about wealth, the course that tends to birth in a low family brings about birth in a low family, the course that brings about birth in a high family brings about birth in a high family, the course that tends to stupidity brings about stupidity and the course that tends to great wisdom brings about great wisdom.

Men have, O young man, deeds as their very own, they are inheritors of their deeds, their deeds are their kith and kin and their deeds are their support. It is their deeds that classify men into this low or high state.'

This being said, Subha the young man, the son of Toddeya, said to the Exalted One: 'It is wonderful, O Gotama! It is wonderful! Just as, O Gotama, one should turn upright that which is upside down or lay bare that which is concealed, or tell the way to one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.'

5

ON FOOLS AND THE WISE

In Sāvātthi at the monastery of Jetavana, the Buddha said:

'O monks, there are these three characteristic signs in the behaviour of a foolish person. What are the three? Here, monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds. If that were not so, if a fool were not a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, how could the wise recognize him as: "This person is a fool and not a good person"? But since, O monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, therefore the wise recognize him as a fool and not a wise man. That very fool, monks, experiences in three ways physical and mental pain in this very life. If, monks, he is seated in a meeting or on a carriage road or at

cross-roads, there if the people were to discuss among themselves matters relevant to him and if the fool is a taker of life, a thief, one of wrongful practice in sex relations, a liar and one taking spirituous drinks, fermented liquor which causes heedlessness, therein, monks, the fool thinks: "Indeed that matter which the people are discussing is found in me and I find myself practising it." In this way, monks, the fool experiences pain in this very life in the first place.

Further again, O monks, the fool sees the authorities arresting a robber who has committed a crime and torturing him in various ways,¹ such as flogging with whips, canes or batons, cutting off the hand or foot or both, chopping off the ear or nose or both, putting a red-hot iron ball on his head after removing the top of the skull to look like a gruel pot, peeling off the skin of the skull and rubbing it with gravel till it becomes polished like a conch-shell, kindling a fire in the mouth after opening it wide with spikes, wrapping 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, peeling off the skin from the neck down to the ankle, peeling off the skin from the neck to the waist and from the waist to the ankle and making it hang loose like a bark garment, pinning down 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, pulling out the flesh with double-edged hooks, cutting off coin-size pieces of flesh from the body, combing the flesh off with a comb and applying alkali, piercing a criminal lying on one side on the ground with an iron peg through the ear and turning him round, beating the whole body so that it looks like a bundle of straw, pouring hot oil, causing dogs to bite the flesh of the body, impaling while alive and cutting off the head with a sword. There, monks, the fool thinks: "These matters which exist in me and are found in me . . . these evil deeds on account of which the authorities arrest a robber who has committed a crime and impose punishments in various ways such as being lashed with whips . . . these things are found in me, and I find myself practising them. If the authorities were to know me so, they would arrest me as well and would impose various kinds of tortures on me. . . ." This, monks, is the second kind of painful misery which the fool experiences in this present existence.

Furthermore, monks, the fool while sitting on a stool or lying on

¹ It was only after the Teaching of the Buddha, a Teaching of morality, of loving-kindness, that more urbane and kindly civilizations began to grow up in which such tortures were no longer taken for granted as the customary thing.

a cot or on the ground; at that moment those evil deeds performed previously, misdeeds whether of body, speech or mind, hang on the fool, have a hold on him and weigh upon him. Just as, monks, in the evening the shadows of the great mountain peaks fall on, stretch on and rest on the earth, in the same way while the fool is sitting on a stool or lying on a cot or on the ground, those evil deeds performed previously hang on the fool, have a hold on him and weigh upon him at that moment. Thereat, monks, the fool reflects: "In fact I have not performed any good or meritorious acts nor have I done anything which serves as a protection against fearful consequences. On the other hand I have committed evil, violent and guilty deeds. Whatever destiny there is for those who have not performed good or meritorious acts and those which serve as a protection against consequences to those who have committed evil, violent and guilty deeds, that destiny shall befall me at death," and he grieves, feels distress, laments, bewails, beating his breast, and falls into a swoon. This is the third occasion on which the fool experiences pain in this very existence.

That fool, monks, having committed misdeeds of body, speech and mind, after death is born in a state of woe, place of suffering, one of the lower worlds. Indeed, monks, if one were to speak correctly of that which is extremely undesirable, extremely gruesome and extremely unpleasant, it is in respect of these lower worlds. . . . So extremely undesirable . . . are these lower worlds that it is not easy to show by an illustration how miserable they are.'

This being said, a certain monk asked the Exalted One: 'But, Lord, is it possible to give an illustration to me?'

'It is possible, monk,' said the Exalted One. 'For example, O monk, if people were to arrest a guilty robber and haul him up before the king, saying: "Your Majesty, this is a robber who is guilty of crime, inflict upon him the punishment you please," and the king were to say in respect of him: "Go, you, spear this man a hundred times in the morning." Then at noon if the king should enquire: "Well, how is that fellow?" "Sir, he is still alive." To that man the king were to order: "Go, you, spear him a hundred times at noon," and they were to do so. Then if the king were to ask in the evening: "Well, how is that fellow?" "Sir, he is still alive." To that man the king were to order: "Go, you, spear him again a hundred times in the evening," and they were to do so. What do you think, would that man being speared three hundred times suffer from physical and mental pain on that account?'

'Lord, on being speared even once that man would on that account suffer physical and mental pain. How much more could be said when speared three hundred times.'

Then the Exalted One, taking hold of a small stone of the size of his palm, addressed the monks: 'What do you think, monks, which is the bigger: this small stone of the size of my palm, which I am holding, or the Himālaya, the king of the mountains?'

'Lord, small indeed is the stone of the size of the palm which the Exalted One is holding, compared with the Himālaya, the king of the mountains. It is not to be reckoned with nor does it come up to even a minute fraction nor does it bear comparison with the Himālaya.'

'In the same way, monks, that physical and mental pain which that man experiences on account of being speared three hundred times, when compared with that of a person suffering in the lower worlds, cannot be reckoned with nor does it come up to the minute fraction nor does it bear comparison. On that person, monks, the guards of the lower worlds impose a five-fold punishment called the five-fold pegging: they drive a red-hot iron peg through one hand, then through the other hand, then through one foot and the other foot and then through the centre of the chest. As a result of that he experiences a painful, severe and acute sensation and he does not die so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds, having made him lie down, hew him with axes. As the result of that he experiences a painful, severe and acute sensation, and he does not die so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds, monks, having placed that man feet upwards and head downwards, slash him with sharp knives. As a result of that he suffers painful . . . that evil deed is not exhausted. They, monks, having yoked that person to a chariot make him move back and forth on the burning, blazing and fiery ground. . . . Monks, these keepers of the lower worlds make that person climb up and down a great mound of burning, blazing fiery embers. . . . Monks, they, holding him feet upwards and head downwards throw him into a heated, burning, blazing and fiery iron cauldron. There he is cooked until scum bubbles up. While he is being cooked there till scum bubbles up, sometimes he comes to the top and sometimes he sinks to the bottom and sometimes moves sideways. . . . Monks, they throw that person down into a still lower world, which has four sides, four doors, divided and measured into partitions, surrounded by iron walls roofed with iron;

its floor, which is also made of iron, is burning and is surrounded by flames and it spreads a hundred yojanas on all sides and at all times.

I, monks, could speak on that nether world in many ways. So miserable is it that it is not easy to give a complete description.

There are, monks, beings in the animal world living on grass. They eat wet grass as well as dry grass, pulling it out with their teeth. Which, monks, are the creatures in the animal world living on grass? Horses, oxen, donkeys, goats, deer and similar beings in the animal world are living on grass. In this matter, that foolish person, formerly hankering after tastes, committed evil deeds here and on the dissolution of the body, after death, is reborn as one of those beings living on grass.

There are, O monks, creatures feeding on excreta in the animal world; they, having caught the smell of excreta even from a distance, run towards it with the thought: "This we shall eat, this we shall eat." Just as the brahmins hurry on, getting the scent of the offering, saying: "This we shall eat, this we shall eat." Similarly there are creatures in the animal world. . . . And which, monks, are the beings feeding on excreta in the animal world? Fowls, pigs, dogs, jackals and similar creatures are feeding on excreta in the animal world. That foolish person . . . living on excreta.

There are, monks, living things in the animal world which are born in darkness, which grow up in darkness and which die in darkness. And which, monks, are the living beings which are born in darkness, grow up in darkness and die in darkness? Insects, maggots, earthworms and similar living beings in the animal world are born in darkness . . . die in darkness. That foolish person . . . die in darkness.

There are, monks, in the animal domain, creatures which are born in water, which grow up and die in water. What, monks, are the creatures of the animal domain, which are born in water, which grow up and die in water? Fishes, turtles, crocodiles and similar living beings in the animal world. . . . That foolish person . . . die in water.

There are, monks, creatures in the animal world that are born, that grow up and that die in filth. . . . Those creatures which are born in rotten fish, which grow up in the stinking fish and which die in the stinking fish, or in the rotten corpse or in the rotten rice-gruel or in the cesspool or in the drain. . . . That foolish person . . . die in filth.

Indeed, monks, I could speak on the animal world in many ways, so miserable . . .

Just as if, monks, a person were to throw a yoke with one hole into the ocean. The easterly wind would carry that yoke away to the west, the westerly wind would carry that yoke away to the east, the northerly wind would carry it away to the south and the southerly wind would carry it away to the north. And there were a blind turtle that came up to the surface of the water once in a hundred years. What do you think, monks, could that blind turtle put his neck into that single hole of the yoke?"

'Lord, even if it could once in a way it would only be after the lapse of an exceedingly long time.'

'I say, monks, sooner indeed could that blind turtle put his neck into the single hole of the yoke than could a fool who has fallen into the lower worlds once be reborn as a human being. What is the reason thereof? There in those lower worlds, monks, there is no righteous action, no practice of spiritual tranquillity, no practice of good and meritorious deeds; there feeding on one another and killing of the weak takes place, monks. Indeed, monks, if once in a way and after the lapse of an exceedingly long period that fool were to be reborn as a human being, he would be born in such low families as these: families of outcastes or of hunters, or of basket makers or of cartwrights or of scavengers or in such poor families having little food and drink and earning a hard livelihood, in which they get food and clothing with difficulty. He would be ugly, repulsive, deformed and full of diseases, blind, crippled or lame or paralysed or he would not get food, drink, clothing, means of conveyance, garlands, scents and unguents, beds, dwelling place and materials for lighting; he, having misconducted himself in body, word and mind, is on the dissolution of the body, after death, born in a state of woe, a place of suffering.

Just as, monks, a keen gambler even at the first unlucky throw of the dice might lose his son, his wife and all his property, furthermore he might undergo imprisonment. Monks, that loss of his son, wife and all his property and furthermore the imprisonment he underwent which the keen gambler incurred by his first unlucky throw of the dice, is insignificant compared with the greater loss which the fool incurs by practising misconduct of body, speech and mind and as the result of which that fool on the dissolution of the body. . . . This, also, monks, is the sphere of the fool in its full entirety.

These, monks, are the three characteristic marks and attributes of a wise man. What are the three? In this matter, monks, a wise man thinks good thoughts, speaks good words and performs good deeds. If it were otherwise, monks, how could the wise know that good man to be wise and saintly? Since, monks, a wise person thinks good thoughts, speaks good words and performs good deeds, therefore the wise can make him out as wise and saintly. That very wise man, monks, experiences threefold physical and mental happiness in this very life. If, monks, the wise man is seated in a meeting or on a carriage-road or at cross-roads, there if the people were to discuss among themselves matters relating to him and if he had abstained from killing, taking what is not given, wrongful practice in sex relations, falsehood, taking spirituous drinks, fermented liquors and intoxicants which cause heedlessness, there, monks, the wise man thinks: "Indeed the good things the people are discussing are found in me and I find myself practising them." In this way, monks, the wise man experiences happiness in this very life.

Further again, monks, the wise man sees the authorities arresting a robber who has committed a crime and torturing him in various ways . . . "and those things are not found in me and I do not find myself practising them." In this way, monks, the wise man experiences the second happiness in this present existence.

Furthermore, monks, the wise man while sitting on a stool or lying on a cot or on the ground, at that moment those good deeds of his done previously, good deeds whether of body, speech or mind, hang on the wise man, have a hold on him and fall upon him. Just as, monks, in the evening the shadows of the great mountains . . . in the same way while the wise man . . . those good deeds . . . fall upon him. Thereat, monks, the wise man reflects: "In fact I have not performed any evil, violent and guilty acts but on the other hand I have performed good, meritorious acts and that which gives protection against fearful consequences and whatever destiny there is for those who have not committed evil, violent and guilty deeds and who have done good, and that which serves as protection against fearful consequences, that destiny shall befall me at death." And he grieves not, nor feels distressed. . . . In this way a wise man experiences the third happiness in the present existence. That wise man having performed good deeds . . . after death is born in the happy abodes. Indeed if one were to speak correctly . . . so extremely desirable are these abodes. It is not easy to show by an illustration how blissful they are.'

A certain monk asked the Exalted One: 'But, Lord, is it possible to give an illustration?'

'It is possible, monk,' said the Exalted One, 'for illustration, monk, a paramount sovereign who is endowed with seven gifts and four special potencies experiences physical and mental happiness on that account.

What are the seven?

In this matter, monks, to a king of the Khattiya clan who had been consecrated king, who, on the holy day, the fifteenth day of the month, had washed his head and observed the duties and who had gone to the top of his magnificent palace, the celestial wheel-gift having a thousand spokes, equipped with rim, nave and all other parts, appeared. Thereupon it occurred to the monarch of the Khattiya clan who had been consecrated king: "Thus have I heard; to the Khattiya king who has been crowned . . . he is a universal monarch. Then it may be that I am a paramount sovereign." Then, monks, the Khattiya king arose from his seat and, holding a golden pitcher in his left hand and the wheel-gift in his right, sprinkled it with water saying: "May the noble wheel-gift move on, may the noble wheel-gift conquer."

Then, monks, the wheel-gift moved on towards the east, carrying with it the paramount sovereign and his four-fold army. The place where the wheel-gift stood still, there the paramount sovereign settled down with his four-fold army. The rival kings of the east approached the paramount sovereign and said: "Come, Your Majesty, welcome to Your Majesty, everything is yours, give us instructions, Your Majesty." The paramount sovereign said: "Take not life, take not what is not given, practise not bad conduct in sex relations, speak not what is untrue, drink not fermented liquor and enjoy life as a ruler as before." Monks, those rival kings of the east became the vassals of the paramount sovereign. Then, monks the wheel-gift having plunged into the eastern ocean and having emerged from it, moved on towards the south . . . having plunged into it, moved on towards the west . . . into the western ocean moved towards the north, with the paramount sovereign, together with his four-fold army. In whichever region the wheel halted there the paramount sovereign sojourned together with his four-fold army. The rival kings . . . said: "Come, Your Majesty, welcome . . . all be your own . . . admonish us, Your Majesty." The paramount sovereign said: "Kill not . . ." Then, monks, that gift of the wheel, having conquered the earth with the ocean as its circumference,

went back to the royal city and stopped at the gate of the palace as if the axle were broken, adorning the palace-gate of the paramount sovereign. To the paramount sovereign such a wheel-gift appeared.

Further again, monks, to the paramount sovereign appeared the elephant-gift, white all over, having seven-fold support, endowed with well-formed limbs, two tusks and the trunk; powerful, able to travel through the sky, the king of elephants by the name of Uposatha. Seeing it the paramount sovereign was pleased and said: "Oh, beautiful indeed is the riding elephant, if only it could be tamed." Then, indeed, monks, the elephant-gift became tamed just like a good elephant of noble breed which has been tamed over a long time. As had happened previously, monks, the paramount sovereign while testing that very elephant-gift, mounted it in the morning and went round the earth girdled by the ocean and having returned to the capital partook of the morning meal. Monks, to the paramount sovereign such an elephant-gift appeared.

Further again, monks, to the paramount sovereign appeared the horse-gift, white all over, having a head like that of a crow, hair like muñja grass, powerful, able to travel through the sky, the king of horses named Valāha, Thunder-cloud. Seeing it the paramount sovereign was pleased and said: "Oh, beautiful indeed is the riding-horse, if only it could be tamed." Then, monks, the horse-gift became tamed just like a good horse of noble breed which has been well-tamed over a long time. As had happened previously, monks, the paramount sovereign while testing . . . partook of the morning meal. Monks, to the paramount sovereign such a horse-gift appeared.

Further again, monks, to the paramount sovereign the gem-gift appeared. That gem was a beryl, beautiful, genuine, having eight facets and well cut. The lustre of that gem of gems, monks, pervaded space extending one yojana on all sides. As had happened previously, the paramount sovereign, testing that gem-gift, arrayed the four-fold army and having mounted the gem-gift on the top of a standard, set out in the pitch darkness of the night. Those people in the villages which were situated round about, they set about their business by that illumination of the gem, thinking that it was daytime. To the paramount sovereign such a gem-gift appeared.

Further again, monks, to the paramount sovereign appeared the gem of a woman who was exceeding beautiful, lovely, gracious, possessed of superb beauty of complexion, not too tall, nor too short,

nor too thin, nor too fat, nor too dark, nor too pale, surpassing human beauty but not attaining the celestial. The gem of a woman had such a soft touch, like cotton-wool, or that of silk-cotton. The body of that gem of a woman was warm to the touch in the cold season, and cool in the hot season. From her body there came the scent of sandalwood, from her mouth the scent of lotus. That gem of a woman used to rise up before and sleep after, the paramount sovereign, always at the service of the monarch; she was charming in manner and sweet in conversation. Indeed that gem of a woman never used to transgress morally even in mind, much less physically. To the paramount sovereign such a gem of a woman appeared.

Further again, monks, to the paramount sovereign appeared the gem of a treasurer. To him the divine eye arose as a result of past deeds by which he could see all treasures owned or ownerless. He, having approached the paramount sovereign, said: "Be at ease, Your Majesty, I shall do what ought to be done with your wealth." Monks, the paramount sovereign, while testing that gem of a treasurer, embarked on a boat and plunging into the current in the middle of the Ganges, said: "Treasurer, I am in need of gold coin and gold." "Well, then, Your Majesty, let the boat go alongside the bank." Then the monarch said: "Treasurer, I want gold coins and gold from this very spot." Then that gem of a treasurer, having touched the water with both hands, drew out a pot full of gold coins and gold and asked the paramount sovereign: "Is this much enough, my lord? This much have I done, my lord, and this much have I offered, my lord!" The paramount sovereign said: "Enough with this much, treasurer, that you have done and offered this much, treasurer." To the paramount sovereign, monks, such a gem of a treasurer appeared.

Moreover, monks, there appeared to the paramount sovereign the gem of an adviser, wise, clever, intelligent, qualified to appoint those who should serve the king, to remove those who should be removed from office and to retain those who should be retained. He, having approached the paramount sovereign, said: "Be at ease, Your Majesty, I shall give counsel." To the paramount sovereign such a gem of an adviser appeared.

The paramount sovereign, monks, was endowed with those seven treasures.

What are the four marvellous qualities?

Here, monks, the paramount sovereign was very handsome, gracious, charming and possessed of superb beauty of complexion

much more than that of other men. The paramount sovereign was endowed with this first marvellous quality.

Further again, the paramount sovereign had long life, lived much longer than other men . . . was endowed with this second marvellous quality.

Further again, the paramount sovereign was free from illness and disease, was endowed with balanced heat for digestion, neither too cold nor too hot, much unlike that of other men . . . was possessed of this third marvellous quality.

Further again, the paramount sovereign was dear to and loved by the brahmins and householders. Just as the father is dear to and loved by the children, so also the paramount sovereign was dear to and loved by brahmins and householders. The brahmins and householders also were dear to and loved by the paramount sovereign just as the children are dear to and loved by the father. As previously had happened the paramount sovereign arrayed his fourfold army and proceeded towards the garden. Then the brahmins and householders approached and said: "Your Majesty, move on slowly so that we can look upon you for a longer time." The paramount sovereign also spoke to the charioteer: "Charioteer, drive slowly so that I can look on the brahmins and householders for a longer time." The paramount sovereign . . . possessed of this fourth marvellous quality.

The paramount sovereign, monks, was possessed of these four supernormal powers. What do you think, monks, would the paramount sovereign, endowed with these seven treasures and these four supernormal powers experience physical and mental happiness on that account?"

"Lord, the paramount sovereign endowed with even a single treasure would experience physical and mental happiness on that account; what more can be said of the seven treasures and four supernormal powers?"

Then the Exalted One, taking hold of a small rock of the size of his palm, spoke to the monks: 'What do you think, monks, which is the bigger, this small rock or the Himālaya, the king of the mountains?'

'Lord, small indeed is this stone compared with the Himālaya, king of the mountains, it is not to be reckoned with, nor does it come up to the minute fraction, nor does it bear comparison with the Himālaya.'

'In the same way, monks, that physical and mental happiness

experienced by the paramount sovereign who was endowed with seven treasures and four supernormal powers, is not to be reckoned with nor does it come up even to a minute fraction, nor does it bear comparison with that divine happiness. Indeed, monks, if once in a way and after the lapse of a long period, that very wise man were to be born as a human being, he would be born in such noble families as these, the family of Khattiya or Brahmana or householder or in such a rich family of great wealth and prosperity, possessing abundant gold and silver, property, wealth and corn. He would be handsome, gracious, charming and possessed of superb beauty of complexion, having abundance of food, drink and clothing, means of conveyance, perfumes, garlands and unguents, beds, dwelling places and materials for lighting; he, having performed good deeds of body, speech and mind is, on the dissolution of the body, after death, born in the happy higher worlds. Just as, monks, a keen gambler even at the first throw of the dice might acquire great wealth, insignificant are the winnings of the gamester; far greater than this indeed is the gain when the wise man who having done good deeds in body, speech and mind is, on the dissolution of the body, after death, born in the happy worlds. This, monks, is the sphere of the wise man in its full entirety.'

6

ON OBSERVING THE PRECEPTS

'Monks, the observance of the eight precepts on the fast-days is very fruitful, of great merit, of great splendour and radiantly shining.

Monks, how are they observed and kept?

Herein, monks, a noble disciple reflects: "All their lives Arahats desist from taking life and refrain therefrom; they lay aside stick and weapon; they are compassionate to all beings; they look to the welfare of all beings. I, too, now, during this night and day will desist from taking life and will refrain therefrom; I will lay aside stick and weapon; I will be compassionate to all beings; I will look to the welfare of all beings. Thus, in this way, I shall follow the example of Arahats and observe this precept." This is the first of the precepts in which he establishes himself.

"All their lives Arahats desist from taking what is not given; they

take only what is given; they desire to take only what is given; they dwell with a body clean and untainted with the stain of stealing. I, too, now, during this night and day will desist from taking what is not given; I will desire to take only what is given; I will dwell with a body clean and unstained with the stain of stealing. Thus, in this way, I shall follow the example of Arahats and observe this precept." This is the second of the precepts in which he establishes himself.

"All their lives Arahats desist from living unchastely; living the chaste life, abiding apart, they refrain from sexual practices which are indulged in by the village folk. Thus, following the example of Arahats, I shall observe this precept." This is the third precept in which he establishes himself.

"All their lives Arahats desist from telling lies and refrain therefrom; they speak the truth; they are bondsmen to truth; they speak honestly; they speak believable words; they deceive no one in the world. I, too, now, during this night and day will speak the truth; will be bondsman to truth; will speak honestly; will speak believable words; will deceive no one in the world. Thus, in this way, I shall follow the example of Arahats and observe this precept." This is the fourth of the precepts in which he establishes himself.

"All their lives Arahats desist from sloth-producing intoxicants and refrain therefrom. I, too, now, during this night and day, will desist from intoxicants. Thus, in this way, I shall follow the example of Arahats and observe this precept." This is the fifth of the precepts in which he establishes himself.

"All their lives Arahats take but one meal a day, and refrain from taking food after noon and at night. I, too, now, during this night and day, will act just as Arahats and observe this precept." This is the sixth of the precepts in which he establishes himself.

"All their lives Arahats refrain from dancing, singing, music and unseemly shows; from the use of garlands, perfumes and unguents and from things that tend to beautify and adorn the person. I, too, now, during this night and day, will follow the example of Arahats and observe this precept." This is the seventh of the precepts in which he establishes himself.

"All their lives Arahats desist from using high and luxurious seats and refrain therefrom; they lie on low beds, couches or on strewn grass. I, too, now, during this night and day, will follow the

example of Arahats and observe this precept." This is the eighth of the precepts in which he establishes himself.

Monks, the observance of these eight precepts on the fast-days is very fruitful, of great merit, of great splendour and radiantly shining.'

7

ON BREAKING THE PRECEPTS

'Monks, killing a living being, when practised, developed and repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of taking life is the shortening of one's life when reborn as a man.

Monks, stealing, when practised, developed and repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of stealing is loss of one's wealth when reborn as a man.

Monks, sexual misconduct, when practised, developed and repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of practising sexual misconduct is that one will breed rivalry and hatred when reborn as a man.

Monks, telling lies, when practised, developed and repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of telling lies is that one will be falsely accused when reborn as a man.

Monks, backbiting, when practised, developed and repeatedly performed, causes one to arise in hell, in the animal world and in the world of ghosts; the very least result of backbiting is the breaking up of one's friendships when reborn as a man.

Monks, harsh speech when practised, developed and repeatedly performed, causes one to arise in hell, in the animal world and in the world of ghosts; the very least result of harsh speech is that one will possess an unpleasing voice when reborn as a man.

Monks, frivolous talk, when practised, developed and repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of frivolous talk is that one's words will not be accepted when reborn as a man.

Monks, partaking of intoxicants, when practised, developed and

repeatedly performed, causes one to arise in hell, in the world of animals and in the world of ghosts; the very least result of partaking of intoxicants is that one will be afflicted with insanity when reborn as a man.'

8

ON SELF-CONFIDENCE

'Monks, a lay-adherent who has the following five vices lives the house-life without self-confidence. What five?

He takes life; he takes what is not given; he indulges in sexual misconduct; he tells lies; he partakes of intoxicants.

Monks, a lay adherent who has these five vices lives the home-life without self-confidence.

Monks, a lay adherent who has the following five virtues, lives the home-life with self-confidence. What five?

He abstains from killing any living being; he abstains from taking what is not given; he abstains from sexual misconduct; he abstains from telling lies; he abstains from intoxicants.

Monks, a lay adherent who has these five virtues lives the home-life with confidence.'

9

ON WHAT IS 'UNCLEAN'

Not the eating or abstaining from fish or flesh.

The Buddha pointed out that this point of view was held in ages past, and was a question put to a previous Buddha, the Buddha Kassapa, as follows:

The ascetic, Tissa:

"Millet, beans and peas, edible leaves and roots, the fruit of any creeper; the holy men who eat these, obtained lawfully, do not seek pleasures nor speak vainly. O Kassapa, you who eat whatsoever food at all that is given by others, which is well prepared, daintily garnished, pure and delicious; he who enjoys such food served with rice, he eats uncleanness.

O Brahmin, you say that the charge of uncleanness does not

apply to you who eat rice tastily cooked with birds' flesh. O Kassapa, I enquire the meaning from you, please define 'Uncleanness'."

The Buddha Kassapa:

"Taking life, beating, cutting, binding, stealing, lying, fraud, deceit, pretence at knowledge, adultery: this is uncleanness and not the eating of flesh.

When men are rough and harsh, backbiting, treacherous, without compassion, haughty, ungenerous and do not give anything to anybody; this is uncleanness and not the eating of flesh.

Anger, pride, obstinacy, antagonism, hypocrisy, envy, ostentation, pride of opinion, intercourse with the unrighteous; this is uncleanness and not the eating of flesh.

When men are of bad morals, refuse to pay their debts, slanderers, deceitful in their dealings, pretenders, when the vilest of men commit foul deeds; this is uncleanness and not the eating of flesh.

When men attack living beings either because of greed or hostility, and are always bent upon evil, they go to darkness after death and fall headlong into hell; this is uncleanness and not the eating of flesh.

Abstaining from fish or flesh, nakedness, shaving of the head, wearing the hair matted, smearing with ashes, wearing rough deer skins, attending the sacrificial fire, all the various penances performed for immortality, neither incantations, oblations, sacrifices nor observing seasonal feasts, will cleanse a man who has not overcome his doubt.

He who lives with his senses guarded and conquered, and is poised in the Law, who delights in uprightness and gentleness, who has gone beyond attachments and has overcome all sorrows, that wise man does not cling to what is seen and heard."

Thus the Exalted One preached this again and again, and that brahmin, who was well versed in the ancient lore, understood it; for the Sage, free from defilement, detached and hard to track, uttered this in beautiful verses. Having listened to the well-preached word of the Buddha, which is free from defilement and which ends all misery, he paid homage to the Tathāgata with humble spirit and begged to be admitted into the Order at that very place.

ON EATING OF MEAT

Jivaka Komārabhacca, the Doctor, asked the Exalted One:

‘Lord, I have heard that animals are slaughtered on purpose for the recluse Gotama, and that the recluse Gotama knowingly eats the meat killed on purpose for him. Lord, do those who say animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him speak the word of the Buddha, or do they falsely accuse the Buddha? Do they speak the truth according to the truth? Are your declarations and supplementary declarations not thus subject to be ridiculed by others in any manner?’

‘Jivaka, those who say: “Animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him,” do not say according to what I have declared, and they falsely accuse me. Jivaka, I have declared that one should not make use of meat if it is seen, heard or suspected to have been killed on purpose for a monk. I allow the monks meat that is quite pure in three respects: if it is not seen, heard or suspected to have been killed on purpose for a monk.

Jivaka, in this Doctrine and Discipline a monk resides in a certain village or suburb with a mind full of loving-kindness, pervading first one direction, then a second one, then a third one, then a fourth, just so above, below and all around; and everywhere identifying himself with all, he pervades the whole world with mind full of loving-kindness, with mind wide, developed, unbounded, free from hate and ill-will.

A certain householder or his son approaches that monk and invites him to the morning meal in his house the next day. Jivaka, the monk willingly accepts the invitation. Having passed the night, early the next morning that monk puts on his inner robe, dresses himself and having taken a bowl goes to the house of the householder or his son. Having reached the house he sits down at a place specially appointed for him. Then the householder or his son offers him a delicious meal. To that monk no such thought arises: “How good it would be if this householder or his son were to offer me such a delicious meal in future.” That monk has no craving for the meal, does not brood over the matter and has no attachment to

it: on the contrary he contemplates the miseries in connection with material food, and having possessed himself of wisdom pertaining to the finding of a way to Freedom, he eats the meal.

Jīvaka, what do you think about him in this matter, has he caused ill-will towards himself or another or both?"

'No, Venerable Sir.'

'Jīvaka, did not that monk eat a meal that was free from blemishes at that time?'

'Yes, Venerable Sir.'

'Lord, I have heard that the Supreme God lives with loving-kindness. Lord, I have now seen with my own eyes that the Exalted One is that very Supreme God because He lives with loving-kindness.'

'Jīvaka, ill-will is caused by greed, hatred and delusion, but the Tathāgata has already eradicated greed, hatred and delusion, and as they have been cut at the roots, they will never arise in future. Jīvaka, if you really speak in that light, I shall accept your words.'

'Lord, I really spoke in that light.'

'Again, Jīvaka, in this Doctrine and Discipline a monk resides in a certain village or suburb with a mind full of compassion, of joy in the gains and attainments of others and of equanimity, directed respectively, first in one direction, then a second one, then a third, then the fourth, just so above, below and all around; and everywhere identifying himself with all, he pervades the whole world with mind full of equanimity, with mind wide, developed, unbounded, free from hate and ill-will.

A certain householder . . . invites him . . . no such thought arises: "How good it would be . . . he has no attachment to it . . . he contemplates . . . eats the meal."

Jīvaka, what do you think about him in this matter, has he caused ill-will against himself or another or both?"

'No, Venerable Sir.'

'Jīvaka, did not that monk eat a meal that was free from blemishes at that time?'

'Yes, Venerable Sir.'

'Lord, I have heard that the Supreme God lives with equanimity. Lord I have now seen with my own eyes that the Exalted One is that very Supreme God because He lives with equanimity.'

'Jīvaka, ill-will is caused by greed, hatred and delusion, but the Tathāgata has already eradicated greed, hatred and delusion and as they have been cut at the roots they will never arise again in

future. Jīvaka, if you really speak in that light, I shall accept your words.'

'Lord, I really spoke in that light.'

'Indeed, Jīvaka, if a householder slaughters an animal on purpose for the Tathāgata or his disciples, he performs the following five improper actions:

"Go and bring such and such an animal here," orders the householder. Thus he has firstly committed an improper action.

Secondly, this householder has committed an improper action by causing the animal to be dragged by the neck thus making the animal suffer disagreeable mental sensations.

Thirdly, he has committed an improper action by ordering his men to kill the animal.

Fourthly, he has committed an improper action by having the animal killed, thus causing it disagreeable mental sensations.

Fifthly, he has committed an improper action by offering the Tathāgata and his disciples meat slaughtered on purpose for a monk.'

This being said, Jīvaka Komārabhacca, the adopted son of Abhaya the king's son, said to the Exalted One: 'Wonderful . . . accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.'

11

ON THE DUTIES OF A LAYMAN

On one occasion the Exalted One was dwelling at the Bamboo Grove, the squirrels' feeding ground, near Rājagaha.

Now at that time Sigāla, a young man, son of a householder, rising early, went from Rājagaha with hair and clothes wet to worship with clasped hands the several quarters; the east, the south, the west, the nadir and the zenith.

The Exalted One, having dressed himself in the morning, took bowl and robe and entered Rājagaha for alms. Now he saw young Sigāla worshipping with hair and garments wet the several quarters . . . and said to him: 'Why do you, young householder, rising early . . . ?'

'My father, Sir, when he was dying said to me: "The six quarters, dear son, you should worship," and I, Sir, respecting

reverencing, holding in reverence and honouring my father's word, rise early . . . worship with joined hands these six quarters.'

'But, young householder, not in this way in the noble discipline should the six quarters be worshipped.'

'How then, Sir, should the six quarters be worshipped in the noble discipline? It would be good, Sir, if the Exalted One would teach the doctrine to me showing how the six quarters should be worshipped in the noble discipline.'

'Well, then, young householder, listen and I will speak.'

'Very good, Sir,' responded young Sigāla.

And the Exalted One said:

'When, young householder, the noble disciple has put away the four vices in conduct; when he performs no evil action in four ways; when he does not follow the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, covers the six quarters and enters the path leading to victory in both worlds: in this world and the next. Upon the dissolution of the body, after death, he is born in a happy heavenly sphere.

What are the four vices of conduct that he has put away? The taking of life, householder, is a vice and so are taking what is not given, sexual misconduct and untruth.'

Thus said the Exalted One and then the Master said again:

*'Taking of life, theft, lies, wrong sexual acts:
To these four ills the wise ne'er praise award.'*

In which four ways does he perform no evil action? Actuated by craving one commits evil, actuated by anger one commits evil, actuated by ignorance one commits evil, actuated by fear one commits evil. But when the noble disciple is not actuated by desire, anger, delusion and fear, he, through these, commits no evil.'

Thus said the Exalted One; and then the Master said again:

*'Who led by craving, hatred or by fear
Or by delusion goes against the Law:
Even as the waning moon gets less and less,
So does his name and fame diminish thus.
Who never by desire or hate or fear
Or dullness puts himself against the Law,
His name and fame increase from day to day,
As in the brighter half the waxing moon.'*

What are the six channels for dissipating wealth which he does not follow? Taking intoxicants; loitering in the streets at unseemly hours; constantly visiting shows and fairs; addiction to gambling; association with evil companions; the habit of idleness.

There are, young householder, six dangers in taking intoxicants: loss of wealth; increase of quarrels; susceptibility to disease; the earning of an evil reputation; indecent exposure of the body; impaired intellect.

There are, young householder, these six evils in loitering in the streets at unseemly hours: he himself is unprotected and unguarded; his wife and children are unprotected and unguarded; he is suspected of evil deeds committed by others; false rumours fix on him; many are the troubles he meets with.

There are, young householder, these six dangers in frequenting shows and fairs: he is ever thinking: "Where is there dancing? Where is there singing? Where is there music? Where are there theatrical shows? Where is there music of cymbals? Where is there playing of drums?"

There are, young householder, these six dangers in gambling: the winner begets enmity; the loser grieves for lost wealth; he actually loses his wealth; his word has no weight in a court of law; he is despised by friends and associates; he is not sought after for matrimony since as a gambler he could not afford to keep a wife.

There are, young householder, these six dangers in associating with evil companions: any gambler; any libertine; any drunkard; any cheat; any swindler; any man of violence is his boon companion.

There are, young householder, these six dangers in the habit of idleness: he does no work, saying: "It is too cold; it is too hot; it is too late; it is too early; I am very hungry; I am too full."

Living in this way he leaves many duties undone, he does not get new wealth and the wealth he has already, dwindles away.'

Thus said the Exalted One, and then the Master spoke again:

"Dear friend" say your companions while you drink.

Let trouble come; they swiftly melt away.

Who is a friend in every useful thing,

He is a friend who'll always stay by you.

Sleeping by day and prowling round at night,

Adultery, and brawling, doing harm,

Friendship with rogues, and stony-heartedness;

These causes six bring ruin to a man.

*Who is of evil men comrade and friend,
Himself living his life in evil ways,
Alike in this world and the world to come
Such men fall deeply into woeful states.*

*Gambling and women, drink and dance and song,
Sleeping by day and prowling round at night,
Friendship with wicked men, hardness of heart,
These causes six bring ruin to a man.*

*Gambling and drinking, chasing after those
Women as dear as life to other men,
Following the fools, not the enlightened ones,
He wanes as in the darker half the moon.*

*The drunkard always poor and destitute;
Even while drinking, thirsty; haunting bars;
Sinks into debt as into water stone,
Soon robs his family of their good name.*

*One who habitually sleeps by day
And looks upon the night as time to rise
Licentious and a drunkard all the time,
He does not merit rank of householder.*

*Who says: "It is too hot, too cold, too late!"
Leaving the waiting work unfinished still,
Lets pass all opportunities for good.
But he who reckons heat and cold as straws
And like a man does all that's to be done,
He never falls away from happiness.*

Four, young householder, are they who should be considered as enemies in the guise of friends; a rapacious person, a man of words not deeds, a flatterer, a fellow-waster.

The first is on four grounds to be considered an enemy in the guise of a friend: he is rapacious, he gives little and asks much, he helps you only from fear, he looks only for his own benefit.

On four grounds the man of words not deeds is to be considered as an enemy in the guise of a friend: he tells you all the good he would have done for you in the past, he tells you all the good he will do for you in the future, he tries to gain your favour by empty

promises, when the need for service arises he says how sorry he is that he cannot help.

On four grounds the flatterer is to be considered an enemy in the guise of a friend: he agrees with you when you want to do wrong, he dissuades you from doing right, he praises you to your face, he speaks ill of you behind your back.

On four grounds the fellow-waster is to be considered as an enemy in the guise of a friend: he is your companion when you are drinking, he is your companion when you prowls round at night, he is your companion when you haunt shows and fairs, he is your companion when you are infatuated with gambling.'

Thus said the Exalted One, and then the Master spoke again:

*'The friend who always seeks his benefit,
The friend whose words are other than his deeds,
The friend who flatters just to make you pleased,
The friend who keeps you company in wrong,
These four the wise regard as enemies:
Shun them from afar as paths of danger.'*

These four, young householder, should be understood as good-hearted friends: the friend who is a helper, the friend who is the same in happiness and sorrow, the friend who gives good counsel, the friend who sympathizes.

In four ways, young householder, should a helper be understood as a good-hearted friend: he guards you when you are heedless, he protects your property when you are heedless, he is a refuge when you are in danger, when you have commitments he provides you with double the amount needed.

In four ways, young householder, should one who is the same in happiness and sorrow be understood as a good-hearted friend: he tells you his secrets, he keeps hidden your secrets, he does not forsake you in trouble, he lays down even his life for your sake.

In four ways . . . should one who gives good counsel be understood as a good-hearted friend: he restrains you from doing wrong, he encourages you to do what is right, he informs you of things unknown to you before, he points out to you the path to heaven.

In four ways . . . should one who sympathizes be understood as a good-hearted friend: he does not rejoice in your misfortune, he rejoices in your prosperity, he restrains others who speak ill of you, he praises those who speak well of you.'

Thus spoke the Exalted One and then the Master spoke again:

*'The friend who is a helper all the time,
The friend in happiness and sorrow both,
The friend who gives advice that's always good,
The friend who has full sympathy with you,
These four the wise see as good-hearted friends
And with devotion cherish such as these
As does a mother cherish her own child.
The good and wise shine like a blazing fire.
He who acquires his wealth in harmless ways
Just as a bee that gathers honey does,
As ant-hill grows apace his riches mount.
When the good layman wealth has thus acquired,
In portions four let him divide his wealth.
Able is he to benefit his kin,
Thus will he bind himself in friendship close.
One portion let him spend; enjoy its use;
Two portions to conduct his business well;
The fourth for time of need he keeps aside.*

And how, young householder, does a noble disciple worship the six quarters?

The following should be looked upon as the six quarters: the parents should be looked upon as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and employees as the nadir, ascetics and holy men as the zenith.

In five ways should a child minister to his parents as the east: "Having supported me I shall support them, I shall work for them, I shall keep the family tradition, I shall make myself worthy of my heritage, I shall make offerings in their name after their death."

In five ways the parents thus ministered to as the east by their children show their compassionate love to them: they restrain them from evil, they encourage them to do what is right, they train them for a profession, they arrange a suitable marriage, at a suitable time they hand over their inheritance to them.

In these five ways do children minister to their parents as the east and the parents show their compassionate love to them. Thus is the east covered by them and made safe and secure.

In five ways should a pupil minister to his teachers as the south: by rising from his seat in greeting, by attending on them, by eagerness to learn, by personal service, by respectful attention while receiving instruction.

In five ways do teachers thus ministered to as the south by their pupils, show compassionate love for them: they train them in that in which they are well trained, they see that they hold fast their lessons, they instruct them in the arts and sciences, they speak well of them to their friends and companions, they provide for their safety in every way.

The teachers thus ministered to as the south by their pupils show their compassionate love to them in these five ways. Thus is the south covered and made safe and secure.

In five ways should a wife be ministered to by her husband as the west: by showing her respect, by being courteous to her, by being faithful to her, by delegating authority to her, by providing her with adornments.

The wife thus ministered to as the west by her husband shows her compassionate love for him in five ways: she performs her duties well, she is hospitable to relations and the people round, she is faithful, she protects his property, she is skilled and industrious.

In these five ways does the wife show her compassionate love to her husband who ministers to her as the west. Thus is the west covered by him and made safe and secure.

In five ways should a man minister to his friends and associates as the north: by liberality, by courtesy, by service, by impartiality, by sincerity.

The friends and associates thus ministered to by him as the north show their compassionate love to him in five ways: they protect him when he is heedless, they protect his property when he is heedless, they become a refuge when he is in danger, they do not leave him in his troubles, they show consideration for his family.

The friends and associates thus ministered to as the north by a man show their compassionate love for him in these five ways. Thus is the north covered and made safe and secure.

In five ways should a master minister to his servants and employees as the nadir: by assigning them work according to their ability, by supplying them with food and wages, by tending them in sickness, by sharing with them any delicacies, by giving them rest periods and holidays.

The servants and employees thus ministered to as the nadir by

their master show their compassionate love for him in five ways: they rise before him, they go to sleep after him, they take only what is given, they perform their duties well, they uphold his good name and fame.

The servants and employees thus ministered to as the nadir show their compassionate love for him in these five ways. Thus is the nadir covered by him and made safe and secure.

In five ways should a householder minister to ascetics and holy men as the zenith: by affectionate deeds, by affectionate words, by affectionate thoughts, by keeping open house to them, by supplying their temporal needs.

The ascetics and holy men thus ministered to as the zenith by a householder show their compassionate love for him in six ways: they restrain him from evil, they exhort him to good, they love him with a kind heart, they teach him what he has not heard, they clarify what he has already heard, they point out the path to heaven.

In these six ways do ascetics and holy men show their compassionate love to a householder who ministers to them as the zenith. Thus is the zenith covered by him and made safe and secure.'

Thus said the Exalted One and then the Master spoke again:

*'The mother and the father are the east.
Regard your teachers ever as the south.
Wife and dear children are the glowing west.
Close friends and your companions are the north.
All those who work for you the nadir are.
The zenith is the wise and holy men.*

*He who is fit to rank as householder,
These six quarters he should reverence.
Who is in wisdom deep and virtue strong,
Gentle in all things and intelligent,
Humble in spirit and amenable,
Such man to highest honour may attain.*

*He who has energy not indolence,
Unshaken though misfortune should befall,
Flawless in manner, with sagacity,
Such man to highest honour may attain.*

*Welcoming with kind words and friendly ways,
 Liberal to all without a thought of self,
 A guide most wise in counsel, fit to lead,
 Such man to highest honour may attain.*

*A heart that's generous and speech that's sweet,
 A life of service given up to man,
 Showing impartiality to all,
 Judging exactly as the case demands;
 These are the ways that make the world go round
 As does a linchpin in a moving car.
 These absent, parents never will receive
 Respect and honour from their children due.
 These are the ways that lead to eminence;
 These are the ways that wise men rightly praise.'*

When the Exalted One had said this, Sigāla, the young householder replied: 'Excellent, Lord . . . may the Exalted One receive me as a follower who has taken refuge from this very day to life's end.'

12

ON WHAT A MAN MAY BELIEVE

On one occasion the Exalted One, while journeying in the districts of Kosala with a great number of monks, reached Kesaputta, the market town of the Kālāmas. This high reputation of the Noble Gotama had sprung up: 'The Exalted one is an Arahāt, a perfectly enlightened one, endowed with knowledge and conduct, the knower of the worlds, the unexcelled charioteer of men to be tamed, the master of gods and men. He preaches the Dhamma which is good in the beginning, good in the middle and good in the end, rich in meaning and expression, and the practice of holiness which is perfect, complete and pure.' 'It would be good,' they said, 'if we should pay a visit to such an Arahāt.'

Then the Kālāmas approached the Exalted One and some of them made obeisance and took their seats, some having exchanged words of greeting and courtesy with the Exalted One, sat down, some took their seats after extending joined palms towards the Exalted One, some announced their names and families, while

others remained silent and took their seats. Then the Kālāmas said to the Exalted One:

‘Lord, some ascetics and brahmins come to Kesaputta. They expound and explain their own views only, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord we have doubt and uncertainty about them; who indeed among these venerable ascetics speak the truth and who speak falsehood?’

‘Kālāmas, it is quite natural for you to be in doubt and uncertainty. In the case where there is room for doubt, uncertainty has arisen in you.

Come, O Kālāmas, don’t accept anything from mere hearsay, or from what you have been told, or because it is mentioned in sacred teachings, or because of logic merely, or because of its method, or in consideration of plausible reasoning, or by tolerating views based on speculation, or because of its appearance of possibility and because “our teacher is venerable”. But when you, Kālāmas, realize by yourselves that views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then, Kālāmas, you should reject them.

What do you think, O Kālāmas, when greed arises in a person, does it arise for his good or for his harm?’

‘For his harm, Lord.’

‘Kālāmas, this greedy fellow, being overcome by covetousness and with his mind being totally under its influence, takes life, steals, commits sexual misconduct, tells lies and also urges others to do so, and this leads him to harm and misery for a long time.’

‘Quite so, Lord.’

