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I, Ánanda, Live in the Fullness of Emptiness
Empty of Empty Habits
Not an Empty Habitat

A Little Spell of Emptiness

Translated from the Pali by Michael Olds

I hear tell:

Once Upon A Time, The Lucky Man, Savatthi-Town, East-Park,
The Palace of Migara's Mother came-a-visiting. At this time,
Ánanda, just emerging from his afternoon's sit down practice,
went to the Teacher, greeted him, and sat down to one side.
There he said:

Sir, at one time, The Lucky Man was residing among the
Sakyans in the market town of Nagaraka, and I, also, was there.
In that place, I recall having heard, learnt, studied, grasped, face-
to-face with the Lucky Man, this statement made by him: "At
this time, Ánanda, I reside in the fullness of emptiness." Did I
hear this correctly?

Yes, Ánanda, you heard, learnt, studied, grasped this correctly.
Previously, as well as now, I reside in the fullness of emptiness.

In the same way, Ánanda, as this Palace of Migara's Mother [1]
is empty of the disturbances of the city: empty of elephants,
cows, horses, asses; empty of dealings with gold and silver;
empty of groups of men and women, and there is only this that
remains to disturb the emptiness: that is, the vibration
emanating off the beggars here; in the same way, a beggar,
paying no attention to the disturbances of the city, paying no
attention to human beings, pays attention only to the vibration

emanating off the forest. He takes to paying attention only to perception of the forest, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the city. This way there is no disturbance emanating from perception of human beings. This way there is only that disturbance which emanates off perception of the forest." Thus: "This way is empty of disturbance emanating from perception of the city. This way is empty of disturbance emanating from perception of human beings. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the forest."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, Ānanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ānanda, deeper than that, paying no attention to human beings, paying no attention to the forest, he takes to paying attention only to perception of earth, and cleans out, tidies up and liberates his mind.

In the same way as he would regard a bull's hide, stretched out to cure, held down by a hundred pegs, it's life done gone; when he pays attention to earth, he does not think about anything on earth such as dry land or rivers or swamps or marshes with plants with branches and thorns or mountains or plains, but he only just pays attention to the vibration which emanates off perception of earth. He takes to paying attention only to

perception of earth, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of human beings. This way there is no disturbance emanating from perception of the forest." Thus: "This way is empty of disturbance emanating from perception of human beings. This way is empty of disturbance emanating from perception of the forest. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of earth."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, Ānanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ānanda, deeper than that, paying no attention to the forest, paying no attention to earth, he takes to paying attention only to perception of The Sphere of Unlimited Space, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the forest. This way there is no disturbance emanating from perception of earth." Thus: "This way is empty of disturbance emanating from perception of the forest. This way is empty of disturbance emanating from perception of earth. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Space."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ānanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ānanda, deeper than that, paying no attention to earth, paying no attention to The Sphere of Unlimited Space, he takes to paying attention only to perception of the Sphere of Unlimited Consciousness, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of earth. This way there is no disturbance emanating from perception of The Sphere of Unlimited Space." Thus: "This way is empty of disturbance emanating from perception of earth. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Space. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Consciousness."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ānanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ānanda, deeper than that, paying no attention to The Sphere of Unlimited Space, paying no attention to The Sphere of Unlimited Consciousness, he takes to paying attention

only to perception of The Sphere Where No Thing's There, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Space. This way there is no disturbance emanating from the perception of The Sphere of Unlimited Consciousness." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Space. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere Where No Thing's There."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ánanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ánanda, deeper than that, paying no attention to The Sphere of Unlimited Consciousness, paying no attention to The Sphere Where No Thing's There, he takes to paying attention only to perception of The Sphere of Neither Perception Nor Non Perception, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is no disturbance emanating from perception of The Sphere Where No Thing's There." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Consciousness. This way is empty of disturbance