‘What do you think, O Kālāmas, when ill-will arises in a person, does it arise for his good or for his harm?’

‘For his harm, Lord.’

‘Kālāmas, this fellow of ill-will being overcome by hatred and with his mind being totally under its influence, takes life, steals, commits adultery, tells lies and also urges others to do so, and this leads him to harm and misery for a long time.’

‘Quite so, Lord.’

‘What do you think, O Kālāmas, when delusion arises . . . harm and misery for a long time.

What do you think, Kālāmas, are these qualities good or bad?’

‘Bad, Lord.’

‘Are they faulty or faultless?’

'Faulty, Lord.'

'Are they censured or praised by the wise?'

'Censured by the wise, Lord.'

'Do these qualities when carried out and practised, lead to harm and misery or not, otherwise, what is your view of it?'

'Lord, these qualities when practised and carried out, lead to harm and misery. This is just what occurs to us.'

'This, indeed, Kālāmas, is what I have said: don't accept anything from hearsay, from what you have been told, because it is mentioned in the sacred teachings, or because of logic merely, or because of its method, or in consideration of plausible reasoning, or by tolerating views based on speculation, or because of its appearance of possibility and because "our teacher is venerable". When you, Kālāmas, realize by yourselves that these qualities are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then you should reject them. What I have said was said with reference to this.

Come, Kālāmas, don't accept. . . . But when you realize by yourselves these qualities are good, faultless, praised by the wise and when practised and observed lead to good and happiness, then you should abide in them after acquiring them.

What do you think, Kālāmas, when altruism arises in a man, does it arise for his good or for his harm?'

'For his good, Lord.'

'This person free from greed, O Kālāmas, not being overcome by covetousness and with his mind totally uninfluenced by it, does not take life, does not steal, does not commit deeds of sexual misconduct, does not tell lies and does not urge others to do so, and this leads him to good and happiness for a long time.'

'Quite so, Lord.'

'What do you think, Kālāmas, when loving-kindness arises in a person, does it arise for his good or harm?'

'For his good, Lord.'

'O Kālāmas, a man who is free from ill-will, not being overcome by it, his mind not being totally under its influence, does not take life. . . .'

'Quite so, Lord.'

'What do you think, Kālāmas, when wisdom arises in a man, does it arise for his good or his harm?'

'For his good, Lord.'

'O Kālāmas, this person who is free from delusion, not being

overcome by it, his mind not being under its influence, does not take life. . . .’

‘Quite so, Lord.’

‘What do you think, Kālāmas, are these views good or bad?’

‘Good, Lord.’

‘Faulty or faultless?’

‘Faultless, Lord.’

‘Censured or praised by the wise?’

‘Praised by the wise, Lord.’

‘Do these views when carried out and observed lead to good and happiness or not, otherwise what is your view of it?’

‘Lord, these views when carried out and observed lead to good and happiness, this is just what occurs to us.’

‘This indeed, Kālāmas, is what I have said, don’t accept . . . good and happiness, then you should abide in them after acquiring them. What I have said was said in reference to this.

Kālāmas, this very noble person, being thus free from covetousness and malevolence, being undeluded, conscious and mindful, pervades one direction with the mind accompanied by universal loving-kindness, compassion, joy in the gains and attainments of others, and equanimity; and so pervades the second, the third and the fourth directions. Thus he lives pervading the whole world, above, below, across, everywhere, all round, with thoughts attended with equanimity; abundant, exalted, measureless, bereft of hostility and malevolence. O Kālāmas, that very noble person, having his mind thus free from enmity, malice and impurities, and being thus of pure mind, he attains to the four-fold confidences in this very life.

“If there is the other world and if there is the fruit and result of good and bad deeds, then there is reason that I shall be reborn into the state of bliss, the celestial world, on the dissolution of the body, after death.” This is the first confidence that he attains.

“If, however, there is no other world and if there is no fruit and no result of good and bad deeds, then I shall myself lead here a happy life, free from enmity, malice and suffering in this very life.” This is the second confidence that he attains.

“If by acting ‘wrongfully’, sin is committed, then as I have not willed evil to anyone, how then can sufferings affect me who have not done any evil deed?” This is the third confidence attained by him.

“If, on the other hand, by acting ‘wrongfully’, sin is not committed, there too I can look upon myself as pure in both ways.” This is the fourth confidence that he attains.

O Kālāmas . . . attains to the four-fold confidence in this very life.'

'It is indeed so, Lord, it is indeed so. Lord, that noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, attains to the four-fold confidence in this very life. If . . . this is the fourth confidence he attains.

It is wonderful, O Gotoma, it is indeed wonderful . . . accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.'

Bhaddiya, the Licchavī, asked the Exalted One: 'Lord, I have heard that the ascetic Gotama is a magician and knows a trick of enticement by which he charms away the followers of other teachers. Sir, do they correctly represent the Exalted One who say: "The ascetic Gotama is a magician who knows a trick of enticement by which he charms away the followers of other teachers," and do they not accuse him wrongly but explain things according to the Dhamma? Is a person who follows the Master's teaching with its reasons open to censure? Indeed, Sir, we do not wish to slander the Exalted One.'

'Come, Bhaddiya, don't accept anything from hearsay . . . [As in previous Discourse].

Bhaddiya, those people who in this world are good and noble, urge their followers in this way: "Come, you good fellow, lead your life controlling greed; by so living you will not perform any acts of body, speech or mind arising from greed: lead your life controlling hatred; by so living you will not perform any acts of body, speech or mind arising from hatred; lead your life controlling delusion: by so doing you will not perform any acts of body, speech or mind arising from delusion; lead your life controlling the feelings of violence: by so living you will not perform any acts of body, speech or mind arising from violence."'

This being said, Bhaddiya, the Licchavī, said to the Exalted One: 'It is wonderful . . . please accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.'

'Bhaddiya, have I ever asked you: "Come, Bhaddiya, be my disciple and I shall be your teacher?"'

'No, indeed, Lord.'

'Bhaddiya, some recluses and brahmins accuse me with what is not true, what is empty, false and contrary to fact when they say that the ascetic Gotama is a magician who knows a trick of enticement by which he charms the followers of other teachers.'

‘A good thing, Lord, is this trick of enticement, an auspicious thing it is, Lord. Would that my beloved kinsmen and relations were charmed by this trick of enticement and it would be for their advantage and happiness for a long time. If, Lord, the Khattiyas, the Brāhmanas, the Vessas and the Suddas too were enticed by this trick, it would also be for the advantage and happiness of all of them for a long time.’

‘It would be so, Bhaddiya, it would be so. If all the Khattiyas, Brāhmanas, Vessas and Suddas too were enticed for the abandonment of immoral qualities it would be for the advantage and happiness of all of them for a long time. If also, Bhaddiya, this world with those of the gods, those of the Evil One and the Supreme God, with the host of recluses and brahmins, along with gods and men were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities it would be for their advantage and happiness for a long time.

Bhaddiya, if these great sal trees were enticed it would be to their advantage and happiness for a long time, if only they had the ability to think—what to speak of a human being!’

13

THE RULES OF TRAINING

The Precepts are not at all Commandments, but rules of training voluntarily undertaken. In the case of laymen there are five which are the first five of ten precepts undertaken by novices. The eight which are undertaken by laymen on special fast-days are almost the same as the ten for novices. The rule pertaining to ‘sexual conduct’ demands absolute chastity for novices and is changed to this for laymen on fast-days in place of the ‘abstaining from sexual misconduct’ on other days. The ten precepts of a novice are condensed, with the omission of the tenth, to make the eight undertaken by laymen on fast-days.

There is no ‘Penance’ or ‘Punishment’ for laymen as they are not part of an Order.

The seventy-five rules of training of a novice are the first seventy-five of the two hundred and twenty-seven of a bhikkhu.

There are two degrees of ordination, that of a novice, a *sāmaṇera*, and that of a fully ordained monk, a bhikkhu.

It is possible for any male person, even in early childhood, to become a novice provided he has his parents' consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (e.g. Government service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years, depending on circumstances) as a novice.

A novice and a monk may leave the Order at any time, as there is no vow of lifelong service.

The Rules of Training, as the name implies, are to train the novice in the discipline and deportment befitting his high vocation and to help him in leading the holy life.

Formula for a novice

Any layman who wishes to be initiated as a novice has first to get permission from his parents or guardians and having approached a monk with the eight requisites (a full set of three robes, a girdle, a bowl, a razor, a needle and a filter) he informs the bhikkhu of his desire for initiation. When the Order agrees to accept him his head is to be shaved by a monk or a layman.

During this shaving of his head he meditates on the first five of the constituent parts of the body (in the Canonical enumeration), hair of the head, body hair, nails, teeth and skin, and reflects: 'These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or being but are mere impermanence, a cause of dissatisfaction and not self.'

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner:

'Revered Sir, may you be pleased to take this yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain Nibbāna.' He then offers his robe to the monk.

He then recites a formula thrice requesting that his robe be returned.

'Revered Sir, may you be pleased to give me the robe and out of compassion for me may you be pleased to initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain Nibbāna. Revered Sir, I ask for initiation in

order to enable me to escape from the troubles of the round of rebirths. For the second time, Revered Sir, I ask for initiation. For the third time, Revered Sir, I ask for initiation.'

He is then given the yellow robe to wear and he takes refuge in the 'Three Jewels' saying:

*'I take refuge in the Buddha.
I take refuge in the Dhamma
I take refuge in the Sangha.'*

He recites this formula thrice and at the end of the third recitation he becomes a novice, received into the Order.

He at once has to ask one of the monks to be his instructor by reciting the formula:

'Revered Sir, may you please become my instructor. For the second time, Revered Sir, may you please become my instructor. For the third time, Revered Sir, may you please become my instructor.'

His instructor then advises him to behave well in order to inspire respect and to fulfil the teaching. The novice promises to act according to this advice.

In order to enable the novice to learn the Texts and to practise the teaching, the instructor excuses him from performing certain duties as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten precepts

These are the ten precepts to be observed by a novice:

Abstaining from taking the life of sentient beings.

Abstaining from taking what is not freely given.

Abstaining from sexual matters.

Abstaining from telling lies.

Abstaining from taking intoxicants.

Abstaining from taking food after midday.

Abstaining from dancing, singing, playing music and witnessing shows or entertainments.

Abstaining from wearing flowers, using scents and beautifying unguents.

Abstaining from using high and large beds.

Abstaining from accepting gold and silver.

It is possible for any male person, even in early childhood, to become a novice provided he has his parents' consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (e.g. Government service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years, depending on circumstances) as a novice.

A novice and a monk may leave the Order at any time, as there is no vow of lifelong service.

The Rules of Training, as the name implies, are to train the novice in the discipline and deportment befitting his high vocation and to help him in leading the holy life.

Formula for a novice

Any layman who wishes to be initiated as a novice has first to get permission from his parents or guardians and having approached a monk with the eight requisites (a full set of three robes, a girdle, a bowl, a razor, a needle and a filter) he informs the bhikkhu of his desire for initiation. When the Order agrees to accept him his head is to be shaved by a monk or a layman.

During this shaving of his head he meditates on the first five of the constituent parts of the body (in the Canonical enumeration), hair of the head, body hair, nails, teeth and skin, and reflects: 'These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or being but are mere impermanence, a cause of dissatisfaction and not self.'

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner:

'Revered Sir, may you be pleased to take this yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain Nibbāna.' He then offers his robe to the monk.

He then recites a formula thrice requesting that his robe be returned.

'Revered Sir, may you be pleased to give me the robe and out of compassion for me may you be pleased to initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain Nibbāna. Revered Sir, I ask for initiation in

order to enable me to escape from the troubles of the round of rebirths. For the second time, Revered Sir, I ask for initiation. For the third time, Revered Sir, I ask for initiation.'

He is then given the yellow robe to wear and he takes refuge in the 'Three Jewels' saying:

*'I take refuge in the Buddha.
I take refuge in the Dhamma
I take refuge in the Sangha.'*

He recites this formula thrice and at the end of the third recitation he becomes a novice, received into the Order.

He at once has to ask one of the monks to be his instructor by reciting the formula:

'Revered Sir, may you please become my instructor. For the second time, Revered Sir, may you please become my instructor. For the third time, Revered Sir, may you please become my instructor.'

His instructor then advises him to behave well in order to inspire respect and to fulfil the teaching. The novice promises to act according to this advice.

In order to enable the novice to learn the Texts and to practise the teaching, the instructor excuses him from performing certain duties as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten precepts

These are the ten precepts to be observed by a novice:

Abstaining from taking the life of sentient beings.

Abstaining from taking what is not freely given.

Abstaining from sexual matters.

Abstaining from telling lies.

Abstaining from taking intoxicants.

Abstaining from taking food after midday.

Abstaining from dancing, singing, playing music and witnessing shows or entertainments.

Abstaining from wearing flowers, using scents and beautifying unguents.

Abstaining from using high and large beds.

Abstaining from accepting gold and silver.

Four-fold reflection

Besides these ten precepts he has to carry out certain duties as a novice and reflect attentively. This reflection is four-fold.

'Reflecting attentively will I wear the robe, only for the purpose of protection from cold, heat, from danger of gadflies, mosquitoes, snakes, from wind and sun, for the purpose of covering the body out of a sense of decency.

Reflecting attentively will I partake of food, not for the purpose of playing, not for taking pride in strength, not for the growth of the parts of the body, not for beautification, but for the support and maintenance of the body, for keeping it unharmed, for enabling the practice of the holy life; and by taking food I may dispel former painful feelings and will not cause new ones to arise. There will be for me support of life, faultlessness and living without discomfort.

Reflecting attentively will I use lodgings in order to protect from cold, heat, danger of gadflies, mosquitoes, snakes, for the purpose of dispelling seasonal dangers and for retirement for mental development.

Reflecting attentively will I use medicines for removing painful feelings that have arisen and for the purpose of freedom from illness and disease.'

Ten acts for which a novice may be punished

He should avoid performing ten immoral acts and if he has committed one of them he should be given penance in the form of carrying water, bags of sand etc. These ten immoral acts are:

Taking food after midday.

Indulging in dancing, singing, playing music and witnessing shows.

Wearing flowers, using perfumes and unguents for beautification.

Using high and luxurious beds.

Accepting gold and silver.

Attempting to prevent monks from receiving offerings.

Attempting to cause harm to monks.

Attempting to cause monks to be without lodgings.

Abusing monks.

Causing disunion among monks.

Ten acts for which a novice must be expelled

For the following ten immoral acts a novice is to be defrocked and expelled from the Order:

Taking the life of sentient beings.
 Taking what is not freely given.
 Leading an unchaste life.
 Telling lies.
 Partaking of intoxicants.
 Speaking in dispraise of the Buddha.
 Speaking in dispraise of the Dhamma.
 Speaking in dispraise of the Sangha.
 Clinging to false views.
 Seducing nuns.

The SEKHIYA (Rules of Training)

These are the seventy-five rules of training for a novice, which form part of the two hundred and twenty-seven for a bhikkhu.

1. 'I will dress with the inner robe hanging evenly around me' is a training to be observed.
2. 'I will wear the upper robe hanging evenly around me' is a training. . . .
3. 'Properly clad will I go in the villages' is a . . .
4. 'Properly clad will I sit down in the villages . . .'
- 5/6. 'Well-controlled will I go . . . will I sit down . . .'
- 7/8. 'With the eyes looking down will I go . . . will I sit down . . .'
- 9/10. 'Not lifting up the robes will I go . . . will I sit down . . .'
- 11/12. 'Not with loud laughter will I go . . . will I sit down . . .'
- 13/14. 'With little noise will I go . . . will I sit down . . .'
- 15/16. 'Not swaying the body will I go . . . will I sit down . . .'
- 17/18. 'Not swaying the arms will I go . . . will I sit down . . .'
- 19/20. 'Not swaying the head will I go . . . will I sit down . . .'
- 21/22. 'Not with arms akimbo will I go . . . will I sit down . . .'
- 23/24. 'Not covering the head will I go . . . will I sit down . . .'
25. 'Not walking on the heels or toes will I go . . .'
26. 'Not with knees raised and clasped, or wound round with the upper robe will I sit down . . .'
27. 'Attentively will I accept alms-food . . .'
28. 'Mindful of the bowl will I accept alms-food . . .'
29. 'With a proportionate amount of curry will I accept alms-food . . .'
30. 'Only up to the inner ring of the bowl will I accept alms-food . . .'
31. 'Attentively will I eat alms-food . . .'

32. 'Mindful of the bowl will I eat alms-food . . .'
33. 'In orderly manner will I eat alms-food . . .'
34. 'With a proportionate amount of curry will I eat alms-food . . .'
35. 'Not pressing down the top will I eat alms-food . . .'
36. 'Desiring something more I will not cover up the soup and curry and the condiment with rice . . .'
37. 'If not ill, I will not ask for food for myself and eat it . . .'
38. 'Not with a captious mind will I look at another's bowl . . .'
39. 'I will not make up too large a mouthful . . .'
40. 'I will make each mouthful round . . .'
41. 'I will not open the mouth till the mouthful is brought close . . .'
42. 'I will not put the fingers into the mouth while eating . . .'
43. 'I will not talk with the mouth full . . .'
44. 'I will not eat tossing the rounds of food into my mouth . . .'
45. 'I will not eat breaking up the rounds . . .'
46. 'I will not eat stuffing the cheeks . . .'
47. 'I will not eat shaking the hands about . . .'
48. 'I will not eat scattering grains of rice . . .'
49. 'I will not eat putting out the tongue . . .'
50. 'I will not eat smacking the lips . . .'
51. 'I will not eat making a hissing sound . . .'
52. 'I will not eat licking the fingers . . .'
53. 'I will not eat scraping the bowl . . .'
54. 'I will not eat licking the lips . . .'
55. 'I will not, with hands soiled by food, touch a drinking cup . . .'
56. 'I will not throw out in the village rinsings of the bowl containing rice . . .'
57. 'I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand . . .'
58. 'I will not preach Dhamma to one who is not ill and yet has a staff in his hand . . .'
59. 'I will not preach Dhamma to one who is not ill and yet has a knife in his hand . . .'
60. 'I will not preach Dhamma to one who is not ill and yet has a bow in his hand . . .'
61. 'I will not preach Dhamma to one who is not ill and yet is wearing sandals . . .'

62. 'I will not preach Dhamma to one who is not ill and yet is wearing shoes . . .'

63/4. 'I will not preach Dhamma to one who is not ill and yet is in a vehicle . . . is on a bed . . .'

65. 'I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe . . .'

66/67. 'I will not preach Dhamma to one who is not ill yet is wearing headgear . . . has his head covered up . . .'

68. 'While sitting on the ground myself I will not preach Dhamma to one who is not ill and yet is sitting on a seat . . .'

69. 'I will not preach Dhamma while sitting on a low seat to one who is not ill and yet is sitting on a high seat . . .'

70. 'I will not preach Dhamma standing to one who is not ill, yet is sitting down . . .'

71. 'I will not preach Dhamma following one who is not ill and yet is going in front . . .'

72. 'I will not preach Dhamma walking at one side of a path to one who is not ill yet is walking on the path . . .'

73. 'I will not ease myself standing if not ill . . .'

74. 'I will not ease myself or spit on living plants if not ill . . .'

75. 'I will not ease myself or spit in potable water . . .'

THE MONK'S RULES OF TRAINING

In addition to the seventy-five rules of training for a novice the following rules apply to monks and are accepted by them in their taking higher ordination.

1. PĀRĀJIKĀ. Four offences which entail loss of monkhood.

(i) A monk who, undertaking the Rules of Discipline and not having disavowed his Training and not having declared his unwillingness to stay as a monk, indulges in any kind of sexual commerce, commits an offence entailing loss of monkhood and he is not to be associated with.

(ii) A monk who either in a village or elsewhere takes with the intention of stealing what has not been given to him, where the theft is such that rulers, catching a thief, would flog or imprison him or banish him, saying: 'You are a robber, you are wicked, you are stupid, you are a thief,' commits an offence entailing loss of monkhood and he is not to be associated with.

(iii) A monk who intentionally deprives a human being of his

life or provides the means for suicide, or praises death, or incites one to commit suicide, saying: 'Of what use to you is this evil, difficult life? Death is better for you than life,' thus having his mind set on the other's death and with the idea that he should die, praises death in various ways or incites him to commit suicide, commits an offence entailing loss of monkhood and he is not to be associated with.

(iv) A monk who boasts, with reference to himself, of clear knowledge and insight which are preventive or destructive of the defilements and which are the attributes of those who have attained Jhāna, the Path and the Fruition of the Path, without having such knowledge or insight, as well as a monk who having been guilty of contravention of this rule (and having lost his monkhood) and being desirous of the clean status of a novice or a layman confesses subsequently on being examined: 'Sirs, I said: "I know," without really knowing and "I see" without really seeing. I have made an empty boast and told a lie', commits an offence entailing loss of monkhood and he is not to be associated with; unless he was under a delusion in making the claim.¹

2. SANGHĀDISESA. Thirteen offences which require formal meetings of the Order for their exoneration.

(i) Intentional emission of semen is an offence requiring formal meetings of the Order for its exoneration.

(ii) A monk who, with sexual desire and a perverse intention, contacts a woman, holding her hand or holding a braid of her hair or rubbing against any part of her body, commits an offence requiring . . .

(iii) A monk who, with sexual desire and a perverse intention, makes suggestions to a woman with lewd words, just as a young man makes suggestions to a young woman with words relating to sexual intercourse, commits an . . .

¹ The rules are very much like brief headnotes to long judgments and there is a detailed account behind each rule and behind each exception to a rule. The facts and circumstances which led to the Rules and exceptions being made, the occasions on which they were made and the aims and objects for which they were made are set out at length in the respective accounts. These, with explanations of the technical terms, are contained in the Vinaya Piṭaka which runs into five volumes.

The term Pārājika is applicable both to the offence and the offender.

In explanation of the fourth rule, a monk who has committed an offence entailing loss of monkhood cannot attain any Jhāna or the Path and the Fruition thereof (see Index) or be reborn in any higher plane if he does not leave the Order: but he can so attain and be reborn, if he becomes a novice or layman. Though he makes a confession, that confession cannot exonerate him.

(iv) A monk who, with sexual desire and perverse intention, speaks in praise of ministering to his sexual pleasures in the presence of a woman, saying: 'Sister, this is the highest kind of ministration that a woman should minister with to one who is virtuous, of good conduct and leading the holy life like me' commits an offence . . .

(v) A monk who acts as a go-between, telling a man's desire to a woman or a woman's desire to a man in order to bring about their union as husband and wife or otherwise, or to bring about their union even for a moment commits an offence . . .

(vi) A monk who builds a hut or a monastery or has it built without a donor by his own begging and for his own advantage, should have it made according to the measure. This is the measure, twelve spans in length and seven spans in width, on a site which is not unsafe and which has an open space round it. Monks should be brought to mark out the site. If he does not fulfil these conditions or if he exceeds the measure, he commits an offence . . .

(vii) A monk who has a bigger monastery built should have a donor. A site which is not unsafe and which has an open space round it, should be marked by monks brought for this purpose. If he does not fulfil these conditions, he commits an offence . . .

(viii) A monk who, being angry, malicious and malignant, makes against another monk an unfounded charge of an offence entailing loss of monkhood, thinking: 'Thus perhaps may I drive him away from this holy life,' and who subsequently confesses his wrongdoing, on being examined or not being examined, commits an offence . . .

(ix) A monk who, being angry, malicious and malignant, accuses another monk of an offence entailing loss of monkhood, making use of only some of the facts, those facts really concerning another being (with e.g. a similar name) thinking: 'Thus perhaps may I drive him away from this holy life,' though he subsequently confesses his wrongdoing, on being examined or without being examined, commits an offence . . . (Confession is not an essential ingredient of the offence, but is mentioned just to make it clear that it cannot exonerate the offence.)

(x) If a monk tries to cause a schism of the united Order or persists in taking up and advocating a cause which will lead to a schism, other monks should say to him: 'Do not, venerable one, try to cause a schism of the united Order or persist in taking up and advocating a cause which will lead to a schism. Let the venerable

one be united to the Order. The Order which is united lives happily, rejoicing, without disputation and under the same code.' And if that monk after he has been spoken to thus by the other monks persists as before, the other monks should admonish him up to three times to desist from his endeavour.

If he desists after having been admonished up to three times, that is well and good. If he does not desist he commits an offence . . .

(xi) If a monk who is attempting to bring about a schism has one, two or three monks who follow his leadership and speak for disunity and those should say: 'Sirs, please do not say anything to this monk; this monk is one who speaks Dhamma; this monk is one who speaks Vinaya; this monk speaks after ascertaining our wishes and views. He knows. He speaks with us, and what he does has our approval.' The body of monks should say to them: 'Do not speak thus. This monk is not one who speaks Dhamma, this monk is not one who speaks Vinaya. Please do not let a schism in the Order seem good to the Venerable Ones. Let the Venerable Ones be at one with the Order. The Order which is united lives happily, rejoicing, and without disputation and under the same Code.'

If those monks having been spoken to thus up to three times should desist, that is well and good. If they should not desist they commit an offence . . .

(xii) If a monk is difficult to advise, and being spoken to by the monks according to Vinaya Rules, he makes himself one not to be spoken to, saying: 'Do not say anything to me, Venerable Ones, either good or bad, and I will not say anything to the Venerable Ones either good or bad. Refrain, Venerable Ones, from speaking to me,' then the monks should say to him: 'Do not, Venerable One, make yourself one not to be spoken to; let the Venerable One speak to the monks according to the Vinaya rules; the monks will then speak to the Venerable One according to the Vinaya rules.' The number of the Buddha's disciples increases in this manner—by mutual advice and mutual help to rise above offences.

If the monk after having been admonished up to three times should desist, that is well and good. If he does not desist he commits an offence . . .

(xiii) If a monk who lives depending on a village or a little town is one who spoils families by making them lose faith and veneration and is of improper conduct, and his improper conduct is seen and heard and families which are spoiled by him are seen and heard, let

the monks say to him: 'The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoilt by the Venerable One are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!'

If this monk who has been spoken to thus by the monks should say: 'The monks are given to favouritism and the monks act unjustly out of hatred and stupidity and fear; they banish some for such an offence, they do not banish others,' the monks should say to him: 'Venerable One do not speak thus. The monks are not given to favouritism and the monks are not acting unjustly out of hatred and stupidity and fear. The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoilt by the Venerable One are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!'

If after having been admonished thus up to three times he desists that is well and good. If he does not desist he commits an offence. . . .

3. ANIYATA. Offences which are not fixed, i.e. the nature of which have to be determined according to the following rules of procedure: (These rules do not create a new offence but are rules for determining in which category the offence should be judged.)

(i) If a monk sits down together with a woman on a seat which is secluded, hidden from view, and convenient for an immoral purpose, and if a trustworthy woman lay-disciple seeing him, accuses him of any of the three offences: an offence entailing loss of monkhood; an offence requiring formal meetings of the Order for its exoneration; or an offence of slackening or backsliding, and the monk confesses then that he was so sitting, he should be found guilty of one of those three offences.

(ii) If the seat is not hidden from view and is not convenient for immoral purposes but is sufficiently so for speaking to a woman with lewd words, then if a monk sits down on such a seat with a woman, the two alone, and a trustworthy woman lay-disciple seeing him accuses him of one of two offences: an offence requiring formal meetings of the Order for its exoneration or an offence of slackening or backsliding (by sitting on a seat with a woman) and the monk confesses that he was so sitting, he should be found guilty of one of the two offences.

4. NISSAGGIYA-PĀCITTIYA. Grave offences of slackening or backsliding. There is a special season for the acceptance of robes by a Bhikkhu: if the special Kathina Ceremony is held for the acceptance of robes, the season is from the full-moon day of October to the full-moon day of March. The other seven months are the wrong season. If the Kathina ceremony is not held the 'Robe Season' lasts only one month, from the full-moon day of October to the full-moon day of November, and the remaining eleven months are the wrong season.

(i) A monk who keeps an extra robe for more than ten days after the robe is finished and after the Kathina privileges are withdrawn commits a grave offence of slackening or backsliding.

(ii) After the robe is finished and the Kathina privileges are withdrawn, a monk who stays away from his set of robes even for one night, except by special permission of the Sangha (the body of monks) commits . . .

(iii) After the robe is finished and the Kathina privileges are withdrawn, if out of season material for a robe comes to a monk, the monk may accept it if he wishes, but he should make the robe within ten days. If the material is insufficient for a robe it may be laid aside for a month at most if there is expectation that the deficiency will be made up. If he lays it aside for longer than a month, even if there is expectation that the deficiency will be made up, he commits . . .

(iv) If a monk gets an old robe washed or dyed or beaten by a nun who is not his relation he commits . . .

(v) If a monk accepts a robe except in exchange from the hand of a nun who is not a relation he commits . . .

(vi) If a monk asks a man or woman householder who is not a relation for a robe otherwise than on a proper occasion, he commits . . . This is the proper occasion—when the monk has been robbed of his robe or his robe has been lost or destroyed.

(vii) If that householder brings him many robes and invites him to accept them he should accept at the most an inner robe and an upper robe. If he accepts more than these he commits . . .

(viii) If a man or a woman householder who is not a relation has set aside the price in cash or kind for a robe saying: 'I will get a robe with this and offer it to the monk whose name is so and so,' and that monk, out of desire for something better, approaches the householder without having been invited to do so and makes special arrangements with regard to the robe, saying: 'I ask you, please buy a robe like this with the money and offer it to me,' he commits . . .

(ix) If two separate householders unrelated to the monk set aside separately the price for robes, then if the monk, out of desire for something better, should approach them without having been invited to do so and say: 'I ask you, please combine and buy a robe like this and offer it to me jointly,' he commits . . .

(x) If a ruler or one in the service of a ruler or a noble or a householder sends the price of a robe for a monk by a messenger, saying: 'Buy a robe with this money and offer it to the monk so and so,' and if the messenger approaches the monk and says: 'Venerable Sir, this price of a robe is brought, let the Venerable One accept it,' then the messenger should be told by the monk: 'Friend, we do not accept the price of robes, but we do accept robes, if it is at the right time and if it is suitable.' If that messenger says to the monk: 'Is there someone who is the Venerable One's attendant?' then the caretaker of the monastery or a lay-devotee should be pointed out as an attendant by the monk saying: 'This person is the attendant of the monks.' If that messenger after instructing the attendant says to the monk: 'Venerable Sir, I have instructed the person whom the Venerable One pointed out as an attendant; let the Venerable One approach at the right time, he will offer you the robe,' then the monk should at the right time approach the attendant and ask and remind him up to two or three times, saying: 'Friend, I am in need of a robe.' If after asking and reminding two or three times he succeeds in obtaining the robe, that is good. If he does not succeed in obtaining the robe, he should stand silently for it four times or five times, or six times at the most. If he succeeds in obtaining the robe standing silently thus up to six times at the most, that is good.

If after trying more than that he succeeds in obtaining the robe, he commits . . .

If he does not succeed in obtaining it at all, he should either go himself to the place from where the price of the robe was sent or send a messenger to say: 'That price of a robe which you sent for a monk has not done any good for that monk. Please ask for return of your property. Please do not let your property be lost.' This is the proper procedure in such a case.

(xi) If a monk makes or causes to be made a rug mixed with silk he commits . . .

(xii) If a monk makes or causes to be made a rug of pure black wool, he commits . . .

(xiii) A monk who is making or causing to be made a new rug

should take two portions of pure black wool, a portion of white wool and a portion of reddish-brown wool, otherwise he commits . . .

(xiv) Having made or caused to be made a new rug, a monk should keep it for six years. If, after abandoning that rug or not, he makes, or causes to be made, a new rug within the six years except by special permission of the body of monks, he commits . . .

(xv) A monk who makes or causes to be made a new seat-rug should take a piece about a span from all round the old one in order to disfigure the new one by incorporating it. If he does not do so he commits . . .

(xvi) Wool may accrue to a monk while he is on a long journey. It may be accepted by that monk if he wishes but having accepted it he should carry it himself for three yojanas at most, if there are no carriers. If he carries it further than that even if there are no carriers he commits . . .

(xvii) A monk who gets wool washed or dyed or combed by a nun who is not related to him, commits . . .

(xviii) A monk who accepts gold or money or gets another to accept it for him, or acquiesces in it being put near him, commits . . .

(xix) A monk who makes a sale or exchange of any sort in respect of gold or money commits . . .

(xx) A monk who makes barter of various things commits . . .

(xxi) An extra bowl may be kept ten days at most. A monk who keeps one longer commits . . .

(xxii) If a monk has a bowl which has been mended in less than five places asks for and gets a new bowl he commits . . . That new bowl should be surrendered by the monk to an assembly of monks who bring their bowls. The monks should be asked in order of seniority to take the new bowl. If a senior monk takes it, his bowl in turn should be offered to the other monks in order of seniority and so on till the most junior member has taken a bowl, then the bowl which remains should be given to the offender; the monks saying: 'Monk, this for you is a bowl which should be used till it breaks.' This is the proper procedure in this case.

(xxiii) A monk who has accepted medicines which may be partaken of by sick monks, that is to say ghee, fresh butter, oil, honey, molasses, may store and use them for seven days at the most. If he exceeds that period he . . .

(xxiv) A monk should look for a robe for the rainy season when there remains only one month of the hot season and he should wear

it or begin to wear it when there remains only half a month of the hot season. If he looks for a robe for the rainy season earlier . . . or if he makes and wears a robe earlier . . . he commits . . .

(xxv) A monk who having given a robe to another monk takes it back by force or causes it to be taken back by force as he is angry and displeased, commits . . .

(xxvi) A monk who asks for yarn himself and has it woven into robe material by weavers, commits . . .

(xxvii) A man or woman householder who is not a relation may have robe material woven for a monk. Then if that monk, not being so invited, approaches the weavers and makes special arrangements with regard to the robe material, saying: 'Now, Sirs, this robe material is being specially woven for me. Make it long, wide and thick, and make it well woven, well scraped and well combed. I may be able to give you something' and if that monk so saying gives anything, even some food, he commits . . .

(xxviii) If an 'urgent' robe (a robe offered by one newly converted, or one just about to go to a distant place, for example) accrues to a monk ten days before the robe season and if he knows of the emergency, he may accept it and keep it for the robe season. If he keeps it for a longer period he commits . . .

(xxix) A monk who lives up to the full moon of October, after he has spent the Lent there, in such jungle lodgings as are regarded as insecure and dangerous may, if he wishes to do so, keep one of his three robes in a village; and if there be valid reason for doing so, he may live without that robe for six nights at most. If he lives without it longer than that, except with permission of the body of monks, he commits . . .

(xxx) A monk who knowingly causes diversion of any offering from the Sangha (body of monks) to himself, commits a . . .

5. SUDDHA PĀCITTIIYA: Simple offence of slackening or back-sliding.

(i) Telling a conscious lie is an offence of slackening or back-sliding.

(ii) Insulting or abusive speech is . . .

(iii) Speech calculated to estrange friendly monks from each other is . . .

(iv) If the monk teaches Dhamma to another who is not a monk uttering letters of the alphabet, syllables, words or phrases *simultaneously with him*, he commits . . .

(v) A monk who lies down in the same building with one who is not a monk for more than two or three nights commits . . .

(vi) A monk who lies down in the same building with a female commits . . .

(vii) A monk who preaches Dhamma to women in more than five or six words except in the presence of a man of understanding commits . . .

(viii) If a monk informs one who is not a monk of his having attained Jhāna, the Path and the Fruition, even though it is true, he commits . . . (If it is not true the offence will be the fourth Pārājika.)

(ix) If a monk informs one who is not a monk of another monk's serious offence, except by special permission of the Sangha, he commits . . .

(x) A monk who digs the ground or causes it to be dug, commits . . .

(xi) Destruction of vegetable growth is . . .

(xii) A monk who evades questions or harasses the monks while being examined on an accusation by remaining silent commits . . .

(xiii) Speech which makes other monks look down upon another monk as well as speech which is defamatory is . . .

(xiv) A monk who puts or causes to be put in the open air a couch or a mattress or a stool belonging to the Order, and goes away without taking it back and without having it taken back and without informing any monk, novice or caretaker, commits . . .

(xv) A monk who spreads a mat or has it spread in a monastery belonging to the Order, and goes away without removing it or having it removed and without informing . . . commits . . .

(xvi) A monk who, in a monastery belonging to the Order, knowingly encroaches upon the space of a monk who arrived before him, thinking: 'He who finds the space too narrow will go away,' and without any other reason commits . . .

(xvii) A monk who being angry or displeased, drags a monk out of a monastery belonging to the Order, or causes him to be dragged out, commits . . .

(xviii) A monk who sits or lies heavily on a couch or seat, the legs of which protrude between the crossbeams in an upper storey of a monastery commits . . .

(xix) A monk who is building a monastery should have mortar applied thickly in order that the door frame, the door leaves, the parts of the wall which may be hit by the door leaves, may be strong; and he should, standing where there are no green crops, give

instructions for roofing it with two or three layers of roofing material. If he gives instructions for roofing with more than three layers he commits . . .

(xx) A monk who throws on grass or ground water which to his knowledge contains insects commits . . .

(xxi) A monk who without having been authorized by the body of monks gives instructions to ordained nuns with reference to the eight weighty Rules of the special Rules for ordained nuns commits . . .

(xxii) A monk who gives advice to any ordained nuns with reference to any Dhamma at or after sunset, commits . . .

(xxiii) A monk who approaches a monastery of ordained nuns and gives them advice with reference to the eight weighty Rules, except when an ordained nun is sick, commits . . .

(xxiv) A monk who says: 'The elder monks give advice to ordained nuns for the sake of gain' commits . . .

(xxv) A monk who gives a robe to an ordained nun who is not a relation, except in exchange, commits . . .

(xxvi) If a monk sews or causes to be sewn a robe for an ordained nun who is not a relation he commits . . .

(xxvii) A monk who having arranged with an ordained nun goes on a journey, even to a neighbouring village except when the journey must be performed in the company of merchants and others when the way is unsafe and dangerous, commits . . .

(xxviii) A monk who having arranged with a nun gets into a boat going either up or down stream, except for going across to the other bank, commits . . .

(xxix) A monk who eats what, to his knowledge, is food which a nun has prepared or requested householders to offer him, commits . . . except where others have prepared the food for him before her request.

(xxx) A monk who sits down in a secluded place with an ordained nun, commits . . .

(xxxi) A monk who is not sick may take one meal at a public rest-house, a pandal, the foot of a tree, or an open space where there is food prepared for travellers, the sick, pregnant women and monks. If he eats more than that he commits . . .

(xxxii) Eating together in a group a meal to which one at least has been invited in unsuitable terms except when one is ill, when robes are being offered, when robes are being made, when one is travelling, or embarking or when food sufficient for more than three

monks cannot be obtained or when food is offered by a Paribbājaka is a . . . (A Paribbājaka is one who has given up the household life to seek the Truth but is neither a monk nor a novice.)

(xxxiii) Eating a meal other than a meal to which one has already been invited, except when robes are being offered, when robes are being made or one is ill, is a . . .

(xxxiv) In case a monk be invited by a family to take as much as he wishes of cakes or sweetmeats, he may, if he wishes to do so, accept two or three bowlfuls. If he accepts more than that he commits . . .

Having accepted two or three bowlfuls, he should take them from there and share them with the monks. This is the proper course in this case.

(xxxv) If a monk has, while eating, refused to have any more when food has been brought near him, afterwards chews or eats any food, hard or soft, which has not been formally declared by another monk to be surplus or is not what is left after a sick monk has had his meal, he commits . . .

(xxxvi) If a monk produces food which is hard or soft, which is not surplus and invites another monk who, to his knowledge, has, while eating, refused to have any more, saying: 'O monk, chew or eat,' with the object of bringing him into disrepute by making him break the previous rule, he commits . . .

(xxxvii) A monk who eats any hard or soft food, except certain drinks and medicines, after noon and before dawn commits . . .

(xxxviii) A monk who eats any hard or soft food that has been stored (accepted one day and eaten the next) commits . . .

(xxxix) There are sumptuous foods: foods mixed with ghee, butter, oil, honey, molasses, fish, milk and curd, and a monk who is not sick asks for such sumptuous foods for himself and eats them commits . . .

(xl) A monk who puts in his mouth any nutriment, except water and tooth-cleaner, which has not been proffered to him commits . . .

(xli) A monk who gives food to a naked ascetic or a Paribbājaka, male or female, with his own hand commits . . .

(xlii) A monk who, having said to another monk: 'Friend, we will go into a village or a small town for alms-food,' tells him, after causing something to be given to him or not having done so: 'Friend, go away, there is no happiness for me in talking to or sitting with you. There is happiness for me in sitting alone' for that reason and no other, commits . . .

(xliii) A monk who intrudes into and sits down in a house where husband and wife are by themselves enjoying each other's company commits . . .

(xliv) A monk who sits down with a woman on a seat which is secluded and hidden from view commits . . .

(xlv) A monk who sits with a woman, the two alone on a seat which is secluded, commits . . .

(xlvi) A monk who has been invited to a meal and goes out to other houses either before or after that meal without informing another monk who is present, except when robes are being made or being offered, commits . . .

(xlvii) A monk who is not ill and has been invited to ask for medicines should, unless the invitation is made again or is a permanent one, accept it and ask for medicines during four months. If he asks for medicines after four months he commits . . .

(xlviii) A monk who goes without a valid reason to see an army marching commits . . .

(xlix) A monk who has some valid reason for going to an army may stay with the army for two or three nights. If he stays longer than that he commits . . .

(l) If a monk who is staying with an army goes to a place where there is a fight, sham or real, or where troops are being counted, or where positions for military operations or manœuvres are being assigned to troops, or goes to see an array of troops, he commits . . .

(li) Drinking intoxicants is . . .

(lii) Tickling another monk with the fingers is . . .

(liii) Playing in water is . . .

(liv) Disrespect is . . .

(lv) A monk who startles or attempts to startle another monk commits . . .

(lvi) If a monk who is not ill kindles a fire or causes a fire to be kindled merely because he wants to warm himself, and without any other reason, he commits . . .

(lvii) A monk who bathes at intervals of less than a month except when it is the hot season, when it is hot and humid, when the monk is ill, when the monk has done some work, when the monk is travelling or when there is storm or rain, commits a . . .

(lviii) A monk who gets a new robe must use one of the three means of disfigurement; dark green, muddy or black. If he uses a new robe without having applied one of these three means of disfigurement he commits . . .

(lix) If a monk who has himself given or assigned a robe to a monk, an ordained nun or a novice uses it again without it having been given back to him and otherwise as an intimate friend, he commits . . .

(lx) A monk who hides or causes to be hidden another monk's bowl or robe or seat-rug or needlecase or girdle, even for fun, commits . . .

(lxi) A monk who knowingly and intentionally deprives any living being of life, commits . . . (Taking human life is a Pārājika offence.)

(lxii) A monk who knowingly makes use of water which contains insects commits . . .

(lxiii) A monk who knowingly re-agitates a dispute which has been settled according to the Dhamma commits . . .

(lxiv) A monk who knowingly conceals another monk's serious offence commits . . .

(lxv) If a monk knowingly ordains as a monk a person who is below twenty years of age, that person remains unordained, other monks who take part are blameworthy and that monk commits . . .

(lxvi) A monk who knowingly makes arrangements with thieving merchants and goes along the same road with them, even to a neighbouring village, commits . . .

(lxvii) A monk who makes arrangements with a woman and goes together with her along the same road, even to a neighbouring village, commits . . .

(lxviii) If a monk says: 'The things which the Buddha has declared to be obstructions are not capable of obstructing one who has committed them or is subject to them. I know that the Buddha has taught so,' he should be told by the monks: 'Sir, do not say so. Do not accuse the Buddha of having taught so. Accusation of the Buddha is not good. The Buddha surely could not have taught so. The Buddha has, in more ways than one, declared the obstructive things to be obstructions; and they really are capable of obstructing one.'

If he persists in holding the view, in spite of being so told by the monks, the monks should admonish him up to three times to give it up. If he gives it up when admonished up to three times that is good. If he does not give it up he commits . . .

(lxix) If a monk knowingly associates in teaching the Dhamma or associates, in reciting the Rules or in any other affair of the

Sangha, with or lies down under the same roof with the monk who holds that view and who has not expiated the offence and given up the view, he commits . . .

(lxx) If a novice should say: 'The things which the Buddha has declared to be obstructions . . . the Buddha has taught so,' that novice should be told by the monks: 'Novice, Sir, do not say so . . . capable of obstructing one.' If that novice persists in holding that view, in spite of the monks telling him, he should be told by the monks: 'Novice, from this day forth you must not point out the Buddha as your teacher; and you do not have the privilege, that other novices have, of sleeping under the same roof with the monks for two or three nights. Go, unwanted novice, and be ruined.' A monk who knowingly encourages a novice who has been so ruined or allows such a novice to attend on him or gives him, or accepts from him, anything, or teaches him or makes him learn or lies down under the same roof with him, commits . . .

(lxxi) If on being admonished by the body of monks on a rule of Vinaya, a monk says: 'Sirs, I shall not observe this rule till I have asked another monk who is experienced and learned in the Rules of Vinaya, he commits . . .

A monk who means to observe the rules should know the rules and should ask about and think them over. This is the proper procedure.

(lxxii) While the Pāṭimokkha is being recited if a monk disparages the rules saying: 'What is the use of reciting these minor and more minor rules which merely cause worry, distress and vexation,' he commits . . .

(lxxiii) If a monk, having contravened a rule, says, while the Rules are being recited half-monthly: 'Only now do I know that this Rule is set out also and contained in the Pāṭimokkha and that it comes up for recitation every half-month' and if other monks know of him that he had sat down two or three times previously while the Pāṭimokkha was being recited, or more often, there is, for that monk, no freedom from faults by reason of his pretended ignorance. He should be required to act in accordance with the Rules of Vinaya for expiation of the offence which he has committed by contravening the rule. Furthermore his foolishness should be brought home to him, saying: 'No gain for you! No benefit from what you have acquired! Because you did not follow well when the Rules were being recited.'

Pretending further ignorance after this is . . .

(lxxiv) A monk who, being angry or displeased, hits another monk commits . . .

(lxxv) A monk who, being angry or displeased, raises his hand to strike another monk commits . . .

(lxxvi) A monk who accuses another monk with the charge of a serious offence, the charge being unfounded, commits . . .

(lxxvii) A monk who knowingly and intentionally arouses worry in the mind of another monk with the thought: 'This will be unhappiness for him at least for a moment,' for this reason only and for no other reason, commits . . .

(lxxviii) If a monk stands eavesdropping where he can hear other monks who are quarrelling, arguing and disputing with each other with the object, 'I will hear what they say,' for this reason only and not for any other reason, he commits . . .

(lxxix) A monk who having given consent to acts which are in accordance with the Rules of Vinaya, subsequently criticizes them, commits . . .

(lxxx) A monk who, while the body of monks is discussing how to decide a case or a question gets up from his seat and goes away without giving his vote, commits . . .

(lxxxi) A monk who having given a robe together with other monks who are living harmoniously within the jurisdiction of the same Sīma (Ordination hall), subsequently criticizes them saying: 'The monks have disposed of the property of the Order in accordance with favouritism,' commits . . .

(lxxxii) A monk who knowingly causes diversion of any offering from the Sangha to any individual commits . . .

(lxxxiii) A monk who without previous intimation crosses the threshold of the sleeping chamber of a king, from which the king has not gone out and the queen has not withdrawn, commits . . .