emanating from the perception of The Sphere Where No Thing's There. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Neither Perception Nor Non Perception."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ānanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ānanda, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere Where No Thing's There. This way there is no disturbance emanating from perception of the Sphere of Neither Perception Nor Non Perception." Thus: "This way is empty of disturbance emanating from perception of The Sphere Where No Thing's There. This way is empty of disturbance emanating from perception of The Sphere of Neither Perception Nor Non Perception. This way there is only this that disturbs the emptiness: that is, the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ánanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ánanda, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This Mental High-Getting that is Sign-less is something that has been constructed, thought out. Whatever has been constructed or thought out is subject to change and coming to an end." Knowing and seeing this, his heart is free from the grip of sense pleasures, his heart is freed from the grip of living, his mind is free from the grip of blindness. In Freedom comes the knowledge of Freedom, and he knows: "Left Behind is Rebirth, Lived is the Best of Lives, Done is Duty's Doing, Crossed over Am I; No More It'n and At'n for Me!"

He understands: "This way there is no disturbance emanating from the grip of sense pleasures. This way there is no disturbance emanating from the grip of living. This way there is no disturbance emanating from the grip of blindness." Thus: "This way is empty of the disturbance emanating from the grip of sense pleasures. This way is empty of the disturbance emanating from the grip of living. This way is empty of the disturbance emanating from the grip of blindness. This way there is only this that disturbs the emptiness, that is the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ánanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And, Ánanda, all those Shamen or Brahmen of the long distant past who attained the highest surpassing purity of emptiness and made it a habitat, all of them did so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, Ánanda, all those Shamen or Brahmen who in the far distant future will attain the highest surpassing purity of emptiness and make it a habitat, all of them will do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, Ánanda, all those Shamen or Brahmen who at present are able to attain the highest surpassing purity of emptiness and make it a habitat, all of them do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

Wherefore, Ánanda, train yourself this way: "I will attain the highest surpassing purity of emptiness and make a habitat of that."

Footnote:

[1] Pasade: Palace, Balustrade, Terraced house; as we understand it today not much more elegant than what would have been a well constructed two-story adobe home in what we might call an "open space preserve" -- a bit of forest nearby town. The Palace was apparently covered top to bottom in precious rugs and cloth coverings.

Aakankheyya Sutta

"If the Bhikkhu Desires"

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus: O Bhikkhus, abide endowed with virtues, honoring the higher code of rules be full of respect and reverence seeing fear in the slightest fault, observe the virtues...

If the Bhikkhu desires, be a lovable to the co-associates in the holy life, become pleasant and reverential, complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, be a gainer of robes, morsel food, dwellings and requisites when ill. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think whose ever robes, morsel food, dwellings and requisites when ill I partake, may it be of great benefit and results to those givers. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think may it be of great benefit and results to those blood relations who are dead and gone that recall me with a pleasant mind. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think, may I not live with aversion and attachment, may I not endure aversion, may I abide overcoming all arising aversions. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, think may I not live with great fear. May I abide overcoming all fears that arise.. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he becomes a quick and easy gainer of the four higher abidings, pleasant abidings here and now gratis. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he experiences those immaterial releases with the body and abides. Abide endowed with virtues,

honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of three fetters becomes a stream enterer, not falling away from there head for enlightenment. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying three fetters and making less of greed, hate and delusion, could come once more to this world and make an end of unpleasantness Abide endowed with virtues, honoring the higher code of rules, be full of reverence and respect, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying the five lower fetters is born spontaneously, not falling from there would extinguish from that birth. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, partake of various super-normal powers. Being one become many, Becoming many become one, Would go unhindered across walls, embankments, and rocks, as going in space, on earth diving and coming out is done as in water, on

water walks unbroken as on earth. In space sits cross legged as though birds small and large. The moon and sun powerful as they are touched with the hand. Thus with the body power is established as far as the Brahma world. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires with the purified heavenly ear hear sounds both heavenly and human, far and near. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, penetrate and see the minds of other beings, Know the greedy mind, and the mind free of greed, Know the angry mind, and the mind free of anger. Know the deluded mind and the mind free of delusion. Know the contracted mind and the distracted mind, Know the developed mind and undeveloped mind. Know the mind with compare and the mind without compare. Know the concentrated mind and the un-concentrated mind. Know the released mind and the unreleased mind. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, recollect previous births, one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable

forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was born with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born here. Thus the manifold previous births are recollected with all details. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the purified heavenly eye beyond human sees beings disappearing and appearing in un-exalted and exalted states, beautiful and ugly, in good and evil states, know beings according to their actions. These good beings misbehaving bodily, verbally and mentally, blaming. Noble ones, with wrong views and wrong actions, after death are born in loss, in hell. As for these good beings conducting well in body, words and mind, not blaming noble ones, with the right view of actions, after death are born in increase in heaven. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of desires, the mind released and released through wisdom, here and now, by himself knowing and realizing abide. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete

virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

Bhikkhus, if it was said, abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings, it was said on account of this.

The Blessed One said thus and the Bhikkhus delighted in the words of the Blessed One.

Aanaapaanasuttam

The Discourse On In and Out Breathing

I heard thus:

At one time the Blessed One lived in the Pubba monastery in the palace of Migaara's mother, with the thoroughly learned elder disciples, such as Venerable's Shariputra, Maha Moggallana, Maha Kassapa, Maha Kaccana, Maha Kotthita, Maha Kappina, Maha Cunda, Anuruddha, Revata, Ánanda and other learned elder disciples. At that time the elder Bhikkhus were advising and instructing the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night the Blessed One was seated outside in the moonlight attended by the Community of Bhikkhus

The Blessed One observed the silent Community of Bhikkhus and addressed them 'Bhikkhus, I'm happy and convinced with this mode of progress. Therefore Bhikkhus arouse much effort to attain the not attained, to realize the not realized, as I would be leaving Savatthi on the full moon day of the fourth month of the rains.' The Bhikkhus who had come from the states heard these words and they came to see the Blessed One. The elder Bhikkhus hearing these words were very pleased and advised and instructed the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night of the fourth month of the rains the

Blessed One was seated outside, in the moonlight attended by the Community of Bhikkhus

Then the Blessed One observed the silent Community of Bhikkhus and addressed them. Bhikkhus, this gathering is without idle talk, without empty talk, established in the pure essence. Such a gathering is worthy of honor, worthy of hospitality, worthy of offerings and reverential salutation, and it becomes an incomparable field of merit to the worldling. Giving a little to such a gathering brings many results, giving much brings much more. The sight of such a gathering is rare in the world. It is suitable to go a long distance to see such a gathering with provisions for the journey. In this gathering there are worthy ones, desires destroyed, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the bond 'to be' and rightly knowing released. In this gathering there are Bhikkhus who have destroyed the five lower bonds of the sensual world and are born spontaneously, not to proceed but to extinguish in that same birth. In this gathering there are Bhikkhus, who have destroyed three bonds and dwindling greed, hate and delusion, would come to this world once more and make an end of unpleasantness. In this gathering there are Bhikkhus, who have destroyed three bonds and have entered the stream of the Teaching, not falling from there, are sure of enlightenment. In this gathering there are Bhikkhus, yoked to developing the four establishments of mindfulness. In this gathering there are Bhikkhus, yoked to developing the four right endeavors. In this gathering there are Bhikkhus, yoked to developing the four ways of making determinations. In this gathering there are Bhikkhus, yoked to developing the five mental faculties. In this gathering there are Bhikkhus, yoked to developing the five powers. In this gathering there are Bhikkhus,

yoked to developing the seven enlightenment factors. In this gathering there are Bhikkhus, yoked to developing the Noble eightfold path. In this gathering there are Bhikkhus, yoked to developing Loving kindness. In this gathering there are Bhikkhus, yoked to developing Compassion. In this gathering there are Bhikkhus, yoked to developing intrinsic joy. In this gathering there are Bhikkhus, yoked to developing Equanimity. In this gathering there are Bhikkhus, yoked to developing Loathsomeness. In this gathering there are Bhikkhus, yoked to developing the perception of impermanence. In this gathering there are Bhikkhus, yoked to developing Mindfulness of in and out breathing. Bhikkhus, in and out breathing developed and made much brings much results and great results. When it is developed and made much, the four establishments of mindfulness get completed. When the four establishments of mindfulness are developed and made much the seven enlightenment factors get completed. When the seven enlightenment factors are developed and made much the knowledge of release gets completed. Bhikkhus, how is, in and out breathing developed and made much?