(lxxxiv) A monk who picks up or causes to be picked up any treasure or anything which is regarded as treasure, except within the precincts of the monastery or within the precincts of a building in which he is staying, commits . . . If he has picked up or caused to be picked up any such within the precincts he should keep it with the intention: 'He whose property it is will take it.' This is the right course in such a case.

(lxxxv) A monk who goes into a village after noon and before dawn without informing another monk who is present, commits . . . unless there is some very urgent occasion.

(lxxxvi) A monk who makes a needlecase or causes a needle-

case to be made, of bone, horn or ivory commits a . . . which can only be expiated after the needlecase has been broken.

(lxxxvii) A monk who is making or causing to be made a new couch or chair should make it or cause it to be made with legs which are eight finger breadths in height excluding the lower edge of the frame. If he exceeds that limit, he commits . . . which can be expiated only after cutting it down to proper size.

(lxxxviii) A monk who makes or causes to be made a couch or a chair stuffed with tula (cotton and similar fibre from creepers and grass) commits . . . which can be expiated only after the stuff has been taken out.

(lxxxix) A monk who is making or causing to be made a loin-cloth with fringe should make it of a reasonable size: in length two spans, in width one and a half spans, a fringe of one span. If he exceeds these limits he commits . . . which can be expiated only after cutting it down to proper size.

(xc) A monk who is making or causing to be made a cloth to cover skin diseases should make it of reasonable size: in length four spans, in width two spans. If he exceeds these limits he commits . . . which can be expiated only after cutting it down to reasonable size.

(xci) A monk who is making or causing to be made a cloth for the rainy season, should make it of reasonable size: in length six spans and in breadth two and a half spans. If he exceeds these limits he commits . . . which can be expiated only after it is cut down to size.

(xcii) A monk who makes or causes to be made for himself a robe which is of the size of the Buddha's robe or larger, commits . . . which can be expiated only after it is cut down to size.

6. PĀTIDESANIYA OFFENCES. Offences which require confession.

(i) If a monk accepts any food, hard or soft, from the hands of an ordained nun who has gone into the village, and is not related to him, and chews or eats it, he should confess saying: 'Sirs, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.'

(ii) Only invited monks have meals in the houses of families. There, should an ordained nun stand saying: 'Give curry here, give rice here,' as if through favouritism, she should be rebuked by those monks saying: 'Keep away, sister, while the monks eat.'

If even one of the monks does not say: 'Keep away, sister, while

the monks eat,' to rebuke her, all the monks should confess saying: 'Sir, we have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it.'

(iii) There are families which have been declared Sekkha families (families with increasing generosity and decreasing financial means). If a monk who has not been invited in advance and is not ill, accepts food, hard or soft, with his own hands, from such families and chews or eats it, he should confess, saying: 'Sir, I have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it.'

(iv) There are such jungle lodgings as are regarded as insecure and dangerous. If a monk accepts food, hard or soft, with his own hands and although he is not ill, chews or eats it, if brought by a donor who has not been informed beforehand of the danger and insecurity, he should confess saying: 'Sir, I have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it.'

7. ADHIKARANASAMATHA DHAMMĀ. Seven rules for settling disputes.

(i) The monks should in appropriate cases give a decision in accordance with the Rules of Vinaya after making an enquiry to ascertain the facts in the presence of both parties and take the appropriate action:

(a) Censure a monk in order that he may exercise self control and abstain from contravening the Rules of Vinaya in future.

(b) Advise a monk to live 'depending on a teacher'.

(c) Expel a monk from a place.

(d) Direct a monk to ask pardon of a person he has offended.

(e) Declare that no monk should give anything to a monk against whom the declaration is made, accept anything from him, teach him anything or learn anything from him. Such a declaration can be made when the monks find after enquiry:

(1) That a monk who has committed an offence does not regard it as such. (2) That a monk who has committed an offence has not taken any step to expiate it. (3) That a monk will not give up the wrong view, e.g. that the Buddha said what he did not say or did not say what he actually did say. The monks can revoke one of the above decisions by a subsequent declaration at the request of the monk concerned if they are satisfied that he has been penitent and has done the proper thing, i.e. lived with a teacher and learnt the

teaching etc., as the case may be. However, before the decision is revoked he cannot ordain any one as a monk, act as a teacher of any monk, allow any novice to attend on him, accept nomination to give advice to nuns or advise them. The decision cannot be revoked by the monks if he has, after that decision, repeated the offence, committed a similar offence, committed a graver offence, criticized the decision or criticized the monks who gave the decision.

(ii) The monks may, having found that the accused is an Arahāt and innocent, make a declaration to serve as a reminder of this and prevent all further accusations of the same offence.

(iii) Declare that another monk who has been charged with contravention of the Rules is unable to recollect it, not because he is stupid but because he was insane at the time of contravening the rule.

(iv) Decision should be given according to confession.

(v) Decision should be given according to the vote of the majority.

(vi) A declaration of the monk's being 'very bad' should be given. As, for instance, a monk has, in the course of enquiry, confessed, retracted the confession, evaded questions and told conscious lies. The declaration is made as the monk if virtuous would do the proper thing and get peace and if 'bad' remain 'ruined' as the other monks would have nothing to do with him.

(vii) Monks should perform the 'act of covering up with grass' when the parties of monks who have been quarrelling, disputing and arguing with each other, feel (1) that they have said and done many things which are unbecoming to monks, (2) that their controversy would become rough, frightful and disrupting if they were to continue to accuse each other of contraventions of Rules and (3) that contravention, if any, of the Rules should be covered up, i.e. forgiven and forgotten in the interests of all concerned. It has the effect of exonerating the offences of all monks who perform it except serious offences and those involving laymen and laywomen.

FORMULA FOR A BHIKKHU

Any layman who wishes to become a monk (bhikkhu) has first to be initiated as a novice (sāmaṇera). Having become a novice he approaches his preceptor who points out his requisites and asks him to go apart from the Order.

Then a monk who is given authority by the Order to instruct him, goes to him and says: 'Now, listen to me. This is the time for you to speak the truth. When asked by the monks in the midst of the Order, you admit if there is any obstacle to your becoming a monk. If you are free from all obstacles you say "No". Don't get confused and don't be at a loss. They will ask you in this way: "Have you such diseases as leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a male? Are you a free man? Are you free from debt? Are you free from government service? Have you your parents' consent? Have you attained the age of twenty years? Have you a full set of bowl and robes? What is your name and what is your preceptor's name?"'

Having instructed him the monk comes back to the assembled Order and says: 'Revered Sirs, please listen to me. Such and such a one wishes to be ordained as a bhikkhu. He has been instructed by me. If the Order deems fit, let him come.' The monks then say: 'Come.'

Now the novice puts the upper robe on one shoulder, pays respect at the feet of the monks, squats on the floor and with palms together, requests ordination. 'Revered Sirs, I ask you for ordination. For the second time, Revered Sirs, I ask you for ordination. For the third time, Revered Sirs, I ask you for ordination.'

Then a wise and competent monk of the Order makes an announcement: 'Revered Sirs, please listen to me. Such and such a novice of such and such a preceptor wishes to become a monk. If the Order deems fit, I will question him as to obstacles.' When the Order gives consent to do so, he asks the candidate in the way mentioned above. If the candidate has one of these obstacles he is not to be ordained as a monk, but if he is free from all these obstacles that monk announces his purity to the Order, making a declaration of such three times, asking if there are any objections. If there is no objection raised the novice becomes a monk at the end of the third declaration.

As soon as he becomes a bhikkhu the shadow should be measured so that the exact time as well as date of his becoming a monk should be remembered by him.

The Four Requisites

(1) As a monk he has to depend on the food acquired on his alms-round. He should exert himself in this wise as long as he is in the Order. Exceptions are: a meal especially given for the Order, a meal

for a certain monk, a meal by invitation, a meal assigned to him, food offered on the first waxing or waning day of the moon, on a fast day and on the day after the fast day.

(2) As a monk he has to depend on robes made from discarded clothes. He should exert himself in this way as long as he is in the Order. Exceptions are: robes made of linen, cotton, silk, wool, coarse hemp or a mixture of any of these.

(3) As a monk he has to depend on living at the foot of a tree. He should exert himself in this way as long as he is in the Order. Exceptions are: a monastery, a building with a gable roof, a storied building, a flat-roofed building, or a cave.

(4) As a monk he has to depend on cattle urine for medicine. He should exert himself in this way as long as he is in the Order. Exceptions are: ghee, butter, oil, honey and molasses.

COMMENT ON THE RULES OF TRAINING

As in the rules for a novice, these rules are for harmonious living and for enabling the monk to live with proper deportment and carry out the religious life.

From the above it will be seen that the basic requisites are subject to so many exceptions that without some apprehension of the underlying idea of the training a man could be forgiven for wondering why the requisites start with such a bare and strict minimum and immediately make exceptions that seem to pave the way for almost luxurious living.

The Buddha preached a 'Middle Path' between 'sensual indulgence, low, coarse, vulgar, ignoble, unprofitable and self-mortification, painful, ignoble, unprofitable', so self-mortification is not the basis for the requisites or the Rules.

The bare minimum is stated to remind the monks that the ideal is of the 'homeless wanderer' and that the holy life is an asceticism, though not an extreme one.

Some of the Rules sound rather quaint in these modern days when a monk is hardly likely to 'cross the threshold of the sleeping chamber of a king' and some of the Rules are out-dated since there is now no Order of 'ordained nuns'. There are, in some Asian countries, ladies who live in a 'nunnery' and wear a type of 'robe' but they are regarded merely as what they are in fact, very devout laywomen striving to live the holy life. There is no reason why they

should not succeed in this, and many do, but since the Order died out, there is no means of reviving it to correlate it with the Order of monks.

The Rules are termed the 'Pāṭimokkha' meaning 'excellent', 'foremost', 'chief' and are to be recited by a monk who knows all the Rules at a meeting held by the monks on the fast-day and this meeting is called the 'Performance of Uposatha'. There is a moral obligation on all monks within the jurisdiction of the Sīma (Ordination hall) to attend unless there be some valid reason for his non-attendance.

14

A MONK'S TEN REFLECTIONS

The Exalted One summoned the bhikkhus and said:

"These ten essentials, O bhikkhus, should ever be reviewed by one who has given up the worldly life. What ten?"

"Having consented, in a casteless condition am I." This should ever be reflected on by one who has gone forth from the household life to the holy life.

"My very life is dependent on others." This should ever . . . holy life.

"What should be done by me is of another character." This . . .

"Does my mind not upbraid me as to my virtues?" This . . .

"Do the wise among my fellows in the Order, having tested me, not upbraid me as to my virtue?" This . . .

"With all, pleasant and dear to me, there is change and parting inevitably." This . . .

"Of deeds (of mind, speech and body) am I, have deeds for my inheritance, deeds as mould, deeds for kinsmen, deeds for my protection. Whatever act I perform, be it good or bad, of that shall I be heir." This . . .

"How do I pass my nights and days?" This . . .

"Do I delight in solitude?" This . . .

"Have I gained faculties transcending the normal, the truly distinctive attainment of noble wisdom, of insight, so that when questioned by my fellows in the Noble Order in my last days I shall be unperturbed?" This should ever be reflected upon by one who has gone forth from the household life to the holy life. These, O monks,

are the ten essentials that should ever be reviewed by one who has gone forth.'

So said the Exalted One and pleased, those monks praised the words of the Exalted One.

15

DANGERS TO THE ASCETIC LIFE

The Exalted One addressed the monks: 'O monks, there are these four dangers to be apprehended in going down into the water. What are the four? They are the danger of waves, of crocodiles, of whirlpools and of huge fish. O monks, these are the four dangers to be apprehended in going down into the water. Similarly, monks, in this Dhamma and Vinaya, these are the four dangers that are to be apprehended here by any person who goes forth from the household life to the houseless state. The danger from waves, the danger from crocodiles, the danger from whirlpools, the danger from huge fish.

O monks, what is the danger from waves? Here, in this world, a certain son of a noble family out of faith goes forth from the household life to the homeless state with the idea: "I am subject to birth, old age, death, sorrow, lamentations, physical and mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." His fellow monks admonish and instruct the person thus ordained: "In this way should you move to and fro, in this way should you look here and there, in this way should you draw in and stretch out your arms, in this way should you hold the outer garment, bowl and robes." Then it occurs to him: "Formerly, when we were in the household life, we used to instruct and admonish others, but now those who are like our sons and grandsons think it fit to instruct and admonish us." He gives up training and reverts to the low life of a layman. Monks, he is said to be one who gives up training and reverts to the low life being afraid of the danger from waves. O monks, by the danger from waves is meant the despair born of anger.

Monks, what is the danger from crocodiles? Here, in this world, monks, a certain son . . . goes forth . . . the fellow monks admonish . . . and instruct the person thus ordained: "You should eat this but not that, you should take this food but not that, you should taste

this but not that, you should drink this but not that; you should eat that which is allowable but not that which is not, you should taste that which is allowable but not that which is not, you should drink that which is allowable but not that which is not; you should eat in time but not out of time; you should partake of food in time but not out of time, you should taste in time but not out of time, you should drink in time but not out of time." Thus it occurs to him: "Formerly when we were in the household life, we used to eat what we liked, take what food we wished, taste as well as drink what we wished; we used to eat what was allowable and what was not, we used to partake of what was allowable and what was not, used to taste as well as drink what was sanctioned and what was not; we used to eat in time as well as out of time, used to partake of (soft) food in time as well as out of time, we used to taste as well as drink in time as also out of time. But now whatever delicious eatables and food believing householders offer us in the way, but out of time, we feel that a check to our mouths has been put against that food." And so he gives up the training and reverts to the low life of a layman. This person, monks, is said to be one who, being afraid of the crocodile, gives up the training and reverts to the low life. O monks, fear of danger from a crocodile implies gluttony.

O monks, what is the danger from a whirlpool? O monks, a certain son . . . goes forth . . . After having become a monk thus he robes himself early in the morning and taking his bowl and robes enters the village or the town for alms without keeping a careful watch over his actions of body and speech, without being mindful of his actions, and becomes unrestrained in his senses. There he would find a householder or his son indulging in, being in full possession of and enjoying the five-fold sense pleasures. Then it occurs to him. "Formerly, when we were in the household life, we used to indulge in, be in full possession of and enjoy the five-fold sense pleasures. We have wealth in our family; it is possible for us to enjoy the wealth and at the same time to perform meritorious deeds." And so he gives up the training and reverts to the low life. This person, monks, is said to be the one who, being afraid of a whirlpool, gives up the training and reverts to the low life. Monks, fear of danger from a whirlpool implies the five-fold sense pleasures.

O monks, what is the danger from big fish? Here, in this world, a certain son . . . goes forth . . . After having become a monk thus, he dresses early in the morning and taking his bowl and robe enters the village or the town for alms without keeping a careful watch

over his physical and vocal actions, without being mindful of his actions, and becomes unrestrained in his senses. There he sees womenfolk who are ill-clad and scantily covered. Seeing the womenfolk ill-clad and scantily covered, passion assails his mind and as a result of his mind being assailed by passion he gives up the training and reverts to the low life. This person, monks, is said to be one who, being afraid of the big fish, gives up the training and reverts to the low life. By the danger from a big fish, the womenfolk is meant.

These, monks, are the four dangers that are to be apprehended by one who leaves the household life for the homeless state.'

16

WARNING AS TO DANGERS

'O bhikkhus, suppose there are four fiery and virulent serpents and suppose there is a man who does not wish to die but desires to live, who loves pleasure and shrinks from suffering, and to him men should come and say: "Friend, from time to time you are to rouse up, feed, bathe and put to sleep these four fiery and virulent serpents. Should one of these serpents become angry, then, good friend, you will come to dreadful pain or death. So, friend, do as you deem fit."

Suppose that person, being afraid of the four fiery and virulent serpents, runs here and there and men come to him and say: "Friend, five murderous enemies are following after you saying: 'We shall deprive him of life wherever we find him.' So, friend, do as you deem fit."

Suppose then, that person, fearing the five fiery and virulent serpents and the five murderous enemies, should run here and there and to him men should say: "Friend there is a sixth murderous intruder with sword upraised coming close behind you with the thought: 'I will deprive him of life wherever I find him.' So, friend, do as you deem fit."

Now that person, being afraid of the four fiery and virulent serpents, the five murderous enemies and the sixth murderous intruder with sword upraised, runs here and there. Seeing a deserted village he enters it. Whichever house he enters he finds it uninhabited and vacant and whichever bowl he touches he finds it empty; and to him men should say: "Friend, there are plunderers

of villages who frequent this uninhabited village. So, do as you deem fit." Now that person fearing the four fiery and virulent serpents, the five murderous enemies and the sixth murderous intruder with sword upraised, and the plunderers of villages, runs here and there. Then he sees a great river, the hither shore beset with fears and dangers but the other shore safe and secure. Suppose there is no boat to cross nor a bridge to go from shore to shore. A thought occurs to him: "How would it be if I were to collect grass, wood, branches and leaves, construct a raft and, depending on that and striving with legs and arms, cross to the other shore safely?"

Then that person collects the grass, wood, branches and leaves, constructs a raft and, depending on that and striving with arms and legs, he reaches the further shore safely. Having crossed the river and reached the shore, the noble man stands on land.

O bhikkhus! I have given a simile for your understanding. Here is the meaning. "The four fiery and virulent serpents", bhikkhus, is a metaphor for the four great elements: the element of extension, the element of cohesion, the element of heat and the element of motion.

"The five murderous enemies", bhikkhus, is a metaphor for the five constituent groups of existence: form, feeling, perception, formative tendencies and consciousness.

"The sixth murderous intruder", bhikkhus, is a metaphor for pleasure and lust.

"The deserted village" is a metaphor for the six psychosomatic bases: when a wise and learned man examines the body through the eye he finds it empty and void; when he examines the body through the ear he finds it empty and void; when he examines the body through the nose he finds it empty and void; when he examines the body through the tongue he finds it empty and void; when he examines the body through the body (by tactile sensation) he finds it empty and void; when he examines the body through the mental element he finds it empty and void.

O bhikkhus, "the plunderers of villages" is a metaphor for the six external bases. The eye is harassed by pleasant and unpleasant visible objects; the ear is harassed by pleasant and unpleasant sounds; the nose is harassed by pleasant and unpleasant odours; the tongue is harassed by pleasant and unpleasant tastes; the body is harassed by pleasant and unpleasant bodily impressions; the mental element is harassed by pleasant and unpleasant mental objects.

"The great river", bhikkhus, is a metaphor for the four floods

(āsavas); the flood of sensual pleasures, the flood of clinging to existence, the flood of views and the flood of ignorance.

"The hither shore beset with dangers and fears" is a metaphor for the constituent groups of existence as clinging.

"The other shore which is safe and secure" is a metaphor for Nibbāna.

"The raft", bhikkhus, is a metaphor for the noble eight-fold path: Right understanding; Right thought; Right speech; Right action; Right livelihood; Right effort; Right mindfulness; Right concentration.

"Striving with arms and legs" is a metaphor for putting forth energy.

"Having reached the other shore the noble man stands on land" is a metaphor for the Arahāt.

17

A TIME TO SPEAK

The royal prince, Abhaya, went to Nātaputta the Jain and having saluted him respectfully sat at a respectful distance. Nātaputta said to him: 'Come, Prince, defeat in debate the recluse Gotama. Then your good reputation will spread, to the effect that the recluse Gotama, whose power is so tremendous and whose ability so extraordinary, has been defeated in debate by Prince Abhaya.'

'But, Revered Sir, how shall I defeat in debate the recluse Gotama, whose power is so tremendous and whose ability is so extraordinary?'

'Come, great prince! Go to the recluse Gotama and question him: "Would a Tathāgata, Revered Sir, speak in such a way that his words were disagreeable and unpleasant to others?" If, when thus questioned by you, the recluse Gotama replies: "The Tathāgata, Prince, would speak in such a way"; then you should say to him: "In that case, Revered Sir, what difference is there between you and any ordinary person? For a worldly individual would also speak in such a way that his words were disagreeable and unpleasant to others." But should the recluse Gotama when questioned by you reply: "A Tathāgata, Prince, would not speak in such a way"; you should say: "Then, Revered Sir, how is it that Devadatta was declared by you to be destined to a state of suffering, of torment, to misery for an aeon,

to be incorrigible: and on account of that speech of yours Devadatta was angry and displeased?"

The recluse Gotama, Prince, when asked this double-edged question by you will neither be able to spew it out nor swallow it. Just as a person in whose throat a four-pronged barb of iron was stuck, would neither be able to spew it out nor to swallow it; even so, Prince, the recluse Gotama when asked this double-edged question will neither be able to spew it out nor swallow it.'

'Very good, Revered Sir,' replied Prince Abhaya and, rising from his seat he respectfully saluted Nātaputta the Jain, passed round him keeping him on the right and went to the presence of the Exalted One, whom he respectfully saluted, and sat at a respectful distance.

Now Prince Abhaya being seated observed the position of the sun and thought: 'There is certainly not time today to defeat the Exalted One in debate. I will do it tomorrow in my own home.' So he said: 'May the Exalted One accept my invitation to take a meal with me tomorrow, with three others?'

By his silence the Exalted One consented.

Thereupon Prince Abhaya, understanding the Exalted One's acceptance, rose from his seat and, saluting respectfully, passed to the right and departed.

Now, the night having passed, the Exalted One robed himself in the early morning, took bowl and robe and went to the residence of Prince Abhaya and sat on the seat prepared for him. Then Prince Abhaya with his own hands served him with the choicest food, both hard and soft.

When the Exalted One had finished and removed his hand from the bowl, Prince Abhaya took a seat at a respectful distance and asked: 'Would the Tathāgata, Revered Sir, speak in such a way that his words were disagreeable and unpleasant to others?'

'Is not this question one-edged, Prince?'

'At this point, Revered Sir, the Jains are already defeated.'

'But, Prince, why do you say that the Jains are at this point already defeated?'

'Because, Revered Sir, I visited Nātaputta the Jain . . . who told me to go to the recluse Gotama who . . . when asked this double-edged question . . . just as a person in whose throat a four-pronged barb of iron was stuck, would neither be able to spew it out nor swallow it.'

Now at that time there was an innocent little baby boy lying on

its back on Prince Abhaya's knees, and the Exalted One asked: 'If this child, Prince, through your negligence or that of its nurse were to get a piece of stick or a stone in its mouth, what would you do for him?'

'I would get it out, Revered Sir. If I were not able, Revered Sir, to get it out at once, I would hold his head firmly with my left hand and, crooking a finger, I would pull it out with my right hand, even if I drew blood. And for what reason? Because, Revered Sir, of my compassion for the child.'

'Even so, O Prince, whatever speech the Tathāgata knows to be not fact, not true, and by which nobody can benefit and which is disagreeable to others, that speech the Tathāgata does not utter.

Whatever speech the Tathāgata knows to be fact, true, but by which nobody can benefit and which is disagreeable to others, neither does the Tathāgata utter that speech.

Whatever speech the Tathāgata knows to be fact, true, by which one can benefit though it is disagreeable to others, the Tathāgata is aware of the right and proper time for that speech.

Whatever speech the Tathāgata knows to be not fact, not true, by which nobody can benefit though agreeable to others, that speech the Tathāgata does not utter.

Whatever speech the Tathāgata knows to be fact, true, but by which nobody can benefit though agreeable to others, neither does the Tathāgata utter that speech.

Whatever speech the Tathāgata knows to be fact, true, by which one can benefit, and which is agreeable to others, the Tathāgata is aware of the right and proper time for that speech.'

'When, Revered Sir, those learned nobles, brahmins, householders and recluses have prepared a question and come to the Tathāgata and ask it, does the Exalted One previously reflect in his mind: "There are those who will come and question me thus and I, when questioned, will answer so"; or does the answer come to the Tathāgata on the spot?'

'Well, Prince, I shall put you a similar question: answer it as you think fit: Prince, are you an expert in the major and minor parts of a chariot?'

'Yes, Revered Sir, that is so.'

'Well, Prince, should people come to you and ask: "What is the name of this particular part of a chariot?", would you reflect beforehand in your mind that there are those who may come and

question you thus and you would when questioned answer so, or would the answer occur to you on the spot?’

‘Indeed, Revered Sir, I am a charioteer; understanding and expert in the principal and minor parts of a chariot. All the various parts of a chariot being thoroughly known to me, the answer would occur to me on the spot.’

‘Even so, Prince, when those learned nobles, brahmins, householders and recluses have prepared a question and come to the Tathāgata and ask it, the answer comes to the Tathāgata on the spot. And for what reason? Because, Prince, Ultimate Truth has been absolutely comprehended by the Tathāgata: and because of that thorough comprehension of Ultimate Truth, the matter instantly is clear to the Tathāgata.’

When the Exalted One had thus spoken, Prince Abhaya exclaimed: ‘May the Exalted One receive me as a follower . . . from this very day to life’s end.’

PART II

THE GODS, AND BEYOND

INTRODUCTION

For 'Ignorance is the mother of devotion' as all the world knows.

ROBERT BURTON: *Anatomy of Melancholy*

THAT there exist, actually exist, beings in, let us say, more radiant conditions than do we, was asserted by the Buddha. He also asserted that those beings are no wiser and no better than the best of men and are, as men, subject to arising and passing away.

He also took the common concepts of gods and used those concepts to carry the teaching of the possibility of reaching beyond the gods. The gods are shown to be concepts (and what else could they be?) in the discourse on 'The root of the matter' herein, where all possible concepts and states of mind, it is taught, must be transcended.

The Buddha often used a delicious irony that, kindly as it was, made, and still makes, the literal-minded as much figures of fun as the high gods themselves.

It is clear that any 'God' must be, for men, a changing flux, since the minds of men who 'Know Him', even the minds at their peak, the minds of the mystics in supramundane ecstasy, are themselves a flux, and it is the minds of men that do most of the creating and that in any case colour all they contact, so that even if the mind of man has not 'created God in its own image', it has at least draped all the attributes on a very bare skeleton.

There existed a concept of 'Supreme Good' and this was then being fashioned into a concept of 'God'. In the discourse on 'Loving-kindness' and again in that on 'The Eating of Meat', it is this concept that appears.

However, when it comes to the Omnipotence and Eternity of God, the Buddha showed how this could not be.

He did more, he showed that there is indeed a 'beyond' and this 'beyond' is beyond the gods.

These discourses have been placed in this section, before the philosophical teaching which gives the basis for the way out, and the path and the travelling on it.

THE RULER OF THE GODS SEEKS ENLIGHTENMENT

(The first part of this Sutta is a rather long description of the attempts made, rather diffidently, by Sakka, king of the gods, to meet the Buddha and ask questions on certain matters. He does so and asks permission to put his questions, and is given leave by the Buddha.)

On consent being given, Sakka, the ruler of the gods, asked this first question of the Exalted One: 'By what fetters, Sir, are they bound—gods, men, asuras, nāgas, gandhabbas, and other great classes of beings—in that although they wish "Would that we might live in friendship, without hatred, injury, enmity or malignity" still do live in enmity, hating, injuring, hostile, malign?'

That was Sakka's first question to the Exalted One, who answered:

'By the fetters of envy and selfishness, ruler of gods, are they bound—gods, men, asuras, nāgas, gandhabbas and every other great class of beings—so that although they wish "Would that we might live in friendship, without hatred, injury, enmity or malignity" they still live in enmity, hating, injuring, hostile, malign.'

Sakka, pleased with the Exalted One's answer, expressed his delight and appreciation: 'That is so, Exalted One, that is so, Happy One. I have got rid of doubt and am no longer puzzled after hearing the answer of the Exalted One.'

Then Sakka asked a further question: 'But envy and selfishness, Sir, what is the source, what is the cause, what gives birth to them, how do they come to be, what being present are envy and selfishness also present, what, being absent, are they also absent?'

'Things being attractive and repulsive to us, ruler of gods, this is the source and cause of envy and selfishness, this is what gives birth to them, this is how they come to be. In the presence of what is attractive or repulsive, envy and selfishness come about, and in the absence of such feelings, they do not come about.'

'But what, Sir, is the source, what the cause of things being attractive and repulsive to us, what gives birth to such feelings, how do they come to be? What being present do we feel these and what being absent do we not feel them?'

'Desire, ruler of gods, is the source and cause of things being attractive or repulsive, this is what gives birth to such feelings, this is how they come to be. If desire is present, things become attractive and repulsive, if it be absent things are no more felt as such.'

'But desire, Sir, what is the source and cause of that? What gives birth to it, how does it come to be? What, being present, is desire also present, what, being absent, is desire also absent?'

'Being mentally engrossed, ruler of gods, this is the source, this is the cause of desire, this is what gives birth to desire, this is how desire comes to be. With whatever our mind is engrossed, for that desire arises; if the mind is not engrossed, desire is absent.'

'But what, Sir, is the source and what is the cause of our mind being engrossed? What gives birth to such a state, how does it come to be? What, being present, does our mind become engrossed, and what, being absent, does it not?'

'The source, ruler of gods, the cause of our becoming mentally engrossed is what we may call delusive obsession. This is what gives birth to the engrossment of mind, this is how that comes about. If that delusive obsession is present our mind is engrossed; if it is absent it is not.'

'But how, Sir, has that monk gone about who has reached the right path leading to the cessation of delusive obsession?'

'Happiness, ruler of gods, I declare to be two-fold, according as it is to be followed or avoided. Sorrow, also, I declare to be two-fold, according as it is to be followed or avoided.'

The distinction I have affirmed in happiness was on these grounds: when, in following after happiness, it is perceived that bad qualities develop and good qualities diminish, then that kind of happiness is to be avoided, but when in following after happiness it is perceived that bad qualities diminish and good qualities develop, then that happiness is to be followed. Now of such happiness as is accompanied by engrossment of mind and mental struggle, and of such as is not so accompanied, the latter is the more excellent.

Thus, ruler of gods, when I declare happiness to be two-fold, according as it is to be followed after or avoided, I do so for that reason.

And when I declare sorrow to be two-fold, according as it is to be followed or avoided, for what reason do I say so? When, in following sorrow it is perceived that bad qualities develop and good qualities diminish, then that kind of sorrow is to be avoided, but when in following after sorrow it is perceived that bad qualities

diminish and good qualities develop, then that sorrow is to be followed. Now of such sorrow as is accompanied by engrossment of mind and mental struggle, and of such as is not so accompanied, the latter is the more excellent.

So when I declare sorrow to be two-fold, according as it is to be followed after or avoided, I do so for that reason.

And when I declare equanimity to be two-fold, according as it is to be followed or avoided, for what reason do I say so? When, in following equanimity it is perceived that bad qualities develop and good qualities diminish, then that kind of equanimity is to be avoided, but in following after equanimity, when it is perceived that bad qualities diminish and good qualities develop, then that kind of equanimity is to be followed. Now of such equanimity as is accompanied by engrossment of mind and mental struggle, and of such as is not so accompanied, the latter is the more excellent.

So when I declare equanimity to be two-fold, according as it is to be followed after or avoided, I do so for that reason.

It is this way that a monk has to follow to reach the right path leading to the cessation of the perceiving and taking account of distractions.'

Sakka, pleased with the Exalted One's answer expressed his delight: 'I am no longer puzzled after hearing the answer of the Exalted One,' and asked a further question:

'But how, Sir, has that monk acted who has acquired the self-restraint enjoined by the Rules of Discipline?'

'I say, ruler of gods, that behaviour in act and speech, as well as those things we seek after are two-fold, according as they are to be followed or avoided. And for what reason do I say so? When, in following some mode of behaviour in act or speech or in pursuing some quest, it is perceived that bad qualities develop and good qualities diminish, then such behaviour or such pursuits are to be avoided, but when it is perceived as the consequence of some other mode of behaviour in act or speech, or some other pursuit, bad qualities diminish and good qualities develop, then that behaviour, or that pursuit, is to be followed after. So when I declare that behaviour in act and speech, and the things sought after are two-fold, I say so for those reasons.

And it is in this way that a monk has acted who has acquired the self-restraint enjoined by the Rules of Discipline.'

Sakka, pleased with the Exalted One's answer, expressed his delight . . . and asked a further question:

'But how, Sir, has that monk acted who has acquired control of his faculties?'

'I say, ruler of gods, that the objects of the senses—visible, audible, odorous, saporific, tangible and mental objects—are two-fold, according as they are to be followed after or avoided.'

Then said Sakka: 'I, Sir, understand the details of that which you have told me in outline. Those sense-objects which are not to be followed are such as cause bad qualities to develop and good qualities to diminish; and those sense-objects which have the opposite effect are to be followed after, and because I can thus understand in detail the meaning of that which the Exalted One has told me in outline, I have got rid of doubt and am no longer puzzled.' So Sakka, expressing his pleasure and appreciation, asked a further question of the Exalted One: 'Are all recluses and brahmins, Sir, wholly of one creed, one practice, one persuasion, one will, one aim?'

'No, ruler of gods, they are not.'

'But why, Sir, are they not?'

'Of many and divers elements is this world composed, and that being so, people naturally incline to adhere to one or another of those elements; and to whichever one it is, they, being so inclined, become strongly and tenaciously addicted, holding that "only this is true, the rest is foolish". So it is that recluses and brahmins are not all wholly of one creed, one practice, one persuasion, one aim.'

'Are all recluses and brahmins, Sir, perfectly proficient, perfectly saved, living perfectly the highest life, having attained the right culmination?'

'No, ruler of gods, they are not all so.'

'Why, Sir, are they not all so?'

'Those recluses and brahmins who are set free through the entire destruction of craving, only they are perfectly proficient, only they are perfectly saved, only they are living perfectly the highest life, and have attained the culmination.'

Sakka, expressing his pleasure and delight, said: 'Turbulent passion, Lord, is disease, passion is a cancer, passion is a barb, passion drags a man about by one rebirth and then another so that he finds himself now up above, now down below. Whereas other recluses and brahmins not of your followers, Lord, gave me no opportunity to ask these questions, the Exalted One has answered me, instructing me at length, so that the barb of doubt and perplexity has been extracted by the Exalted One.'

'Do you say, ruler of gods, that you have put the same questions to other recluses and brahmins?'

'I do, Lord.'

'Then, tell me, if it is not inconvenient to you, how they answered.'

'It is not inconvenient to me when the Exalted One is seated to hear, or any like him.'

'Then speak, ruler of gods.'

'I went to those, Lord, whom I took to be recluses and brahmins because they were dwelling in secluded forest abodes and I asked them those questions. They did not go away but put a counter-question to me: "Who is the venerable one?" I replied: "I, Sir, am Sakka, ruler of the gods." They then asked me further: "What has brought the venerable ruler of the gods to this place?" So I taught them the Doctrine as I had heard and learnt it and they, with only so much, were very pleased and said: "We have seen Sakka, the ruler of the gods, and he has answered that which we asked of him!" So actually instead of me becoming their disciple, they became mine. But I, Lord, am a disciple of the Exalted One, a Stream-winner, who cannot be reborn in any state of suffering, and who has the assurance of attaining to enlightenment.'

'Do you affirm, ruler of gods, that you have ever before experienced such satisfaction and such happiness as you now feel?'

'Yes, Lord, I do affirm it.'

'And what do you say, ruler of gods, with regard to that previous occasion?'

'In former times, Lord, war had broken out between the gods and the asuras. In that fight the gods won and the asuras were defeated. Then when the battle was over, to me, the victor, the thought came: "The gods will after this enjoy not only celestial nectar but also asura-nectar." But, Lord, experiencing satisfaction and happiness such as this, obtained by blows and wounds, does not conduce to detachment, nor to disinterestedness nor to cessation, nor to peace, nor to the higher insight-knowledge, nor to Nibbāna. But this satisfaction, Lord, this happiness that I have experienced in hearing the teaching of the Exalted One, which is not obtained by blows and by wounds, does conduce to detachment, to disinterestedness, to cessation, to peace, to insight-knowledge, to enlightenment, to Nibbāna.'

(Sakka then affirms his knowledge that he has obtained his position as ruler of the gods by his previous good acts and that now he is bound for full enlightenment after hearing the Exalted One.)

Then Sakka, touching the earth with his hand to call it to witness, called aloud thrice: 'Honour to the Exalted One, to the Arahāt, to the Supreme Buddha.'

Now while he was speaking in this dialogue, the stainless, spotless Eye for the Truth arose in Sakka, the ruler of the gods: 'Whatsoever thing can come to be, that also must cease to be.' And this happened also to eighty thousand gods besides.

19

WHAT 'GOD ALMIGHTY' DIDN'T KNOW

The Exalted One was once staying in the mango grove at Nālandā. Kevaddha, a young householder, came to the Exalted One, bowed in homage to him, took a seat on one side and said: 'This Nālandā of ours, Sir, is influential and prosperous, crowded with people devoted to the Exalted One. It would be good if the Exalted One were to order some monk to perform a miracle by supernormal power. Then this Nālandā of ours would become even more devoted to the Exalted One.'

The Exalted One replied to him: 'But, Kevaddha, I do not give instructions of this sort to the monks: "Come now, monks, perform a miracle by supernormal power for the white-clad layfolk!"'

And a second time Kevaddha made the same request and received the same reply.

And a third time Kevaddha, the young householder, said: 'I do not wish any harm to the Exalted One, I only say that this Nālandā of ours is influential and prosperous, full of people, crowded with people devoted to the Exalted One. It would be good if the Exalted One were to order some monk to perform a miracle by supernormal power. Then would this Nālandā of ours become so much the more devoted to the Exalted One.'

'There are three sorts of miracles, Kevaddha, which I, having understood and realized, have made known to others. What are the three? The mystic miracle, the miracle of thought-reading and the miracle of education.

And what, Kevaddha, is the mystic miracle?

In this case, Kevaddha, suppose that a monk is possessed in various ways of mystic power—from being one he becomes many, from being many, he becomes one again: from being visible he

becomes invisible: without hindrance he passes as if through air to the further side of a wall or a battlement or a mountain: he plunges up and down through solid ground as if through water: he walks on water without dividing it as if on solid ground: he travels cross-legged through the sky, like birds on the wing: he touches and feels with the hands even the moon and the sun, beings of psychic power and potency though they be: he reaches in the body even up to the heaven of God Almighty: and some believer with trusting heart should see him doing so.

Then if that believer should tell an unbeliever: "Wonderful, Sir, and marvellous is the mystic power and might of that recluse, for truly I saw him practising in various ways his mystic power; from being one becoming many . . . reaching in the body even up to the heaven of God Almighty."

Then that unbeliever might say to him: "Well, Sir! there is a certain charm called the Gandhāra Charm. It is by the power of that that he does all this." What do you think, Kevaddha, might not the unbeliever say that?

'Yes, Sir, he might.'

'Well, Kevaddha, it is because I see danger in the practice of miracles that I loathe and abhor and repudiate them.

And what, Kevaddha, is the miracle of thought-reading?

Suppose that in this case, Kevaddha, a monk can lay bare the heart and the feelings, the reasonings and the thoughts, of other beings, of other individuals, saying: "Such and such is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." And some believer with trusting heart should see him doing this.

Then if that believer should tell an unbeliever: "Wonderful, Sir. . . . I saw him laying bare the heart and feelings . . . of other beings . . . thus and thus are your emotions."

Then that unbeliever might say to him: "Well, Sir! there is a charm called the Jewel Charm. It is by the power of that that he does all this." What do you think, Kevaddha, might not the unbeliever say that?

'Yes, Sir, he might.'

'Well, Kevaddha, it is because I see danger in the practice of miracles that I loathe and abhor and repudiate them. But what, Kevaddha, is the miracle of education?

Suppose, Kevaddha, that a monk teaches: "Reason in this way, do not reason in that way. Consider thus, and not thus. Get rid of

this disposition, train yourself and remain in that." This, Kevaddha, is what is called: "The miracle of education."

And further, Kevaddha, suppose that a Tathāgata is born into the world, a perfect one, supremely enlightened . . .

(Here follows the Text as in the 'Advantages of a recluse life': the preaching of a Buddha, the awakening of a hearer, his training, down to '. . . the realization of Arahatsip'. The refrain becomes throughout: 'This, Kevaddha, is what is called "the miracle of education"'.)

'Now, once upon a time, Kevaddha, there occurred to a certain monk in this very company of monks, a doubt on the following point: "Where now do these four basic elements—extension, cohesion, heat and motion—pass away, leaving no trace behind?" Then that monk worked himself up into such a state of ecstasy that the way leading to the heaven of the Gods became clear to his ecstatic vision.

Then that monk, Kevaddha, went up to the realm of the Four Great Kings and said to the gods there: "Where, my friends, do the four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind?"

And the gods in the heaven of the Four Great Kings replied, "We, friend, do not know that. But there are the Four Great Kings: more powerful and more glorious than we. They will know it."

Then that monk went to the Four Great Kings and asked: "Where, my friends . . ." And the Four Great Kings replied: "We do not know that but there are the gods of the heaven of the Thirty-three . . . they will know." Then that monk (putting the same question and getting the same reply) went to their king, Sakka . . . up to the Yāma gods . . . to their king, Suyāma . . . to the Tusita gods . . . to their king, Santusita . . . up to the Nimmāna-rati gods . . . to their king, Sunimmita . . . up to the Vasavatti gods . . . to their king, Vasavatti, who said: "I, friend, do not know that. But there are the gods of the Heaven of God Almighty. They will know it."

Then that monk, Kevaddha, became so absorbed by self-concentration that the way to the heaven of the greatest god became clear to his mind thus tranquillized, and he drew near to the gods of the retinue of the greatest god and asked: "Where, my friends, do the four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind?"

And the gods of the retinue of the greatest god replied: "We,

friend, do not know that. But there is God Almighty, the Great God Almighty, the Supreme One, the one who cannot be conquered by others, All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all and all that are to be! He is more powerful and more glorious than we. He will know it."

"Where, then, is God Almighty now?"

"We, friend, do not know where God Almighty is, nor why God Almighty is, nor whence. But, friend, when the signs of His coming appear, when the light ariseth and the glory shineth, then will He be manifest. For that is the sign of the manifestation of God Almighty when the light ariseth and the glory shineth."

And it was not long, Kevaddha, before the greatest god became manifest; and that monk drew near to him and said: "Where, my friend, do the four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind?"

And the greatest god replied to him: "I, friend, am the Great God Almighty, the Supreme One, the one who cannot be conquered by others, All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and all that are to be!"

Then that monk answered God and said: "I did not ask you, friend, as to whether you were indeed all that you now say you are; but I ask you where do the four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind?"

Then again, Kevaddha, God gave the same reply. And that monk yet a third time put the same question to God as before.

Then, Kevaddha, that greatest god took that monk by the arm and led him aside and said:

"These gods, the retinue of God Almighty, think me, friend, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realized. Therefore I gave no answer to your question in their presence. I do not know, friend, where the four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind. Therefore you, friend, have done wrong, have acted unskillfully, in that, going past the Exalted One, you have undertaken this long search, among others, for an answer to this question. Go back now to the Exalted One and ask him the question and accept his answer."

Then that monk as quickly as a man could stretch forth his bended arm or draw it in when stretched forth, vanished from

Heaven and appeared before me. He bowed in homage to me, took a seat at one side and asked: "Where is it, Sir, that these four basic elements—extension, cohesion, heat and motion—cease, leaving no trace behind?"

I answered him: "Long, long ago, monk, sea-faring traders when they were setting sail on an ocean voyage, used to take with them a land-sighting bird; and when the ship got out of sight of land they would let the land-sighting bird free. Such a bird would fly to the east and to the south and to the west and to the north and to the intermediate points of the compass. If anywhere on the horizon it caught sight of land, there it would fly; but if no land were visible round about, it would come back to the ship. Just so, monk, you having sought an answer to this question in vain, right up to the heaven of the greatest god, now come back to me. Now the question, monk, should not be put as you have put it. Instead of asking where the four basic elements cease, leaving no trace behind, you should have asked:

*'Extension, cohesion, heat and motion,
These four of which all things are made,
And long and short, and fine and coarse,
Pure and impure: where, even as notion,
Exist they not? Even name and form,
Where do they into nothing fade?'* "

And the answer to that is: "The mind of Arahatsip, the invisible, the unfathomable, the shining.

*Extension, cohesion, heat and motion,
These four of which all things are made,
And long and short, and fine and coarse,
Pure and impure: there, even as notion,
Exist they not. Even name and form,
There do they into nothing fade.
When thinking is transcended, they also are transcended.'* "

Thus said the Exalted One and Kevaddha, the young householder, rejoiced.

BEYOND THE DICHOTOMY

At one time the Exalted One was staying at Sāvatti in the Jetavana monastery in Anāthapindaka's park and at that time instructed, aroused, stirred and gladdened the monks with a discourse on Nibbāna and the monks listened attentively, paid attention to and understood the meaning and grasped with their minds the whole teaching. Then the Exalted One, seeing the result, uttered these solemn words:

'There is, monks, a condition where there is neither the element of extension, the element of cohesion, the element of heat nor the element of motion, nor the sphere of the infinity of space, nor the sphere of the infinity of consciousness, nor the sphere of nothingness, nor the sphere of neither-perception-nor-non-perception; neither this world nor a world beyond nor sun and moon.

There, monks, I say, there is neither coming nor going nor staying nor passing away nor arising. Without support, or mobility or basis is it. This indeed is the end of suffering.

*That which is Selfless, hard it is to see;
Not easy is it to perceive the Truth.
But who has ended craving utterly
Has naught to cling to, he alone can see.*

There is, monks, an unborn, a not-become, a not-made, a not-compounded. If, monks, there were not this unborn, not-become, not-made, not-compounded, there would not here be an escape from the born, the become, the made, the compounded. But because there is an unborn, a not-become, a not-made, a not-compounded, therefore there is an escape from the born, the become, the made, the compounded.

In him who depends there is unsteadiness, there is no unsteadiness of the independent; when there is no unsteadiness there is tranquillity; when there is tranquillity there is no turning towards; when there is no turning towards there is no coming and going; when there is no coming and going there is no passing away and arising; when there is no passing away and arising there is neither a here nor a beyond nor anything between them. This indeed is the end of suffering.'

MIND OUT OF TIME: THE ROOT OF THE MATTER

Most of the Buddha's discourses are very easy to understand, which does not mean that what they teach is at all easy to follow. When we come to the question which men have asked from the beginning of thought: 'What is the purpose of life?' the Buddha's answer is not so easy of comprehension.

In the first place, he gave no direct answer, since a truthful direct answer to such a question does not exist, from the nature of things cannot exist.

He showed that all is transient, that the mind of man is a whirling flux and therefore cannot grasp and examine anything satisfactorily and we can only postulate an 'unchanging', 'unconditioned'. These postulations are very bare skeletons which the minds of men clothe with their own fanciful ideas. However, the Buddha gave a 'way', he called it 'ekayano', 'the only way', by which we can reach and grasp this 'ultimate'. The 'way' is simple but must be followed, and the following is not easy. He very seldom explained the attitude of mind required since it goes 'beyond mere logic' and, as he pointed out, in the final chapter of the 'Suttanipāta' 'When all conditions are removed, all modes of speech are removed also.' To the question as to where 'matter' ends he gave the answer in the Kevaddha sutta though even here the answer has been much misunderstood.

In the discourse: 'The Root of the Matter', he explained to monks who were learners and therefore knew a deal of the teaching and the 'way', just what must be reached in attitude of mind before complete understanding can come. There is a more modern story that points up this answer.

Towards the end of the last century an English Christian missionary set out to convert the Maoris of New Zealand. He began with a Maori chief and drew a circle in the sand on the beach and said: 'Inside that, you fella know.' The Maori nodded. The missionary then drew a larger circle round the first and said: 'Inside that, I fella know.' The Maori nodded. He then drew a very large circle enclosing the other two and said: 'Inside that, God fella know.' He stepped back and beamed at the Maori. The chief nodded and said: 'Outside that, God fella he not know.'

We all make our own circles, some of us enlarge them and some of us let them close in on us and choke us. But even when we enlarge them we are still in a closed circle. The Buddha showed how to break the circle completely, to go beyond the dichotomy, beyond good and bad and fine and coarse and negative and positive. In this discourse 'The Root of the Matter', the Buddha explained the attitude of mind that clings to nothing at all, not even to Nibbāna, since Nibbāna itself is more than an attitude of mind and any attitude of mind, any 'view' must falsify it. His answer, as the Arahats who were present explained, 'pleased the monks', i.e. was an entirely satisfactory one.

The same teaching, in exactly the same words, is given in another discourse 'A Challenge to God' where the Being who considers Himself to be 'God Almighty' asks the Buddha to 'Cleave to extension' saying: 'If you will cleave to extension you will become close to me, reposing in Reality, My Will be done, you will be warded off.' The same was said for all the other ideas in this discourse. To Him the Buddha said that there is something further:

*'The moon and sun that light the quarters four,
Each has its course: the moon, the sun, so far.
So far this system of a thousand worlds.
So far extends your sway O mighty God.
But do you know what's farther than your sphere,
The passionate and the dispassionate,
Becoming thus, becoming otherwise,
The coming and the going of all things,
Farther than extensity's extension?'*

This discourse shows the difference between the ordinary man, the man who is a learner, and the attained man in so far as 'attitude of mind' goes.

The Root of the Matter

'I will teach you, monks, the root of the matter, of the basis of all things. Listen, attend carefully, and I will speak.

There is the case, monks, of the ordinary man who puts no value on the spiritually attained ones, is unskilled in the teaching of the spiritually attained ones, untrained in the teaching of the spiritually attained ones, puts no value on the advanced men, is unskilled in the teaching of the advanced men, untrained in the teaching of

the advanced men. He recognizes the element of extension as the element of extension. Having recognized the element of extension as the element of extension he thinks of extension, he thinks in extension, he thinks extension, he thinks: "Extension is in me", he is satisfied with extension. What is the reason for this? I say that it is not thoroughly understood by him.

(Similarly) he recognizes the element of cohesion as the element of cohesion . . . the element of heat as the element of heat . . . the element of motion as the element of motion . . . beings as beings . . . gods as gods . . . the Creator God as the Creator God . . . the mighty god Brahma as the mighty god Brahma . . . the Radiant Ones as the Radiant ones . . . the Lustrous ones as the Lustrous ones . . . the Gods of Great Attainment as the Gods of Great Attainment . . . the Overlord as the Overlord . . . the plane of infinite space as the plane of infinite space . . . the plane of infinite consciousness as the plane of infinite consciousness . . . the plane of nothingness as the plane of nothingness . . . the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception . . . the seen as the seen . . . the heard as the heard . . . the sensed as the sensed . . . the cognized as the cognized . . . the Oneness as the Oneness . . . diversity as diversity . . . the Wholeness as the Wholeness . . . Nibbāna as Nibbāna; having recognized Nibbāna as Nibbāna he thinks of Nibbāna, he thinks in (the idea of) Nibbāna, he thinks Nibbāna, he thinks: "Nibbāna is in me", he is satisfied with Nibbāna. What is the reason for this? I say that it is not thoroughly understood by him.

Monks, whatever monk is a learner, not attained to perfection but who lives striving for the incomparable security from bondage, he intuitively knows extension as extension; from intuitively knowing extension as extension let him not think of extension, let him not think in extension, let him not think extension, let him not think: "Extension is in me", let him not be satisfied with extension. What is the reason for this? I say that it may be thoroughly understood by him. [Repeated the same as above, from 'cohesion' down to 'Nibbāna'.]

Monks, whatever monk is one perfected, free of the āsavas, who has lived the life, done what was to be done, laid down the burden, attained the goal, whose fetters of becoming are utterly worn away, who is freed by perfect profound wisdom, he too intuitively knows extension as extension; from intuitively knowing extension as extension he does not think of extension, he does not think in

extension, he does not think extension, he does not think: "Extension is in me", he does not delight in extension. What is the reason for this? I say it is because it is thoroughly understood by him. [Repeated as above through 'cohesion' to 'Nibbāna'.]

Monks, whatever monk is one perfected [Repeat previous para]. What is the reason for this? It is because he is without attachment owing to the waning of attachment.

Monks, whatever monk is one perfected [Repeat as above]. What is the reason for this? It is because he is without aversion owing to the waning of aversion.

Monks, whatever monk is one perfected [Repeat as above]. What is the reason for this? It is because he is without delusive ignorance, owing to the waning of delusive ignorance.

The Tathāgata, monks, perfected one, fully self-awakened one, also intuitively knows extension as extension; from intuitively knowing extension as extension he does not think of extension, he does not think in extension, he does not think extension, he does not think: "Extension is in me", he does not delight in extension. What is the reason for this? I say it is because it is thoroughly understood by the Tathāgata. . . .

And, monks, the Tathāgata . . . does not delight in extension. What is the reason for this? It is because he, knowing that delight is the root of suffering, knows that from becoming there is birth, and that there is old age and dying for the being. Therefore I say, monks, that the Tathāgata, by the waning of all cravings, by dispassion, by stopping, by abandoning, by completely renouncing, is wholly self-awakened to the incomparable full self-awakening.' [Repeated through 'Cohesion' down to 'Nibbāna'.]

Thus spoke the Exalted One. Delighted, those monks rejoiced in what the Exalted One had said.

THE VOID . . . OF WHAT?

'At one time, Revered Sir, the Exalted One was staying among the Sakyans, at the market town of Nagaraka and while I was there, face to face with the Exalted One I heard, face to face I learnt: "Ānanda, through living in the void I am now living in its fulness."

I hope that I heard this properly, Revered Sir, learnt it properly, attended to it properly and understood it properly.'

'Certainly, Ānanda, you heard this properly, learnt it properly, attended to it properly and understood it properly. Formerly, as well as now, through living in the void I live in the fulness of it.

As this palace of Migāra's mother is void of elephants, cows, horses and mares, void of gold and silver, void of gatherings of men and women, and there is only this that is not void, that is the solitude based on the Order of monks; just so, Ānanda, a monk, not attending to the perception of village, not attending to the perception of human beings, attends to solitude based on the perception of forest. His mind rejoices in, is pleased with, set on and emancipated in the perception of forest. He comprehends: "The disturbances there might be resulting from the perception of village do not exist here; the disturbances there might be resulting from the perception of human beings do not exist here. There is only this degree of disturbance, that is, solitude based on the perception of forest." He comprehends: "This perceiving is void of the perception of village." He comprehends: "This perceiving is void of the perception of human beings, and there is only this that is not void, that is solitude based on the perception of forest." He regards it as being void of what is not there, but in regard to what remains there he comprehends: "That being, this is." So, Ānanda, this comes to be for him a true, not a mistaken but an utterly purified realization of the void.

And again, Ānanda, a monk, not attending to the perception of human beings, not attending to the perception of forest, attends to solitude based on the perception of earth. Ānanda, it is like a bull's hide well stretched on a hundred pegs, its strength gone. Just so, a monk, not attending to anything on this earth: sloping ground and flat, rivers and marshes, thickets of stakes and thorns, hills and plains, attends to solitude based on the perception of earth. His mind rejoices in, is pleased with, set on and emancipated in the perception of earth. He comprehends: "The disturbances there might be resulting from the perception of human beings do not exist here; the disturbances there might be resulting from the perception of forest do not exist here. There is only this degree of disturbance, that is solitude based on the perception of earth." He comprehends: "This perceiving is void of the perception of human beings; this perceiving is void of the perception of forest, and there is only this that is not void, that is, solitude based on the perception of earth." He regards it as being void of what is not there, but in

regard to what remains there he comprehends: "That being, this is." Thus, Ānanda, this too comes to be for him a true, not mistaken, but utterly purified realization of the void.

And again, Ānanda, a monk, not attending to the perception of forest, not attending to the perception of earth, attends to solitude based on the perception of the sphere of infinite Space. His mind rejoices in, is pleased with, set on and emancipated in the perception of the sphere of infinite Space. He comprehends: "The disturbances there might be resulting from the perception of forest do not exist here; the disturbances there might be resulting from the perception of earth do not exist here. There is only this degree of disturbance, that is, solitude based on the sphere of infinite Space." He comprehends: "This perceiving is void of the perception of forest, void of the perception of earth, there is only this that is not void, that is, the solitude based on the perception of infinite Space." He regards it as being void of what is not there, but in regard to what remains there he comprehends: "That being, this is." So, Ānanda, this too is a realization of the void.

And again, Ānanda, a monk, not attending to the perception of earth . . . the sphere of infinite Space, attends to solitude based on the perception that consciousness itself is infinite . . . there is only this that is not void . . . this too is . . . a realization of the void.

And again, Ānanda, a monk, not attending to the perception that consciousness is infinite, attends to solitude based on the perception that consciousness itself is nothing . . . the sphere of Nothingness . . . this too is . . . a realization of the void.

And again, Ānanda, a monk, not attending to the perception that consciousness is nothing, the sphere of Nothingness, attends to solitude based on the sphere of neither-perception-nor-non-perception . . . this too is . . . a realization of the void.

And again, Ānanda, a monk, not attending to the perception of the sphere of neither-perception-nor-non-perception, attends to solitude based on the concentration of mind wherein awareness and feeling cease. His mind rejoices in, is pleased with, set on and emancipated in the concentration of mind wherein awareness and feeling cease. He comprehends: "The disturbances there might be resulting from the perception of the sphere of Nothingness do not exist here; the disturbances there might be resulting from the perception of the sphere of neither-perception-nor-non-perception do not exist here. There is only this degree of disturbance, that is, the six sense-fields that, conditioned by life, are based on this body

itself." He comprehends: "This perceiving is void of the sphere of Nothingness . . . void of the perception of the sphere of neither-perception-nor-non-perception, and there is only this that is not void, that is to say the six sense-fields that, conditioned by life, are based on this body itself." He regards it as being void of what is not there and in regard to what remains there he comprehends: "That being, this is." This, Ānanda, comes to be for him a true, not mistaken but utterly purified realization of the void.

And again, Ānanda, a monk, not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither-perception-nor-non-perception attends to solitude based on the concentration of mind wherein awareness and feeling cease. His mind rejoices in, is pleased with, set on and emancipated in the concentration of mind wherein awareness and feeling cease. He comprehends: "This concentration of mind wherein awareness and feeling cease is effected and thought out. But whatever is effected and thought out, that is impermanent, it is liable to stopping." When he knows this, sees this, his mind is freed from the āsava of sensuousness, and his mind is freed from the āsava of eternal existence, and his mind is freed from the āsava of delusive ignorance. In freedom is the knowledge that he is freed and he comprehends: "Destroyed is birth, brought to fulfilment the holy life, done is what was to be done, there is no more of being." He comprehends: "The disturbances there might be resulting from the āsava of sensuousness do not exist here; the disturbances there might be resulting from the āsava of eternal existence do not exist here; the disturbances there might be existing from the āsava of delusive ignorance do not exist here, and there is only this degree of disturbance, that is, the six sense-fields that, conditioned by life, are based on this body itself." He regards it as empty of what is not there, but in regard to what remains there he comprehends: "That being, this is." This, Ānanda, comes to be for him a true, not mistaken and utterly purified and incomparably highest realization of the void.

And those recluses or brahmins, Ānanda, who in the distant past, entering on the utterly purified and incomparably highest void, lived therein—all these, entering on precisely this utterly purified and incomparably highest void, lived therein. And those recluses or brahmins who in the distant future, entering on the utterly purified and incomparably highest void will live in it—all these, entering on precisely this utterly purified and incomparably highest void, will live in it. And those recluses or brahmins who at present, entering on

the utterly purified and incomparably highest void are living in it—all these, entering on precisely this utterly purified and incomparably highest void, are living in it. So, Ānanda, thinking: "Entering on the utterly purified and incomparably highest void, I will live in it", this is how you must train yourself.'

Delighted, the venerable Ānanda rejoiced in what the Exalted One had said.

23

WHAT HAPPENS TO THOSE NOT REBORN?

Once the Buddha was at Kūṭāgāra monastery in the great forest near Vesālī, and at that time the venerable Anurādha was staying in a hut in the forest not far away.

Then many wandering ascetics came to the elder, exchanged greetings of pleasant courtesy and said: 'Friend Anurādha, the Tathāgata, the noble and supreme one who has attained the highest goal, must have pointed out and explained according to one of these four propositions:

A Tathāgata exists after death;

A Tathāgata does not exist after death;

A Tathāgata exists and yet does not exist after death;

A Tathāgata neither exists nor does not exist after death.'

The venerable Anurādha replied: 'Friends, the Tathāgata, the noble and supreme one who has attained the highest goal, has pointed out and explained apart from these four propositions: That a Tathāgata exists . . .

On hearing this the wandering ascetics exclaimed: 'This monk must be a newcomer who has renounced the world only recently, or if he be an elder he is a foolish and ignorant one.' Then being displeased with the elder they departed using the term 'novice and fool'.

Not long after the wandering ascetics had departed, the venerable Anurādha thought: 'If these ascetics should put further questions to me, how should I reply so that I may speak the truth about the Buddha and not misrepresent him? How shall I answer according to the Doctrine so that I may not be blamed by any follower of the Doctrine of the Buddha?'

Then the venerable Anurādha went to the Buddha, exchanged

greetings of pleasant courtesy and paid his respects. He reported to the Buddha: 'Revered Sir, I am now staying in a forest hut not far away. A group of wandering ascetics came to me, exchanged greetings and said: "The Tathāgata, the noble and supreme one must have pointed out and explained according to one of these four propositions: A Tathāgata exists after death . . ."'

To them I replied: "Friends, the Tathāgata . . . has pointed out and explained apart from these four propositions . . ."

On being told this, those ascetics exclaimed: "This monk must be newly ordained or, if he be an elder, he is an ignorant and foolish one." Displeased with me they departed saying: "Novice and fool!"

Not long after they had gone away, it occurred to me: "If those wandering ascetics put further questions to me, how should I reply . . . so that I may not be blamed by any follower of the Buddha?"'

'O Anurādha, what do you think, is form permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I, this is my soul or permanent substance"?''

'It is not proper, Sir.'

'Is feeling permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change as "This is mine, this is I, this is my soul"?''

'It is not proper, Sir.'

'Are perception, formative tendencies and consciousness, permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine, this is I, this is my soul"?''

'It is not proper, Sir.'

'Therefore whatever form, feeling, perception, formative tendencies, consciousness which has been, will be and is now connected with oneself, with others, or gross or subtle, inferior or superior, far

or near; all forms, feelings, perceptions, formative tendencies and consciousness, should be considered by right knowledge in this way: "This is not mine; this is not I; this is not my soul." Having seen thus, a noble, learned disciple becomes disgusted with the form, feeling, perception, formative tendencies and consciousness. Becoming disgusted, he discards the passions. Being free from passions he becomes emancipated and insight arises in him: "I am emancipated." He realizes: "Birth is destroyed, I have lived the holy life and done what had to be done. There is no more birth for me."

What do you think, Anurādha, do you regard the form as a Tathāgata?

'No, Sir.'

'O Anurādha, what is your view, do you see a Tathāgata in the form?'

'No, Sir.'

'Do you see a Tathāgata apart from form?'

'No, Sir.'

'Do you see a Tathāgata in feeling, perception, formative tendencies, consciousness?'

'No, Sir.'

'Do you see a Tathāgata apart from feeling, perception, formative tendencies or consciousness?'

'No, Sir.'

'O Anurādha, what do you think, do you regard that which is without form, feeling, perception, formative tendencies and consciousness as a Tathāgata?'

'No, Sir.'

'Now, Anurādha, since a Tathāgata is *not to be found in this very life*, is it proper for you to say: "The noble and supreme one . . . has pointed out and explained apart from these four propositions:

A Tathāgata exists after death;

A Tathāgata does not exist after death;

A Tathāgata exists and yet does not exist after death;

A Tathāgata neither exists nor does not exist after death?"'

'No, sir.'

'Well and good, Anurādha. Formerly and now also I expound and point out only the truth of Suffering and the cessation of Suffering.'

PART III

THE PHILOSOPHICAL
TEACHING

INTRODUCTION

*Not to do any evil
But to cultivate the good
And to purify the mind:
This is the teaching of all the Buddhas.*

DHAMMAPADAṂ, 183

IN THIS little stanza the Buddha summed up all the teaching, all the philosophy, which he elaborated in many a discourse.

In roaring 'the lion's roar that stills all other sounds' he showed that it is clinging, grasping, that binds to the round of rebirths, and that only by purifying the mind can one win freedom.

In 'The Noble Quest' he gives his own personal search and experience.

Of the āsavas, the root of the impurities of the mind, the clinging to mere views and speculation is particularly dangerous, the more so since it is not ordinarily seen as danger but often seen as the reverse.

As to beliefs, views, he said that men were blind and in the Jaccandha Udana gave the simile of the blind men and the elephant:

'Monks, the people who hold all sorts of views are blind, un-seeing. They know not the profitable nor the unprofitable. They know not what is Dhamma and they know not what is not Dhamma. In their ignorance of these things they are by nature quarrelsome, wrangling and disputatious. Formerly there was a ruler of Sāvattthī who told a man: "Go and gather together in one place all the men in Sāvattthī who were born blind . . . then, my good fellow, present an elephant before them."

The man did as he was told and said to them: "This is an elephant"; and to one man he presented the head of the elephant, to another its ear, to another its tusk, to another the trunk, the foot, the back, the tail, and the tuft of the tail, saying to each one that that was the elephant. . . .

Thereupon that ruler went up to the blind men and said to

each: "Well, blind men, have you perceived the elephant?" "Yes, Sire."

"Then tell me, blind men, what sort of a thing is the elephant?"

Then those who had been presented with the head answered: "Sire, an elephant is like a pot"; those who had observed an ear only replied: "An elephant is like a winnowing basket"; those who had been presented with a tusk said it was a ploughshare; those who knew only the trunk said it was a plough; they said the body was a granary; the foot, a pillar; the back, a mortar; the tail, a broom.

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

Just so are those recluses holding various views. . . .

In the 'Supreme Net' he discusses all possible views, and gives the true teaching fully in 'The Four Noble Truths' and the 'Eight-fold Noble Path'.

There was much that he could have taught but did not, and for only one reason, which he gives in 'Teaching only what leads to Nibbāna'.

Those who wanted magical powers only, either went away disappointed or stayed to follow, instead, the teaching he gave. Those who wanted to worship either a 'Causeless Cause' or a 'Void with attributes' or a 'Universal Existence' were good-humouredly shown that these things are mere fantasy.

What then is the true teaching? It has also been asked, how do we know what the Buddha taught? There is an answer given by the Buddha:

"The doctrines, Upāli, of which you may know: "These doctrines do not lead one to complete disenchantment with the world, nor to dispassion, nor to ending, nor to calm, nor to knowledge, nor to the awakening, nor to the cool (Nibbāna)"; regard them certainly as not Dhamma, not the discipline, not the word of the Teacher. But the doctrines of which you may know: "These doctrines do lead to complete disenchantment with the world . . . to Nibbāna"; regard them unreservedly as Dhamma, the discipline, the word of the Teacher.' (Anguttara Nikāya. Book of the Sevens.)

But in the end it is by going, by the actual practice of mindfulness, that one knows for certain, and in no other way.

THE LION'S ROAR

The Exalted One said: 'Monks, thinking: "Only in this teaching is a recluse, only in this teaching is a second recluse, only in this teaching is a third recluse, only in this teaching is a fourth recluse, void of recluses are other teachings", it is thus that you may rightly roar a lion's roar. But it may happen, monks, that wanderers belonging to other orders might ask: "What assurance, what authority have the venerable ones by reason of which you say this: 'Only in this teaching is a recluse . . . a fourth recluse, void of recluses are other teachings?' " "

Monks, if there are wanderers of other orders who so ask they should be told: "It is because we see for ourselves four things made known to us by the Exalted One, who knows, who sees, the perfected one, the fully self-enlightened one, that we say this: 'Only in this teaching . . . void of recluses are other teachings.' What are the four? Respected Sirs, we have confidence in the teacher, we have confidence in the teaching, we have complete morality, and our fellow-monks as well as householders and all who have gone forth from the household life are dear to us and thought of by us with loving-kindness. It is, Respected Sirs, because of these four things that we say: 'Only in this teaching is a recluse . . . void of recluses are other teachings.' " "

But it may happen, monks, that the wanderers belonging to other orders might say: "Respected Sir, we too have confidence in our own teacher, and we have confidence in our own teaching, and we too have complete morality according to our own system of morality, and our fellows in this teaching as well as householders and all who have gone forth from the household life are dear to us and thought of by us with loving-kindness. So, Respected Sirs, what is the distinction, what the divergence, what the difference between you and us?"

Monks, if wanderers belonging to other orders say this, they should be asked: "But, Respected Sirs, is the final goal one or is it manifold?" If answering rightly, wanderers of other orders would say: "The final goal is one, Respected Sirs, it is not manifold." "But is this final end for one with attachment or for one without attachment?" If answering rightly, wanderers belonging to other orders would say: "For one without attachment, not for one with attach-

ment." "But . . . for someone with ill-will or for someone without ill-will?" "For someone with delusive ignorance or for someone without delusive ignorance . . . for someone with craving or for someone without craving . . . for someone with grasping or for someone without grasping . . . for someone who is intelligent or for someone who is unintelligent . . . for someone who is yielding and obstructed or for someone who is unyielding and unobstructed . . . for someone with delight in hindrances or for someone without delight in hindrances?" If answering rightly, wanderers belonging to other orders would say: "This final goal is for someone without ill-will—without delusive ignorance . . . without craving . . . without grasping . . . intelligent . . . unyielding and unobstructed . . . without delight in hindrances."

Monks, there are these two views: view of eternal existence and view of annihilation. Whatever recluses and brahmins adhere to the view of eternal existence, have come under the view of eternal existence, cleave to the view of eternal existence, these are obstructed from the view of annihilation. Whatever recluses and brahmins adhere to the view of annihilation, have come under the view of annihilation, cleave to the view of annihilation, these are obstructed from the view of eternal existence. Whatever recluses and brahmins do not comprehend as they really are the rise and fall of, and the satisfaction in, and the peril of these two views and the becoming freed from them, these have attachment, these have aversion, these have delusive ignorance, these have craving, these have grasping, these are unintelligent, these are yielding and obstructed, these delight in hindrances, these are not utterly freed from birth, ageing, dying, grief, sorrow, suffering, lamentation, despair—these are not utterly freed from suffering I say. But whatever recluses or brahmins comprehend as they really are the rise and fall of, and the satisfaction in, and the peril of these two views and the becoming freed from them, these are without attachment . . . these are utterly freed from suffering, I say.

Monks, there are these four graspings. What are the four? The grasping of sense-pleasures, the grasping of views, the grasping of rite and ritual, the grasping of the theory of self.

There are some recluses and brahmins who, although pretending to a comprehension of all the graspings, do not rightly comprehend all the graspings . . . they comprehend the grasping of sense-pleasures but do not comprehend the grasping of views . . . of rite and ritual . . . of the theory of self.

There are some recluses and brahmins who although pretending to a comprehension of all the graspings, do not rightly comprehend all the graspings . . . they comprehend the grasping of sense-pleasures, they comprehend the grasping of views but do not comprehend the grasping of rite and ritual . . . of the theory of self.

There are some recluses and brahmins who, although pretending to a comprehension of all the graspings, do not rightly comprehend all the graspings . . . they comprehend the grasping of sense-pleasures . . . the grasping of views . . . the grasping of rite and ritual, but do not comprehend the grasping of the theory of self.

In such a teaching and discipline as that, monks, what is confidence in the teacher is shown to be not perfect, what is confidence in the teaching is shown to be not perfect, what is complete morality is shown to be not perfect, what is regard and affection for one's fellows in the teaching is shown to be not perfect. What is the cause of this? It happens thus, monks, in a teaching and discipline that are wrongly explained, wrongly taught, not leading onwards, not conducive to tranquillity, taught by one who is not fully self-enlightened.

But the Tathāgata, monks, perfected one, fully self-enlightened one, claiming to comprehend all the graspings, rightly teaches a comprehension of all the graspings; he teaches a comprehension of the grasping of sense-pleasures, he teaches a comprehension of the grasping of views, he teaches a comprehension of the grasping of rite and ritual, he teaches a comprehension of the grasping of the theory of self. In such a teaching and discipline as this, monks, that which is confidence in the teacher is shown to be perfect, that which is confidence in the teaching is shown to be perfect, that which is complete morality is shown to be perfect, that which is regard and affection for one's fellows in the teaching is shown to be perfect. What is the cause of this? It happens thus, monks, in a teaching and discipline that are rightly explained, rightly taught, leading onwards, conducive to tranquillity, taught by one who is fully self-enlightened.

Monks, what is the provenance, what the origin, what the birth, what the source of these four graspings? Craving, monks, is the provenance, craving is the origin, craving is the birth, craving is the source of these four graspings. And what, monks, is the provenance, what the origin, what the birth, what the source of craving? Feeling, monks . . . is the source of craving. And what is . . . the source of feeling? Contact is . . . the source of feeling. And what is the . . .

source of contact? The six bases of sense-impression . . . is the source of contact. And what is the . . . source of the six bases of sense-impression? The psycho-physical . . . is the source of the six bases of sense-impression. And what is . . . the source of the psycho-physical? Consciousness is . . . the source of the psycho-physical. And what . . . is the source of consciousness? The formative tendencies are the source of consciousness. And what is the source of the formative tendencies? Delusive ignorance, monks, is the provenance, delusive ignorance is the origin, delusive ignorance is the birth, delusive ignorance is the source of the formative tendencies.

When, monks, a monk has got rid of delusive ignorance, and insight-knowledge has arisen, he, by the diminishing of delusive ignorance and by the arising of insight-knowledge, does not grasp after sense-pleasures, nor views, nor rite and ritual nor the theory of self. Not grasping, he is not perturbed; being unperturbed he himself individually attains to Nibbāna, and he comprehends: "Destroyed is birth, brought to a close is the holy life, done is what was to be done, there is no more of being for me."'

Thus spoke the Exalted One and the monks rejoiced in what he had said.

25

EVERYTHING IS BURNING

On one occasion the Exalted One was living at Gayā. There he addressed the monks:

'Monks, all is burning. And what is this "all" that is burning?

The eye is burning, visible objects are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful, or neither painful nor pleasant, that arises with eye-contact as its essential support, that too is burning. Burning with what? Burning with the fire of craving, with the fire of hate, with the fire of delusion; I say it is burning with birth, ageing and death, with sorrow, with lamentation, with pain, grief and despair.

The ear is burning, sounds are burning . . .

The nose is burning, odours are burning . . .

The tongue is burning, flavours are burning . . .

The body is burning, tangible objects are burning . . .

The mind is burning, ideas are burning, mind-consciousness is burning, mind-contact is burning, also whatever is felt as pleasant or painful, or neither painful nor pleasant, that arises with mind-contact as its essential support, that too is burning. Burning with what? Burning with the fire of craving, with the fire of hate, with the fire of delusion; I say it is burning with birth, ageing and death, with sorrow, with lamentation, with pain, grief and despair.

Monks, when a noble follower who has heard sees thus, he finds aversion in the eye, finds aversion in forms, finds aversion in eye-consciousness, finds aversion in eye-contact, and whatever is felt as painful or pleasant, or neither painful nor pleasant, that arises with eye-contact for its essential support, in that too he finds aversion.

He finds aversion in the ear . . . in sounds . . .

He finds aversion in the nose . . . in odours . . .

He finds aversion in the tongue . . . in flavours . . .

He finds aversion in the body . . . in tangible objects . . .

He finds aversion in the mind, finds aversion in ideas, finds aversion in mind-consciousness, finds aversion in mind-contact, and whatever is felt as pleasant or painful, or neither painful nor pleasant, that arises with eye-contact as its essential support, in that too he finds aversion.

When he finds aversion, passion fades out. With the fading of passion he is liberated. When liberated there is knowledge that he is liberated: he understands: "Birth is exhausted, the holy life has been lived, what was to be done has been done, of this there is no more beyond." '

That is what the Exalted One said. The monks were glad and welcomed his words.

THE NOBLE AND IGNOBLE QUESTS

On one occasion the Exalted One was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvattī. . . . Then the Exalted One proceeded to the hermitage of Rammaka the Brahmin. At that time a large number of monks were sitting together there talking on the Doctrine. Then the Exalted One stood outside the porch waiting till the talk was over. Knowing that the talk was finished he

coughed and knocked at the door and when the monks opened the door, entered and sat on the seat made ready for him and asked: 'What was the subject of your discussion which has ended with my arrival?'

'Sir, it was relating to the Exalted One himself that we were talking when the Exalted One arrived.'

'Good, monks, it is right that you, noble youths who have gone forth out of faith from the household life to the homeless state, should sit together talking on the Doctrine. Monks, there are two things that you should do when you sit together, either talk about the Doctrine or maintain a noble silence.

Monks, there are these two quests: the noble quest and the ignoble quest. What, monks, is the ignoble quest? In this world, monks, someone himself being subject to birth, seeks only for that which is subject to birth; himself subject to old age, seeks only for that which is subject to old age; himself subject to illness, seeks only for that which is subject to illness; himself subject to death, seeks only for that which is subject to death; himself subject to grief, seeks only for that which is subject to grief; himself subject to mental impurity, seeks only for that which is subject to mental impurity. And what, monks, do you say is that which is subject to birth? Truly, monks, these bases of attachment are subject to birth; being tied up to, infatuated with and engrossed in these bases of attachment, he himself being subject to birth seeks for that which is subject to birth. What, monks, do you say is that which is subject to old age . . . to illness . . . to death . . . to grief . . . to mental impurity? Monks! Wife and children, male and female slaves, goats and sheep, fowls and pigs, elephants, cows, horses and mares, gold and silver are subject to mental impurity. Truly, monks, these bases for attachment are subject to mental impurities; being tied up to, infatuated with and engrossed in these bases of attachment, he himself being subject to mental impurity seeks for that which is subject to mental impurity. This, monks, is the ignoble quest.

And what, monks, is the noble quest?

In this world, monks, someone being himself subject to birth, knowing the danger in that which is subject to birth, seeks for Nibbāna, which is not characterized by birth, is incomparable and is safety from bondage. Being himself subject to old age . . . illness . . . death . . . grief . . . mental impurity, knowing the danger in that which is subject to old age . . . illness . . . death . . . grief . . . mental impurity, seeks for Nibbāna which is incomparable, not liable to old

age . . . illness . . . death . . . grief . . . mental impurity, and is safety from bondage. This, monks, is the noble quest.

I, too, monks, before my enlightenment, when I was still unenlightened, and was only a Bodhisatta, I myself being subject to birth sought only that which is subject to birth, I myself being subject to old age . . . illness . . . death . . . grief . . . mental impurity, sought only for that which was subject to birth . . . old age . . . illness . . . death . . . grief . . . mental impurity. Monks it occurred to me: "How is it that I myself being subject to old age . . . illness . . . death . . . grief . . . mental impurity, seek only for that which is subject to old age . . . illness . . . death . . . grief . . . mental impurity? What if I, myself, being subject to birth and knowing the danger in that which is subject to birth, should seek for Nibbāna which is not characterized by birth, is incomparable and is safety from bondage? I, myself being subject to old age . . . illness . . . death . . . grief . . . mental impurity and knowing the danger in that which is subject to old age . . . illness . . . death . . . grief . . . mental impurities should seek for Nibbāna which is not characterized by birth, old age, illness, death, grief and mental impurities, which is incomparable and safety from bondage."

Monks, that very I, at a time even when I was young with jet black hair, endowed with handsome youthfulness and early life, shaved off my hair and beard, put on the yellow garments and went forth from the household life to the homeless state against the wish of my parents who were then crying, with tearful faces. Thus having become a recluse seeking for what was good and searching for the incomparable noble state of peace, I approached Āḷāra Kālāma and said: "Friend Kālāma, I wish to practise the holy practice according to this doctrine and discipline." Āḷāra Kālāma replied: "The venerable one may stay. This doctrine is such that a wise man, before very long, realizing by his own insight would abide in, after having acquired the doctrine of his teacher." I, monks, before very long quickly mastered that doctrine. I, monks, by repeating and reciting what I was taught, could say that I knew and was well established in the doctrine, and that I as well as others acknowledged that I knew and understood it. Then, monks, this occurred to me: "It is not merely through faith that Āḷāra Kālāma declared that he has realized it by his own insight and abides in it after having acquired it; but surely Āḷāra Kālāma, by understanding it and experiencing it, abides in this doctrine." Thereupon, monks, I approached Āḷāra Kālāma and said: "Friend Kālāma, to what

extent have you acquired the doctrine you preach which you have realized by your own knowledge?" Āḷāra Kālāma told of the sphere of Nothingness. Monks, it occurred to me: "It isn't that Āḷāra Kālāma alone has faith, I too have it, it isn't that Āḷāra Kālāma alone has energy . . . mindfulness . . . concentration . . . wisdom, I too have it. What if I were to strive for the realization of that doctrine which Āḷāra Kālāma preaches after having acquired and realized it through his own insight." Then, monks, in no long time and quickly, I, after having realized it by my own insight, did abide in it after having acquired that doctrine.

Then I went to Āḷāra Kālāma and asked: "Friend Kālāma, is this doctrine which you have realized by your own insight and abide in, after having acquired it, so much only?" He replied that the doctrine which he had realized by his own insight and abode in, after having acquired it, was indeed that much only. And I said that I, too, had realized that much of the doctrine by my own insight and abode in it. Said Kālāma: "It is indeed a gain to us, friend, it is indeed a gain well-gotten that we meet such a fellow recluse. That the doctrine which I have realized . . . that you have realized, and the doctrine which you have realized . . . that I have realized. Thus the doctrine which I know, that you know; and the doctrine which you know, that I too know. In this way as I am, so you are, and as you are, so I am. Come, friend, now that we are two, let us take care of this order of recluses." Thus, monks, though Āḷāra Kālāma was my teacher and although I was his pupil, he put me on the same level as himself and did me a great honour. However, monks, it occurred to me: "This doctrine does not lead to aversion, detachment, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the sphere of Nothingness." Monks, I did not appreciate that doctrine and being repelled I left it.

I, monks, while seeking for what was good and searching for the incomparable noble state of peace, went to Uddaka Rāmaputta and told him: "Friend, I wish to practise the holy practice according to your doctrine and discipline." Uddaka Rāmaputta said: "The venerable one may stay. This doctrine is such that a wise man, before very long, realizing by his own insight, would abide in, after having acquired the doctrine from his teacher." I, monks, before very long quickly mastered that doctrine. I myself, monks, by repeating and reciting what I was taught, could say that I knew and was well established in the doctrine and that I as well as others

acknowledged that I knew and understood it.' (The same thought occurred as in the case of Ālāra Kālāma and the same question was put to Uddaka Rāmaputtā who spoke of the sphere of Neither-perception-nor-non-perception, a little higher than the sphere of Nothingness, and Uddaka Rāmaputtā, when the Bodhisatta had acquired that by his practice and realized it through his own insight admitted that his doctrine was 'that much only'.)

'Rāmaputtā said: "Friend, it is indeed a gain . . . as I am, so you are; and as you are, so am I. Come, friend, you take care of this order of recluses." Thus, monks, Uddaka Rāmaputtā, although he was my fellow recluse, placed me in the position of a teacher and did me a great honour. Then, monks, it occurred to me: "This doctrine does not lead to aversion, detachment, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the sphere of Neither-perception-nor-non-perception. I did not appreciate that doctrine and being repelled I left it.

That I, monks, while seeking for what was good and searching for the incomparable noble state of peace, and while travelling in Magadha by stages, came to the village of Senāni at Uruvelā. There I saw a pleasant, a delightful forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Monks, then it occurred to me: "Pleasant indeed and delightful is the forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Indeed it is a most suitable place for a noble youth intent on spiritual exertion." Monks, I sat down at that very spot thinking: "This is a most suitable place for spiritual exertion."

Monks, being myself subject to birth and knowing the danger in that which is subject to birth, while seeking for Nibbāna which is not characterized by birth, is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterized by birth, is incomparable and is safety from bondage. Being myself subject to old age . . . illness . . . death . . . grief . . . mental impurities, while seeking for Nibbāna which is not characterized by old age, illness, death, grief and mental impurities, which is incomparable and safety from bondage, I attained Nibbāna which is not characterized by old age, illness, death, grief, and mental impurities, which is incomparable and is safety from bondage. Then this knowledge and insight arose in me: "My emancipation is assured, this is the final birth for me and there is no other existence for me."

To me, monks, this thought occurred: "I have attained this Dhamma which is profound, difficult to understand and comprehend, peaceful, exalted, beyond the reach of logic, subtle, conceivable only by the wise. These worldlings, however, take delight in the resting places of the mind, they are given up to them and rejoice in them. This doctrine, the conditioned origination, is also difficult to be understood by the worldlings who take delight in the resting places of the mind, who are given up to them and rejoice in them. This doctrine, the cessation of the formative tendencies, relinquishment of all the bases of attachment, wearing out of craving, absence of passion, cessation of all suffering, and Nibbāna, is also difficult to understand. And, moreover, were I to preach the Dhamma and if others would not understand it, it would be weariness and trouble for me. And so, monks, these verses, not heard of before, occurred to me:

*'This that I've won through many arduous days,
What profit lies in now expounding it?
The lustful, haters, will not understand;
Will comprehend not that which goes against
The current of their craving, and the mass
Of murky ignorance in which they're sunk;
This Teaching rare, deep, subtle, hard to see.' "*

Monks, as I was pondering thus, my mind tended towards absence of eagerness and not for preaching the Doctrine. Thereupon, monks, it occurred to Brahmā Sahampati who knew my reflection with his own mind: "Alas, this world is perishing, alas, this world is being destroyed, inasmuch as the mind of the Tathāgata, the Arahāt, the Perfectly-enlightened Buddha is tending towards absence of eagerness and not to preaching the Doctrine." Then, monks, just as a strong man might stretch out his bent arm or bend his outstretched arm, even so Brahmā Sahampati vanished from his Heaven and appeared in front of me. Then Brahmā Sahampati having arranged his upper garment over one shoulder, stretched forth his clasped hands towards me and entreated: "May the Exalted One preach the Doctrine, may the Happy One preach the Doctrine. There is a class of beings with little dust in their eyes who, not hearing the Doctrine, are degenerating, but if they are learners of the Doctrine they will grow."

Then Brahmā Sahampati added further:

*"In Magadha appeared before you, rose
 An impure doctrine sprung from minds impure.
 Open thou now the doors to deathlessness!
 Let all who hearken know the Truth sublime,
 Awakened to by thee, O stainless one!
 As on a rock upon a mountain crest
 One may survey the people all about,
 E'en so, O Wisdom-won, self-freed from grief,
 Climb to the topmost of thy Doctrine pure,
 Look round and see the worldlings sunk in grief,
 Oppressed with birth and its result, decay.*

*O hero! O Conqueror in battle!
 Rise up! O Leader of the Caravan,
 Now free from debt, move freely in the world!
 Preach, Noble One, to those who'll understand!"*

Then I, having known the entreaty of this god and out of compassion for beings, surveyed the world with the eye of an Awakened One. While surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes, beings with much dust in their eyes, with acute faculties and with dull faculties, of good character and of bad character, easy to be convinced, difficult to be convinced, and a few looking with fear on sinfulness and the world beyond. Just as in a pond of blue lotuses, of red lotuses, of white lotuses, a few red and blue and white lotuses are born in the water, grow in the water but do not rise above the water but thrive submerged in water; a few red, and blue and white lotuses are born in the water, grow in the water and reach the surface of the water; a few red and blue and white lotuses are born in the water, grow in the water and stand rising out of the water, not wet by the water; even so, surveying the world with the eye of an Awakened One, I saw living beings with little dust in their eyes . . . a few looking with fear on sinfulness and the world beyond. Then I, monks, addressed Brahmā Sahampati in verse:

*"The doors to the deathless are open!
 Let those who will hear leave wrong doctrine!
 That 'twould be but weariness, useless;
 So thinking I taught not, O Brahmā,
 This Doctrine sublime and transcendent."*

Then the Brahmā Sahampati, thinking: "The Exalted One has agreed to my entreaty to preach the Doctrine", bowed low to me and keeping his right side toward me as a mark of respect, vanished then and there.

Then, monks, it occurred to me: "To whom should I first preach this Doctrine? Who will grasp this Doctrine quickly?" Then it occurred to me: "This Ālāra Kālāma is clever, wise and intelligent and for a long time he has had little dust in his eyes. What if I were to teach the Law to Ālāra Kālāma first? He will perceive it quickly." Then, monks, gods approached me and said: "Lord, Ālāra Kālāma passed away seven days ago." Then it occurred to me: "Ālāra Kālāma has suffered a great deprivation, for if he had heard the Doctrine he would have understood it quickly." Then, monks, I thought: "To whom then should I preach the Law first? Who will grasp it quickly?" Then I thought: "Uddaka Rāmaputta is clever, wise and intelligent and for a long time has had little dust in his eyes. What if I should teach the Law to Uddaka Rāmaputta first? He will perceive it quickly." Then gods approached me and said: "Lord, Uddaka Rāmaputta died last night." Then knowledge and vision arose in me that Uddaka Rāmaputta had died last night. Then, monks, it occurred to me: "Uddaka Rāmaputta has suffered a great loss, for if he had heard this Doctrine he would have grasped it quickly."

Then, monks, I thought: "To whom should I teach the Law first? Who will grasp it quickly?" And it occurred to me: "The group of five recluses who attended upon me when I was engaged in ascetic practices has been of great help. What if I were to teach the Doctrine to the group of five recluses first?" Then it occurred to me, monks: "But where is the group of five recluses at present?" Then, monks, with spiritual vision, purified and surpassing that of men, I saw the group of five recluses living at Banaras in the deer-park at Isipatana. Then I stayed at Uruvelā as long as suited me and set out on a journey to Banaras.

Then, monks, Upaka, a Naked Ascetic, met me while I was travelling along the highway between Gayā and the Seat of Enlightenment and seeing me he said: "Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth? Who is your teacher and whose doctrine do you profess?" Monks, I answered Upaka the Naked Ascetic in verse:

*"All that exists I've conquered; all I know;
All I've abandoned; and, from all detached,
From all am free, being free from craving.
All truth, unaided, I have realized.
Who can I point out then as my teacher?"*

*No Lord have I, here or in God's heaven,
Like me there is no being in the world,
I, the true Teacher, the Perfected One,
Fully Enlightened, even in this world
Have won the calm; Nibbāna have I won.*

*Now shall I turn the Wheel of the Great Law.
For this I to the Kasian city go.
There shall I beat the drum of deathlessness
In this world that is groping in the dark."*

"According to your claim, friend, you should be the conqueror of the Absolute," said Upaka.

*"Like me, indeed, are those call'd 'Conquerers',
Those who've worn out the āsavas, are free.
All evil states I've conquered, Upaka,
Therefore am I, indeed, the Conqueror."*

Monks, when I said this, Upaka the Naked Ascetic said: "May be, friend" and, shaking his head, went off on a side track.

Then, monks, journeying stage by stage, I went to the deer-park at Isipatana where was the group of five recluses. The band of five recluses saw me from a distance and came to an understanding among themselves: "Friends, here comes the recluse Gotama who indulges in abundance, who is distracted from the practice of austerity and has reverted to a life of ease. He should not be saluted nor should we rise to receive him, nor should we take his robe; however, a seat may be kept for him, he may sit down if he wishes." But, monks, as I gradually drew near, the group of five recluses could not adhere to their own agreement. Some came forward and took my bowl and robe, some arranged the seat and brought water for washing my feet, and they addressed me by name or as "friend". Monks, being thus addressed, I said to them: "Recluses, do not address a Tathāgata by name or as 'friend'. Recluses, the Tathāgata

is an Arahāt, a Perfectly Enlightened One. Give ear, recluses, the deathless is found. I shall instruct, I shall teach you the Doctrine and by practising as you are instructed you will before long realize by your own insight and abide in, after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the homeless state."

Then the group of five recluses said to me: "Friend Gotama, even with this mode of living, this way of practice and this life of hardship you did not attain the noble and transcendent knowledge and insight surpassing that of men. Now that you have indulged in abundance, become distracted from the practice of austerity and reverted to the life of ease, how could you have attained to the noble and transcendent knowledge and insight surpassing that of men." Then I told them: "A Tathāgata does not live in abundance, is not distracted from the practice of austerity and does not revert to a life of ease. Recluses, the Tathāgata is an Arahāt, a Fully Enlightened One. Give ear to me, recluses, the deathless has been attained by me. I shall instruct, I shall teach you the Doctrine and by practising as you are instructed you will before long realize by your own insight and abide in, after having acquired it in this life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the homeless state."

For the second time also, monks, the group of five recluses said to me: "Friend Gotama, even with this mode of living . . ." For the second time also, I told them: "A Tathāgata does not live in abundance. . . ." For the third time also, monks, the group of five recluses said to me: "Friend Gotama, even with this mode of living . . ."

Then I spoke to the group of five recluses: "Recluses, do you remember me ever having used such words as these before?"

"No, indeed, Sir," said they.

"Recluses, the Tathāgata is an Arahāt, a Perfectly Enlightened One. Give ear, recluses, the deathless has been attained by me. I shall instruct, I shall teach you the Doctrine, and by practising as you are instructed you will before long realize by your own insight and abide in, after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the homeless state." And I was able to convince the band of five recluses. I used to exhort

the two while the other three would go about for alms, and what food the three used to bring from their alms round, we, the group of six, lived on that. Monks, I used to exhort the three while the other two would go about for alms, and what food the two used to bring from their alms round, we, the group of six, lived on that.

Then, monks, the band of five being exhorted and instructed by me thus, themselves being subject to birth, knowing the danger in that which is subject to birth, sought for Nibbāna which is not characterized by birth and is incomparable safety from bondage; themselves being subject to old age . . . illness . . . death . . . grief . . . mental impurity, knowing the danger in that which is subject to mental impurity, sought for Nibbāna which is incomparable, not liable to old age . . . illness . . . death . . . grief . . . mental impurity, and is safety from bondage, and won the undying . . . safety from bondage, Nibbāna. Then knowledge and insight arose in them: "Our emancipation is assured, this is the final birth, there is no further becoming for us now."

Monks, there are five kinds of sense-desire. What are the five? Objects which are alluring, pleasant, charming, lovely, connected with desire and attractive and which are to be perceived by the eye; sounds which are alluring . . . by the ear; smells which are alluring . . . by the nose; tastes which are alluring . . . by the tongue; touch which is alluring, pleasant, charming, lovely, connected with desire and attractive and which is to be perceived by the body. These, monks, are the five kinds of sense-desire. Whatsoever monks or brahmins who are enslaved, stupefied by, immersed in these five sense-desires without seeing the danger in them and not aware of the escape from them, enjoy them, they should be regarded as having fallen into misery and calamity and having become victims of the whims of the Evil One. Just as, monks, a wild deer being trapped would lie prostrate and thereby be regarded as having fallen into misery and calamity and being at the mercy of the hunter. When the hunter comes he will not be able to flee as he would wish. Similarly, monks, these monks or brahmins . . . become victims of the Evil One.