How does it bring much results and great results? The Bhikkhu, gone to the forest, or to the root of a tree, or to an empty house, sits legs crossed, the body straight, and mindfulness established in front. Mindfully he breathes in or breathes out. Breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains; calming the bodily determination I breathe in. Trains; calming the bodily determination I breathe out. Trains; experiencing joy I breathe in. Trains; experiencing joy I breathe out Trains; experiencing pleasantness I breathe in. Trains; experiencing pleasantness I

breathe out. Trains; experiencing the mental determination I breathe in. Trains; experiencing the mental determination I breathe out. Trains; calming the mental determination I breathe in. Trains calming the mental determination I breathe out, trains; experiencing the mental state I breathing in. Trains; experiencing the mental state I breathe out. Trains; with a rejoicing mind I breathe in Trains; with a rejoicing mind I breathe out. Trains; with a concentrated mind I breathe in. Trains; with a concentrated mind I breathe out. Trains; with a released mind I breathe in. Trains; with a released mind I breathe out. Trains; reflecting impermanence I breathe in. Trains; reflecting impermanence I breathe out. Trains; reflecting detachment I breathe in. Trains; reflecting detachment I breathe out. Trains; reflecting cessation I breathe in. Trains; reflecting cessation I breathe out. Trains; reflecting giving up I breathe in. Trains; reflecting giving up, I breathe out. Developed and made much in this manner, in and out breathing brings much fruit and great benefits.

Bhikkhus, in and out breathing developed and made much in which manner, do the four establishments of mindfulness get completed? Bhikkhus, when the Bhikkhu breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains, calming the bodily determination, I breathe in and out, at such times he reflects the body in the body. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature in the body. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting the body in the body zealous to be mindful and aware to dispel covetousness and displeasure for the world.

Bhikkhus, when the Bhikkhu trains experiencing joy I breathe in and out. Trains experiencing pleasantness I breathe in and out. Trains experiencing the mental determination I breathe in and out. Trains calming the mental determination, I breathe in and out...at such times he reflects feelings in feelings. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature of feelings, when they are carefully attended to. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting feelings in feelings zealous to be mindful and aware to dispel covetousness and displeasure for the world...Bhikkhus, when the Bhikkhu trains experiencing the mental state, I breathe in and out. Trains with a rejoicing mind I breathe in and out. Trains with a concentrated mind I breathe in and out. Trains with a released mind. I breathe in and out, at such times he reflects the mental states in the mind. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I do not declare in and out breathing to the forgetful careless, one. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting the mental states in the mind zealous to be mindful and aware to dispel covetousness and displeasure for the world.

Bhikkhus, when the Bhikkhu trains, reflecting impermanence I breathe in and out. Trains, reflecting detachment. I breathe in and out. Trains, reflecting cessation. I breathe in and out. Trains, reflecting giving up. I breathe in and out, at such times he reflects thoughts in the Teaching. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. He wisely attends to the dispelling of whatever covetousness and displeasure in the world and masters it. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting

thoughts in the Teaching, zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, when developed and made much in this manner the four foundations of mindfulness get completed.

The four establishments of mindfulness developed and made much in which manner, do the seven enlightenment factors get completed? Bhikkhus, at the time the Bhikkhu abides reflecting the body in the body mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the Bhikkhus mindfulness is established, the enlightenment factor mindfulness is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution...Bhikkhus, at a time the Bhikkhu abides thus, mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the Bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the Bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the Bhikkhu is established in the enlightenment factor concentration, with development it gets completed. The Bhikkhu thoroughly

examines the concentrated mind. At that time the Bhikkhu is established in the enlightenment factor equanimity, with development it gets completed.