But some monks and brahmins are not enslaved, stupefied by, immersed in these five sense-desires; seeing the danger in them and aware of the escape from them, they enjoy them, and should be regarded as not having fallen into misery and calamity and not having become the victims of the whims of the Evil One. Just as a wild deer may lie down on a heap of snares but not be caught by

them is to be regarded as not having fallen into misery and calamity and not being at the mercy of the hunter, for whenever the hunter comes he will be able to flee as he wishes. So, monks, some monks and brahmins who are not enslaved . . . do not become the victims of the whims of the Evil One.

Monks, it is like a wild deer roaming about the forest and mountain slopes, who moves about, stands, rests and lies down confidently. What is the reason? Monks, because he has gone beyond the reach of the hunter. Similarly, monks, the monk detached from sense-desires and evil states of mind, attains to and abides in the first *jhāna* which is accompanied by thought and reflection, and rapture and joy born of detachment. Monks, this means that the monk has blinded *Māra*, destroyed *Māra*'s sight so that it has no range, goes unseen by the Evil One.

Then, again, monks, by calming down of thought and reflection, he attains to and abides in the second *jhāna*, devoid of thought and reflection and is accompanied by rapture and joy born of the serenity of one-pointed concentration. Monks, this means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, by the fading of rapture, he attains to and abides in the third *jhāna* and dwells with equanimity, mindful and clearly conscious and experiences in his person that joy of which the noble ones say: "Happy lives he who has equanimity and mindfulness." Monks, this means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, by the putting away of joy and pain, of the happiness and sorrow he previously had, he attains to and abides in the fourth *jhāna* which is free from pain and pleasure, a state of pure mindfulness brought about by equanimity. Monks, this means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, a monk by passing completely beyond perception of form, by the cessation of sensory reactions, by not attending to the perception of variety, attains to and abides in the sphere of the infinity of space, thinking: "Space is infinite." This means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, a monk having gone completely beyond the sphere of the Infinity of Space, thinking: "Consciousness is infinite," attains to and abides in the sphere of the Infinity of Consciousness. This means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, a monk having gone completely beyond

the sphere of Infinite Consciousness, attains to and abides in the sphere of "Nothingness", thinking: "Nothing exists." This means that the monk . . . goes unseen by the Evil One.

Furthermore, monks, the monk having gone completely beyond the sphere of "Nothingness" attains to and abides in the sphere of Neither-perception-nor-non-perception . . . and having gone completely beyond the sphere of Neither-perception-nor-non-perception he attains to and abides in the sphere of Cessation of Perception; and, seeing through intuitive wisdom, his āsavas wear off. This means, monks, that the monk has blinded Māra, destroyed Māra's sight so that it has no range, goes unseen by the Evil One. He has passed beyond attachment in this world. He moves about, stands, rests and lies down confidently. What is the reason for this? Monks, he has gone beyond the reach of the Evil One.' Delighted, those monks rejoiced at the words of the Exalted One.

27

ON DEPENDENT ORIGINATION

The Venerable Ānanda came to the Buddha and said: 'Wonderful, Bhante, marvellous, Bhante, is the depth of this Paṭiccasamuppāda (Dependent Origination) and how deep it appears. And yet do I regard it as quite plain to understand.'

To him the Buddha replied:

'Do not say so, Ānanda! Do not say so! Deep indeed is this Dependent Origination and deep it appears to be. It is through not knowing, not understanding, not penetrating that Law that this world of men has become entangled like a ball of string and, covered with blight, resembles muñja grass and rushes, and unable to escape the doom of the four lower worlds, the round of rebirths.

In him, Ānanda, who contemplates the enjoyment of all things that make for clinging, craving arises; through craving, clinging is conditioned; through clinging, the process of becoming is conditioned; through the process of becoming, rebirth is conditioned; through rebirth are conditioned, old age and death, sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.

Just as if there were a great tree whose roots go down and across and draw up the nutritive essence. Truly, Ānanda, so great a tree

thus nourished, thus supplied with nutriment, would stand for a long time.

Just so, Ānanda, in one who contemplates the enjoyment of all things that make for clinging, craving arises; through craving, clinging is conditioned; through clinging, the process of becoming is conditioned; through the process of becoming, rebirth is conditioned; through rebirth are conditioned old age and death, sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.

But in him, Ānanda, who dwells contemplating the misery of all things that make for clinging, craving ceases; when craving ceases, clinging ceases; when clinging ceases, the process of becoming ceases; when the process of becoming ceases, rebirth ceases; when rebirth ceases, old age and death, sorrow, lamentation, pain, grief and despair cease. Thus the entire mass of suffering ceases.

Suppose, Ānanda, there were a great tree and a man were to come with an axe and basket and were to cut down that tree at the root. After cutting it at the root he were to dig a trench and were to pull out the roots even to the rootlets and fibres of them. Then he were to cut the tree into logs and were then to split the logs and were then to make the logs into chips. Then he were to dry the chips in wind and sun, then burn them with fire, collect them into a heap of ash, then winnow the ashes in a strong wind or let them be carried away by the swift stream of a river.

Surely that great tree thus cut down at the roots would be made as a palmtree stump, become unproductive, become unable to sprout again in the future.

Just so, Ānanda, in him who dwells contemplating the misery of all things that make for clinging . . . the entire mass of suffering ceases.'

28

ON VIEWS

'Monks, there are three kinds of wrong views which, although fully enquired into, deeply considered and discussed by recluses and brahmins, nevertheless they go to extremes and become holders of the view of the "Inefficacy of Deeds".

What are these three?

There are some recluses and brahmins who set forth and hold the following view:

"All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences."

There are some recluses and brahmins who set forth . . .

"All . . . sensations . . . are created by a Supreme Being. . . ."

There are some recluses and brahmins who set forth . . .

"All . . . sensations are uncaused and unconditioned."

Now, monks, as to those recluses and brahmins who set forth and hold the first of these wrong views . . . I say: "Friends, is it true that you set forth the wrong view . . . ?"

To this those recluses and brahmins reply: "Yes, Venerable Sir."

I then declare: "Friends, if that be the case, there will be persons who, conditioned only by the volitional actions done by them in their past existences, kill any living being; steal; tell lies; practise wrong sexual intercourse; slander; use harsh language; foolishly babble; are avaricious; maintain ill-will against others; maintain wrong views."

Monks, indeed, in those who believe only in the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as Desire-to-do and Energy, to differentiate between what actions should be performed and what actions should be refrained from.

Indeed in those who cannot truly and firmly differentiate between what actions should be performed and what actions should be avoided, and who live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.

This is the statement to refute the wrong views advanced by those recluses and brahmins who maintain that all sensations . . . are caused and conditioned only by the volitional actions performed in their past existences.'

(The same is then given for those who assert that all . . . sensations . . . are created by a Supreme Being.)¹

(The same is then given for those who assert that all . . . sensations . . . are uncaused and unconditioned.)

¹ Compare Isaiah xlv, 7: 'I form the light and create darkness: I make peace and create evil: I the Lord do all these things.'

'Monks, these are the three wrong views, which although fully enquired into, deeply considered and discussed by recluses and brahmins, nevertheless they go to extremes and become holders of the view of the "Inefficacy of Deeds".

Now, monks, this Dhamma do I teach, one not refuted, pure, unblamed, uncensured by intelligent recluses and brahmins. And what is this Dhamma?

"These are the six elements": that Dhamma do I teach. . . .

"These are the six sense-organs of contact": that Dhamma do I teach. . . .

"These are the eighteen things with which the mind preoccupies itself": that Dhamma do I teach, one not refuted. . . .

Monks, I teach the six elements as the Dhamma. Depending upon what do I teach them?

These six elements are the element of extension, the element of cohesion, the element of heat, the element of motion, the element of space and the element of consciousness.

And depending on what do I teach these six organs of contact?

The six organs of contact are these: the organ of eye-contact, that of ear-contact, nose-contact, tongue-contact, body-contact and the organ of mind-contact.

And depending on what do I teach these eighteen applications of mind?

Seeing an object with the eye one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation. The same as regards ear, nose, tongue, body and mind. Contacting a mental object with the mind one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation.

This is what I mean when I teach the eighteen applications of mind.

And as to these Four Noble Truths, depending upon what do I teach?

Conditioned by the six elements, conception in the womb arises. This conception taking place, mind and form come into existence. Through the mental and physical phenomena, the six bases are conditioned. Through the six bases, contact is conditioned. Through contact, sensation is conditioned. Now to him who has sensation, monks, I make known: "This is suffering; this is the origin of suffering; this is the extinction of suffering; this is the Path leading to the extinction of suffering."

And what is the Noble Truth of suffering? Birth is suffering, decay is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering: in short the five groups of existence connected with grasping are suffering.

And what is the Noble Truth of the origin of suffering?

Through ignorance, the formative tendencies are conditioned; through the formative tendencies, consciousness is conditioned; through consciousness the mental and physical phenomena are conditioned; through the mental and physical phenomena, the six bases are conditioned; through the six bases, contact is conditioned; through contact, sensation is conditioned; through sensation, craving is conditioned; through craving, clinging is conditioned; through clinging, the process of becoming is conditioned; through the process of becoming, rebirth is conditioned; through rebirth, are conditioned old age and death, sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.

This is called the Noble Truth of the origin of suffering.

And what is the Noble Truth of the extinction of suffering?

From the utter fading out and extinction of ignorance comes the extinction of the formative tendencies; from the extinction of the formative tendencies, the extinction of consciousness; from the extinction of consciousness, the extinction of mental and physical phenomena; from the extinction of mental and physical phenomena, the extinction of the six bases; from the extinction of the six bases, the extinction of contact; from the extinction of contact, the extinction of sensation; from the extinction of sensation, the extinction of craving; from the extinction of craving, the extinction of clinging; from the extinction of clinging, the extinction of the process of becoming; from the extinction of the process of becoming, the extinction of rebirth, from the extinction of rebirth the extinction of old age and death, sorrow, lamentation, pain grief and despair. Thus ceases the whole mass of suffering.

And what is the Path leading to the extinction of suffering?

It is just this Eightfold Noble Path: Right understanding, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, Right concentration.

This is called the Noble Truth of the Path leading to the extinction of suffering.

This Dhamma, monks, do I teach, these Four Noble Truths, Dhamma not refuted, pure, unblamed, uncensured by intelligent recluses and brahmins.'

THE SUPREME NET

On one occasion the Exalted One was journeying along the high road between Rājagaha and Nālanda with a great company of monks numbering about five hundred. And Suppiya the wandering religious mendicant was also journeying along the road with his disciple the youth Brahmadaṭṭa.

Of these two persons, the teacher and his pupil, Suppiya the mendicant spoke in many ways in dispraise of the Buddha, the Teaching and the Order, whereas the youth Brahmadaṭṭa, his pupil, spoke in many ways in praise of the Buddha, the Teaching and the Order. Thus they two, the teacher and his pupil, giving utterance to diametrically opposite views, were following, step by step, after the Exalted One and the company of monks.

Now the Exalted One together with the company of monks approached the royal rest house in the Ambalaṭṭhikā garden for the purpose of spending the night there. And so also did Suppiya and his young disciple Brahmadaṭṭa.

And in the early dawn a number of monks assembled, as they rose, in the pavilion, and this was the trend of talk that sprang up among them as they were seated there:

‘How wonderful a thing it is and how strange a thing it is that the knower of the worlds, the seer of the worlds, the one worthy of veneration, the omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, his Teaching and the Order, whereas his disciple, young Brahmadaṭṭa, speaks in many ways in praise of the Buddha, his Teaching and the Order. So do these two . . . contradict each other.’

Now the Exalted One, on realizing what they were talking about, went to the pavilion and having sat down on the appointed seat said:

‘What are you talking about while sitting here, what is the topic of your conversation?’

They told the Exalted One: ‘Sir, this was the trend of talk: “How wonderful a thing . . . the teacher and his pupil follow step by step . . . uttering words which contradict one another.” This was what we were talking about and before we concluded our conversation the Exalted One arrived.’

And the Exalted One said: 'Monks, if others speak against me, or the Teaching or the Order, you should not on that account either have a grudge against them or suffer heart-burning or feel ill-will. If you, on that account, could be angry and hurt, that would become a danger to your own selves. If, when others speak ill of me or the Teaching or the Order, you feel angry at that and displeased, would you then be able to judge how far that speech is good or bad?'

'That would not be so, Sir.'

'But when others speak ill of me or the Teaching or the Order then you should rebut that statement by saying: "For this or that reason, this is not the fact, that is not so, such a thing does not exist among us, is not in us."

'But also, monks, if others should speak in praise of me, in praise of the Teaching, in praise of the Order, you should not on that account be filled with pleasure and gladness, or be lifted up in mind.

Monks, if others should speak in praise of me or the Teaching or the Order and you on that account be filled with pleasure and gladness, or be lifted up in mind, that also would become a danger to your own selves.

Monks, when others speak in praise of me or of the Teaching or of the Order, you should admit the fact as right, saying: "For this or that reason this is the fact, that is so, such a thing exists among us, is in us."

If a worldling desires to praise the Tathāgata, he would speak only things of small value, mere morality. And what are those qualities of morality that are of insignificant value and that he speaks of a little?

"Having abstained from taking the life of any living being, the monk Gotama refrains from the destruction of life. He has laid the stick and the weapon aside; he has moral shame and dread; shows kindness towards all beings and is full of solicitude for the welfare of all sentient beings." It is thus that the worldling, when speaking in praise of the Tathāgata, might speak.

Or he might say: "Having abstained from the taking of what is not given, the monk Gotama refrains from taking what is not given to him. He takes only what is given to him; appreciates the giving by others and lives in purity and honesty of heart."

Or he might say: "Having abstained from unchastity, the monk Gotama practises chastity. He refrains from the vulgar practice and also from the sexual acts which are the practice of the country folk."

Or he might say: "Getting rid of lying words, the monk Gotama

refrains from falsehood. He speaks truth and nothing but the truth; faithful and trustworthy, he does not break his word to the world."

Or he might say: "Getting rid of slander, the monk Gotama refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here; what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace."

Or he might say: "Getting rid of rudeness of speech, the monk Gotama refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, loved, reaching to the heart, polite, pleasing to the people and beloved of the people."

Or he might say: "Getting rid of frivolous talk, the monk Gotama refrains from vain conversation. At appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in the mind, fitly illustrated and divided according to relevancy of facts."

Or he might say: "The monk Gotama refrains from causing injury to seeds and plants.

He takes only one meal a day, not eating at night, and refrains from taking food after midday.

He refrains from dancing, singing, playing music and witnessing shows with dances, singing and music.

He refrains from wearing, adorning or ornamenting himself with garlands, perfumes and unguents.

He refrains from the use of lofty and spacious resting places.

He refrains from accepting gold and silver.

He refrains from accepting uncooked grain.

He refrains from accepting raw meat.

He refrains from accepting women or young girls.

He refrains from accepting slave-servants of either sex.

He refrains from accepting sheep or goats.

He refrains from accepting fowls and pigs.

He refrains from accepting elephants, cattle, horses and mares.

He refrains from accepting agricultural or waste lands.

He refrains from acting as an ambassador or messenger.

He refrains from buying and selling.

He refrains from cheating with coins or scales or measures.

He refrains from the cunning ways of bribery, cheating and fraud.

He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder."

Such are the things, monks, which a worldling, when praising the Tathāgata, might say.

Or he might say: "Whereas some recluses and brahmins, while living on food provided by the philanthropic and generous, cause injury to seedlings and growing plants, whether propagated from roots or stems or joints or buddings or seeds, the monk Gotama refrains from causing such injury to seedlings and growing plants."

Or he might say: "Whereas some recluses and brahmins, while living on food provided by the philanthropic and generous, use hoarded things: foods, drinks, clothing, conveyances, bedding, perfumes and any eatables, the monk Gotama refrains from storing such things up."

Or he might say: "Whereas some recluses and brahmins . . . visit shows: dances, singing of songs, playing instrumental music, theatrical shows, story-telling with doggerel and rhyme, music attended by clapping, playing music by means of cymbals, playing drums, exhibitions of art, acrobatic feats on a hoisted bamboo pole, combats of elephants, horses, buffaloes, bulls, goats, sheep and quails, the art of self-defence with quarterstaff, boxing, wrestling, sham-fights, roll-calls, manœuvres, troop inspections, the monk Gotama refrains from visiting all these shows."

Or he might say: "Whereas some recluses and brahmins . . . indulge in these games and recreations: chess played on boards with eight rows of squares, such a game on boards of ten rows of squares, such a game played by imagining a board in the air, hopscotch, throwing dice, tip-cat, games with the hand dipped in dye and used as a brush, games with balls, blowing through toy-pipes made of leaves or paper, ploughing with miniature ploughs, turning somersaults, playing with paper windmills, playing with toy measures, playing with toy chariots, playing with toy bows, finding missing letters, guessing others' thoughts, mimicking deformities, the monk Gotama refrains from such games."

Or he might say: "Whereas some recluses and brahmins . . . use high and luxurious resting places such as: an extra long chair or spacious couch, thrones with animal figures carved on the supports, carpets or coverlets with very long fleece, patchwork counterpanes of many colours, white blankets, woollen coverlets richly embroidered, quilts stuffed with cotton wool, coverlets embroidered with figures of lions, tigers, etc., rugs with fur on one side or both,

coverlets embroidered with gold threads, or silk coverlets, carpets woven with furs, elephant, horse or chariot rugs, rugs of antelope skins sewn together, carpets with awnings overhead, sofas with red pillows for the head and feet, the monk Gotama refrains from using such high or luxurious resting places."

Or he might say: "Whereas some recluses and brahmins . . . use means for adorning and beautifying themselves such as: rubbing scented powder on the body, massaging with oil and bathing with perfumes, massaging and patting the limbs so as to develop the muscles, using mirrors, eye unguents, garlands, rouge, cosmetics, face powders, make-up, bracelets, top-knots, walking sticks, tubes or pipes for holding articles, swords, umbrellas, embroidered slippers, turbans, diadems, yak's-tail whisks and long-fringed white robes, the monk Gotama refrains from such means of adorning and beautifying the person."

Or he might say: "Whereas some recluses and brahmins . . . are addicted to such low talks as these: talks about kings, robbers and ministers of state, armies, dangers and war, eating and drinking, clothes and dwellings, garlands and perfumes, relations, chariots, villages, markets, towns and districts, women and heroes, street talks, talks by the well, talks about those departed in days gone by, tittle-tattle, talks about land and sea, about gain and loss, the monk Gotama refrains from such low talk."

Or he might say: "Whereas some recluses and brahmins . . . enter into wrangling conversations such as: 'You don't understand this Doctrine and Vinaya, I do.' 'How could you know about this Doctrine and Vinaya?' 'You are practising wrong views, it is I who am practising the right one.' 'I am talking on relevant facts but you are not.' 'You speak last what should be spoken first, and first what ought to be spoken last.' 'All that you have practised is upset.' 'I have shown the fault in your views.' 'I have reproved you.' 'Now set to work to rebut my statements.' 'Do so yourself if you can.' The monk Gotama refrains from such wrangling talks."

Or he might say: "Whereas some recluses and brahmins . . . work as ambassadors and messengers such as: acting as ambassadors and messengers of kings, ministers of state, royal families, brahmins or youths who say: 'Go there.' 'Come here.' 'Take this with you.' 'Bring that from that place,' the monk Gotama refrains from such servile duties."

Or he might say: "Whereas some recluses and brahmins . . . are tricksters, chanters of holy words for gain, interpreters of signs and

omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own, the monk Gotama refrains from such trickeries and deceptions."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrong means of livelihood, by low arts such as: prophesying long life, prosperity etc., or the reverse, from marks on limbs, hands and feet of persons, divining by means of omens and signs, auguries drawn from thunderbolts, prophesying by interpreting dreams, palmistry or chiromancy, auguries from the marks gnawed by mice, fire-oblation, offering oblations from a ladle, making offerings to gods of husks, of broken rice, of ghee and oil, offering oblation from the mouth, sacrifice of human blood to gods, fortune telling concerning the loss of property and sickness, determining whether a proposed site is lucky or not, public administration, knowledge of appeasing charms, laying ghosts, knowledge of charms to be pronounced by one living in an earth house, snake charming, the poison craft, the scorpion craft, the art of curing rat-bites, the bird craft, the crow craft, foretelling the number of years a man has to live, charms to ward off arrows, charms to understand the languages of animals. The monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrong means of livelihood, by low arts such as: knowledge of the signs of good and bad qualities and of the marks denoting health or luck of their owners in gems, apparel, staves, swords and spears, two-edged swords, arrows, bows and other weapons, women, men, boys, girls, slaves and slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, bucks and deer, the monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrong livelihood, by low arts such as predictions that the chieftains will march out, the chieftains will march back, our chiefs will attack and the enemy will retreat, the enemy will attack and ours will retreat, our chief will win the battle and the foreign chiefs will suffer defeat, the foreign chiefs will win the battle and our chiefs will suffer defeat, thus this chief will succeed and the other not, the monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrong means of livelihood, by low arts such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation, that the sun or the moon will go on its usual course,

there will be aberration of the sun or the moon, or that the constellations will go on their usual course or there will be aberrations of the constellations, that there will be a fall of meteors, a glow in the sky will be seen, an unusual redness of the horizon, that there will be an earthquake, that a supernatural rumbling will be heard, that there will be rising and setting, clearness or dimness of the sun or the moon or the constellations, the monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their livelihood by such wrong means, by such low arts as foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilences, a healthy period, by counting on the fingers, by arithmetic, by means of formulae, prosody, popular lore, the monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrong means of livelihood by such low arts as effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals or divorces, saving money, expending money, using charms to bring happiness, using charms to cause unhappiness, giving abortifacients, incantations to make the tongue stiff, to make a man's jaw stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtain answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, from the worship of the sun, of the Supreme God, bringing forth flames from one's mouth, invoking the goddess of luck, the monk Gotama refrains from such low arts."

Or he might say: "Whereas some recluses and brahmins . . . earn their living by wrongful means, by low arts such as, vowing gifts to a god if certain benefits be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth-house, causing virility, causing femininity, preparing sites for buildings and consecrating them, causing a man to vomit, causing a man to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head to relieve it, preparing oil for people's ears, preparing oil as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing cooling eye-drops, curing cataracts, practising surgery, practising as a children's doctor, administering natural drugs and medicines and

preparing new drugs and medicines, the monk Gotama refrains from such low arts.”

These, monks, are the trifling things, the minor details of mere morality of which the worldling, when praising the Tathāgata, might speak.

There are, monks, other teachings, profound, difficult to realize, hard to understand, tranquillizing, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These laws the Tathāgata, having himself realized them and seen them face to face, has set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth should speak. And what are they?

There are some recluses and brahmins, monks, who speculate on the past existences, whose speculations are concerned with the ultimate past, and who on eighteen grounds advance their arguments regarding past existences. And about what, with reference to what, do these recluses and brahmins do so?

There are, monks, some recluses and brahmins who are addicted to eternity-belief, and who, on four grounds, proclaim that both the soul and the universe are eternal. And about what, with reference to what, do those recluses and brahmins do so?

In the first place, monks, some recluse or brahmin by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, being clean and pure in mind, being free from impurities and having overcome the defilements of the mind, he is able to remember what had happened in the past existences. In which way?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands, or hundreds of thousands of existences in the past, to the effect that “There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn here.” Thus does he remember in full detail saying: “In that existence I had such and such a name, was of such and such caste¹ was of such and such complexion, lived on such and such food, experienced both pains and pleasures and, having fallen from there, was reborn here.” And he says to himself: “The soul as well as the universe is eternal, unproductive, is steadfast as a mountain peak,

¹ Caste equalled, more than anything, ‘occupation’.

as a gate-post firmly fixed; and though these living creatures run through and fare on from this existence to that, fall from this existence and arise in another, yet there are the soul and the universe that may be compared to things eternal. And why must that be so? Because I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, being very clean and pure in mind, being free from impurities and having overcome the defilements of the mind, I am able to remember what happened in past existences. In what way? "In one existence or in two . . . such and such a span of years. For these reasons I know this: the soul as well as the universe is eternal . . . may be compared to things eternal."

This, monks, is the first state of things on account of which, objectifying on which, some recluses and brahmins are eternalists and maintain that both the soul and the universe are eternal.'

(The second and third cases are set forth in all respects the same except that the previous existences thus remembered by a recluse or brahmin extend over a still longer period, in the second case over ten world-cycles, i.e. periods in which the world comes to an end and a new one arises, and in the third over forty world-cycles.)

'And in the fourth case, monks, on what ground is it, objectifying on what, that those recluses and brahmins are eternalists and maintain that the soul and the universe are eternal?

In this world, monks, some recluse or brahmin is addicted to logic and investigation of things. He, through his logical reasoning and from his own investigations, says: "The soul as well as the universe is eternal, unproductive, steadfast as a mountain peak, as a gate-post firmly fixed; and though those living creatures run through and fare on from this existence to that, fall from this existence and arise in another, yet there are the soul and the universe that are similar to things eternal."

These, monks, are those recluses and brahmins who are eternalists, and in four ways maintain that both the soul and the universe are eternal. Monks, all those recluses and brahmins who maintain that both the soul and the universe are eternal, do as in these four ways, or in one or other of the same, and apart from these four there is no other way. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher, but he does not regard such knowledge with craving, conceit and error; so he realizes that he has attained Nibbāna.

The Tathāgata has achieved freedom through detachment since he has realized as they really are, the origin, cessation, pleasantness and unsatisfactoriness of *vedanā* (feelings/sensations) and emancipation therefrom.

Monks, there are other teachings, profound, difficult to realize, hard to understand, tranquillizing, not to be deduced by mere logic, subtle, comprehensible only by the wise. These teachings the Tathāgata, having himself realized them and seen them face to face, has set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak.

There are, monks, some recluses and brahmins who are eternalists in regard to some things, and in regard to others are non-eternalists; who on four grounds maintain that the soul and the universe are partly eternal and partly not. Depending on what and objectifying on what do these recluses and brahmins take it that the soul and the universe are partly eternal and partly not?

Monks, at one time or other, after the lapse of many ages, this world-system comes to an end. This kind of time exists. When the world-system is destroyed, beings have mostly been reborn in the plane of radiant spirits; and there they live, made of mind, feeding on rapture, radiating light from their bodies, dwelling in the air, occupying glorious positions. Thus they remain for many ages.

Monks, at one time or other, after the lapse of many ages, this world-system begins to spring up. This kind of time exists. When this happens a plane of God appears, but it is empty. At that time some being, either because his span of life comes to an end or his merit is exhausted, falls from that radiant spirit plane and is reborn in the God plane which is empty. And there he lives made of mind, feeding on rapture, radiating light from his body, dwelling in the air, enjoying a glorious position. Thus does he remain for many ages.

Now there arises in him, from his dwelling there a great length of time alone, unsatisfactoriness and a longing: "O! would that other beings might come here." And then, because their span of life had expired or their merit become exhausted, other beings fall from the radiant spirit plane and arise in the God plane as companions to him. They live made of mind, feeding on rapture,

radiating light from their bodies, dwelling in the air, occupying glorious positions and remain for many ages.

Then, monks, the one who was first reborn thinks to himself: "I am the Supreme God, God Almighty, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the one who has already practised Calm, the Father of all that are and all that are to be. I have created these other beings, because awhile ago I thought: 'Would that they might come.' Thus on my mental aspiration, these beings arise in this Heaven."

And these beings themselves too think: "This must be the Supreme God, God Almighty, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the one who has already practised Calm, the Father of all that are and all that are to be, and he has created us, because, as we see, this Great God Almighty arose in this plane first and we came after him."

Then, monks, among them the one who first arose there is of very long life, very beautiful and powerful. Those beings who appear after him have shorter spans of life, are not so beautiful, not so powerful.

Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, he reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling-place in the God plane and not more than that. He says to himself: "Indeed this Being is the Supreme God, God Almighty. . . . And he has created us. He is permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who were created by Him have arisen here as being impermanent, mutable, and limited in duration of life."

This, monks, is the first state of things basing on which and taking which as their object some recluses and brahmins, being eternalists as to some and non-eternalists as to others, maintain that the soul and the universe are partly eternal and partly not.¹

In the second view also, depending on what and directing

¹ This view is held by many Western mystics and has been strikingly set forth by Wordsworth: 'Intimations of Immortality'.

towards what object do these recluses and brahmins profess the eternity-belief with regard to some and non-eternity belief in regard to others? Why do they take it that the soul and the universe are partly eternal and partly not?

There are, monks, gods by the name of Debauched-by-pleasure. For a very long period they pass their time in pursuit of merry-making and pleasure, and having lost their self-possession, through such loss they fall from that state.

Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life to that of a recluse. And having thus become a recluse, by means of zeal . . . he remembers his last dwelling-place in the heaven world and not more than that.

He says to himself: "Those gods are not debauched by pleasure. They live for ages without being debauched by pleasure, and not having corrupted their self-possession and not being such as we are, they do not fall from that state. They are permanent, immutable, eternal, not subject to change, and shall remain as things eternal. But we who are debauched by pleasure, are impermanent, mutable and limited in duration of life. Being subject to the law of passing away, we are reborn in this world of men."

In the third view also, depending on what and directing towards what object do those recluses and brahmins profess the eternity-belief with regard to some and non-eternity-belief in regard to others? Why do they take it that the soul and the universe are partly eternal and partly not?

There are, monks, gods by the name of Debauched-in-mind. For a very long time these gods having compared themselves enviously with others, their bodies become feeble and their minds tired, and they fall from that state.

Monks there is indeed a reason . . . he remembers his last dwelling-place in the heaven and not more than that.

And he says to himself: "These gods are not debauched in mind . . . they are permanent. We are impermanent." . . . They take it that the soul and the universe are partly eternal and partly not.

In the case of the fourth view also, depending on what . . . do these recluses and brahmins profess eternity belief with regard to some and non-eternity-belief with regard to others? . . .

In this world, monks, some recluse or brahmin is addicted to logic and investigation. He from his logical reasoning and from his

own investigation says: "This which is called eye and ear and nose and tongue and body is the soul which is impermanent, mutable and subject to change. But this which is called state of consciousness or mind or consciousness is the Soul which is permanent, immutable, eternal, not subject to change and shall remain as things eternal." Monks, this is the fourth case. . . .

Monks, these are the recluses and brahmins who . . . in these four ways maintain that they are eternalists with regard to some and with regard to others are non-eternalists, and apart from these four ways there is no other way.

The Tathāgata knows that such are the wrong views. . . . The Tathāgata knows all these. He knows also other things which are much higher. But he does not regard such knowledge with craving, pride and error, so he realizes that he has attained Nibbāna. The Tathāgata has attained freedom through detachment as he has realized as they really are, the origin, cessation, pleasantness and unsatisfactoriness of *vedanā* (sensations/feelings) and emancipation therefrom. Monks, there are other teachings. . . .

Monks, there are some recluses and brahmins who take it that there is an end and at the same time no end to the universe. They set forth the finiteness and the infiniteness of the universe in four ways. Depending on what . . . take it that there is an end as well as no end of the universe? How do they present their case with regard to these four ways?

In this world, monks, some recluse or brahmin, by means of zeal . . . having possessed such concentration of mind he thinks that there is finitude of the universe. And he says to himself: "This universe has an end: there is a boundary to it. Because I, by means of zeal . . . having possessed such concentration of mind, I know that this universe has an end and that there is a boundary to it."

In the second case also . . . having possessed such concentration of mind he thinks that the universe is without a limit and for that reason believes that the universe is infinite and without a limit.

Monks, this is the second case. Depending on this . . . some recluses and brahmins maintain the belief that the universe is infinite and without a limit.

In the third case also . . . he imagines that the universe is limited in the upward and downward directions, but infinite across. Monks, this is the third case. . . .

In the fourth case . . . how do they present their case?

In this world, monks, some recluse or brahmin is addicted to

logic . . . from his logical reasoning and investigation says: "This universe is neither finite nor infinite. Those recluses and brahmins who maintain the first or the second or the third view are wrong. Neither is the universe finite nor is it infinite." Monks . . . in these four ways they all maintain this, that the world is finite or infinite.

The Tathāgata knows that such are the wrong views. . . . He knows also other things which are much higher. . . . Monks, there are other teachings, profound, difficult to realize, hard to understand, tranquillizing, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These teachings the Tathāgata, having himself realized them and seen them face to face, has set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak.

There are, monks, some recluses and Brahmins who wriggle like eels. When a question is put to them on this and that, they wriggle like eels and ambiguously, equivocally and evasively reply in the following four ways:

Monks, some recluse or brahmin does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks:

"I do not understand wholesome and unwholesome volitional action in their real sense. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer might be wrong. This mistake of mine might cause vexation to my mind and that vexation be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that unwholesome volitional action.

But on a question being put to him on this or that he wriggles like an eel and gives the following ambiguous and equivocal reply: "I don't take it this way and I don't take it the other way, I also don't take it in this way or that, and I don't take it that it is neither this way nor that." Monks, this is the first case. Depending on this . . . answer equivocally and evasively.

In the second view also . . . he thinks: "I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so . . . my answer might cause the rising in me of desire, greed, hatred, grudging. Such might cause the arising in me of clinging and this clinging might cause vexation to my mind and this vexation might be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer, wriggles like an eel. . . . "I don't take it this way . . . neither this way nor that." Monks, this is the second case.

In the third view also . . . he thinks: "There are recluses and brahmins who are learned, subtle, experienced in the views maintained by others, who are active arguers and who are as skilful as hair-splitters. They go about smashing to pieces by their ability the speculations of others. I do not understand . . . that being so, were I to answer this to be wholesome volitional activity or that to be unwholesome volitional activity, those recluses and brahmins might ask for my point of view, ask for my reasons and point out my errors. And on their doing so I might not be able to give them in full. That might cause vexation to my mind and that vexation might be a danger to me."

Thus fearing . . . ". . . neither this way nor that." Monks, this is the third case.

In the fourth view . . . there is some recluse or brahmin who is dull and full of delusion. Owing to his dullness and delusion, when any question is put to him on this or that, he wriggles like an eel and answers ambiguously and evasively: "If I be asked whether there is another world; well, if I thought there were, I would say so. But I don't take it so. And I also don't take the other way. I don't take it to be otherwise or the contrary. And I don't take it that there is nor is not another world." Thus does he answer ambiguously and evasively and wriggle like an eel, and in like manner about each of the following propositions and such as these: There is not another world; there both is and is not another world; there neither is nor is not another world; there are spontaneously-manifested beings, beings that are born without the instrumentality of parents; there are no such beings; there both are and are not such beings; there neither are nor are not such beings; there is fruit, resultant effect, of wholesome and unwholesome volitional actions; there is not; there both is and is not; there neither is nor is not; a Tathāgata continues to exist after death; he does not; he both does and does not; he neither does nor does not.

Monks, this is the fourth case . . . wriggle like eels and reply ambiguously and evasively in these four ways or in one or the other of them; apart from these four ways there is no other way.

The Tathāgata knows that such are the wrong views, such are the causes thereof. . . .

Monks, there are other teachings . . . the Tathāgata has set

forth . . . and it is of them that they who would rightly praise the Tathāgata in accordance with truth, should speak.

There are, monks, some recluses and brahmins who believe that things arise without a cause, and they in two ways maintain that the soul and the universe are without a cause. Depending on what . . . do they maintain that the soul and the universe arise without a cause?

There are monks certain Gods called "Unconscious Beings". When perception arises in them they pass from that state. Monks, there is this case: A certain Being passes from that state and is reborn in this world of men, and in this world he goes forth from the household life to the houseless, to that of a recluse, he, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that he is able to remember that he had received perception, not more than that. And he says: "The soul or the universe arises without a cause. And why so? Because I had never been formerly, yet I exist now." Monks, this is the first case. . . .

In the second view also . . . in this world there is some recluse or brahmin who is addicted to logic and investigating things. As a result of his reasoning and investigation he says: "The soul or the universe arises without a cause." Monks, this is the second case. . . .

The Tathāgata knows all these. . . . Monks, there are other teachings . . . and it is of them that they who would rightly praise the Tathāgata in accordance with truth, should speak.

Monks, those recluses and brahmins who speculate on the past "world-cycles", whose speculations are concerned with the past, advance their arguments on various wrong views on eighteen grounds.

Monks, there are some recluses and brahmins who speculate on the future "world-cycles", whose speculations are concerned with the future; they advance their arguments regarding the wrong views in forty-four ways. Depending on what and towards what object do they speculate as such, hold as such and speak as such?

Monks, there are some recluses and brahmins who hold that there exist the soul and perception after death. They maintain their views on this in sixteen ways. Depending on what . . . do they present their case in these sixteen ways?

They say of soul: "The soul after death is not subject to decay and is percipient and: has form; is formless; has and has not form; neither has nor is without form; is finite; is infinite; is both; is

neither; has one mode of perception; has various modes of perception; has limited perception; has unlimited perception; is absolutely agreeable; is absolutely disagreeable; is both; is neither."

Monks, these recluses and brahmins . . . hold this belief in sixteen ways, or in one or other of them; apart from these sixteen ways there is no other way.

The Tathāgata knows. . . . Monks, there are other teachings . . . the Tathāgata has set forth, and it is of these that they who would rightly praise the Tathāgata in accordance with truth, should speak.

Monks, there are some recluses and brahmins who hold that there exists the soul but not perception after death. They present their case in these eight ways. Depending on what . . . do they present their case in these eight ways?

They say of the soul: "The soul after death is not subject to decay, is impercipient, has form; is formless; has and has not form; neither has nor is without form; is finite; is infinite; is both; is neither.

Monks, those recluses and brahmins hold this belief . . . in these eight ways. . . .

There are other teachings . . . it is of them that one who would rightly praise the Tathāgata should speak.

Monks, there are some recluses and brahmins who hold that there exists the soul after death, but neither perception nor non-perception. They present their case in eight ways.

Depending on what . . . do they present their case in these eight ways?

They say of the soul: "The soul after death is not subject to decay and is neither percipient nor impercipient, it has form; is formless; has and has not form; neither has nor is without form; is finite; is infinite; is both; is neither." Those recluses and brahmins . . . hold this belief in these eight ways, or in one or the other of the same; apart from these ways there is no other outside way.

The Tathāgata knows . . . has set forth . . . they who would rightly praise the Tathāgata in accordance with the truth, should speak.

Monks, there are some recluses and brahmins who are annihilationists, who in seven ways maintain the breaking up, the destruction and the annihilation of a living being. Depending on what . . . do these recluses and brahmins present their case in these seven ways?

Monks, in this world there is some recluse or brahmin who sets forth the following view; and holds this view:

"Friend, since this soul has form, is made of the four great elements (element of extension, element of cohesion or liquidity, element of kinetic energy and element of motion), is caused by the instrumentality of the father and mother, it breaks off and is destroyed on the dissolution of the body and does not continue after death. Friend, in these ways the soul is completely annihilated." Thus some maintain the breaking up . . . of a living being.

To him another says: "Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another soul that exists in the form that arises in the heaven world of the sensuous plane, and which feeds on solid food. That you neither know of nor perceive, but I know and perceive. And since that soul, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the soul is completely annihilated."

Thus some maintain . . . the annihilation of a living being.

To him another says: "There is, friend, such a soul as you say. That I do not deny. But the whole soul then is not completely annihilated, for there is yet another soul which exists in the form that arises in the heaven of pure form, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive, but I know and perceive. And since this soul . . . does not continue after death, then is it, friend, that the soul is completely annihilated."

To him another says: "Friend, there is such a soul as you say . . . is not then completely annihilated. For there is another soul which arises in the sphere of unbounded space, through the total overcoming of the corporeality-perceptions, through the vanishing of the reflex perceptions and the non-attention to the multiformity-perceptions, at the idea 'Unbounded is space'. This you neither know of nor perceive . . . this soul, on the breaking up of the body . . . is completely annihilated."

To him another says: "Friend, there is such a soul as you say . . . is not then completely annihilated. For there is another soul which arises in the sphere of unbounded consciousness, through the total overcoming of the idea of unbounded space and at the idea: 'Unbounded is consciousness'. This you neither know of nor perceive . . . this soul, on the breaking up of the body . . . is completely annihilated."

To him another says: "Friend, there is such a soul as you say . . . is not then completely annihilated. For there is another soul which

arises in the sphere of nothingness, through the total overcoming of the idea of unbounded consciousness and at the idea: 'Nothing is there'. This you neither know nor perceive . . . this soul, at the breaking up of the body . . . is completely annihilated."

To him another says: "Friend, there is such a soul as you say . . . is not then completely annihilated. For there is another soul which arises in the sphere of neither-perception-nor-non-perception, through the total overcoming of the idea of the sphere of nothingness. This you neither know of nor perceive . . . this soul, on the breaking up of the body . . . is completely annihilated.

These, monks, are the recluses and brahmins who are annihilationists and in seven ways maintain the breaking off, the destruction and the annihilation of a living being . . . apart from these there is no other way.

The Tathāgata knows . . . there are other teachings . . . the Tathāgata has set forth . . . they who would rightly praise the Tathāgata in accordance with truth, should speak.

Monks there are some recluses and brahmins who hold that there is an earthly Nibbāna in this life. They, in five ways, maintain that there is the highest bliss in this very life. Depending on what . . . do they present their case in these five ways?

Monks, in this world there is some recluse or brahmin who sets forth the following view and holds it: "Friend, this soul possessing the five sensuous pleasures fully enjoys them. In this way the soul has attained the highest bliss in this life, the earthly Nibbāna."

To him another says: "Friend, there is such a soul . . . but the soul by that alone does not attain to the highest earthly Nibbāna. And why not? Because, friend, the sensuous pleasures are impermanent, full of miseries and subject to change. And out of the instability and change of these sensuous pleasures, arise sorrow, lamentation, pain, grief and despair. Detached from the sensual objects, detached from unwholesome states of mind, the soul passes into and abides in the first jhāna, which is accompanied by thought-conception and discursive thought, is born of detachment and is filled with rapturous joy. Friend, in this way only the soul has attained the earthly Nibbāna."

To him another says: "There is, friend, such a soul . . . but the soul by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves thought-conception and discursive thinking it is proclaimed as being coarse. But whensoever, friend, the soul, suppressing both thought-concep-

tion and discursive thinking enters into and abides in the second jhāna, which is born of concentration and filled with rapturous joy, then, friend, has the soul attained, in this visible world, to the highest earthly Nibbāna."

To him another says: "There is, friend, such a soul . . . but the soul by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves rapture, gladdening of the heart, it is proclaimed as being coarse. But whensoever, friend, the soul having no longing for rapture, dwells in equanimity, attentive and clearly conscious, he experiences in his person that feeling of which the Noble Ones say: 'Happy indeed lives the man of equanimity and attentive mind.' Thus he enters and abides in the third jhāna." Thus do some recluses and brahmins maintain the highest earthly Nibbāna in this visible world, of a living being.

To him another says: "There is, friend, such a soul—but the soul by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves a constant dwelling of mind on the happiness it has enjoyed, it is proclaimed as being coarse. But whensoever, friend, by giving up pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure, he enters into and abides in the fourth jhāna, which is purified by equanimity and attentiveness."

Thus do some recluses and brahmins maintain the highest earthly Nibbāna of a living being in this visible world.

Monks these are the recluses and brahmins who hold the belief . . . in one or the other of these five ways; apart from these five ways there is no other.

These, then, monks, are the recluses and brahmins who speculate on the future world-cycles, whose speculations are concerned with the future, and on forty-four grounds advance their arguments regarding the future "world cycles". . . . And these, then, monks, are the recluses and brahmins who speculate on the past and future "world-cycles" or who do both, whose speculations are concerned with both and who in sixty-two ways advance their arguments . . . in one or other of these sixty-two ways. There is no way beside.

The Tathāgata knows that such are the wrong views, such are the causes thereof and what are the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things

which are much higher, but he does not regard such things with craving, pride and error; so he realizes that he has attained Nibbāna.

The Tathāgata has achieved freedom through detachment since he has realized as they really are, the origin, cessation, pleasantness and unsatisfactoriness of feeling/sensation and emancipation therefrom.

Monks, there are other teachings, profound, difficult to realize, hard to understand, tranquillizing, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These teachings the Tathāgata, having himself realized and seen them face to face, has set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak.

Monks, those recluses and brahmins . . . neither know nor perceive the truth, and are subject to craving and error. So their opinion, which is based on their own personal experiences, is conditioned or influenced by craving and error. . . .

There really is no possibility for them to experience anything without contact . . . their opinions also are based on contact.

They, all of them, experience sensation by contact through one of the six bases of contact (eye, ear, nose, tongue, body, mind). To them on account of sensation arises craving, on account of craving arises clinging, on account of clinging arises the process of becoming, through the process of becoming arises rebirth, and from rebirth come old age and death, sorrow, lamentation, pain, grief and despair.

Now when a bhikkhu realizes the origin, cessation, pleasantness and unsatisfactoriness of the six bases of contact, and emancipation from them, he realizes what is much higher than these.

Monks, indeed, whomsoever, whether recluse or brahmin, are speculators on the past or future "world-cycles" or are speculators on both, advance their views in these sixty-two ways only. So they all fall within the net of this discourse and they sink or swim in it only.

Just, monks, as when a skilful fisherman or his disciple spreads a fine-meshed net over a tiny pool of water, he might think: "All sizeable beings in this pool are under this net. They sink or swim under it only."

Monks, indeed, whosoever, whether recluse or brahmin, are speculators on the past or the future "world-cycles" or are speculators on both, advance their views in these sixty-two ways. So they all fall within the net of this discourse and they sink or swim in it only.

The Tathāgata's life-continuum stands without any craving that

can lead to future existence. Gods and men will see him only as long as that life-continuum (the whole body) stands.

Just, monks, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it; just so, monks, the Tathāgata's body is deprived of craving for rebirth. So long as his body shall last, so long will gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men will behold him.'

When he had spoken thus, the venerable Ānanda addressed the Exalted One: 'Strange, Lord, is this, and wonderful! And what is the name of this exposition of Dhamma?'

'Ānanda, you may bear in mind this exposition as the net of advantage, as the net of Dhamma, as the supreme net, as the net of views, and as the incomparable victory!'

The monks were glad to hear the discourse and glad at heart they exalted his word.

30

TO A LIFE-AFFIRMER

At one time the Exalted One was staying among the Kurus near their market town of Kammāssadhamma, sleeping on a spreading of grass in the fire-room of a brahmin of the Bhāradvāja clan. Having dressed early in the morning the Exalted One took his bowl and robe and went into the town for alms-food. Returning and after his meal, he entered a forest thicket to spend the day.

Then the wanderer Māgandiya, who was always going up and down and roaming about on foot, came to the fire-room of the brahmin and saw the spreading of grass made ready. Seeing it he asked: 'For whom is this spreading of grass laid down in the good Bhāradvāja's fire-room? It seems to be a recluse's sleeping place.'

'Māgandiya, there is the recluse Gotama, son of the Sakyans, gone forth from the Sakyan clan, and about this revered Gotama an admirable reputation has spread: that he is indeed the Exalted One, a perfected one, a fully self-enlightened one, possessed of right knowledge and conduct, knower of the worlds, the happy one, incomparable trainer of men to be tamed, teacher of gods and men, the Enlightened, the Exalted One. That sleeping place is ready for this good Gotama.'

'Indeed, good Bhāradvāja, I see a poor sight in seeing the sleeping place of the good Gotama, the destroyer of life.'

'Mind what you say, Māgandiya, mind what you say, Māgandiya. Many learned nobles and learned brahmins and learned recluses and learned householders have great faith in this good Gotama and are trained in the noble right path, in the Doctrine, in what is skilled.'

'If I could only see that revered Gotama face to face, Bhāradvāja, face to face would I say to him: "The recluse Gotama is a destroyer of life." What is the reason for this? It is so according to our teaching.'

'If you have no objection, good Māgandiya, I will tell this to the recluse Gotama.'

'I have no objection at all, good Bhāradvāja, if you tell him exactly what has been said.'

The Exalted One, with purified spiritual hearing surpassing that of ordinary men, heard this conversation between the brahmin and the wanderer Māgandiya and emerging from solitary concentration towards evening came to the brahmin's fire-room and sat down on the spreading of grass that was made ready. Then the brahmin came to the Exalted One, exchanged pleasant and courteous greetings and sat down at a respectful distance. The Exalted One said:

'There was some conversation, Bhāradvāja, between you and the wanderer Māgandiya concerning this same grass spreading.'

When this was said, the brahmin Bhāradvāja, greatly moved and startled, exclaimed: 'But this was the very thing I wanted to say only the revered Gotama anticipated me.'

This conversation between the Exalted One and the brahmin was interrupted by the arrival of the wanderer Māgandiya who exchanged friendly and courteous greetings with the Exalted One and sat down at a respectful distance. The Exalted One said to him:

'Māgandiya, the eye delights in material shapes, is delighted by material shapes, rejoices in material shapes; it is tamed, watched, guarded and controlled by a Tathāgata, and he teaches a Doctrine for its control. Was it on account of this, Māgandiya, that you said: "The recluse Gotama is a destroyer of life"?''

'Just on account of this did I say, good Gotama: "The recluse Gotama is a destroyer of life." What is the reason for this? It is so according to our teaching.'

'The ear, Māgandiya, delights in sounds . . . the nose in smells

. . . the tongue in tastes . . . the body in touches . . . the mind delights in mental states, is delighted by mental states, rejoices in mental states; it is tamed, watched, guarded, controlled by a Tathāgata, and he teaches a Doctrine for its control. Was it on account of this, Māgandiya, that you said: "The recluse Gotama is a destroyer of life"?"

'Just on account of this, good Gotama, did I say: "The recluse Gotama is a destroyer of life." What is the reason for this? It is so according to our teaching.'

'What do you think about this, Māgandiya? Suppose someone who formerly revelled in material shapes cognizable by the eye; agreeable, pleasant, desired, enticing, connected with sensual pleasure, alluring. After a time, having known the coming to be and passing away of material shapes and the satisfaction in them, and the peril of them and the way of escape from them as it really is, getting rid of craving for material shapes, suppressing the fever for material shapes, he should live devoid of lust, his mind inwardly calmed. What have you, Māgandiya, to say of him?'

'Nothing, good Gotama.'

'What do you think about this, Māgandiya? Suppose someone who formerly revelled in sounds cognizable by the ear . . . in smells cognizable by the nose . . . in tastes cognizable by the tongue . . . in touches cognizable by the body; agreeable, pleasant, desired, enticing, connected with sensual pleasure, alluring. After a time, having known the coming to be and passing away of touches and the satisfaction in them, and the peril of them and the way of escape from them as it really is, getting rid of craving for touches, suppressing the fever for touches, he should live devoid of lust, his mind inwardly calmed. What have you, Māgandiya, to say of him?'

'Nothing, good Gotama.'

'Now I, Māgandiya, when I was formerly a householder, endowed and provided with the five strands of sense-pleasures, revelled in them: in material shapes cognizable by the eye, agreeable, pleasant . . . in sounds cognizable by the ear . . . in smells cognizable by the nose . . . in tastes cognizable by the tongue . . . in touches cognizable by the body, agreeable, pleasant, desired, enticing, connected with sensual pleasures, alluring. I had three palaces, Māgandiya, one for the rains, one for the cold season, one for the hot weather. During the four months of the rains, being delighted in the palace for the rains by women musicians, I did not come down from that palace. But after a time, knowing the coming to be and

passing away of sense-pleasures, and the satisfaction in them and the peril of them and the way of escape from them as it really is, getting rid of the craving for sense-pleasures, suppressing the fever for sense-pleasures, I lived devoid of lust, my mind inwardly calmed. I saw other beings not yet devoid of attachment to sense-pleasures who were pursuing sense-pleasures: they were being consumed by craving for sense-pleasures, burning with the fever for sense-pleasures. I did not envy them: I had no delight in those things. What was the reason for this? It was, Māgandiya, that there is this delight which, apart from pleasures of the senses, apart from unskilled states of mind, attains and remains in a god-like happiness. Delighting in this delight, I do not envy what is low. I have no delight in that.

Māgandiya, it is like a householder or a householder's son, rich, of great wealth, of many possessions who, endowed and provided with the five strands of sense-pleasures, might revel in them; in material shapes cognizable by the eye . . . in touches cognizable by the body, agreeable, pleasant, desired, enticing, connected with sensual pleasures, alluring. He, having behaved well in acts of body, speech and mind, at the breaking up of the body, after death, might arise in a good sphere, a heaven world, in companionship with the Gods of the Thirty-three. Surrounded there, in the Nandana Grove, by a throng of nymphs, he, endowed and provided with the five god-like strands of sense-pleasures might revel in them. He might see a householder or a householder's son endowed and provided with the five strands of human sense-pleasures. What do you think, Māgandiya? Would that young God, surrounded by a throng of nymphs endowed and provided with the five strands of sense-pleasures of a God and revelling in them, would he envy that householder or householder's son the five strands of human sense-pleasures and revert to human sense-pleasures?"

"No, good Gotama. What is the reason for this? It is that a God's sense-pleasures are more wonderful and excellent than human sense-pleasures."

"Just so did I, Māgandiya, when I was formerly a householder, endowed and provided with the five strands of sense-pleasures, revel in them . . . I do not envy what is low. I have no delight in that."

Māgandiya, it is like a leper, a man with his limbs all eaten and festering, and who, being bitten by vermin, tearing his open sores with his nails, might scorch his body over a charcoal pit; his friends and acquaintances, his kith and kin, might bring a physician and

surgeon; that physician and surgeon might make up a medicine; he, taking that medicine, might be freed of that leprosy, he might be well, at ease, independent, his own master, going wherever he wished. He might see another leper, a man with his limbs all eaten and festering, and who . . . might scorch his body over a charcoal pit. What do you think, Māgandiya, would that man envy the other leper his charcoal pit or his course of medicine?"

'No, good Gotama. Why? It is, good Gotama, that if there is illness, there is something to be done by medicine; but if there is no illness there is nothing to be done by medicine.'

'Even so did I, Māgandiya, when I was formerly a householder, endowed and provided with the five sense-pleasures, revel in them. . . . But after a time. . . . I do not envy what is low. I have no delight in that.

Māgandiya, it is like a leper, a man with his limbs all eaten . . . he might be well, at ease, independent, going wherever he wished. Two strong men, taking hold of him by his arms, might drag him towards a charcoal pit. What do you think, Māgandiya, would not that man twist his body this way and that?"

'Yes, good Gotama. Why? It is, good Gotama, that contact with the fire is painful, for it is both exceedingly hot and torturing.'

'What do you think, Māgandiya, is it only now that contact with the fire is painful and both exceedingly hot and torturing, or was contact with that fire also painful before and both exceedingly hot and torturing?"

'It is both now, good Gotama, that contact with the fire is painful, exceedingly hot and torturing, and also before that contact with that fire was painful, exceedingly hot and torturing. Yet, good Gotama, this leper, a man with his limbs all eaten and festering, being bitten by vermin, tearing his open sores with his nails, his sense-perception impaired, might, from the painful contact with the fire, receive a change of sensation and think it pleasant.'

'Just so, Māgandiya, far into the past, contact of sense-pleasures was painful, exceedingly hot and torturing, far into the future also . . . and as well as now in the present, contact of sense-pleasures is painful, exceedingly hot and torturing. But those beings, Māgandiya, not yet devoid of attachment to pleasures of the senses, who are being consumed by the craving for sense-pleasures and burning with the fever for sense-pleasures, their sense-perception impaired, may, from painful contact with sense-pleasures themselves, receive a change of sensation and think it pleasant.

Māgandiya, it is like a leper, a man with his limbs all eaten and festering, and who, being bitten by vermin, tearing his open sores with his nails, scorches his body over a charcoal pit. But the more this leper, a man with his limbs all eaten . . . scorches his body over a charcoal pit, the more those open sores of his become septic and evil-smelling and putrefying and there is only a sorry relief and satisfaction to be had from scratching the open sores. Just so, Māgandiya, do beings who are not yet devoid of attachment to sense-pleasures, while being consumed by the craving for sense-pleasures and burning with the fever for sense-pleasures, pursue sense-pleasures; and the more these beings who are not yet devoid of attachment to sense-pleasures . . . pursue them, the more their craving for sense-pleasures increases, the more they burn with the fever for sense-pleasures, and moreover there is only a sorry relief and satisfaction to be had from the five strands of sense-pleasures.

What do you think, Māgandiya, have you ever seen or heard of a king or a king's chief minister who, endowed and provided with the five strands of sense-pleasure, revelling in them, and who had neither got rid of the craving for sense-pleasures nor suppressed the fever for sense-pleasures, lived or is living or will live devoid of lust, his mind inwardly calmed?"

"No, good Gotama."

"Good, Māgandiya. Neither have I seen or heard of this, that a king or a king's chief minister . . . his mind inwardly calmed. But, Māgandiya, whatever recluses and brahmins live or are living or will live devoid of lust, with a mind inwardly calmed, all these, continue to live . . . with a mind inwardly calmed."

Then the Exalted One at that time made this solemn utterance:

*'Health is the highest gain, Nibbāna the highest bliss;
And of Ways, the Eightfold leads to the deathless, the secure.'*

When this had been said, Māgandiya spoke: "It is marvellous, good Gotama, it is wonderful, good Gotama, how well this is spoken by the good Gotama: "Health is the highest gain, Nibbāna the highest bliss." For I, too, good Gotama, have heard of this as having been spoken by earlier teachers of teachers of the wanderers: "Health is the highest gain, Nibbāna the highest bliss." So that this agrees, good Gotama."

"But as to what you heard as having been spoken by earlier teachers of teachers of the wanderers: "Health is the highest gain,

Nibbāna the highest bliss", what is that health, what is that Nibbāna?"

Then the wanderer Māgandiya stroked his own limbs with his hands and said: "This is that health, good Gotama, this is that Nibbāna. For I, good Gotama, am at present in good health, I have no disease at all."

"Māgandiya, it is like a man blind from birth who could not see dark or bright shapes, nor shapes of green, yellow, red or crimson colour, who could not see what is even or uneven, who could not see the stars, who could not see the moon and sun. If he should hear a man with vision saying: "Indeed it is pleasing to have a lovely, unstained pure white cloth," he would go about searching for one. But some man might deceive him with a greasy, grimy, coarse robe, saying: "My good man, this is a lovely, unstained, pure white cloth," and he might take it and put it on and might, in his pride, utter a cry of elation: "Indeed it is pleasing to have a lovely, unstained, pure white cloth." What do you think, Māgandiya, if that man, blind from birth, had known and seen, would he have taken that greasy, grimy, coarse robe, put it on and in his pride have uttered the cry of elation: "Indeed it is pleasing to have a lovely, unstained, pure white cloth"? Or was it from faith in the man with vision?"

"Not knowing, good Gotama, not seeing, that man, blind from birth, might take a greasy, grimy, coarse robe, put it on and in his pride utter a cry of elation: "Indeed it is pleasing to have a lovely, unstained, pure white cloth." It was from faith in the man with vision."

"Just so, Māgandiya, wanderers belonging to other orders are blind, they are without vision; not knowing what health is, not seeing Nibbāna, they yet speak this verse: "Health is the highest gain, Nibbāna the highest bliss."

But, Māgandiya, this verse was uttered in days gone by by perfected ones, fully self-enlightened ones:

*'Health is the highest gain, Nibbāna the highest bliss;
And of Ways, the Eightfold leads to the deathless, the secure.'*

This has now come down gradually to the ordinary people. And although, Māgandiya, this body has become an ill, a cancer, a barb, a misery and a disease, you forsooth say: "This is that health, this is that Nibbāna." But you have not that noble vision, Māgandiya, by which you might know health, might see Nibbāna."

'I have this reliance in the good Gotama that he could so teach me the Doctrine that I might know health, might see Nibbāna.'

'Māgandiya, it is like a man blind from birth, who could not see dark or bright . . . could not see the moon and sun. His friends and acquaintances, kith and kin, might bring a physician and surgeon; that physician and surgeon might make up a medicine, but fail to provide him with eyes with it or clarify his eyes. What do you think, wouldn't that doctor feel much trouble and anxiety?'

'Yes, good Gotama.'

'Just so, Māgandiya, if I were to teach you the Doctrine: "This is that health, this is that Nibbāna," and you would not know that health, would not see that Nibbāna. It would be a trouble to me, it would be a vexation to me.'

'I have this reliance in the good Gotama that he could so teach me the Doctrine that I might know health, might see Nibbāna.'

'Māgandiya, it is like a man blind from birth who could not see dark or bright shapes. . . . But some man might deceive him with a greasy, grimy, coarse robe, saying: "My good man, this is a lovely, unstained, pure white cloth," and he might take it and put it on. His friends and acquaintances, his kith and kin, might bring a physician and surgeon; that physician and surgeon might make up medicine for him, emetics, purgatives, eye-drops, ointments, drugs administered through the nose, and because of that medicine he might acquire vision, might clarify his eyes. But with the acquiring of vision he might get rid of that desire and attachment to the greasy, grimy coarse robe and he might regard the man who had given it to him as no friend, might even regard him as an enemy and consider depriving him of life, thinking: "For a long time I have been defrauded, deceived and cheated by this man with a greasy, grimy, coarse robe who said: 'My good man, this is a lovely unstained, pure white cloth.'"

Just so, Māgandiya, if I were to teach you the Doctrine saying: "This is that health, this is that Nibbāna," you might know health, might see Nibbāna. With the acquiring of vision, you might get rid of that attachment and desire for the five groups of grasping, and this might even occur to you: "For a long time I have been defrauded, deceived and cheated by this consciousness, for, grasping, I grasped after material shape itself . . . after feeling itself . . . after perception itself . . . after the formative tendencies themselves; grasping, I grasped after consciousness itself. Conditioned by grasping after this there was becoming for me; conditioned by

becoming there was birth; conditioned by birth there was old age and death, grief, sorrow, suffering, lamentation and despair. Thus is the origin of this whole mass of suffering.” ’

‘I have this reliance in the good Gotama that he could so teach me the Doctrine that I could rise from this seat not blind.’

‘Well, then, Māgandiya, do you consort with true men? If you consort with true men then you will hear true Doctrine; if you hear true Doctrine then you will live in accordance with the Doctrine; if you live in accordance with the Doctrine then you will know for yourself, then will you see for yourself that: “These ills are cancers, barbs: but ills, cancers, barbs can be stopped here without remainder; from the stopping of grasping after this, there is the stopping of becoming for me; from the stopping of becoming, the stopping of birth; from the stopping of birth, the stopping of old age and death, grief, sorrow, suffering, lamentation and despair. Thus is the stopping of this whole mass of suffering.” ’

When this was said, Māgandiya the wanderer said to the Exalted One: ‘It is excellent, good Gotama, excellent, good Gotama . . . in many a figure has the Doctrine been made clear by the good Gotama. I go for my support to the revered Gotama and the Doctrine and the Order of monks. May I receive ordination in the presence of the revered Gotama.’

‘Māgandiya, if one formerly a member of another Order wishes for ordination in this doctrine and discipline, he undertakes probation for four months. At the end of the four months the monks, if they so decide, may ordain him as a monk; but even here there are differences among individuals.’

‘If, Revered Sir, those formerly members of other Orders, wishing for ordination in this Doctrine and discipline, undertake probation for four months, and if at the end of the four months the monks, if they so decide, ordain them as monks, then will I undertake probation for four years; at the end of the four years the monks, if they so decide, may ordain me as a monk.’

But the wanderer Māgandiya received ordination in the presence of the Exalted One.

Soon after he was ordained the venerable Māgandiya, living alone, aloof, diligent, ardent, self-resolute, in no long time realized here and now by his own super-knowledge that matchless culmination of the holy life for the sake of which young men of family rightly go forth from the household life to the homeless state. And he knew: ‘Destroyed is birth, brought to a close the holy life, done is what was

to be done, there is no more of being for me.' So was the venerable Māgandiya one of the perfected ones.

31

THE FOUR NOBLE TRUTHS

There are four noble truths: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the extinction of suffering, the noble truth of the path leading to the extinction of suffering.

What is the noble truth of suffering? Birth is suffering; decay is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; association with those one does not love is suffering; to part with those one loves is suffering; not to get what one desires is suffering; in short, the five groups of existence which are the objects of clinging are suffering.

What, now, is birth? The birth of beings belonging to this or that order of beings or planes; being born with full development; their conception; coming into existence; the arising of the constituent groups of existence and the appearance of sense-organs is called birth.

And what is decay? The decay of beings existing in this or that order of beings; their getting aged, becoming toothless, grey-haired and wrinkled; the failing of their vital force, the wearing out of the senses; this is called decay.

What is death? Passing away of beings out of this or that order of beings, the state of passing away; the destruction of the groups of existence; disappearance of the groups of existence; dying, making an end of life; dissolution of the five groups of existence; discarding of the body and the cessation of the vital force is called death.

What is sorrow? Sorrow, sorrowfulness, the state of being sorry; inward sorrow, inward woe; inward burning sorrow; distress; the arrow of sorrow which arises through loss of relatives, loss of property, loss of health, loss of virtue, loss of right view, any other loss or any other suffering is called sorrow.

What is lamentation? The moaning for loss, wailing and lamenting, mentioning their qualities; the state of such moaning; the state of such wailing and lamentation; the state of being a bemoaner; the state of being such a wailer or lamenter; talking

vainly, talking incoherently, repeated grumbling; the act of repeated grumbling; the state of being one who grumbles repeatedly which arises through loss of relatives, loss of property, loss of health, loss of virtue, loss of right views, any other loss or any other suffering is called lamentation.

And what is pain? Bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact, is called pain.

And what is grief? Mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact, is called grief.

And what is despair? Mental suffering; intense mental suffering; the state of having mental suffering; the state of having intense mental suffering which arises through loss of relatives, loss of property, loss of health, loss of virtue, loss of right view, any other loss or any other suffering, is called despair.

And what is suffering due to association with those we do not love? There are six classes of sense objects which are undesirable, disagreeable and not appealing to the mind. To see, hear, taste and contact physically or mentally such objects in these six ways is suffering.

Or there are persons who cause our disadvantage, who desire to see that we encounter misfortunes and danger and who do not desire to see that we are prosperous. To associate with, to mingle with, to stay with and to be in union with such persons is suffering. This is suffering of association with those we do not love.

And what is suffering due to separation from those we love? There are six classes of sense objects which are desirable, agreeable and appealing to mind: not to see, not to hear, not to smell, not to taste and not to contact physically or mentally, agreeable objects is suffering. Or there are persons who are working for our good, our benefit, who desire to see us in prosperity and safety, such as our dear and near ones, parents, brothers, sisters, relations and friends. To dissociate with, part with, not to stay with or not to be in union with such persons is suffering. This is known as suffering due to separation from those we love.

And what is suffering of not getting what one desires? To beings subject to birth there comes the desire: 'O that we were not subject to birth. O that no new birth were before us.' Subject to decay, disease, death, sorrow, lamentation, pain, grief and despair, the desire comes to them: 'O that we were not subject to these things. O that these things were not before us.' But this cannot be got by mere desiring: this is known as suffering, of not getting what one

desires. And in short what five groups of existence which form the objects of clinging, are suffering? Corporeality, feeling, perception, formative tendencies and consciousness; these five groups of existence are suffering. This is the noble truth of suffering.

The noble truth of the origin of suffering

What, now, is the noble truth of the origin of suffering? It is that craving which gives rise to fresh rebirth and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. That craving is of three kinds; the sensual craving, the craving for eternal existence, the craving for self-annihilation.

Where does this craving arise and take root? This craving arises and takes root in whatever is delightful, attractive and pleasurable. What is attractive and pleasurable in this world?

The six internal bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base.

Each of these is attractive and pleasurable. This craving arises in and takes root in, whatever is pleasurable.

The six external bases: visible objects, sounds, smells, tastes, bodily contacts, mental contacts.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

The six kinds of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

Six kinds of contacts: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

Six kinds of sensation: sensation conditioned by eye-contact, sensation conditioned by ear-contact, sensation conditioned by nose-contact, sensation conditioned by tongue-contact, sensation conditioned by body-contact, sensation conditioned by mind-contact.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

Six kinds of volition: volition having visible things as its objects, volition having sounds as its objects, volition having smells as its objects, volition having tastes as its objects, volition having contacts as its objects, volition having mental things as its objects.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

Six kinds of craving: craving for visible objects, craving for sounds, craving for smells, craving for tastes, craving for contacts, craving for mental objects.

Six kinds of thought conception: thought conception is the directing of mental factors towards an object: thought conception of visible objects, thought conception of sounds, thought conception of smells, thought conception of tastes, thought conception of contacts, thought conception of mental objects.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

Six kinds of discursive thinking: discursive thinking is the continual exercise of the mind round the same object. Discursive thinking of visible objects, discursive thinking of sounds, discursive thinking of smells, discursive thinking of tastes, discursive thinking of contacts, discursive thinking of mental objects.

Each of the above is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

This is called the noble truth of the origin of suffering.

The noble truth of the extinction of suffering

What, now, is the noble truth of the extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it.

But where may this craving vanish, where may it be extinguished? Whatever in this world is attractive and pleasurable, there it may vanish and be extinguished.

Six internal bases: . . . six external bases . . . six kinds of consciousness . . . six kinds of contact . . . six kinds of sensation . . . six kinds of perception . . . six kinds of volition . . . six kinds of craving . . . six kinds of thought-conception . . . six kinds of discursive thinking. . . .

Each of the above is attractive and pleasurable. This craving

may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

This is the noble truth of the extinction of suffering.

The noble truth of the path leading to the extinction of suffering

What now is the noble truth of the path leading to the extinction of suffering? It is the noble eightfold path, the way that leads to the extinction of suffering. What are its constituents? They are: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

What, now, is right understanding? To understand suffering, to understand the origin of suffering, to understand the extinction of suffering, to understand the path leading to the extinction of suffering, that is called right understanding.

What, now, is right thought? Thoughts free from lust, thoughts free from ill-will, thoughts free from cruelty. This is called right thought.

What, now, is right speech? Speech free from lying, speech free from tale-bearing, speech free from harsh language, speech free from vain talk. This is called right speech.

What, now, is right action? Action free from killing, action free from stealing, action free from sexual misconduct. This is called right action.

What, now, is right livelihood? When the noble disciple, avoiding a wrong way of living, earns his livelihood in a harmless manner, this is called right livelihood.

What, now, is right effort? There are four great efforts: the effort to avoid, the effort to overcome, the effort to develop and the effort to maintain.

The disciple incites his will to avoid the arising of evil, unwholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind, struggles vigilantly.

The disciple incites his will to overcome the evil, unwholesome things that have already arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.

The disciple incites his will to arouse wholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.

The disciple incites his will to maintain the wholesome things that have already arisen and not to let them disappear but to increase, to bring them to growth, to maturity and to the full perfection of development; and he strives, puts forth his energy,

strains his mind and struggles vigilantly. This is called right effort.

What, now, is right mindfulness? Here the disciple dwells in contemplation of the body, sensations, mind and mental objects; ardent, clearly comprehending them and mindful, after putting away worldly greed and grief. This is called right mindfulness.

What, now, is right concentration? Detached from sensual objects, detached from evil things, the disciple enters into the first *jhāna*, which is accompanied by thought-conception and discursive thinking, is born of detachment and filled with rapture and joy.

After the subsiding of thought-conception and discursive thinking, and by gaining tranquillity and one-pointedness of mind, he enters into a state free from thought-conception and discursive thinking, the second *jhāna*, which is born of concentration and filled with rapture and joy.

After the fading away of rapture, he dwells in equanimity, being mindful and clearly conscious; and he experiences in his person that ease which the Noble Ones speak of when they say: 'Happy lives the man of equanimity and attentive mind.' He enters the third *jhāna*.

After having given up pleasure and pain, and through the disappearance of the joy and grief which he had previously, he enters into a state beyond pleasure and pain, into the fourth *jhāna*, a state of pure equanimity and clear mindfulness. This is called right concentration.

This is the noble truth of the path leading to the cessation of suffering.

32

THE NOBLE EIGHT-FOLD PATH

The Exalted One said: 'I will teach you, monks, the noble right concentration with its causes, with its requisites. Listen, attend carefully and I will speak.'

'Yes, Revered Sir,' answered those monks, and the Exalted One said:

'And what, monks, is the noble right concentration with its causes, with its requisites? It is right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness. Whatever one-pointedness of mind is accompanied by these seven components, this, monks, is called the noble right concentration with its causes, with its requisites.'

As to this, monks, right understanding comes first. And how does right understanding come first? If one comprehends that wrong understanding is wrong understanding and comprehends that right understanding is right understanding, that is his right understanding.

And what, monks, is wrong understanding? "There is no result of giving, no offering, no sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is no benefit of mother and father; there are no beings of spontaneous uprising; there are not in the world recluses and brahmins who are following the right course, proceeding rightly, and who proclaim this world and the world beyond having realized them by their own super knowledge." This, monks, is wrong understanding.

And what, monks, is right understanding? Now I say that right understanding is two-fold. There is the right understanding that has āsavas, that is on the side of merit, that ripens to clinging. There is the right understanding that is noble, without āsavas, supramundane, a component of the Path.

And what, monks, is the right understanding that has āsavas, that is on the side of merit, that ripens to clinging? "There is the result of giving . . . there are in the world recluses and brahmins who proclaim this world and the world beyond having realized them by their own super knowledge." This is right understanding that has āsavas, is on the side of merit, that ripens to clinging.

And what is the right understanding that is noble, free from āsavas, supramundane, a component of the Path? Whatever is wisdom, the faculty of intellect, the component of enlightenment that is investigation into things, the right understanding that is a component of the Path in one who, by developing the noble Path is of noble thought, thought free from āsavas, conversant with the noble Path; this is right understanding that is noble, free from āsavas, supramundane, a component of the Path.

Whoever puts forth effort for the riddance of wrong understanding, for the gaining of right understanding, that is his right effort. Mindfully he gets rid of wrong understanding; entering on right understanding he abides in it mindfully. This is his right mindfulness. Thus these three things circle round and follow after right understanding, that is to say; right understanding, right effort, right mindfulness.

And as to this, monks, right understanding comes first: how does

right understanding come first? If one comprehends that wrong thought is wrong thought and comprehends that right thought is right thought, that is his right understanding.

And what is wrong thought? Thought for sense-pleasures, thought for ill-will, thought for harming. This is wrong thought.

And what is right thought? Now I say that right thought is two-fold. There is the right thought that has āsavas . . . ripens to clinging. There is the right thought that is noble, free from āsavas, supra-mundane, a component of the Path. And what is the right thought that has āsavas . . . ripens to clinging? Thought for absence of greed, thought for absence of ill-will, thought for harmlessness. This is the right thought . . . ripens to clinging.

And what is the right thought that is noble . . . a component of the Path? Whatever is reasoning, thought-conception, thought, an activity of the inner speech through the complete focussing and application of the mind in one who, by developing the noble Path, is of noble thought, of thought without āsavas, and is conversant with the noble Path; that is right thought that is noble . . . a component of the Path.

Whoever puts forth effort for the riddance of wrong thought, for the gaining of right thought, that is his right effort. Mindfully he gets rid of wrong thought, entering on right thought he abides in it mindfully. That is his right mindfulness. Thus these three things circle round and follow after right thought, that is to say; right understanding, right effort, right mindfulness.

As to this, right understanding comes first, and how does right understanding come first? If one comprehends that wrong speech is wrong speech and that right speech is right speech, that is his right understanding.

And what is wrong speech? Lying, slanderous speech, harsh speech, gossiping. This is wrong speech. And what is right speech? Now I say that right speech is two-fold. There is the right speech . . . ripens to clinging. There is the right speech that is noble . . . a component of the Path. And what is right speech that ripens to clinging? Speech free from lying, free from slander, free from harshness, free from gossip. This is the right speech that . . . ripens to clinging.

And what is the right speech that is noble . . . a component of the Path? Whatever is abstention from, refraining from, avoidance of, restraint from these four ways of bad conduct in speech in one who, by developing the noble Path is of noble thought . . . is

conversant with the Path; this is right speech that is noble . . . a component of the Path.

Whoever makes effort for the riddance of wrong speech, for the gaining of right speech, that is his right effort. Mindfully he gets rid of wrong speech, mindfully he enters on right speech and abides in it. That is his right mindfulness. Thus these three things circle round and follow after right speech, that is to say; right understanding, right effort, right mindfulness.

And as to this, monks, right understanding comes first, and how does right understanding come first? If one comprehends that wrong action is wrong action and right action is right action, that is his right understanding. And what is wrong action? Onslaught on living beings, taking what has not been given, wrong enjoyment among the sense-pleasures. This is wrong action. And what is right action? Now I say that right action is two-fold. There is the right action that . . . ripens to clinging. There is the right action that is noble . . . a component of the Path. And what is right action that . . . ripens to clinging? It is abstaining from onslaught on living beings, abstaining from taking what has not been given, abstaining from wrong enjoyment among the sense-pleasures.

And what is the right action that is noble . . . a component of the Path? Whatever, monks, is abstaining from, refraining from, avoidance of, restraint from these three ways of bad conduct in body by one who, by developing the noble Path is of noble thought . . . ; this, monks, is right action that is noble . . . a component of the Path.

Whoever makes effort for the riddance of wrong action, for the gaining of right action, that is his right effort. Mindfully he gets rid of wrong action, mindfully he enters on and abides in right action. That is his right mindfulness. Thus these three things circle round and follow after right action, that is to say; right understanding, right effort, right mindfulness.

And as to this, monks, right understanding comes first, and how does right understanding come first? If one comprehends that wrong mode of livelihood is wrong mode of livelihood and right mode of livelihood is right mode of livelihood, that is his right understanding.

And what is wrong mode of livelihood? Trickery, cajolery, fortune-telling, dissembling, rapacity for gain upon gain. This is wrong mode of livelihood. And what is right mode of livelihood? Now I say that right mode of livelihood is two-fold. There is the right mode of livelihood that . . . ripens to clinging. There is the right mode of livelihood that is noble . . . component of the Path.

And what is the right mode of livelihood that . . . ripens to clinging? Herein, monks, a noble disciple by getting rid of wrong mode of livelihood earns his living by right mode of livelihood. This is right mode of livelihood . . . that ripens to clinging.

And what is right mode of livelihood that is noble . . . a component of the Path? Whatever is abstention from, refraining from, avoidance of, restraint from wrong mode of livelihood in one who, by developing the noble Path, is of noble thought . . . conversant with the Path; this is right mode of livelihood that . . . is noble, a component of the Path.

Whoever makes effort for the riddance of wrong mode of livelihood, for the gaining of right mode of livelihood, that is his right effort. Mindfully he gets rid of wrong mode of livelihood, mindfully he enters on right mode of livelihood and abides in it. That is his right mindfulness. Thus these three things circle round and follow after right mode of livelihood, that is to say; right understanding, right effort, right mindfulness.

And as to this, monks, right understanding comes first, and how does right understanding come first? Right thought, monks, proceeds from right understanding, right speech proceeds from right thought, right action proceeds from right speech, right mode of livelihood proceeds from right action, right effort proceeds from right mode of livelihood, right mindfulness proceeds from right effort, right concentration proceeds from right mindfulness, right knowledge proceeds from right concentration. In this way, monks, the learner's course is possessed of eight components, the perfected ones of ten components.

As to this, monks, right understanding comes first, and how does right understanding come first? Wrong understanding is worn away in one of right understanding; and those various evil, unskilful things that arise conditioned by wrong understanding are worn away in him; and various skilful things, conditioned by right understanding, come to development and fruition. Wrong thought is worn away in one of right thought . . . wrong speech is worn away in one of right speech . . . wrong action is worn away in one of right action . . . wrong mode of livelihood is worn away in one of right mode of livelihood . . . wrong effort is worn away in one of right effort . . . wrong mindfulness is worn away in one of right mindfulness . . . wrong concentration is worn away in one of right concentration . . . wrong knowledge is worn away in one of right knowledge . . . wrong freedom is worn away in one of right freedom;

and those various evil, unskilful things that arise conditioned by wrong freedom are worn away in him; and various skilful things conditioned by right freedom come to development and fruition. So, monks, there are twenty on the side of skill and twenty on the side of unskill. This disquisition on Dhamma pertaining to the great forty is not to be rolled back by a recluse or a god or a devil or a great god or by anyone in the world. . . .'

33

ON SEEKING MAGICAL POWERS

At one time the Buddha was staying at Rājagaha in the Bamboo grove in Kalaṇḍaka Nivāpa. Now at that time the Buddha was honoured, revered, esteemed, worshipped and respected by the multitude. He was the recipient of all requisites such as robes, food, lodging and medicines. But the wandering ascetics who belonged to other groups were neither honoured, revered, esteemed, worshipped nor respected by the people. They received no requisites of robes, food, lodging and medicines.

Now Susima, a wandering ascetic, was living in Rājagaha together with his many companions, and his friends said to him: 'Come, friend Susima, live the holy life under the monk Gotama, learn the Teachings thoroughly and teach us. Having mastered those Teachings we shall recite them to the laymen. In this way, we also will be honoured, revered, esteemed, worshipped and respected. We shall also receive plentifully requisites of robes, food, lodgings and medicines.'

'That is well, friends,' replied Susima and approached the Venerable Ānanda. Having approached he exchanged greetings and compliments of friendship and courtesy, sat at one side and said to the Venerable Ānanda: 'Oh, friend Ānanda, I wish to live the holy life in this Teaching and Discipline.'

Then the Venerable Ānanda brought Susima to the Buddha. Having approached, he paid homage to the Buddha, sat at one side and said: 'Revered Sir, this wandering ascetic, Susima, has said: "O friend Ānanda I wish to live the holy life in this Teaching and Discipline."'

'Well then, Ānanda, you ordain him.'

Thus the wandering ascetic Susima received the initiation and full ordination in the presence of the Buddha.

At that time many monks had declared their attainment of Arahatsip in the presence of the Buddha in this way: 'Rebirth is destroyed. We have lived the holy life and performed those duties that ought to be done. We realize that there is no more birth for us after this life.'

The monk Susima heard about this, approached them and greeted them. Having exchanged greetings and compliments of friendship and courtesy, he sat at one side and asked: 'Revered Sirs, is it true that you have declared the attainment of Arahatsip in the presence of the Buddha in this way: "Rebirth is destroyed. We have lived the holy life and done what was to be done. We realize that there is no more birth for us after this birth"?''

'Yes, friend,' replied the monks.

'Revered Sirs, having seen and having realized thus, do you enjoy various supernormal powers? Do you become many from being one? Having become many do you become one again? Do you become visible or invisible at will? Without being obstructed, do you pass through walls and mountains just as if through the air? Do you walk on water without sinking just as if on the earth? Do you dive into the earth and rise up again, just as if in the water? Do you float cross-legged through the air just as a winged bird? Do you touch with hands the sun and the moon, though they are of great power? Are you able to transport your body even up to the plane of high heaven?'

'No, friend.'

'Having realized and having seen thus, do you hear the sound of both men and gods, whether far or near, through the divine ear which is pure and surpassing that of human beings?'

'No, friend.'

'Having realized and having seen thus, do you know the minds of other beings, of other persons, penetrating them with your own mind? Do you know the lustful mind as lustful and the passionless one as passionless, the hostile mind as hostile and the friendly mind as friendly, the dull mind as dull and the alert mind as alert, the contracted mind as contracted and the scattered mind as scattered, the developed mind as developed and the undeveloped mind as undeveloped, the inferior mind as inferior and the superior mind as superior, the concentrated mind as concentrated and the wavering mind as wavering, the freed mind as freed and the unfreed mind as unfreed?'

'No, friend.'

'Having realized and having seen thus, do you remember various former births, such as one birth, two, three, four, ten, twenty thirty, forty, fifty, a hundred, a thousand, ten thousand, or a hundred thousand births, many formations and dissolutions of world-cycles? There, such a name I had, such a clan I belonged to, such a complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; passing away from there, I reappeared here again. Thus, together with the marks and peculiarities, do you remember many a former existence?'

'No, friend.'

'Sirs, having realized and having seen thus, do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, see how beings are reappearing according to their deeds; these beings indeed followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held wrong views and according to their wrong views so they acted. At the dissolution of their bodies, after death, they appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Some other beings, having performed good actions, in bodily actions, words and thoughts did not insult the noble ones, held right views, and according to their right views they acted. At the dissolution of their bodies, after death, they appeared in happy states of existence; thus do you see, with supernormal knowledge surpassing that of men, beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, do you see beings reappearing according to their deeds?'

'No, friend.'

'Sirs, having realized and having seen thus, do you live enjoying the peaceful jhānas of immaterial states which surpass those of the sphere of form and are free from defilements?'

'No, friend.'

'Revered Sirs, now in this case, this is your answer and your non-attainment in this doctrine. How shall I take this, friends?'

'O Susima, we gained freedom through insight-wisdom.'

'I cannot understand in full the venerable ones' brief statement. It would be well if the venerable ones would explain so that I may understand in full detail.'

'O Susima, whether you understand it or not, we gained freedom through insight-wisdom.'

Then the monk Susima got up from his seat, approached the Buddha, paid respects and sat at one side. Having sat down he told all about the conversation with those monks. 'Susima, insight-knowledge comes first. After this comes the Path-knowledge!' said the Buddha.

'Sir, I cannot understand the meaning in detail of the brief statement of the Buddha. It would be well, Sir, if the Buddha would explain the brief statement so that I may understand its meaning in detail.'

'Susima, whether you understand it or not, insight-knowledge arises first and then comes the Path-knowledge.'

'O Susima, what do you think, is the form permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change, as: "This is mine; this is I; this belongs to me, myself?"'

'It is not proper, Sir.'

'Is feeling permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change, as: "This is mine; this is I; this belongs to me, myself?"'

'It is not proper, Sir.'

'Is perception permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change, as: "This is mine; this is I; this belongs to me, myself?"'

'It is not proper, Sir.'

'Are the formative tendencies permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and

subject to change, as: "This is mine; this is I; this belongs to me, myself?"

'It is not proper, Sir.'

'Is consciousness permanent or impermanent?'

'Impermanent, Sir.'

'Is that which is impermanent, painful or pleasant?'

'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change, as: "This is mine; this is I; this belongs to me, myself?"

'It is not proper, Sir.'

'Therefore, Susima, whatsoever form which has been, is now and will be, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way: "This is not mine, this is not I; this does not belong to me, myself."

Whatever feeling which has been, will be and is now, belonging to oneself or to others, or gross or subtle, inferior or superior, far or near, all such should be considered by right knowledge as: "This is not mine; this is not I; this does not belong to me, myself."

Whatever perception which has been, will be and is now, belonging to oneself or to others, or gross or subtle, inferior or superior, far or near, all such should be considered by right knowledge as: "This is not mine; this is not I; this does not belong to me, myself."

Whatever formative tendencies which have been, will be, and are now, belonging to oneself or others, or gross or subtle, inferior or superior, far or near, all such should be considered by right knowledge in this way: "This is not mine; this is not I; this does not belong to me, myself."

Whatever consciousness which has been, will be or is now, belonging to oneself or to others, or gross or subtle, inferior or superior, far or near, all such should be considered by right knowledge as: "This is not mine; this is not I; this does not belong to me, myself."

Having seen thus, Susima, a learned, noble disciple becomes disgusted with the form, feeling, perception, formative tendencies and consciousness. Becoming disgusted, he discards the passions. Being free from passions, he becomes emancipated and insight arises in him: "I am emancipated." He realizes: "Birth is destroyed, I have lived the holy life and done that which should be done. There is no more birth for me after this life."

O Susima, do you realize that due to rebirth, decay and death arise?"

'Yes, Sir.'

'Do you realize that due to the process of becoming, rebirth arises?"

'Yes, Sir.'

'Do you realize that due to grasping, the process of becoming arises?"

'Yes, Sir.'

'Do you realize that due to craving, grasping arises?"

'Yes, Sir.'

'Do you realize that due to feeling, craving arises?"

'Yes, Sir.'

'Do you realize that due to contact, feeling arises?"

'Yes, Sir.'

'Do you realize that due to the six sense-bases, contact arises?"

'Yes, Sir.'

'Do you realize that due to the psycho-physical, the six sense-bases arise?"

'Yes, Sir.'

'Do you realize that due to consciousness, the psycho-physical arises?"

'Yes, Sir.'

'Do you realize that due to the formative tendencies, consciousness arises?"

'Yes, Sir.'

'Do you realize that due to ignorance, the formative tendencies arise?"

'Yes, Sir.'

'Do you realize that when the process of becoming ceases, rebirth ceases?"

'Yes, Sir.'

'Do you realize that when grasping ceases, the process of becoming ceases?"

'Yes, Sir.'

'Do you realize that when craving ceases, grasping ceases?"

'Yes, Sir.'

'Do you realize that when feeling ceases, craving ceases?"

'Yes, Sir.'

'Do you realize that when contact ceases, feeling ceases?"

'Yes, Sir.'

'Do you realize that when the six sense-bases cease, contact ceases?'

'Yes, Sir.'

'Do you realize that when the psycho-physical ceases, the six sense-bases cease?'

'Yes, Sir.'

'Do you realize that when consciousness ceases, the psycho-physical ceases?'

'Yes, Sir.'

'Do you realize that when the formative tendencies cease, consciousness ceases?'

'Yes, Sir.'

'Do you realize that when ignorance ceases, the formative tendencies cease?'

'Yes, Sir.'

'O Susima having realized thus and having seen thus do you enjoy various supernormal powers? Do you become many . . . do you hear the sound of both men and gods . . . do you know the minds of other beings . . . do you remember various former births . . . do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing . . . do you live enjoying the peaceful *jhānas* . . . ?'

'No, Sir.'

'Now, Susima, in this case, this is your answer and this is your non-attainment in this doctrine. How shall I take that, Susima?'

Then the monk Susima fell with his head at the foot of the Buddha and said: 'Revered Sir, as I am foolish, muddle-headed and ignorant, I have committed an offence. I have entered the Order under the well-expounded Doctrine and Discipline as a thief. May the Revered One accept my confession of this act as a sin to the end that in future I may restrain myself.'

'O Susima, you have committed an offence due to foolishness, muddle-headedness and ignorance. You entered the Order under this well-expounded Doctrine and Discipline as a thief in this way. Susima, if one should catch a thief, a wicked one, and show him before the king saying: "Lord, this is a wicked thief. May you impose punishment on him according to your wishes." And the king should say: "Go, tie his hands at the back firmly with strong ropes, shave his head closely and, playing the drum with a heavy sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out at the southern gate cut off his head at the

southern quarter outside the city." The king's men would tie that man's hands at the back tightly with strong ropes, shave his head close, and playing the drum with a heavy sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out by the southern gate, cut off his head at the southern quarter outside the city. What do you think, Susima, will that thief, in this way, suffer physical and mental painful feelings?

'Yes, Sir, he will suffer.'

'O Susima, that man, on account of his evil deed, will suffer such physical and mental painful feelings. Entering into the Order as a thief under the true Doctrine and Discipline bears more painful and more bitter resultant effects than that of stealing.'

But, O Susima, inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession of this is accepted. For, O Susima, whoever looks upon his wrong-doing as a wrong-doing, makes amends by confessing it as such, and abstains from it in future, will progress according to the Rules.'

34

THE EIGHT THOUGHTS OF A SUPERMAN

On one occasion the Exalted One was staying at the deer park in Bhesakaḷa Grove at Saṃsumāgiri in the kingdom of Bhagga. At that time the venerable Anuruddha was dwelling in the Eastern Bamboo Forest in the kingdom of Ceti and in his forest hermitage reflected:

'This Doctrine is for one whose wants are few, not for one whose wants are many; for the contented not for the discontented; for one who practises seclusion, not for one who is fond of society; for one who is energetic, not for one who is indolent; for one who is setting up mindfulness, not for one who is heedless; for one who has composure of mind, not for one whose mind is confused; for the wise, not for the unwise.'

Now the Buddha, knowing these reflections of Anuruddha by his higher spiritual powers, travelled, just as a strong man might stretch forth or bend in his arm, from Bhesakaḷa Grove to the Eastern Bamboo Forest in Ceti kingdom and appeared before the venerable Anuruddha and said to him:

'Well done! Well done! Anuruddha, you have entertained the

thoughts of a superman: "This Doctrine is for one whose wants are few, not for one whose wants are many; for the contented not for the discontented; for one who practises seclusion, not for one who is fond of society; for one who is energetic, not for one who is indolent; for one who is setting up mindfulness, not for one who is heedless; for one who has composure of mind, not for one whose mind is confused; for the wise, not for the unwise." And as you have reflected so far, Anuruddha, you should reflect on this eighth thought of a superman: "This doctrine is for one who is free of hindrances, and who delights in things free from hindrances, not for one who delights in sensuous pleasures and who delights in the things that hinder spiritual progress."

Anuruddha, when you ponder these eight thoughts of a superman, you will be able at that time to be devoid of sensuous pleasures and evil thoughts and enter and abide in the first *jhāna* which is accompanied by thought-conception and discursive thinking, is born of detachment, and filled with rapture and joy.

You will after the subsiding of thought-conception and discursive thinking, enter the second *jhāna*, which is born of concentration and accompanied by rapture and joy.

You will, after the fading away of rapture, abide in equanimity, mindful and clearly conscious, and will experience in your person that ease which the noble ones speak of when they say: "Happily lives the man of equanimity and attentive mind," thus will you enter into the third *jhāna*.

After having risen above pleasure and pain, with the disappearance of the previous joy and grief which you had, you will enter into a state beyond pleasure and pain, into the fourth *jhāna*, a state of pure equanimity and clear mindfulness.

Anuruddha, when you entertain these eight thoughts of a superman you at that time, whenever you will, can enjoy these four *jhānas* according to your wish, without difficulty and trouble, bringing felicity here and now. Then, Anuruddha, just as a clothes chest full of multi-coloured clothes is an object of delight to some householder or householder's son; you, who are contented with any clothing, will think this dusty robe which you use simply as a requisite, without attachment, an object of delight that will lead you to the portals of emancipation.

Then, Anuruddha, just as a meal of rice served with deliciously cooked curries is an object of delight to some householder or householder's son; the alms-food which you receive by begging from door

to door that you eat without attachment, simply as a requisite, you will think a meal of delight that will lead you to the portals of emancipation.

Then, Anuruddha, just as a gabled house, plastered both inside and out, with doors barred and shutters closed, draught-free, is an object of delight to some householder or householder's son; to you who are contented with dwelling at the foot of a tree, simply using it as a requisite without attachment, this place at the foot of a tree is an object of delight that will lead you to the portals of emancipation.

Then, Anuruddha, just as a place with fleecy cover, woollen cloth or coverlet, spread with rugs of deer-skins, with awnings over it, with crimson cushions at either end, is an object of delight to some householder or householder's son, to you who are contented with any bed and seat, this bed and seat of grass, which you use simply as a requisite without attachment, will be an object of delight that will lead you to the portals of emancipation.

Then, Anuruddha, just as various medicines: butter, pure and fresh, oil, honey and treacle, are objects of delight to some householder or householder's son; to you who are contented, this medicine made from cattle urine, which you use simply as a requisite without attachment, will be an object of delight that will lead you to the portals of emancipation.