Bhikkhus, at the time the Bhikkhu abides reflecting feelings in feelings, ...re... the mental states in the mind...re...thoughts in the Teaching, mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the Bhikkhus mindfulness is established, the enlightenment factor mindfulness is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution...Bhikkhus, at a time the Bhikkhu abides thus, mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the Bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the Bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the Bhikkhu is established in the enlightenment factor concentration, with development it gets completed. The Bhikkhu thoroughly examines the concentrated mind. At that time the Bhikkhu is established in the

enlightenment factor equanimity, with development it gets completed.

When the four establishments of mindfulness are thus developed and made much the seven enlightenment factors get completed.

Bhikkhus, the seven enlightenment factors developed and made much in which manner does knowledge of the path get completed? The Bhikkhu develops the enlightenment factor mindfulness bent on seclusion, detachment, cessation, ending in relinquishing The Bhikkhu develops the enlightenment factor investigation of the Teaching bent on seclusion, detachment, cessation, ending in relinquishing The Bhikkhu develops the enlightenment factor effort bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor joy bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor appeasement bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor concentration bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor equanimity bent on seclusion, detachment, cessation ending in relinquishing. Bhikkhus, developed and made much in this manner knowledge of the path gets completed.

The Blessed One said thus and those Bhikkhu delighted in the words of the Blessed One.

Aananjasappaayasuttam

Suitability to Attain Imperturbability

I heard thus:

At one time the Blessed One was living in the Kuru country, in the hamlet named Kammassadhamma. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, sensuality is impermanent, useless, false, a stupid thing and a deception. It is prattle and foolish talk. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, all these are the domain of death, the pasture of death. The evil mind with sensuality is led to greed, anger and quarrels

Bhikkhus the noble disciple reflects. Sensuality is impermanent, useless, false, a stupid thing and a deception. It is prattle and foolish talk. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, all these are the domain of death, the pasture of death. The evil mind with sensuality is led to greed, anger and quarrels. What if I develop the mind grown great and much, above the material world, then there will be no greed, anger, or quarrels. When these are dispelled my mind will be significant, limitless and well developed. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that the led on, consciousness should reach imperturbability. Bhikkhus, I say, this is the first suitability to reach imperturbability.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter of the four primary elements, is on account of this held on matter. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that the led on, consciousness should reach imperturbability. Bhikkhus, I say, this is the second suitability to reach imperturbability.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, all these are impermanent. It is not suitable to take pleasure and appropriate what is impermanent. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on, consciousness should reach imperturbability. Bhikkhus, this is the third suitability to reach imperturbability, I say.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after and the perception of imperturbability, all these perceptions cease in this sphere of nothingness, without a remainder. It is peaceful and exalted. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on, consciousness should reach

imperturbability. Bhikkhus, I say, this is the first suitability to reach the sphere of nothingness.

Again, Bhikkhus, the noble disciple gone to the forest or to the root of a tree reflects. All these are perceived things, of the self, or of the belongings of the self.

Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on consciousness should reach imperturbability. Bhikkhus, I say, this is the second suitability to reach the sphere of nothingness.

Again, Bhikkhus, the noble disciple reflects, I have no greed, hate or delusion for anybody, neither is there greed, hate and delusion to me from anyone. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on consciousness should reach imperturbability. Bhikkhus, I say, this is the third suitability to reach the sphere of nothingness.

Again Ānanda, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, the perception of imperturbability and the perception of nothingness, all these perceptions cease in this sphere of neither perception nor non-perception, without a remainder. It is peaceful and exalted. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in neither perception nor non perception here and now, or with

wisdom it is released. After death, there is a possibility that this led on, consciousness should reach the sphere of neither perception nor non perception. Bhikkhus, I say, this is suitability to reach the sphere of neither perception nor non perception.'

Then venerable Ānanda said. 'Venerable sir, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I discard, thus he gains equanimity. Venerable sir, is that Bhikkhu extinguished?'

'Ānanda, a certain Bhikkhu fallen to this method may extinguish, another would not.'

'Venerable sir, why should a certain Bhikkhu fallen to this method extinguish and another not extinguish?'

'Ānanda, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I discard, thus he gains equanimity. He delights in that equanimity, welcomes it, tied to it, his consciousness settles in it. Ānanda, the Bhikkhu with settlements does not extinguish.'

'Venerable sir, where does the Bhikkhu settle?'

'Ānanda, in neither-perception-nor-non-perception.'

'Venerable sir, he settles in the highest settlement.'

'Ānanda, of settlements neither-perception-nor non-perception, is the highest settlement Ānanda, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I

discard, thus he gains equanimity. He does not delight in that equanimity, does not welcome it, not tied to it his consciousness does not settle in it. Ánanda, the Bhikkhu without settlements is extinguished.'

'Wonderful, venerable sir, the Blessed One has explained the crossing of the flood supported on higher and higher spheres. Venerable sir, how is noble release?'

'Again Ánanda, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, the perception of imperturbability, the perception of nothingness, and the sphere of neither perception nor non perception, these are things of the self and are holdings, that mind without holdings is the mind's release. Ánanda, I have taught you the method to attain, imperturbability, the sphere of nothingness, the sphere of neither perception-nor-non-perception, the method of crossing the flood supported on higher and higher spheres and the noble release. Whatever a teacher should do to his disciples out of compassion, that I have done to you. Ánanda, these are the roots of trees, and these are the empty houses. Ánanda, concentrate and do not have remorse later. This is our advice to you.

The Blessed One said those words and those Bhikkhus delighted in the words of the Blessed One.

Abhasita Sutta

What Was Not Said

Translated from the Pali by Thanissaro Bhikkhu

"Monks, these two slander the Tathágata. Which two? He who explains what was not said or spoken by the Tathágata as said or spoken by the Tathágata and he who explains what was said or spoken by the Tathágata as not said or spoken by the Tathágata. These are two who slander the Tathágata."

Abhaya Raja Kumara Sutta

To Prince Abhaya

(On Right Speech)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then Prince Abhaya went to Nigantha Nataputta and on arrival, having bowed down to him, sat to one side. As he was sitting there, Nigantha Nataputta said to him, "Come, now, prince. Refute the words of the contemplative Gotama, and this admirable report about you will spread afar: 'The words of the contemplative Gotama -- so mighty, so powerful -- were refuted by Prince Abhaya!'"

"But how, venerable sir, will I refute the words of the contemplative Gotama -- so mighty, so powerful?"

"Come now, prince. Go to the contemplative Gotama and on arrival say this: 'Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?' If the contemplative Gotama, thus asked, answers, 'The Tathágata would say words that are un-endearing and disagreeable to others,' then you should say, 'Then how is there any difference between you, venerable sir, and run-of-the-mill people? For even run-of-the-mill people say words that are un-endearing and disagreeable to others.' But if the contemplative Gotama, thus asked, answers, 'The Tathágata would not say words that are un-endearing and disagreeable to others,' then you should say, 'Then how, venerable sir, did you say of Devadatta that

"Devadatta is headed for destitution, Devadatta is headed for hell, Devadatta will boil for an eon, Devadatta is incurable"? For Devadatta was upset and disgruntled at those words of yours.' When the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up. Just as if a two-horned chestnut [1] were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up."

Responding, "As you say, venerable sir," Prince Abhaya got up from his seat, bowed down to Nigantha Nataputta, circumambulated him, and then went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there, he glanced up at the sun and thought, "Today is not the time to refute the Blessed One's words. Tomorrow in my own home I will overturn the Blessed One's words." So he said to the Blessed One, "May the Blessed One, together with three others, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then Prince Abhaya, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One, circumambulated him, and left.

Then, after the night had passed, the Blessed One early in the morning put on his robes and, carrying his bowl and outer robe, went to Prince Abhaya's home. On arrival, he sat down on a seat made ready. Prince Abhaya, with his own hand, served and satisfied the Blessed One with fine staple and non-staple foods.