So, Anuruddha, stay here in this Eastern Bamboo Grove of Ceti during the coming rainy season.'

'Yes, Lord,' replied the venerable Anuruddha.

Then the Buddha, having given his advice, returned by his power, just as a strong man might stretch out his arm or bend his outstretched arm, and reappeared at the Bhesakala Grove in Bhagga and sitting down on a seat specially prepared for him, addressed the monks:

'Monks, I shall declare "The Discourse on the Eight Thoughts of a Superman." Listen to me!

This Doctrine is for one whose wants are few, not for one whose wants are many; for the contented, not for the discontented; for one who practises seclusion, not for one who is fond of society; for one who is energetic, not for one who is indolent; for one who is setting up mindfulness, not for one who is heedless; for one who has composure of mind, not for one whose mind is confused; for the wise, not for the unwise; for one who is free of hindrances, and who delights in things that are free from hindrances, not for one who

delights in sensuous pleasures and who delights in the things that hinder spiritual progress.

O monks, it is said: "This Doctrine is for one whose wants are few, not for one whose wants are many." But why is this said?

Herein, monks, a monk wanting little does not wish: "May I be known as wanting little; may I be known as contented; may I be known as practising seclusion; may I be known as energetic; may I be known as setting up mindfulness; may I be known as composed; may I be known as wise; may I be known as one who is free from hindrances and who delights in things that are free from hindrances." It is said on this account.

O monks, it is said: "This Doctrine is for the contented, not for the discontented." But why is this said?

Herein, monks, a monk is contented with just the bare requisites: robes; alms-food; dwelling place; medicine. It is said on this account.

O monks, it is said: "This Doctrine is for one who practises seclusion, not for one fond of society." But why is this said?

Herein, monks, while a monk practices seclusion, there come to him visitors such as monks, nuns, male and female devotees, kings and their chief ministers, those who follow other teachings and their disciples. Then the monk, with his mind inclined towards seclusion, with a leaning to seclusion, living in seclusion and delighting in the life of a recluse, confines his talk entirely to that connected with dismissing them and living free from disturbances. It is said on this account.

O monks, it is said: "This Doctrine is for one who is energetic, not for one who is indolent." But why is this said?

Herein, monks, a monk strives energetically to avoid the bad and to perform the good; firm and steadfast, he does not lay aside the yoke of performing the good. It is said on this account.

O monks, it is said: "This Doctrine is for one who is setting up mindfulness, not for one who is heedless." But why is it said?

Herein, monks, a monk sets up mindfulness, he attains supreme intentness of mind and discernment; he brings to mind and remembers the doings and sayings of long ago. It is said on this account.

O monks, it is said: "This Doctrine is for one who has composure of mind, not for one whose mind is confused." But why is it said?

Herein, monks, a monk having got rid of sensuous desires . . . enters and abides in . . . the first . . . second . . . third . . . fourth jhāna. It is said on this account.

O monks, it is said: "This Doctrine is for the wise, not for the unwise." But why is this said?

Herein, monks, a monk is wise; has attained a knowledge by means of which he is able to see the physical and mental phenomena as they really are, and is able to penetrate into the complete destruction of suffering. It is said on this account.

O monks, it is said: "This Doctrine is for one who is free from hindrances and who delights in things which are free from hindrances, not for one who indulges in sensuous pleasures and delights in things that hinder spiritual progress." But why is this said?

Herein, monks, a monk's mind is at the portals of emancipation, becomes calm, composed and free. This Doctrine is for one who is free from hindrances and who delights in things which are free from hindrances, not for one who indulges in sensuous pleasures and delights in things that hinder spiritual progress. It is said on this account.'

The venerable Anuruddha spent the rainy season in the Eastern Bamboo Forest of the kingdom of Ceti.

There, dwelling alone, solitary, earnest, strenuous, resolute, he attained, in no long time, by the knowledge gained in the practice of insight-development, the realization, in this world, of the cessation of suffering, for the sake of which householders rightly go forth from their homes to the homeless life. He realized: 'Rebirth is no more; I have lived the holy life; I have done what was to be done; I have nothing more to do for the realization of Arahatsip.'

And the venerable Anuruddha was numbered among the Arahats.

Now at the time of attaining Arahatsip, the venerable Anuruddha uttered these verses:

*'The Master knew what thoughts were in my mind.
With power supreme He then appeared before me.
Great were the thoughts I'd had anent the goal,
But what was still unthought He taught to me.
He who had first attained defilement's end,
Taught me the way to reach that selfsame goal.
Hearing, I followed close the Path He showed:
Won is the Threefold knowledge by His Way,
Done is the task the Buddha set for me!'*

ON TEACHING ONLY WHAT LEADS TO NIBBĀNA

Once the Exalted One was staying at Kosambī in the Sisu Grove.

Then the Exalted One gathered up a handful of the sisu leaves and said to the monks: 'What do you think, monks? Which are the more numerous, just this small handful of sisu leaves which I have here or those in the whole grove?'

'Very few in number, Lord, are the leaves in the handful taken up by the Exalted One; much more in number are those in the whole grove.'

'Even so, monks, much more in number are those things I have discovered but not disclosed; very few are the things I have disclosed.

And why, monks, have I not disclosed them?

Because they are not concerned with profit they are not the beginning of the holy life, they do not conduce to aversion to detachment, to cessation, to tranquillity, to full comprehension, to the perfect wisdom, to Nibbāna. That is why I have not disclosed them.

And what is it, monks, that I have disclosed?

Just that: "This is suffering; this is the arising of suffering; this is the ceasing of suffering; this is the practice that leads to the ceasing of suffering." And why so?

Because, monks, this is concerned with profit; it is the beginning of the holy life; it conduces to aversion, to detachment, to cessation, to tranquillity, to full comprehension, to the perfect wisdom, to Nibbāna. Therefore have I disclosed it.

Therefore, monks, an effort must be made to realize: "This is suffering; this is the arising of suffering; this is the ceasing of suffering; this is the practice that leads to the ceasing of suffering."'

PART IV

THE ONLY WAY OUT

INTRODUCTION

*'Concentrate, O monk, do not be heedless!
There is no concentration for him who lacks wisdom;
Nor is there wisdom for him who lacks concentration.
In whom are found both concentration and wisdom,
He, indeed, is in the presence of Nibbāna.'*

DHAMMAPAḌAṆ, 372

GOODNESS, virtue, is part of wisdom and a part of the 'whole man': it is, as the Buddha has shown, a mental attribute. The man who really has wisdom will concentrate on a way out of this continuous impermanence.

The Buddha tells of the advantages and of the method in 'The Advantages of a Recluse's Life'. He tells of the fetters that bind us to this unsatisfactory existence, the roads to psychic power, the faculties to cultivate. And if we master our thoughts, we master ourselves, and are on the way out. The Way itself is set forth fully in the discourse on 'Intensive training of breathing' and in the 'Setting up of Mindfulness'.

The Enlightenment the Buddha attained was after a long search, it is not possible, even with the explanations he has given us, to gain it easily.

He says in *Udana* and also in the *Anguttara-Nikāya*:

'In this Dhamma-discipline the training is gradual, the performance is gradual, the reaching of the goal is gradual; there is no abrupt penetration of knowledge.'

But, the Buddha said also, it is not enough just to wish:

'Monks, it is just as if a sitting of eight or ten or a dozen hen's eggs were not fully sat upon, nor fully warmed, nor fully made to become; and although such a wish as this might come to that hen: "Oh that my chicks might break the egg-shells with the spiked claws of their feet or with their beaks and hatch out safely!" yet it is not possible for those chicks to break the shells with their claws and beaks and to hatch out safely. And what is the reason? It is because

those hen's eggs have not been fully sat on, nor fully warmed, nor fully made to become.

In just the same way, although a wish such as this might arise in the heart of a monk, as he lives without applying himself to making become: "Oh that my heart might be freed of the āsavas and be without attachment!" yet his heart is not so freed. And what is the reason? It is lack of making become. Making what become? The four arisings of mindfulness. . . .' (Anguttara-Nikāya: Bhāvanā sutta.)

The way is, then, simple, but not easy, to follow. Even some of those bhikkhus who were directly trained by the Buddha did not follow the way. Simple as it is and easy as it seems, there are the mental obstructions, the hindrances, the āsavas: the mind places many obstructions in the way.

Few people are ready to master their thoughts, and after many years of being mastered by one's thoughts and feelings it is extremely difficult to reverse the process.

If one can begin to do this and at the same time undertake the practice of watching the breath, as an object of concentration, being just aware of it as it comes in and out, without thinking about it, merely acting as an observer, and then, using this technique to observe the whole body, the whole physical body, more by a process of insight that is apparent only after a little practice, and then, taking the next step, tranquillizing all the activities of the physical body, one can undertake the complete mastering of thoughts and Insight begins, an active intuition that transcends intellection and makes all things possible.

36

THE ADVANTAGES OF A RECLUSE'S LIFE

At one time the Exalted One was staying at Rājagaha in the mango grove of Jīvaka, the adopted son of Abhaya, the king's son, with a great company of monks, with twelve hundred and fifty monks.

At that time, on the night of the full moon of Kattika, the end of the four months in which the water-lily blossoms, King Ajātasattu of Magadha, the son of Queen Videha, was seated on the upper terrace of his palace surrounded by his ministers.

Then the king on that fast-day, uttered the inspired verse:

*'How pleasant, friends, indeed, this moonlight night;
How beautiful, indeed, this moonlight night;
How lovely, friends, indeed this moonlight night;
How soothing, friends, indeed, this moonlight night;
Auspicious, friends, indeed this moonlight night!*

Who is the recluse or brahmin we may visit tonight who, when we call upon him, will be able to purify our minds?'

When he had thus spoken, a certain minister said to the king: 'Your majesty! There is Pūraṇa Kassapa, who is the head of an Order, has followers, is a teacher of a school of thought, well known and of repute as a man clever in argument, is declared by the people as a virtuous man, is a man of ripe experience, is one who has long been a recluse, knows events that took place in olden days and is well advanced in years. Let your majesty pay a visit to him. It may well be that, on calling on him, your majesty's mind will be purified.'

But when he had thus spoken, King Ajātasattu kept silent.

A second minister said to the king: 'Your majesty! There is Makkhali of the cow-pen . . .'

A third minister said to the king: 'Your majesty! There is Ajita of the garment of hair . . .'

A fourth minister said to the king: 'Your majesty! There is Pakudha Kaccāyana . . .'

A fifth minister said to the king: 'Your majesty! There is Saṅgha Belaṭṭhaputta . . .'

A sixth minister said to the king: 'Your majesty! There is Nigaṇṭha Nāṭaputta . . .'

But when they had thus spoken King Ajātasattu kept silent.

At that time Jīvaka the doctor was seated, in silence, not far from King Ajātasattu, and the king said to him: 'But you, friend Jīvaka, why do you keep silent?'

'Your majesty! One worthy of offerings, the supremely enlightened Buddha, is now dwelling in my mango grove with a great company of monks, with twelve hundred and fifty monks. And this is the good report that has been widely spread as to the Supreme Buddha: "That Enlightened One is accomplished and worthy of offerings, fully enlightened, possessed of clear vision and virtuous conduct, happily attained, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and of men, enlightened and sublime." Let your majesty pay a visit to him. It may

well be that, on calling on him, your majesty's mind will be purified.'

'Then, friend Jīvaka, have the riding-elephants made ready.'

'Very well, your majesty!' replied Jīvaka.

Then Jīvaka the doctor had five hundred she-elephants made ready as well as the state elephant the king was wont to ride, and addressed the king: 'Your majesty! The elephants have been caparisoned. Your majesty now knows the best time to proceed.'

Then the king had five hundred of his women mounted on she-elephants, one on each, and himself mounted on the state elephant, and he went forth, the attendants bearing torches, in royal pomp from Rājagaha to the mango grove of Jīvaka the doctor.

But the king, on arriving near the mango grove, was suddenly fear-struck, and alarmed, and the hairs on his body stood erect. In anxiety and excitement he asked Jīvaka: 'Jīvaka, can I be sure you are not playing a trick? Can I be sure you are not deceiving me? Can I be sure you are not betraying me to my enemies? How is it possible that there is no sound at all, not a sneeze nor a cough, in so large a company of monks, about twelve hundred and fifty monks?'

'Do not fear, O king. I play no trick, neither do I deceive you, nor would I betray you to an enemy. Go on, your majesty, go straight on! There, in the pavilion, the lamps are burning brightly.'

Then the king went on, on his elephant as far as the path was passable for elephants and then on foot to the door of the pavilion, and then said to Jīvaka the doctor: 'But, Jīvaka, where is the Enlightened One?'

'Your majesty, the one sitting against the middle pillar and facing the east, with the monks around him, is the Enlightened One.'

Then King Ajātasattu approached the Buddha and stood at one side. As he stood there and looked at the assembly seated in perfect silence, calm as a clear lake, he exclaimed: 'Would that my son, Udaya Bhadda, might have such calm as this assembly of monks now has.'

'So your thoughts go where love guides them?' asked the Buddha.

'Lord, I love the boy and wish that he, Udaya Bhadda, might enjoy such calm as this assembly has,' answered the king.

The king then paid his respects to the Enlightened One and stretching forth his hands as a token of respect to the Order took his seat and said to the Buddha: 'I would like to question the Enlightened One on a certain matter, if he will allow me to do so.'

'The Buddha replied: 'O king, ask what you wish.'

'Lord, there are a number of ordinary crafts: mahouts, horsemen, charioteers, archers, standard-bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo-mat makers, potters, arithmeticians, accountants and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves and their parents and children and friends in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of the gods, to recluses and to brahmins: gifts that lead to rebirth in the higher planes, in the planes of the gods, that bear fruit and give supreme results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a recluse?'

'Do you remember, O king, that you have ever put the same question to other recluses and brahmins?' asked the Buddha.

'Yes, I have, Lord,' replied the king.

'How did they answer it? If it is not a trouble to you, please tell us how they answered it,' said the Buddha.

'In the place where sits the Enlightened One, or another like him,' replied the king, 'it is no trouble to me.'

'In that case, please speak, O king,' said the Buddha.

'Once I went to Pūraṇa Kassapa and after exchanging with him greetings and compliments of friendship and courtesy, I sat at one side and asked: "O Pūraṇa Kassapa, there are many kinds of ordinary crafts: mahouts, horsemen. . . . Can you declare to me any such immediate advantage, visible in this very life, of the life of a recluse?" Then Pūraṇa Kassapa said to me: "O king, to him who acts, or causes another to act, to him who cuts or causes another to cut, to him who torments or causes another to torment, to him who harasses another or causes one to harass another, to him who frightens another or causes one to frighten another, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity or robbery or highway robbery, or adultery, or who tells lies, to him there is no evil action. If with a wheel fitted with razor blades he should make all living creatures on the earth one heap, one pile of flesh, there would be no evil action thence resulting, no increase of evil action. Were he to go along the south bank of the Ganges killing men and causing men to be killed,

cutting men into pieces and causing them to be cut into pieces, oppressing men and causing men to be oppressed, there would be no evil action thence resulting, no increase of unwholesome deeds would ensue. Were he to go along the north bank of the Ganges giving alms, causing alms to be given, offering sacrifices and causing sacrifices to be offered, there would be no merit thence resulting, no increase of merit. In liberality, in control of the senses, in abstinence from evil deeds, in speaking the truth, there is neither merit nor increase of it."

Thus, Lord, did Pūraṇa Kassapa, when asked what was the advantage of a recluse's life in this very life, expound his view of the inefficacy of action. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is, just so did Pūraṇa Kassapa, when asked what was the advantage of a recluse's life in this very life, expound his view of the inefficacy of action.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any recluse or brahmin residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat and departed thence.

On one occasion I went to Makkhali Gosāla (Makkhali of the cow-pen). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side and put the question to him: "There are many kinds of ordinary crafts . . . can you declare to me any such immediate advantage, visible in this very life, of the life of a recluse?"

Then Makkhali Gosāla said to me: "O king, there is no cause or condition for beings to become defiled; without any cause or condition beings become defiled; there is no cause or condition for beings to be ethically pure, without any cause or condition they are ethically pure; there is no action done by oneself; there is no action done by another; there is no action done by a man; there is no Power; there is no Energy; there is no strength of a man; there is no exertion of a man. All sentient beings, everything that breathes, all living beings whatsoever and all things that have the life-principle, are without force and power and energy of their own. They happen to be according to their fate, the necessary conditions of the class to which they belong and their individual nature; and it is according

to their position in one or other of the six special classes that they experience pleasure or pain.

There are one million four hundred and six thousand six hundred types of beings. There are five hundred kinds of deeds, and again five and again three; and there is a whole deed and a half deed.

There are sixty-two methods of practice, sixty-two world cycles, six kinds of special classes, the eight stages of a man, forty-nine hundred kinds of modes of living, forty-nine hundred kinds of wandering mendicants, forty-nine hundred abodes of Serpent-Gods, two thousand faculties, three thousand hells, thirty-six places where atoms of dust accumulate, seven kinds of rebirth with perception and seven kinds of rebirth without perception and seven kinds of rebirths from grafting, seven kinds of gods, seven kinds of men, seven kinds of sprites, seven great protuberances, seven hundred small protuberances, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams.

There are eighty-four hundred thousand aeons during which both fools and the wise alike, wandering from one existence to another, shall at last make an end of suffering. There is no such possibility as: 'by this virtue or this practice or this righteousness or this austerity will I make ripe the deeds that are not ripe yet and get rid of the deeds that have already ripened, as I come across them.' The pleasure and pain have been measured as if with a measuring basket. The round of rebirths has its limit. There is no increase or decrease. Just as when a ball of string is thrown forward it will spread out just so far and no farther than it can unwind, just so both fools and wise alike shall wander from one existence to another and enjoy pleasure and pain."

Thus, Lord, did Makkhali Gosāla expound his view of the uncausedness of existence. Just, Lord, as if a man when asked what a mango was . . . expound his view of the uncausedness of existence. . . . I rose from my seat and departed thence.

On one occasion I went to Ajita Kesakambala (Ajita of the garment of hair). . . . Then Ajita Kesakambala said to me:

"O king, there does not really exist almsgiving. There does not really exist offering on a big scale. There does not really exist offering on a small scale. There really do not exist wholesome and unwholesome volitional actions as cause and their fruit as result. There really does not exist this world. There really do not exist the other worlds. There is neither mother nor father, nor beings born without the instrumentality of parents. There really do not exist in this

world recluses and brahmins who have followed the Dhamma-path and possess tranquillity of mind and, having themselves seen, through higher spiritual powers, this very world and the other worlds, expound their knowledge to others. This being is nothing but a combination of the four great essentials. On the dissolution of the body, after death, the element of extension will go to the earth group, the element of cohesion will go to the water group, the element of kinetic energy will go to the fire group, the element of motion will go to the wind group, and the faculties move up to the sky. Four carriers with the bier as the fifth, carry the corpse; the remains are seen as far as the cemetery, the bones become pigeon-coloured and his offerings end in ashes. Almsgiving has been prescribed by fools. Their words are empty, false and vain. Both the foolish and the wise on the dissolution of the body, after death, are annihilated and destroyed, and nothing comes again into being."

Thus, Lord, did Ajita of the hair-garment . . . expound his view of annihilation. . . . I rose from my seat and departed thence.

On one occasion I went to Pakudha Kaccāyana . . . and put the question to him.

Then Pakudha Kaccāyana said to me: "O king, the following seven are neither made nor caused to be made, neither created nor caused to be created, they are unproductive, immoveable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change, they do not interpenetrate one another, nor cause pleasure nor pain, nor pleasure and pain. What are the seven? The four elements; extension, cohesion, kinetic energy and motion; and pleasure and suffering and the life-principle. These seven are neither made nor caused to be made, neither created nor caused to be created; they are unproductive, immovable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change; they do not interpenetrate one another, nor cause pleasure nor pain, nor pleasure and pain. Among those things there is neither killer nor the causer of killing, hearer or speaker, knower or maker-to-know. Even when one with a sharp weapon cuts another's head in two, it does not mean that one kills another; only the weapon has penetrated in between these seven."

Thus, Lord, did Pakudha Kaccāyana . . . expound the matter by means of irrelevant things. . . . I rose from my seat and departed thence.

On one occasion I went to Nigaṇṭha Nātaputta and put the question to him: "O Aggivessana there are many kinds of ordinary

crafts. . . ." (His family name was Aggivessana and he was the leader of the Jains.)

Then Nigaṇṭha Nāṭaputta said to me: "O king, in this world a Jain is disciplined with four kinds of self-discipline. How? In this world a Jain lives disciplined in respect to water, lives disciplined in respect to evil, has thrown off all evil by thus controlling evil, and has been infused with the discipline in respect to all evil. O king, a Jain who lives disciplined in respect to these four kinds of self-discipline is said to be one who is self-perfected, self-controlled, steadfast."

Thus, Lord, did Nigaṇṭha Nāṭaputta . . . expound his view of four-fold discipline. . . . I rose from my seat and departed thence.

On one occasion I went to Saṇjaya Belaṭṭhaputta . . . and put the question to him.

Then Saṇjaya Belaṭṭhaputta said to me: "O king, if I be asked whether there is another world, if I thought there were I should say so: but I don't take it this way. And also I don't take it the other way. I don't take it to be otherwise or the contrary. And I don't take it that there neither is nor is not another world. If I be asked whether:

There is not another world, and so on and so on,
there both is and is not another world, and so on and so on,
there are spontaneously manifesting beings, and so on and so on,
there are no such beings, and so on and so on,
there both are and are not such beings, and so on and so on,
there is fruit, resultant effect of wholesome and unwholesome
volitional actions, and so on and so on,

there is not, and so on and so on,
there both is and is not, and so on and so on,
there neither is nor is not, and so on and so on,
a Tathāgata continues to exist after death, and so on and so on,
he does not, and so on and so on,
he both does and does not, and so on and so on,
he neither does nor does not. If I thought there were I should say so: but I don't take it this way, and also I don't take it the other way. I don't take it to be otherwise or the contrary."

Thus, Lord, did Saṇjaya Belaṭṭhaputta . . . expound his evasive view.

Then, Lord, it occurred to me: "Of all recluses and brahmins this man is most foolish and confused. . . ." I rose from my seat and departed thence.

And now, Lord, I put the question to the Exalted One: "There are many kinds of ordinary crafts. . . . Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a recluse?"'

'Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What is your opinion of the following?

Suppose among the people of your household there be a slave who works for you, gets up in the morning earlier than you and goes to bed later than you, who is zealous to do your pleasure, anxious to please you in what he does and says, a man who watches your every look. Suppose he should consider: "Friends! Wonderful is it and extraordinary this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man as I am: but the king lives in full enjoyment of the five sensuous pleasures just like a God. Here am I a slave, working for him, getting up before he does and going to bed later than he, zealous to do his pleasure, anxious to please him in everything I do and say, watching his every look. If I were to perform meritorious deeds I should be like him. Why should I not have my hair and beard shaved off, wear the yellow robes, go out from the household state and renounce the world?" And suppose afterwards he should go out from the household state and renounce the world, be admitted into an Order and live controlled in bodily, verbal and mental actions, content but with the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: "May it please your majesty! Do you know that so and so, formerly your slave, who worked for you, got up in the morning . . . watched your every look, has now worn the yellow robes and has been admitted into an Order and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion."

If they were to report to you so, would you then say: "Friends, let the man come back to me; let the man who worked for me, got up in the morning . . . watched my every look, become a slave again?"'

'No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites: robes, food, lodging and medicine. And we should provide security measures for him according to law.'

'Then what will you say, O king, that being so, is there or is there not the advantage of a recluse's life, visible in this very life?'

'Certainly, Lord, there is the advantage of a recluse's life, visible here and now.'

'This then, O king, is the advantage of a recluse's life, visible in this very life, which I make known to you as the first instance.'

'Can you, then, Lord, declare to me any other such immediate advantage, visible in this very life, of the life of a recluse?'

'Yes I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What is your opinion of the following?'

Suppose there is in your kingdom a free man who cultivates his own land, a householder who pays taxes to swell the king's coffers. Suppose he should think: "Friends! Wonderful is it and extraordinary this rebirth due to meritorious deeds . . ." . . . and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion.

If they report to you so will you then say: "Friends, let the man come back to me . . . become my subject again?"'

'No, Lord, we should pay our respects to him . . . should provide security for him according to law.' . . .

'This then, O king, is the advantage of a recluse's life, visible in this very life, which I make known to you as a second instance.'

'Can you, Lord, show me then any other advantage . . . higher and better than these?'

'Yes I can, O king, listen and pay attention and I shall speak:

O king, there arises in the world a Tathāgata, a perfect one, supremely enlightened, possessed of clear wisdom and action, happily attained, knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and of men, the enlightened one, the exalted one. He, by his omniscience, knows face to face this universe, including the worlds of gods, the Mighty Gods and the Māras, and the world of men with its recluses and brahmins, its kings and men; and knowing it proclaims the Dhamma to men: the Dhamma which is good at the beginning, good in the middle and good in the end, and which has the fullness of meaning in spirit and letter. He shows the pure life of a recluse in all its fullness and in all its purity.

A householder or one of his children, or a man of inferior caste, listens to that Dhamma; and on hearing it he has confidence in the

Tathāgata, and when he is possessed of that faith, he thinks to himself:

"Full of bondage is the household life, a path for the dirt of passion. Cool as the welcome shade of a cloud is the recluse's life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fullness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes and go out of the household life into the homeless state."

Then, before long, giving up his wealth, be it great or small, leaving his relatives, be they many or be they few, he cuts off his hair and beard, he wears the yellow robes and goes out of the household life into the homeless state.

When he has thus become a recluse he lives restrained by the recluse's disciplinary code. He is possessed of good conduct and has a suitable subject for constant meditation and perceiving danger even in the least offences, he disciplines himself in the rules. He has to his credit good deeds in act and word and his livelihood is absolutely pure. He is perfect in conduct and has guarded the doors of his senses. He attains mindfulness and clear comprehension and is altogether contented.

How, O king, is his conduct good? In this, O king, that the monk, having abstained from taking the life of any living being, refrains from the destruction of life. . . . (Here all the moralities given in the Brahmājāla Sutta, the Supreme Net, as pertaining to the Buddha are given for the Bhikkhu) . . . the Bhikkhu refrains from such low arts. Such is the morality of this monk.

O king, that monk who has established himself in morality sees no danger from any side so far as his restraint of conduct is concerned. Just, O king, as a sovereign, duly crowned, whose enemies have been defeated, sees no danger from any side, so far as his enemies are concerned, that monk who has established himself in morality sees no danger whatsoever in regard to his restraint of conduct. And possessed of this group of excellent moralities, he experiences within himself a sense of unalloyed happiness. Thus, O king, that monk has established himself in morality.

How, O king, is the monk guarded as to the sense doors? Whenever the bhikkhu perceives a form with the eye, he is neither led away by the general outward appearance nor its details and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him if he

were to remain with unguarded sense of sight. He enters upon this course in regard to the faculty of sight, he guards his sense of sight and he restrains his sense of sight.

Whenever he hears a sound with the ear . . .

Whenever he smells an odour with the nose . . .

Whenever he tastes a flavour with the tongue . . .

Whenever he feels a contact with the body . . .

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details and he strives to guard his mental faculty to ward off such mean and evil things as covetousness and grief which would flow in over him were he to remain with unguarded senses. He enters upon this course in regard to the faculty of mind, he guards his sense of mind and he restrains his sense of mind.

And possessed of this superior kind of self-restraint, he experiences within himself a sense of unalloyed happiness. Thus is it, O king, that the monk becomes guarded as to the sense doors.

How, O king, does the monk possess mindfulness and clearness of comprehension?

O king, in this Teaching the monk practises only clear comprehension in going and in coming back. So also in looking forward or in looking round; in bending his arm or in stretching it again; in wearing his robes and carrying his bowl, in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet.

Thus, O king, the monk becomes replete with mindfulness and clearness of comprehension.

How, O king, is the monk contented?

O king, in this Teaching, the monk is contented with robes just sufficient to protect his body and with food just sufficient to sustain his belly. Wherever he goes, he goes freely, taking his requisites only. Just, O king, as a bird flies anywhere freely, having only its wings as its burden, that monk is contented with the requisite robes and food. Thus is it, O king, that the monk becomes contented.

Then that monk, having established himself in this group of moralities, possessed of this noble restraint of the senses, having attained this noble mindfulness and clearness of comprehension, filled with this noble contentment, chooses some lonely spot in the woods, either at the foot of a tree, on a hill side, in a cave, in a mountain cleft, in a cemetery, in a forest thicket, in the open air or

on a heap of straw. After his meal and on his return from the alms-round he repairs thence, sits down when his meal is done, cross-legged, keeping his body erect and concentrates on the subject of meditation.

That monk banishes sensual desire, he dwells with mind free from sensual desire, he cleanses his mind.

He banishes ill-will, he dwells with a mind free from ill-will, with goodwill and compassion towards all living beings he cleanses his mind from ill-will.

He banishes torpor and languor, he dwells free from torpor and languor, with clear perception, with watchful mind, with clear comprehension, he cleanses his mind from torpor and languor.

He banishes restlessness and worry, dwelling with mind undisturbed, with mind full of peace, he cleanses his mind from restlessness and worry.

He banishes sceptical doubt, dwelling free from doubt, full of confidence in the good, he cleanses his mind from doubt.

Then just, O king, as when a man, after taking a loan, should start a business and his business should succeed, and he should not only be able to repay the loan, there should be a surplus over to maintain his wife, then would he consider thus: "I had formerly to carry on my business by taking a loan from others but my business prospers and I have not only cleared up my debts but also have a surplus over to maintain my wife." He would be glad at that, would be joyous at that.

Then just, O king, as if a man were a victim to disease, in pain and very ill, and had no appetite for food and had lost his strength; after a time he were to recover from that disease, his appetite return and he gain in strength, then he would consider: "Formerly I was a victim to disease, in pain and very ill, I had no appetite for food and was without strength, but now I recover from that disease, my appetite returns and I am gaining in strength." He would be glad at that and joyous at that.

Then just, O king, as if a man were confined in prison, and after a time he should be released from the prison safe and sound, and without any confiscation of his property. Then would he consider: "Formerly I was confined in prison, but now I have been released safe and sound and none of my property has been confiscated." He would be glad at that and would be joyous at that.

Then just, O king, as if a man were a slave, not his own master, subject to another, unable to go where he wished, and after a time

THE ONLY WAY OUT

he should be freed from that slavery, become his own master, not subject to another, a free man, able to go where he wished. Then would he consider: "Formerly I was a slave, not my own master, subject to another, unable to go where I wished, but now I am freed from that slavery, I have become my own master, not subject to another, a free man, able to go where I wish." He would be glad at that and would be joyous at that.

Then just, O king, as if a man, carrying his riches and goods, were to find himself on a long road in a desert, where food was scarce and danger abounding, and after a time he were to find himself out of that long, dangerous road and arrived at a village where there was security and peace. Then would he consider: "Formerly I, carrying riches and goods was on a long road, in the desert, where food was scarce but danger abounding, but now I am out of that dangerous road, safe and sound in a village where there is security and peace." He would be glad at that and would be joyous at that.

Just so, O king, he, as long as these five hindrances are not banished from him, looks upon himself as in debt, diseased, in prison, in slavery, on a long and dangerous road. But when these five hindrances have been banished, he looks upon himself as freed from debt, recovered from disease, released from prison, freed from slavery and out of the long and dangerous road.

When he realizes that these five hindrances have been banished from his mind, gladness springs up within him and joy arises to him in this glad state, and thus rejoicing all his body becomes calm, and being thus calm he enjoys happiness, and being thus happy his mind becomes tranquil within.

Then that monk will be devoid of sensuous pleasures and evil thoughts and abide in the first jhāna, which is accompanied by thought-conception and discursive thinking, is born of detachment and filled with rapture and joy.

His whole being does he so pervade, drench, permeate and suffuse with rapture and joy born of detachment that there is no spot in his whole body not suffused with it.

Just, O king, as when a skilful bath attendant or his apprentice strews scented powder in a metal dish and then sprinkles it with water and kneads it together to form a soft lump, the water gradually soaks the powder and forms an amorphous mass, the water permeates through the whole of the scented powder and pervades it within and without, and there is no possible exudation.

In the same way, O king, the monk causes his body to be soaked with rapture and joy born of detachment, causes the whole body to be pervaded with rapture and joy and filled with it. Rapture and joy permeate his whole body within and without and not a single space whatsoever is left unpermeated.

This, O king, is the advantage of a recluse's life, visible in this very life, higher than the advantages mentioned before.

Then the monk, after calming down, putting away thought-conception and discursive thinking, which is noble and gives one-pointedness of mind, abides in the second *jhāna*, which is free from thought-conception and discursive thinking, born of concentration and accompanied by rapture and joy.

And his body does he so pervade, drench, permeate and suffuse with rapture and joy born of concentration that there is no spot in his whole body not suffused therewith.

Just, O king, as if there were a deep pool, with water welling up from a spring below. There is no inlet from the east or the south, from the west or north, and it does not rain heavily and regularly. Then the cool water welling up from that spring would pervade, fill, permeate and suffuse the pool with cool water, and there would be no place whatsoever in that pool not suffused therewith.

In the same way, O king, the monk soaks his body with rapture and joy born of concentration and is filled with it. Rapture and joy permeate through his whole body within and without, and not a single space whatsoever is left unpermeated.

This, O king, is the advantage of a recluse's life, visible in this very life, higher than the advantages previously mentioned.

Then the monk, after the fading away of rapture, dwells in equanimity, is mindful and of clear comprehension and experiences in his person that sense of pleasure which the noble ones speak of when they say: "Happy indeed lives the man of equanimity and attentive mind"; thus the monk abides in the third *jhāna*.

And his body does he so pervade, drench, permeate and suffuse with that sense of pleasure, rapture being absent, that there is no place in his whole body not suffused therewith.

Just, O king, as when in a pond of blue, red and white lotuses, some blue or red or white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, drenched, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in

the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

In the same way, O king, the monk makes himself to be soaked with rapture-free pleasure, filled with it, and suffused with it. There is no part of the monk's body not suffused therewith.

This, O king, is the advantage of a recluse's life, visible in this very life, higher than the advantages of a recluse's life previously mentioned.

Then the monk, after giving up pleasure and pain, and through the disappearance of the previous happiness and sadness which he had, enters into a state beyond pleasure and pain, into the fourth jhāna, a state of pure mindfulness brought about by equanimity.

And he sits there so suffusing his whole body with that sense of purification of mind, of clearness of mind, that there is no spot in his body not suffused therewith.

Just, O king, as if a man were sitting so wrapped from head to foot in a clean white robe that there were no spot on his whole body not in contact with the clean white robe, just so, O king, does that monk sit there, so suffusing his body with that sense of purification of mind, of clearness of mind, that there is no spot of his whole body not suffused therewith.

This, O king, is the advantage of a recluse's life, visible in this very life, higher than the advantages of a recluse's life previously mentioned.

Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The monk thus understands: "This body of mine is made up of the four great root elements (extension, cohesion or liquidity, kinetic energy and motion), it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

Just, O king, as if there were a Velūriya gem, brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. If a man who is not blind were to thread it on a string of brown, orange, red, white or yellow colour and having taken the gem into his hand were to reflect: "This gem is brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying

all conditions. It is now fixed to a brown string, an orange string, a red string, a white string or a yellow string."

In the same way, O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to that insight-knowledge. Then he understands: "This body of mine is made up of four great root elements, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it."

This, O king, is the advantage of a recluse's life, visible in this very life. . . .

Again, O king, with his mind thus tranquil . . . firm and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. The monk lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

Just, O king, as if a man were to pull out a reed from its sheath. He would reflect: "This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth."

Or, O king, take this example. If a man were to take out a sword from its scabbard, he would reflect: "This is the sword, this the scabbard. The sword is one thing the scabbard another. It is from the scabbard that the sword has been withdrawn."

O king, take another example. If a man were to take out a snake from its slough, he would reflect: "This is the snake, this the slough. The snake is one thing, the slough another. It is from the slough that the snake has been taken out."

O king, when his mind is thus tranquil . . . lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil . . . he applies and bends his mind to the knowledge pertaining to supernormal powers. The monk then enjoys the various supernormal powers: being one, he becomes many, and having become many he becomes one again; he becomes visible or invisible; without being obstructed he passes through walls and mountains just as if through the air; he walks on water without sinking just as if on the earth; into the earth he

dives and rises up again just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the heaven of the mighty God has he mastery over his body.

Just, O king, as a clever potter or his apprentice can make, can succeed in getting out of well-prepared clay, any shape of vessel he wants to have.

Or as, O king, an ivory carver or his apprentice can make, can succeed in getting out of well-prepared ivory, any design he wants to have.

Or as, O king, a goldsmith or his apprentice can make, can succeed in getting out of properly worked gold, any kind of article he wants to have.

O king, when his mind is thus tranquil . . . even up to the heaven of the mighty God has he mastery over his body.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil . . . he applies and bends his mind to the knowledge pertaining to the celestial ear. With the celestial ear he hears sounds, heavenly and human, far and near.

Just, O king, as if a man going on a long journey were to hear the sound of a big drum, a cylindrical drum, a conch, a small drum and a small kettle-drum, he understands: "This is the sound of the big drum, this the sound of the cylindrical drum, this the sound of the conch, this of the small drum and this of the small kettle-drum."

Thus, O king, the monk hears sounds, heavenly and human, far and near.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil . . . he applies and bends his mind to the knowledge pertaining to penetration of the minds of others. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

Just, O king, as a young woman, a man or a lad, who is wont to beautify himself, on considering carefully the image of his face in a bright and clear mirror or in a vessel of clear water, would, if it had a mole on it, know that it had, and if not, would know that it had not.

Thus, O king, with his mind tranquil . . . knows the freed mind as freed and the unfree mind as unfree.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil . . . he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births; remembers many formations and dissolutions of world-cycles: "These I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life-span I had; and vanishing from there I entered in a certain existence. There such a name I had . . . and vanishing from there I again reappeared here." Thus he remembers together with the marks and peculiarities, many a former existence.

Just, O king, as if a man were to go to another village, and from that one to another, and thence should return home. Then he would know: "From my own village I went to that one. There I stood in such and such a way, sat thus, spoke thus and remained silent thus. Thence I went to a certain other village; there I stood in such and such a way, sat thus, spoke thus and remained silent thus. And now from that certain village I have returned home again."

Thus, O king, with his mind tranquil . . . he remembers, together with the marks and peculiarities, many a former existence.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil . . . he applies and bends his mind to the knowledge pertaining to the vanishing and reappearing of beings. With his supernatural knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds: "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held wrong views and, according to their wrong views, they acted. At the dissolution of their bodies, after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings have

followed good actions, bodily, verbal and mental, did not insult the noble ones, held right views and according to their right views they acted. At the dissolution of their bodies, after death, they have appeared in a happy state of existence, in a heaven state.

Thus with his supernormal knowledge surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

Just, O king, as if there were a mansion with an upper terrace on it at a cross-roads, and a man standing thereon, and with observation, should watch men entering a house and coming out of it, and walking up and down the street, and sitting at the junction of the four roads. Then that man knows: "These men are entering a house and those are leaving it, and those are walking up and down the street, and these are sitting at the junction of the four roads."

Just so, O king, with his mind thus tranquil . . . with his supernormal knowledge surpassing that of men, he sees beings vanishing and reappearing . . . according to their deeds.

This, O king, is the advantage. . . .

Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to the knowledge pertaining to the extinction of all āsavas. He knows as it really is: "This is suffering." He knows as it really is: "This is the origin of suffering." He knows as it really is: "This is the extinction of suffering." He knows as it really is: "This is the Path leading to the extinction of suffering." He knows as they really are: "These are āsavas." He knows as it really is: "This is the origin of āsavas." He knows as it really is: "This is the extinction of āsavas." He knows as it really is: "This is the Path leading to the extinction of āsavas." To him, thus realizing, thus seeing, his mind is set free from sensuous āsava, is set free from āsava of existence, is set free from āsava of ignorance. In him, thus set free, there arises the knowledge of his freedom and he realizes: "Rebirth is no more; I have lived the holy life; I have done what was to be done; I have nothing more to do for the realization of Arahatship."

Just, O king, as if in a mountain glen there were a pool of water, crystal clear and transparent, and a man standing on the bank were to see all the shells, gravel bars and shoals of fishes, either moving about or lying still. He would know: "This pool of water is crystal

clear and transparent. In this pool of water there exist gravel bars and shells and shoals of fishes either moving or lying still."

In the same way, O king, the monk with his mind thus tranquil . . . realizes: "Rebirth is no more; I have lived the holy life; I have done what was to be done; I have nothing more to do for the realization of Arahatsip."

This, O king, is the advantage of a recluse's life, visible in this very life, better and higher than the advantages previously mentioned. O king, there is no other advantage of a recluse's life, visible in this very life, better and higher than this.'

And when the Exalted One had thus spoken, King Ajātasattu addressed the Buddha: 'Lord, it is wonderful! It is indeed wonderful! Just as, Lord, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who is lost or hold a lamp in the dark so that those who have eyes might see; even so have you revealed the Dhamma to me in many ways. I take refuge in the Buddha, in the Dhamma and in the Order of monks; may the Buddha accept me as a lay disciple who has taken refuge from today onward as long as my life lasts. Sin overcame me, Lord, weak and foolish and wrong that I was, in that, for the sake of sovereignty, I put to death my father, that virtuous man, that virtuous king! May the Enlightened One accept my confession of this act as a sin to the end that in future I may restrain myself.'

'Surely, O king, it was sin that overcame you in acting thus through weakness, foolishness and ignorance, in that you killed your father, a righteous king. But inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession thereof is accepted as to that. For, O king, whosoever looks upon his wrong-doing as a wrong-doing, makes amends by confessing it as such, and abstains from it in future, will progress according to the Law.'

After the Buddha had spoken, King Ajātasattu said: 'Now, Lord, may we be allowed to go. We are busy and there is much work to do.'

'Do, O king, whatever you may deem fit and proper.'

Then King Ajātasattu, pleased and delighted with the words of the Enlightened One, arose from his seat and after expressing veneration to the Buddha, keeping him on the right hand as he passed, departed.

After King Ajātasattu had left, the Buddha said: 'O monks, this king has been ruined, completely ruined. If he had not put to death

his father, that virtuous man, that righteous king, the Dhamma-Eye would have arisen in him even as he sat here.'

Thus spoke the Exalted One and the monks were gladdened and rejoiced thereat.

37

THE TEN FETTERS THAT BIND TO
EXISTENCE

'There are these ten fetters, monks. What ten?

The five fetters pertaining to this world and the five pertaining to the higher worlds. And what are the five pertaining to this world?

Personality belief; Sceptical doubt; Clinging to rite and ritual; Sensuous craving; Ill-will. These are the five fetters binding to this world.

And what are the five pertaining to the higher world?

Craving for fine-material existence; Craving for immaterial existence; Conceit; Restlessness; Ignorance. These are the five fetters binding to the higher worlds.'

38

THE FOUR ROADS TO, OR BASES OF,
PSYCHIC POWER

'Monks, for the understanding of craving, these four conditions must be made to grow. What four?

Herein a monk cultivates that road to psychic power of which the features are intention together with the co-factors of concentration and effort of will. He cultivates that road to psychic power of which the features are energy together with the co-factors of concentration and effort of will. He cultivates that road to psychic power of which the features are directed consciousness together with the co-factors of concentration and effort of will. He cultivates that road to psychic power of which the features are investigation together with the co-factors of concentration and effort of will.

These four conditions must be made to grow.

For the full understanding, the utter destruction, for the abandoning, the destroying, the decay of craving, for the utter passionless ending, giving up and renunciation of craving, these four conditions must be made to grow.

For the full understanding . . . and renunciation of anger and malevolence, hypocrisy and spite, envy and grudging, deceit and treachery, obstinacy and impetuosity, conceit and pride, mental intoxication and negligence, these four conditions must be made to grow.'

39

THE FIVE CONTROLLING FACULTIES

'Monks, as long as the noble insight has not arisen in the disciple, just so long is there no stability of the four other controlling faculties, there is no abiding steadfastness of the four other controlling faculties. But when the noble insight has arisen, then, monks, there is stability of the four other controlling faculties.

Just as, so long as the peak of a house with peaked roof be not set up, so long is there no stability of the roof-beams, there is no abiding steadfastness of the roof-beams. But as soon as the peak of a house with peaked roof is set up, then there is stability and abiding steadfastness of the roof-beams.

In the same way, monks, so long as the noble insight has not arisen, so long is there no stability of the other four controlling faculties. But as soon as the noble insight has arisen there is stability and abiding steadfastness of the four other controlling faculties. Of what four? Of the controlling faculty of confidence, energy, mindfulness and concentration.

Monks, in the noble disciple who has insight, confidence is established as a matter of course. Energy, mindfulness, concentration are established as a matter of course.'

ON MASTERING THOUGHTS

'In his devotion to the higher thought, O monks, from time to time the monk must apply his mind to five practices. What five?

When, monks, a certain mental image comes to the monk, and through dwelling upon such there arise in his mind evil, insalutary thoughts connected with craving, connected with hate, connected with delusive ignorance, then the monk from that mental image must engender in mind another mental image connected with what is salutary; and, in thus from a former mental image engendering another connected with what is salutary, the evil and insalutary thoughts connected with craving, with hate and with delusive ignorance will disappear and go to decay, and with their disappearing the mind of the monk within him will become settled, calmed, one-pointed, concentrated.

Just as a competent builder or builder's apprentice, with a slender peg will knock out, remove and dispose of a thicker one, so also, when through dwelling on a mental image that has come to him, there arise in his mind evil, insalutary thoughts connected with craving, connected with hate, connected with delusive ignorance, then shall he engender in mind from that which before has filled it, another mental image connected with salutary things . . . his mind will become settled, calmed, one-pointed, concentrated.

But if . . . there should still arise in the monk, evil, insalutary thoughts . . . then the monk must give his mind to the investigation of the wretchedness of these thoughts: "See how reprehensible are these thoughts! See how insalutary are these thoughts! See how fertile in suffering are these thoughts!" And thus investigating the wretchedness of these thoughts, these evil, insalutary thoughts connected with craving, hate and delusive ignorance will disappear and die away, and with their disappearing the monk's mind will become settled, calmed, one-pointed, concentrated.

Just as a woman or a man, young, in the prime of life, fond of adornment, upon having a piece of carrion, snake, or dog or human, hung about the neck, would be at once seized with horror and loathing and disgust, even so . . . let him give his mind to the investigation of the loathsomeness and misery of these thoughts. . . .

But if, investigating the loathsomeness of these thoughts . . .

evil, insalutary thoughts should still arise, then the monk must turn away his mind from regarding these thoughts. . . .

Just as a man with vision, not wishing to see certain forms that come before him, would close his eyes or look in another direction. . . .

But if, with the turning away of the mind from these thoughts, evil, insalutary thoughts should still continue to arise, then the monk must bring these thoughts to subsidence by degrees. . . .

Just as a man running swiftly might say to himself: "But what am I going so hurriedly for? How if I go more gently!" And then, going slowly, might say: "But why am I moving slowly? How if I stand still!" And then, standing, might say: "But why should I remain standing? How if I sit down!" And, sitting down, might ask himself: "But why should I only sit? Why should I not lie down!" And with that does, indeed, lie down. Thus might a man, discarding more vigorous postures, betake himself to gentler and gentler postures. . . .

But if, monks, bringing these thoughts to subsidence by degrees, evil, insalutary thoughts, connected with craving, hate and delusive ignorance, should still persist in arising, then with teeth clenched and tongue pressed to palate the monk by main force must constrain and coerce his mind; and thus with clenched teeth and taut tongue constraining and coercing his mind. . . .

Just as a powerful man, seizing a weaker man by the head or shoulders, by main strength constrains and coerces him, even so the monk . . . must clench his teeth, set tongue tight to palate and by main strength constrain and coerce his mind; and thus constraining and coercing his mind, those evil, insalutary thoughts connected with craving, connected with hate, connected with delusive ignorance, will all disappear and go to decay and with their disappearing the mind of the monk within him will become settled and calmed and one-pointed and concentrated.

If, then, the monk from one mental image that has come to his mind begets another that leads to salutary thoughts, if he directs his mind to the investigation of the worthlessness of evil thoughts, turns away his mind from regarding evil thoughts, by degrees brings evil thoughts to quiescence, by main strength constrains and coerces his mind; so doing, those evil and insalutary thoughts connected with craving, connected with hate, connected with delusive ignorance, will all disappear and go to decay, and with their disappearing the monk's mind within him will become settled, calmed, will attain to

one-pointedness and concentration. Such a monk is called a master of the methods and ways of thought. For whatsoever thought he wills, that he thinks, and whatsoever thought he does not will, that he does not think. He has hewn down the lust of life, burst the bond, made an end of suffering, even by the utter banishment of conceit.'

41

INTENSIVE TRAINING ON BREATHING

On one occasion the Exalted One was staying with many of his distinguished disciples . . . in the monastery donated by Visākhā. . . .

The monks living in the neighbouring rural areas heard that the Exalted One would remain at Sāvatti till the full-moon day of Kattika and came to Sāvatti to pay their homage to the Exalted One. The senior monks gave intensive training to the junior monks. Some gave training to ten, some to twenty, some to thirty and some to forty junior monks. When the junior monks received training from their teachers they understood the knowledge pertaining to tranquillity and insight arose in their minds after they had established themselves in morality.

On the night of the full-moon day of the month of Kattika, the end of the four months in which the white water-lily blossoms, the Exalted One surrounded by the monks sat in the open air. Then looking round at the silent monks the Exalted One said:

'O monks, this assembly is devoid of pithless stuff; this assembly being devoid of pithless stuff is purified and full of essence. All these monks here are of such nature. Such monks are worthy of offerings, worthy of receiving hospitality, worthy of gifts, worthy of being honoured with clasped hands, are unsurpassed fields for gaining merit. Presenting small gifts to such an assembly is advantageous; presenting greater gifts to such an assembly is more advantageous. O monks, it is very difficult for people to pay homage adequately to such an assembly.

Among those present here there are Arahats who have eradicated all defilements; who have reached perfection; who have laid down their burdens; who are no longer fettered by any tie to any form of existence and who have been liberated by their wisdom.

Among those present here there are Anāgāmins who having overcome the five lower fetters reappear as spontaneously

manifesting beings, and without returning from that plane will reach Nibbāna.

Among those present here there are Sakadāgāmins who, having destroyed the three lower fetters, have overcome the fetters of sensuous craving and ill-will in their grosser form, and will return only once to this sensuous world.

Among those present here there are Sotāpannas who, after overcoming the three fetters of personality-belief, sceptical doubt and clinging to rite and ritual, have entered the stream of Nibbāna, are firmly established and destined to full enlightenment.

Among those present here there are those who practise the four settings up of mindfulness; those who practise the four right efforts; those who practise the four roads to power; those who practise the five spiritual faculties; those who practise the five mental powers; those who practise the seven links of enlightenment; those who practise the eightfold noble path.

Among those present here there are those who practise development of all-embracing loving-kindness; those who practise development of compassion; those who practise development of altruistic joy; those who practise development of equanimity; those who practise contemplation on the loathsomeness of the body; those who practise contemplation of impermanence.

Among those present here there are those who practise watching over in-and-out breathing.

Mindfulness of in-breathing and out-breathing, monks, if developed and made much of, is of great fruit, great advantage. Mindfulness of in-breathing and out-breathing, if developed and made much of, brings to fulfilment the four settings up of mindfulness, the four settings up of mindfulness, if developed and made much of, bring to fulfilment the seven links of enlightenment; the seven links of enlightenment, if developed and made much of, bring to fulfilment freedom through wisdom.

And how is mindfulness of in-breathing and out-breathing developed? How is it made much of? How is it of great fruit, of great advantage? Herein, monks, a monk retires to a forest, to the foot of a tree, or to any solitary place, seats himself cross-legged, body erect, attentiveness fixed before him. Mindfully he breathes in, mindfully he breathes out.

While breathing in a long breath he knows: "I am breathing in a long breath"; while breathing out a long breath he knows: "I am breathing out a long breath." While breathing in a short breath

he knows: "I am breathing in a short breath"; while breathing out a short breath he knows: "I am breathing out a short breath."

"Being clearly sensible of the whole body I breathe in"; thus he trains himself; "Being clearly sensible of the whole body I breathe out"; thus he trains himself.

"Calming the activities of the body I breathe in"; thus he trains himself; "Calming the activities of the body I breathe out"; thus he trains himself.

"Sensible of rapture I breathe in"; thus he trains himself; "Sensible of rapture I breathe out"; thus he trains himself.

"Sensible of joy I breathe in"; thus he trains himself; "Sensible of joy I breathe out"; thus he trains himself.

"Sensible of the mental activities I breathe in"; thus he trains himself; "Sensible of the mental activities I breathe out"; thus he trains himself.

"Calming the mental activities I breathe in"; thus he trains himself; "Calming the mental activities I breathe out"; thus he trains himself.

"Being clearly sensible of the mind I breathe in"; thus he trains himself; "Being clearly sensible of the mind I breathe out"; thus he trains himself.

"Composing the mind I breathe in"; thus he trains himself; "Composing the mind I breathe out"; thus he trains himself.

"Concentrating the mind I breathe in"; thus he trains himself; "Concentrating the mind I breathe out"; thus he trains himself.

"Freeing the mind I breathe in"; thus he trains himself; "Freeing the mind I breathe out"; thus he trains himself.

"Reflecting on impermanence I breathe in"; thus he trains himself; "Reflecting on impermanence I breathe out"; thus he trains himself.

"Reflecting on detachment I breathe in"; thus he trains himself; "Reflecting on detachment I breathe out"; thus he trains himself.

"Reflecting on the extinction of āsavas I breathe in"; thus he trains himself; "Reflecting on the extinction of āsavas I breathe out"; thus he trains himself.

"Reflecting on relinquishment I breathe in"; thus he trains himself; "Reflecting on relinquishment I breathe out"; thus he trains himself.

Thus, O monks, developed and frequently practised, contemplation of in-and-out breathing brings high reward and great advantage.

But how does the contemplation of in-and-out breathing, developed and frequently practised, bring the four settings up of mindfulness to full perfection?

Whenever the monk is mindful in taking a long breath or in taking a short breath, or is training himself to inhale or exhale whilst being sensible of the body, or is calming down the bodily activities, at such a time the monk is dwelling in "Contemplation of the body", full of energy, clearly conscious, mindful, having overcome in this world covetousness and dejection. Inhalation and exhalation, indeed, I declare as a phenomenon amongst the phenomena of the body.

Whenever the monk is training himself to inhale and exhale whilst being sensible of rapture, or joy, or the mental activities, or whilst calming down the mental activities, at such a time he is dwelling in "Contemplation of feeling (sensation)", full of energy, clearly conscious, mindful, having overcome in this world covetousness and dejection. The feeling experienced in respiration, indeed, I declare as one of the feelings (sensations) amongst the other feelings of the mind.

Whenever the monk is training himself to inhale and exhale whilst being sensible of the mind, or whilst composing the mind, or whilst concentrating the mind, or whilst setting the mind free, at such a time he is dwelling in "Contemplation of the mind", full of energy, clearly conscious, mindful, after overcoming in this world covetousness and dejection. Without mindfulness and clear comprehension, indeed, there is no attention to in-and-out breathing I say.

Whenever the monk is training himself to inhale and exhale whilst contemplating impermanence, or detachment or extinction, or relinquishment, at such a time he is dwelling in "Contemplation of the mental objects", full of energy, clearly conscious, mindful, having overcome covetousness and dejection in this world.

Contemplation of in-and-out breathing thus developed and frequently practised, brings the four settings up of mindfulness to full perfection.

But how do the four settings up of mindfulness, developed and frequently practised, bring the seven links of enlightenment to full perfection?

Whenever the monk is dwelling in contemplation of body, sensation, mind and mental objects, full of energy, clearly conscious, mindful, having overcome covetousness and dejection in this world, at such a time his mindfulness is undisturbed; and whenever his

mindfulness is present and undisturbed, at such a time he has gained and is developing the link of enlightenment "Mindfulness"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst dwelling with attentive mind, he wisely investigates, examines and considers these mental objects, at such a time he has gained and is developing the link of enlightenment "Investigation into mental objects"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst investigating, examining and wisely considering the mental objects his energy is firm and unshaken, at such a time he has gained and is developing the link of enlightenment "Energy"; and thus this link of enlightenment reaches full perfection.

Whenever in him, whilst firm in energy, arises rapture free from sensuous desires, at such a time he has gained and is developing the link of enlightenment "Rapture"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst enraptured in mind, his mind and body become tranquil, at such a time he has gained and is developing the link of enlightenment "Tranquillity"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst tranquillized in mind and body and happy, his mind becomes concentrated, at such a time he has gained and is developing the link of enlightenment "Concentration"; and thus this link of enlightenment reaches full perfection.

Whenever he looks on his mind with complete indifference, thus concentrated, at such a time he has gained and is developing the link of enlightenment "Equanimity"; and thus this link of enlightenment reaches full perfection.

The four settings up of mindfulness thus developed and frequently practised, bring the seven links of enlightenment to full perfection.

But how do the seven links of enlightenment, developed and frequently practised, bring wisdom and freedom to full perfection?

There the monk develops the links of enlightenment, bent on seclusion, detachment and extinction of the āsavas, and leading to relinquishment.

The seven links of enlightenment, thus developed and frequently practised, bring wisdom and freedom to full perfection.'

Thus spoke the Exalted One; being glad those monks rejoiced at the words of the Enlightened One.

THE SETTING UP OF MINDFULNESS

"This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for winning the right path, for the attainment of Nibbāna, the four arousings of mindfulness.

What are the four?

Here a monk lives contemplating the body in the body, ardent, clearly conscious and mindful, having overcome, in this world, covetousness and dejection; he lives contemplating feelings in feelings, ardent, clearly conscious and mindful, having overcome, in this world, covetousness and dejection; he lives contemplating consciousness in consciousness, ardent, clearly conscious and mindful, having overcome, in this world, covetousness and dejection; he lives contemplating mental objects in mental objects, ardent, clearly conscious and mindful, having overcome, in this world, covetousness and dejection.

And how, monks, does a monk live contemplating body in the body?

Here a monk, having gone to the forest, to the foot of a tree or to any solitary place, sits down cross-legged keeping his body erect and setting up mindfulness in front of him. Mindful he breathes in, mindful he breathes out. Breathing in long, he knows: "I breathe in long." Breathing out long he knows: "I breathe out long." Breathing in short he knows: "I breathe in short." Breathing out short he knows: "I breathe out short." "Experiencing the whole body I shall breathe in", thus he trains himself. "Experiencing the whole body I shall breathe out", thus he trains himself. "Calming the bodily activity I shall breathe in", thus he trains himself. "Calming the bodily activity I shall breathe out", thus he trains himself.

Just as a clever turner or turner's apprentice, turning long, knows: "I turn long" or, turning short, knows: "I turn short", just so a monk, breathing in long, knows: "I breathe in long" or, breathing out long, knows: "I breathe out long" or, breathing in short, knows: "I breathe in short" or, breathing out short, knows: "I breathe out short." "Experiencing the whole body, I shall breathe in", thus he trains himself. "Experiencing the whole body, I shall breathe out", thus he trains himself. "Calming the bodily

activity, I shall breathe in", thus he trains himself. "Calming the activity of the body, I shall breathe out", thus he trains himself.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body, internally and externally. He lives contemplating origination-factors in the body or he lives contemplating dissolution-factors in the body, or he lives contemplating origination and dissolution-factors in the body. Or his mindfulness is established with the thought: "The body exists", just to the extent necessary for knowledge and mindfulness, and he lives independent and clings to nothing in the world. Thus, also, a monk lives contemplating the body in the body.

And, further, a monk knows when he is going: "I am going"; he knows when he is standing: "I am standing"; he knows when he is sitting: "I am sitting"; he knows when he is lying down: "I am lying down"; or just as his body is disposed so he knows it.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body or he lives contemplating dissolution-factors in the body, or he lives contemplating origination and dissolution-factors in the body. Or his mindfulness is established with the thought: "The body exists", just to the extent necessary for knowledge and mindfulness, and he lives independent and clings to nothing in the world. Thus, also, a monk lives contemplating the body in the body.

And further, a monk in going forwards and in going backwards applies clear comprehension; in looking in front or in looking around he applies clear comprehension; in bending and in stretching he applies clear comprehension; in wearing robes and carrying the bowl he applies clear comprehension; in eating, drinking, chewing and savouring he applies clear comprehension; in defecating and urinating he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silent, he applies clear comprehension.

Thus he lives . . . contemplating the body in the body.

And further, a monk reflects on this very body enveloped by the skin and full of manifold impurity from the soles up and from the crown of the head down, thinking: "There are in this body; hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones,

marrow, kidney, heart, liver, membranes, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, liquid fat, saliva, mucus, synovic fluid, urine."

Just as if there were a basket with two openings, full of various kinds of grain such as hill-paddy, paddy, green gram, cow-pea, sesamum, rice; and a man with sound eyes, having opened it, should reflect: "This is hill-paddy; this is paddy; this is green gram; this is cow-pea; this is sesamum; this is rice." In the same way, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity from the soles up and from the crown of the head down, thinking: "There are in this body; hair of the head . . . urine."

Thus he lives contemplating body in the body internally . . . contemplating the body in the body.

And further, a monk reflects on this very body according as it is placed or disposed, by way of the material elements: "There are in this body the element of extension, the element of cohesion, the element of heat, the element of motion."

Just as if, monks, a clever cow-butcher or a cow-butcher's apprentice, having slaughtered a cow and divided it into portions, might sit at the junction of four high-roads displaying its carcase, in the same way a monk reflects on this very body according as it is placed or disposed, by way of material elements: "There are in this body the element of extension, the element of cohesion, the element of heat, the element of motion."

Thus he lives . . . contemplating the body in the body.

And further, if a monk were to see a body dead for one day, or two or three, swollen, discoloured, decomposing, thrown aside in the charnel ground, he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives contemplating . . . the body in the body.

And further, if a monk were to see a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of maggots, he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And further, if a monk were to see a body thrown in the charnel ground and reduced to a skeleton with flesh and blood held together by the sinews, he applies this perception to his own body: "Truly,

this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And further, if a monk were to see a body thrown in the charnel ground and reduced to a skeleton, blood-besmeared and without flesh, held together by the sinews, he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And, further, if a monk were to see a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons, he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And, further, if a monk were to see a body thrown in the charnel ground and reduced to disconnected bones, scattered in all directions; here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull; he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And, further, if a monk were to see a body thrown in the charnel ground, reduced to bleached bones like sea-shells in colour. . . .

. . . reduced to bones more than a year old, lying in a heap . . .

. . . reduced to bones gone rotten and become dust, he applies this perception to his own body: "Truly, this body of mine, too, is of the same nature, it will become like that and will not escape it."

Thus he lives . . . contemplating the body in the body.

And how, monks, does a monk live contemplating feelings in feelings?

Here a monk when experiencing a pleasant feeling knows: "I experience a pleasant feeling"; when experiencing a painful feeling knows: "I experience a painful feeling"; when experiencing a feeling that is neither pleasant nor painful knows: "I experience a neither pleasant nor painful feeling." When experiencing a pleasant worldly feeling, he knows: "I experience a pleasant worldly feeling"; when experiencing a pleasant unworldly feeling knows: "I experience a pleasant unworldly feeling"; when experiencing a painful worldly feeling knows: "I experience a painful worldly feeling"; when

experiencing a painful unworldly feeling knows: "I experience a painful unworldly feeling"; when experiencing a worldly feeling that is neither pleasant nor painful knows: "I experience a worldly feeling that is neither pleasant nor painful"; when experiencing an unworldly feeling that is neither pleasant nor painful knows: "I experience an unworldly feeling that is neither pleasant nor painful."

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination and dissolution-factors in feelings. Or his mindfulness is established with the thought: "Feeling is there", just to the extent necessary for knowledge and mindfulness, and he lives independent and clings to nothing in the world. Thus, monks, a monk lives contemplating feelings in feelings.

And how does a monk live contemplating consciousness in consciousness?

Here, monks, a monk knows the consciousness with craving as with craving; the consciousness without craving as without craving; the consciousness with anger as with anger; the consciousness without anger as without anger; the consciousness with ignorance as with ignorance; the consciousness without ignorance as without ignorance; the shrunken state of consciousness as the shrunken state; the distracted state of consciousness as the distracted state; the developed state of consciousness as the developed state; the undeveloped state of consciousness as the undeveloped state; the state of consciousness with some other mental state superior to it, as the state of consciousness with something mentally higher; the state of consciousness with no other mental state superior to it as the state of consciousness with nothing mentally higher; the concentrated state of consciousness as the concentrated state; the unconcentrated state of consciousness as the unconcentrated state; the freed state of consciousness as the freed state; and the unfreed state of consciousness as the unfreed.

Thus he lives contemplating consciousness in consciousness internally . . . a monk lives contemplating consciousness in consciousness.

And how does a monk live contemplating mental objects in mental objects?

Here, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

How does a monk live contemplating mental objects in the mental objects of the five hindrances?

Here, when sense-desire is present, a monk knows: "There is sense-desire in me", or when sense-desire is not present he knows: "There is no sense-desire in me." He knows how the arising of the non-arisen sense-desire comes to be; he knows how the abandoning of the arisen sense-desire comes to be; he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When anger is present he knows: "There is anger in me" or, when anger is not present, he knows: "There is no anger in me." He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; he knows how the non-arising in the future of the abandoned anger comes to be.

When sloth and torpor are present he knows: "There is sloth and torpor in me", or when sloth and torpor are not present he knows: "There is no sloth and torpor in me". He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When restlessness and worry are present he knows: "There is restlessness and worry in me", or when restlessness and worry are not present he knows: "There is no restlessness and worry in me." He knows how the arising of the non-arisen restlessness and worry comes to be; he knows how the abandoning of the arisen restlessness and worry comes to be; he knows how the non-arising in the future of the abandoned restlessness and worry comes to be.

When doubt is present he knows: "There is doubt in me", or when doubt is not present he knows: "There is no doubt in me." He knows how the arising of the non-arisen doubt comes to be; he knows how the abandoning of the arisen doubt comes to be; he knows how the non-arising in the future of the abandoned doubt comes to be.

Thus he lives contemplating mental objects in mental objects internally. . . . Thus a monk lives contemplating mental objects in the mental objects of the five hindrances.

And further, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

How does a monk live contemplating the mental objects in the mental objects of the five aggregates of clinging?

Here a monk thinks: "Thus is material form, thus is the arising of material form and thus is the disappearance of material form. Thus is feeling, thus is the arising of feeling and thus is the disappearance of feeling. Thus is perception, thus is the arising of perception and thus is the disappearance of perception. Thus are the formative tendencies, thus is the arising of the formative tendencies, thus is the disappearance of the formative tendencies. Thus is consciousness, thus is the arising of consciousness, thus is the disappearance of consciousness."

Thus he lives contemplating mental objects in mental objects internally . . . in the mental objects of the five aggregates of clinging.

And further, a monk lives contemplating mental objects in the mental objects of the six internal and six external sense-bases.

How does a monk live contemplating mental objects in the mental objects of the six internal and six external sense-bases?

Here a monk knows the eye, knows visual forms and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the ear, knows sounds and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the nose, knows odours and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the tongue, knows tastes and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the body, knows tactual objects and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen

fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the mind, knows mental objects and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus the monk lives contemplating mental objects in mental objects internally . . . lives contemplating mental objects in the mental objects of the six internal and six external sense-bases.

And further, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

How does a monk live contemplating mental objects in the mental objects of the seven factors of enlightenment?

Here when the enlightenment-factor of mindfulness is present the monk knows: "The enlightenment-factor of mindfulness is in me" or when the enlightenment-factor of mindfulness is absent he knows: "The enlightenment-factor of mindfulness is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be, and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

When the enlightenment-factor of the investigation of mental objects is present he knows: "The enlightenment-factor of the investigation of mental objects is in me"; when the enlightenment-factor of the investigation of mental objects is absent he knows: "The enlightenment-factor of the investigation of mental objects is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be and how perfection in the development of the arisen enlightenment-factor of investigation of mental objects comes to be.

When the enlightenment-factor of energy is present he knows: "The enlightenment-factor of energy is in me"; when the enlightenment-factor of energy is absent he knows: "The enlightenment-factor of energy is not in me"; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

When the enlightenment-factor of rapture is present he knows: "The enlightenment-factor of rapture is in me"; when the enlightenment-factor of rapture is absent he knows: "The enlightenment-factor of rapture is not in me"; and he knows how the arising of the

non-arisen enlightenment-factor of rapture comes to be and how perfection in the development of the arisen enlightenment-factor of rapture comes to be.

When the enlightenment-factor of tranquillity is present he knows: "The enlightenment-factor of tranquillity is in me" . . . the development of the arisen enlightenment-factor of tranquillity comes to be.

When the enlightenment-factor of concentration is present he knows: "The enlightenment-factor of concentration is in me" . . . the development of the enlightenment-factor of concentration comes to be.

When the enlightenment-factor of equanimity is present he knows: "The enlightenment-factor of equanimity is in me" . . . the development of the enlightenment-factor of equanimity comes to be.

Thus he lives contemplating mental objects in mental objects internally . . . lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

And further, monks, a monk lives contemplating mental objects in the mental objects of the four truths.

How does a monk live contemplating mental objects in the mental objects of the four truths?

Here a monk knows: "This is suffering" according to reality; he knows: "This is the origin of suffering" according to reality; he knows: "This is the cessation of suffering" according to reality; he knows: "This is the path leading to the cessation of suffering" according to reality.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination and dissolution-factors in mental objects. Or his mindfulness is established with the thought: "Mental objects exist" just to the extent necessary for knowledge and mindfulness, and he lives independent and clings to nothing in the world. Thus a monk lives contemplating mental objects in the mental objects of the four truths.

Truly, monks, whoever practises these four Settings up of Mindfulness in this manner for seven years, then one of two results may be expected by him: highest knowledge here and now or, if

some remainder of clinging is yet present, the state of non-returning.

O monks, let alone for seven years . . . for six years . . . for five years . . . four years . . . three years . . . two years . . . one year . . . for seven months . . . six months . . . five months . . . four months . . . three months . . . two months . . . one month . . . half a month. . .

O monks, let alone half a month. Should any person practise in this manner for a week, then one of two results may be expected by him: highest knowledge here and now or, if some remainder of clinging be present, the state of non-returning.

Because of this was it said: "This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for reaching the right path, for the attainment of Nibbāna, namely the four Settings up of Mindfulness." "

Thus spoke the Exalted One. Satisfied, the monks approved of his words.

Glossary

ANATTĀ: Absence of attā, i.e. absence of any possible single thing that could be an unchanging, everlasting, ego-entity, 'self' or 'soul'.

ANICCA: Impermanence, the changing flux that all things are.

ARAHAT: One who has extinguished the āsavas, is completely free from craving, anger and delusive ignorance and has attained Nibbāna in this very life.

ĀSAVA: This is one of the most difficult of Buddhist concepts and has been translated as 'cancer', 'bane', 'bias', 'influx' etc. On page 96 it is given as 'floods' since there it expresses that meaning very well. It has the meaning of 'flowing in to' and also 'discharge from an ulcer' and 'intoxicating drug or secretion of a plant' and is used somewhat as we would use the phrase 'welling up of anger'. There are usually four āsavas spoken of: sensuality; lust for life; clinging to mere views and speculation; delusive ignorance. To become an Arahāt is to become free of all āsavas.

ASURA: There are four 'lower worlds' (apāya): the animal world, the ghost world, the demon world and a hell world where, however, nobody stays for ever. The Asuras are the demons and from ancient times were said to have done battle with the gods from time to time.

AVIJJĀ: A synonym of moha and the opposite of vijjā, knowledge. Avijjā is ignorance, delusion, infatuation and is the most obstinate of the three evil roots of action.

BĀLA: Fool, evil person. The idea is that people are wicked because they are unwise, foolish, ignorant. Ignorant of the over-riding Law that brings retribution.

BHANTE: Respected sir, revered sir. Formal address to a bhikkhu.

BHIKKHU: An almsman, a mendicant, a fully-ordained Buddhist monk who stands for alms but does not ask for alms and cannot accept money. If he leaves the Order of monks he is no longer a bhikkhu.

BODHISATTA: A being on the way to fullest enlightenment, i.e. Buddhahood.

BRAHMA: Originally 'The supreme good'. By a natural flow of meaning it came to mean 'God' and the ruler of the highest Gods was called Mahābrahma (The Great God) in the sense of 'God Almighty'. Being somewhat psychotic he sometimes gets the idea that he is 'The Creator of all that are and all that are to be' but is usually kindly enough and not as the Old Testament Psalmist said: 'Angry every day' but only occasionally. It is somewhat an office like 'President' and occupiers of the office come and go.

- BRAHMAVIHĀRA:** From above and vihāra, dwelling. Divine state. Living as does God. There are four of these 'Boundless states': one lives radiating in all directions; mettā, perfect loving-kindness, karuṇā, compassion, muditā, joy in the gains and attainments of others and upekkhā, equanimity.
- BRAHMIN:** Noble. There were in the Buddha's day four castes in India: the Khattiya or ruling caste, the Brahmin or teaching caste, a class of nobles vowed to austerity, who were then becoming corrupt and striving for the superiority they were later to gain, the Vessa or trading caste and the Sudda or caste of artisans and workers. Then there were the Vasala, the outcastes.
- CHANDA:** Intention, desire-to-do, will.
- DEVA:** (from the same root as the Latin 'Deus'): Spirit, God. Implying goodness and brightness. Usually applied to lesser gods.
- DHAMMA:** (1) The liberating law discovered and proclaimed by the Buddha.
(2) Constitution, Law, Justice, Righteousness.
(3) Quality, thing, mental object, phenomenon.
- DOSA:** Covers everything we express in English by aversion, anger, ill-will, hatred.
- DUKKHA:** Like many Pāli words this covers a whole gamut of feeling that in English is expressed by words of degree. Unsatisfactoriness, unease, suffering, pain, anguish.
- GANDHABBA:** There are two distinct meanings though the latter was probably at the beginning given as a euphemism. 1. Heavenly musician, a class of beings. 2. The being-to-be-born, that continuum which, conditioned by past deeds, comes into the womb to form a living being when the other conditions, coitus of the parents and the mother's season, are present.
- JHĀNA:** Magga: Phala: Jhāna has been translated as 'Ecstasy', 'Absorption', but it is very much more than these. It has been wrongly translated as 'trance'. It is a state of ecstatic concentration explained in 'Advantages of a Recluse's Life' herein. Magga is 'Path', used for the 'Noble Eightfold Path' and for the four supramundane paths: Sotāpattimagga, the path of the stream-winner who will return no more than seven times; Sakadāgāmmimagga, the path of the one who will return but once; Anāgāmmimagga, the path of the one who will return no more; Arahattamagga, the path of holiness, of the one who becomes an Arahat. Phala is fruition in the paths.
- KAMMA:** Often found in Western writings in the later Sanscrit form, 'Karma' and very often misused. It means only 'Deeds', acts of body, mind and thought that condition us, we could almost say magnetize us, so that we become really the result of our own past deeds. It is often only in rebirth, sometimes after many lives, that the effects of certain deeds bear fruit.
- KHANDA:** 'Mass'. The psycho-physical aggregate; material form, sensation, perception, the formative tendencies and consciousness which appear

to the ignorant as the Ego or 'Soul' and which form the Group of Clinging.

LOBHA: Desire, craving, lust.

MANGALA: Festive, lucky, of good omen, festive ceremony, luck-bringer. These ideas are fused in the one word 'Mangala'.

MĀRA: The personification of Death, the Evil One, the Lord of Death, a type of God.

MOHA: Ignorance, delusion, delusive-ignorance, a synonym of Avijjā. This is the Creator of the world.

NIBBĀNA: (A somewhat different concept from the Sanscrit 'Nirvana'.) There have been many fanciful derivations including 'Burning out', which meant of craving, anger and ignorance, but it is clear from the Māgandīya Sutta herein that the word meant 'the highest possible good'. The Buddha took it, as he took many words, to a higher plane and made it 'the Ultimate' and explained it, as well as it can be explained, in the Pāṭilagāma Udāna, 20 herein.

PARIBBĀJAKA: A wanderer, a wandering religious almsman, not necessarily Buddhist.

PAṬICCASAMUPPĀDA: Dependent origination. A doctrine showing the conditioned relationship of all existence.

PAṬIMOKKHA: the disciplinary code of the bhikkhus.

SANGHA: Multitude, assembly, the Buddhist Order of bhikkhus.

SANKHĀRA: Has various shades of meaning: Formations, compound things, arising-and-passing-away, physical phenomena, mental formations, and the active 'forming principle' and 'tendencies', 'volitions'. I have used 'formative tendencies'.

SAMSARA: The round of rebirths.

SĀSANA: The Teaching of the Buddha.

TATHĀGATA: This is a word that is not translatable without a great deal of explanation. To translate it literally as 'Thus gone' makes nonsense of it, as does another common translation, 'Wayfarer'. One of the old commentators, misunderstanding the Anurādha Sutta 23 herein, said that the word could refer to any being. He was misled by the fact that the question was asked: 'What happens to a Tathāgata after death?' However it is clear that the questioners were quite certain in their own minds that a being is reborn and what they wanted to know was what happened to the being who had transcended birth and death, and the Buddha used the word only of himself or of Arahats.

The word was used idiomatically and we can only translate an idiom by an idiom. It means 'one who has gone for good'. The Buddha also showed that the word 'thus' in the compound, could apply only to Arahats and to a Buddha. The following quotations make this clear.

'In times past, Dhammika, when seafaring merchants put to sea in ships, they took with them a bird to sight land. When the ship was out of sight of land, they freed the bird; and it flew eastward and westward,

northward and southward, upward and around. If the bird sighted land nearby it was gone for good (tathāgatako); but if the bird saw no land, it returned to the ship.'

Dhammika Sutta, Anguttara-Nikāya.

'Monks, whatsoever in the whole world, with the world of Māras, Brahmās, together with the host of recluses and brahmins, of devas and mankind, is seen, heard, sensed, cognized, attained, searched into, pondered over by the mind; all that is fully comprehended by a Tathāgata. That is why he is called 'Tathāgata'. Moreover whatever a Tathāgata utters, speaks and proclaims between the night of his enlightenment and the night on which he utterly passes away; all that is Tath'eva (just exactly so) and not otherwise. Therefore is he called 'Tathāgata'. As a Tathāgata speaks, so he does: as he does, so he speaks. That is why he is called 'Tathāgata'.

Anguttara-Nikāya (Book of the Fours).

UPOSATHA: 'Fasting'. The fast day, i.e. the full-moon day, the new-moon day and the two days of the first and last moon quarters. On the full-moon and new-moon days the Paṭimokkha is recited before the assembled bhikkhus. That this should be the name given to the elephant in the Bālapandita Sutta herein, is significant.

VEDANĀ: Sensation, feeling, both bodily and mental.

YOJANA: A distance of about seven miles. Used figuratively as 'a great distance', 'very long', very much as in the English phrase 'miles and miles'.

Index

- ABHAYA, 97, 206
 Abhidhamma, 14
 Adultery, 49, 53*f*, 209
 Aggivessana, 212
 Ajātasattu, 206
 Ajita Kesakambala, 207
 Ālāra Kālāma, 135, 140
 Altruism, 45, 50, 62, 104, 232
 Ambalatthika, 150
 Anāgāmin, 231
 Ānanda, 118, 150, 171, 190
 Anāthapiṇḍika, 25, 114, 133
 Anger (ill-will, hatred, aversion, malevolence), 22, 27, 28, 31, 49, 51, 53, 61, 95, 104, 132, 147, 151, 187, 190, 227, 228, 229, 232, 241
 Animals, 38, 47, 50, 152
 Annihilation, 130, 166, 212
 Anurādha, 122
 Anuruddha, 197
 Application of Mind, 148
 Arahat, 11, 45*f*, 60, 95*f*, 111, 113, 116, 138, 142, 179, 191, 201, 225, 231
 Army, 41, 83, 115
 Āsavas, 93*f*, 117, 121, 127, 145, 189*f*, 225, 234*f*
 Asoka, 14, 17
 Asuras, 104, 108
 Attachment, 117, 129, 178, 198
 Austerity, 24, 141, 211
 Avarice, 32, 48, 147
 Averting eyes, 230
 BABY, 98-9
 Ball of string, 145
 Banares, 140
 Barb in throat, 98
 Basket of grain, 238
 Beauty, 32, 43, 68, 154
 Becoming, 146, 149, 170, 179, 195
 Bed, 67, 80, 199
 Bhaddiya, 64
 Bhagga, 197
 Bhante, 145
 Bhāradvāja, 171
 Bhesakala, 197
 Bhikku, 65, 89*f*, 208, 216
 Birth and rebirth, 31, 36*f*, 122, 124, 132, 133*f*, 146, 170, 179, 180, 191*f*, 201, 225
 Blind, 39, 127
 Blind man, 178
 Blind turtle, 39
 Bodhisatta, 135
 Body (material form: psycho-physical), 96, 120, 121, 132, 147, 149, 177, 179, 182, 192, 231*f*, 236*f*, 242
 Boiling Ganges, 29
 Bowl, 78
 Brahmā Sahampati, 138
 Brahmadatta, 150
 Brahmānas, 45, 61
 Buddha, 52, 84, 103, 116, 150*f*, 153, 193, 197, 205, 226
 Builder and peg, 229
 Business, 56, 152, 218
 CARRION, 220
 Caste, 93-4, 215
 Catskin bag, 30
 Ceti, 197
 Ceylon, 14

- Charioteer, 26
 Charms, 24, 64, 110, 155
 Chastity, 24, 46, 65, 147, 151, 216
 Chess, 153
 China, 15
 Clear pool, 225
 Clinging, *see* Grasping
 Cloth, 178
 Clothes, 198, 221
 Concentration, 120, 144, 169, 185, 189, 205, 220, 228, 231, 235, 244
 Confession, 197, 226
 Confidence, 48, 129*f*, 228
 Consciousness, 96, 114, 118*f*, 121, 123, 131, 133, 144, 149, 162, 169, 178, 182*f*, 220, 227, 236, 242
 Contact, 131-2, 149, 170, 182*f*, 195
 Control of senses (self-restraint), 106, 147, 211, 213, 215
 Craving (desire, passion), 22, 53, 105, 107, 131, 132, 133, 138, 141, 149, 159, 170, 173, 176, 182*f*, 195, 227, 228, 229, 232, 240
 Creed, 107
 Crocodile, 93

 DANGEROUS road, 219
 Dangers, 93, 95, 110, 219
 Debt, 218
 Deeds (Kamma), 25, 30-4, 17*f*, 63, 92, 146, 188, 192, 211, 224
 Deer, 144
 Defilements, 147, 157, 221
 Dependent origination (Paticca samuppāda), 124, 132, 138, 145-6, 195-6
 Deserted village, 95, 96
 Detachment, 108, 117, 136, 144, 159, 170, 185, 198, 202, 234
 Devadatta, 97
 Dhamma, 28, 31, 33, 49, 53, 60, 63, 67, 70, 71, 74, 79, 81, 84, 127, 138, 148, 149, 215, 227
 Disease, 218
 Divination, 147
 Doubt, 61, 232, 241
 Dress, 66-7, 76-7, 86, 91, 198
 Dwelling, 73, 199

 EDUCATION, 110
 Eel-wrigglers, 164
 Effort, 106, 185*f*, 188*f*, 253
 Eightfold path, 72, 80, 91, 97, 106, 148, 176, 185, 201, 225, 245
 Elements, 96, 111, 113, 114, 117, 148, 167, 212, 221, 238
 Elephant, 42, 127, 208
 Enemies, 55-6, 95, 216
 Energy, 147, 185, 198, 210, 228, 234, 243
 Enlightenment (seven factors, links), 232*f*, 243*f*
 Entertainments, 54, 67, 152*f*
 Equanimity, 51, 106, 144, 185, 198, 235, 244
 Eternal life, 121, 130, 158, 161, 163
 Evil One (Māra), 144, 215
 External bases, 94, 183, 242

 FACULTIES, controlling, 228, 253
 Fast days (Uposatha), 42, 45, 47, 65, 92
 Fear, 53
 Feeling (sensation), 96, 121, 123, 131, 147, 157, 170, 181, 193, 234, 236, 242
 Fetters, 104, 117, 227, 231, 243
 Fish, 93
 Fisherman, 170
 Food, 26, 32, 38, 46, 50*f*, 58, 67, 81, 87, 88, 93, 94, 198, 199, 219
 Foolish, 34-5, 122, 196, 226
 Forbearance, 25-30
 Forest, 26
 Formative tendencies, 96, 124, 132, 138, 149, 178, 182, 194, 242
 Former existence, 24, 192, 224
 Freedom, 51, 121, 189, 190, 235
 Friend, 56, 58
 Furniture, 153, 154

- GAMBLER and dice, 39, 45
 Games, 153
 Gandhabbas, 104
 Ganges, 210
 Gaya, 132, 140
 Gem, 42*f*, 221
 Generosity, 4, 27, 32
 God(s), 3, 51*f*, 65, 103*f*, 116, 140, 141, 147, 156, 170*f*, 174, 190, 211
 Going swiftly, 230
 Goldsmith, 223
 Goodwill, *see* Lovingkindness
 Gotama, 31, 50, 98, 142, 151, 171
 Grasping, 127, 130, 149, 170, 178, 180, 188, 189, 195, 241
 Grass and rushes, 145
 Gratitude, 4
 Groups of existence (Khanda), 97, 123, 180, 192, 242

 HAPPINESS, 32, 40, 103, 105, 108, 198, 217
 Health and disease, 31, 44, 68, 157, 175, 180
 Heaven, 22, 40, 45, 53, 56, 63, 110*f*, 141, 161, 174, 192, 209, 223
 Hen and eggs, 205
 Himālaya, 37, 44
 Hindrances, 130, 198, 201, 218, 241
 Horse, 26, 42
 Humility, 4

 IDLENESS, 54, 197
 Ignorance (delusion), 22, 53, 97, 118, 121, 130, 132, 149, 195, 225, 229
 Initiation (Ordination), 65 *et seq.*, 179
 Insight, 24, 92, 132, 135, 192, 201, 206, 221, 228
 Intention (desire-to-do), 147, 227-8
 Internal bases (psychosomatic bases), 96, 121, 132, 148, 170, 183, 195, 196, 242

 Intoxicants, 24, 35, 40, 41, 46, 54*f*, 83
 Investigation, 227, 235, 243
 Isaiah, 147
 Isipatana, 140
 Ivory carver, 223

 JAIN, 97, 213
 Japan, 15
 Jhana, 72, 80, 144, 163*f*, 185, 193, 198, 201
 Jivaka Komārabhacca, 50, 206
 Joy, 144, 186, 198, 219

 KĀLĀMAS, 60
 Kālī, 27*f*
 Kasia, 146
 Kassapa, 48
 Kathina, 76
 Kattika, 206
 Kesaputta, 60
 Kevaddha, 109
 Khattiyas, 41
 Killing, 31, 47, 147, 151, 184, 209
 Korea, 15
 Kosala, 60
 Kosambī, 202
 Kurus, 171
 Kūtāgāra, 122

 LAY, disciple, 34, 48, 52*f*, 65*f*, 75, 77, 89, 93, 109, 200, 226
 Lent, 79
 Leper, 174
 Licchavi, 64
 Lion, 11, 127, 129
 Livelihood, *see* Occupation
 Lodgings, 68, 79
 Longevity, 34*f*, 44, 160
 Lotus, 139, 220
 Loving-kindness, 2, 22-3, 35, 50, 62, 63, 103, 129, 232
 Lower worlds, 31, 36, 47, 49, 146, 192, 224
 Luck, 23-5, 156

- MAGADHA, 137
 Māgandiya, 171
 Magical powers (miracles), 109*f*, 190*f*, 222
 Makkhali Gosala, 207
 Man bending arm, 112
 Mango-bunch, 171
 Maori, 117
 Marriage, 156
 Medicine, 68, 78, 83, 91, 156-7, 199
 Migāra's mother, 119
 Mindfulness, 144, 147, 186, 197*f*, 216-7, 228, 232, 235, 236*f*, 243
 Mirror, 224
 Moliya-Phagguna, 25
 Monk and bird, 217
 Morality, 45*f*, 65*f*, 129, 151, 216
 Murderous intruder, 95

 NAGARAKA, 118
 Nagas, 104
 Nālanda, 109, 150
 Nanana, 174
 Neither - perception - nor - non - perception, 114, 117, 120, 137, 145
 Nibbāna, 22, 24, 66, 106, 114, 116, 117*f*, 132, 134, 143, 159, 168, 169, 170, 176*f*, 202, 232, 236, 245
 Nigantḥa Nātaputta, 212
 Nimmāna-rati, 111
 Nothingness, sphere of, 114, 117, 120, 136, 145, 168
 Novice, 65*f*, 85, 122
 Nuns, 25, 69, 76, 78, 81, 89, 91, 200

 OCCUPATION, 185, 188-9, 209
 Order, 14, 73, 119, 179, 208, 214

 PAINTING sky, 29
 Pakūḍha Kaccāyana, 207
 Palm-tree stump, 146
 Paramount sovereign, 41, 216
 Parents, *see* Relatives
 Paribbājaka, 82

 Pātimokkha, 85, 92
 Peacemaking, 152
 Penance, 65
 Perception, 96, 120, 123, 166, 178, 182, 242
 Perfumed powder, 219
 Potter and clay, 223
 Power, psychic, 227
 Precepts, 45*f*, 47*f*, 65*f*
 Prison, 218
 Pūrana Kassapa, 207

 RAFT, 21, 96
 Rājagaha, 52, 150, 190, 206
 Rammaka, 133
 Rapture, 144, 186, 198, 219, 233, 235, 243
 Reciting monks, 14
 Reed and sheath, 222
 Relatives, 24, 57, 93, 134, 180, 215
 Repetition, 14, 135
 Requisites, basic, 91
 Reverence, 24
 Rite and ritual, 130, 227, 232
 River, 96
 Robbers, 95-6
 Roof-beams, 228

 SAKADĀGĀMIN, 232
 Sakka, 104
 Sakyans, 118
 Saṁsumāgiri, 197
 Sangha, 66, 69, 72, 76, 79, 86
 Sānjaya Belatṭhaputta, 207
 Santusita, 111
 Sāvatti, 25, 114, 133
 Saw, 30
 Schism, 73
 Seat, 199
 Self, 11, 104, 114, 131, 194
 Self-confidence, 48
 Senāni, 137
 Sensation, *see* Feeling
 Sense pleasures, 94*f*, 121, 130, 132, 170, 173*f*, 182-3, 188, 198, 214

- Serpents, 96, 211
 Shadows of mountains, 36
 Shore, 97
 Sigāla, 52
 Silence, 133
 Sīma, 86, 92
 Sisu leaves, 202
 Slaves, 152, 214, 218
 Snake and slough, 222
 Solitude, 92, 119, 197
 Sotāpanna (stream-winner), 108, 232
 Sounds, 223
 Sovereign, 41, 216
 Space, sphere of infinity of, 114, 116, 117, 120, 144
 Speech, 28–30, 34, 46, 97, 147, 151–2, 154, 187
 Spring-fed pool, 220
 Status, 31
 Stone and mountain, 37, 44
 Strong man and weak, 230
 Subha, 30
 Suffering, 93, 105, 114, 118, 124, 130, 132–3, 145, 146, 149, 170, 188, 197, 202, 212, 225, 229, 236, 244
 Suicide, 72
 Sunimmita, 111
 Suppiya, 150
 Surveying street, 225
 Susima, 190
 Suttapitaka, 14
 Sūyama, 111
 Sword and scabbard, 222

 TATHĀGATA, 11, 49, 51, 52, 97, 111, 118, 122, 131, 138, 141, 151f, 172, 215
 Theft, 147, 152, 184, 196, 209
 Thoughts, 25, 34, 115, 184, 229
 Tibet, 15
 Tipitaka, 14

 Tissa, 48
 Torture, 35f
 Training, 65f
 Tranquillity, 23, 114, 131, 136, 157, 202, 219, 231, 235, 244
 Trapped deer, 143
 Traveller remembering, 224
 Tree cut down, 146
 Truth(s), 46, 100, 109, 115, 148f, 152, 170, 180f, 210, 244
 Tusita, 111

 UDAYA Bhadda, 208
 Uddaka Rāmaputta, 136
 Uncaused, 147, 165, 210
 Unclean, 48
 Universe, 165
 Understanding, 115, 186
 Uposatha, 42, 92
 Uruvela, 137

 VAḤA, 42
 Vasavatti, 111
 Vedehikā, 27
 Veḷuriya, 221
 Vesāli, 122
 Videha, 206
 Vinaya, 14, 74, 85f, 93, 152
 Visākhā, 231
 Void, 96, 118, 129, 152
 Volition, 183

 WAVES, 93
 Whirlpools, 93
 Wisdom, 34f, 40f, 117, 136, 145, 202, 205, 231
 Woman, 42–3, 72, 83, 95, 152, 173
 Wood turner, 236
 World cycles, 158f, 169f, 192, 211, 224

 YĀMA, 111
 Yojana, 38, 42, 78

An Experiment in Mindfulness

Rear Admiral E. H. Shattock

'Admiral Shattock's unpretentious volume is brilliantly written and carries the reader along as if he were in fact sharing the author's experience.'

Luzac's Oriental List

12s 6d net

The Psychological Attitude of Early Buddhist Philosophy

Lama Anagorika Govinda

This other work of major importance shows not only *what* the ideas of early Buddhism were, but *how* they came into existence and *why* they took the form in which we know them. It is a brilliant summary of Pali Buddhism, and in addition it constitutes a logical approach to the problems of Mahāyāna and Tantric philosophy which grew out of the consistent application of one and the same principle: the inter-relatedness and non-substantiality of all phenomena.

30s net

Illustrated

The Heart of Buddhist Meditation

A HANDBOOK OF MENTAL TRAINING BASED ON THE BUDDHA'S
WAY OF MINDFULNESS

Nyanaponika Thera

The book is divided into three principal sections. The first of these explains in simple terms the basic Buddhist practices of meditation aimed at achieving a full mental and spiritual awareness. This is followed by a translation of *The Greater Discourse on the Foundation of Mindfulness* (The Maha-Satipatthana-Sutta), a basic text of what the Buddha himself taught on the subject. And finally comes an anthology of further translations by the author from Pali and Sanskrit sources of other texts dealing with Right Mindfulness. Nyanaponika Thera has furnished his book with numerous notes and commentaries, and has also supplied a glossary of Pali and Sanskrit terms. His book is a great contribution to the literature of the Theravada (or Southern) School of Buddhism.

25s net

RIDER