Then, when the Blessed One had eaten and had removed his hand from his bowl, Prince Abhaya took a lower seat and sat down to one side. As he was sitting there he said to the Blessed One, "Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?"

"Prince, there is no categorical yes-or-no answer to that."

"Then right here, venerable sir, the Niganthas are destroyed."

"But prince, why do you say, 'then right here, venerable sir, the Niganthas are destroyed'?"

"Just yesterday, venerable sir, I went to Nigantha Nataputta and... he said to me...'Come now, prince. Go to the contemplative Gotama and on arrival say this: "Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?"... Just as if a two-horned chestnut were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up.'"

Now at that time a baby boy was lying face-up on the prince's lap. So the Blessed One said to the prince, "What do you think, prince: If this young boy, through your own negligence or that of the nurse, were to take a stick or a piece of gravel into its mouth, what would you do?"

"I would take it out, venerable sir. If I couldn't get it out right away, then holding its head in my left hand and crooking a finger of my right, I would take it out, even if it meant drawing blood. Why is that? Because I have sympathy for the young boy."

"In the same way, prince:

[1] In the case of words that the Tathágata knows to be unfactual, untrue, unbeneficial (or: not connected with the goal), un-endearing and disagreeable to others, he does not say them.

[2] In the case of words that the Tathágata knows to be factual, true, unbeneficial, un-endearing and disagreeable to others, he does not say them.

[3] In the case of words that the Tathágata knows to be factual, true, beneficial, but un-endearing and disagreeable to others, he has a sense of the proper time for saying them.

[4] In the case of words that the Tathágata knows to be unfactual, untrue, unbeneficial, but endearing and agreeable to others, he does not say them.

[5] In the case of words that the Tathágata knows to be factual, true, unbeneficial, but endearing and agreeable to others, he does not say them.

[6] In the case of words that the Tathágata knows to be factual, true, beneficial, and endearing and agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathágata has sympathy for living beings."

"Venerable sir, when wise nobles or priests, householders or contemplatives, having formulated questions, come to the Tathágata and ask him, does this line of reasoning appear to his awareness beforehand -- 'If those who approach me ask this, I -- thus asked -- will answer in this way' -- or does the Tathágata come up with the answer on the spot?"

"In that case, prince, I will ask you a counter-question. Answer as you see fit. What do you think: are you skilled in the parts of a chariot?"

"Yes, venerable sir. I am skilled in the parts of a chariot."

"And what do you think: When people come and ask you, 'What is the name of this part of the chariot?' does this line of reasoning appear to your awareness beforehand -- 'If those who approach me ask this, I -- thus asked -- will answer in this way' -- or do you come up with the answer on the spot?"

"Venerable sir, I am renowned for being skilled in the parts of a chariot. All the parts of a chariot are well-known to me. I come up with the answer on the spot."

"In the same way, prince, when wise nobles or priests, householders or contemplatives, having formulated questions, come to the Tathágata and ask him, he comes up with the answer on the spot. Why is that, because the property of the Dhamma is thoroughly penetrated by the Tathágata. From his thorough penetration of the property of the Dhamma, he comes up with the answer on the spot."

When this was said, Prince Abhaya said to the Blessed One:

"Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Footnote

1. A two-horned chestnut is the nut of a tree (*Trapa bicornis*) growing in south and Southeast Asia. Its shell looks like the head of a water buffalo, with two nasty, curved "horns" sticking out of either side.

Abhaya Sutta

Fearless

Translated from the Pali by Thanissaro Bhikkhu

Then Janussoni the Brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view and opinion that there is no one who, subject to death, is not afraid or in terror of death."

The Blessed One said: "Brahman, there are those who, subject to death, are afraid and in terror of death. And there are those who, subject to death, are not afraid or in terror of death.

"And who is the person who, subject to death, is afraid and in terror of death? There is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, and craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He grieves and is tormented, weeps, beats his breast, and grows delirious. This is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, and craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He grieves and is tormented, weeps, beats his

breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person who has not done what is good, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, and cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, and cruel. To the extent that there is a destination for those who have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, and cruel, that's where I'm headed after death.' He grieves and is tormented, weeps, beats his breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person in doubt and perplexity, who has not arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'How doubtful and perplexed I am! I have not arrived at any certainty with regard to the True Dhamma!' He grieves and is tormented, weeps, beats his breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"These, Brahman, are four people who, subject to death, are afraid and in terror of death.

"And who is the person who, subject to death, is not afraid or in terror of death?

"There is the case of the person who has abandoned passion, desire, fondness, thirst, fever, and craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought does not occur to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has abandoned passion, desire, fondness, thirst, fever, and craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought does not occur to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has done what is good, has done what is skillful, has given protection to those in fear, and has not done what is evil, savage, or cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have done what is good, have done what is skillful, have given protection to those in fear, and I have not done what is evil, savage, or cruel. To the extent that there is a destination for those who have done what is good, what is skillful, have given protection to those in fear, and have not done what is evil, savage, or cruel, that's where I'm headed after death.' He does not grieve, is not tormented; does

not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has no doubt or perplexity, who has arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have no doubt or perplexity. I have arrived at certainty with regard to the True Dhamma.' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"These, Brahman, are four people who, subject to death, are not afraid or in terror of death."

When this was said, Janussoni the Brahman said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Abhayaraajakumaara Sutta

"To the King's Son Abhaya"

I heard thus:

At One time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then the king's son Abhaya approached Niganthanataputta worshipped and sat on a side. Niganthanataputta said to the king's son: "Come! Prince, arouse a dispute with the recluse Gotama. When you argue with a person like the recluse Gotama, so powerful and so majestic, your fame will spread." "Venerable sir, how could I arouse a dispute with the recluse Gotama, so powerful and so majestic?" "Come prince, approach the recluse Gotama and ask. Venerable sir, does the Thus Gone One say, such words that are disagreeable and distasteful to others?" When asked thus if, the recluse Gotama replies. "Yes, prince, the Thus Gone One, says words that are disagreeable and distasteful to others." Then you should say. "Venerable sir, what is the difference between you and the ordinary one? The ordinary one says words that are disagreeable and distasteful to others." If he says, "Prince, the Thus Gone One does not say words that are disagreeable and distasteful to others." Then you should say. "Venerable sir, why did you say these words to Devadatta? Devadatta is in loss, in hell in much difficulty, till the end of the world cycle? On account of those words Devadatta was displeased." When this forked question, is asked, he would not be able to swallow it or spit it out. A man with an iron ring stuck in the throat would not be able to swallow or spit it out. In the same manner when this forked question is asked, he would not be able to swallow it or spit it out.'

Prince Abhaya agreed with the words of Niganthanataputta, got up from his seat, worshipped, circumambulated Niganthanataputta and approached the Blessed One. Worshipping the Blessed One he sat on a side. The prince considered the time, and thought it is not the proper time to arouse a dispute with the Blessed One. He thought, I will invite the Blessed One for tomorrow's meal and arouse the dispute at home. He said. 'May the Blessed One, accept tomorrow's meal with three others.' The Blessed One accepted in silence and the prince knowing that the Blessed One had accepted the invitation, got up from his seat worshipped, circumambulated the Blessed One and went away. The Blessed One at the end of that night, putting on robes in the morning, taking bowl and robes approached the dwelling of the prince, and sat on the prepared seat. Prince Abhaya with his own hands served the nourishing eatables and drinks, and after the meal was over, took a low seat and sat on a side

Prince Abhaya then, said to the Blessed. 'One, Venerable sir, does the Thus Gone One say words that are disagreeable and distasteful to others?' 'Prince, in certain respects I do not' 'Venerable sir we heard this from the nigantas'. 'Prince, why do you say, we heard this from the nigantas?' 'Here venerable sir, I approached Niganthanaataputta worshipped him and sat on a side. Then Niganthanaataputta said to me. Come prince, approach the recluse Gotama and ask. Venerable sir, does the Thus Gone One say, words that are disagreeable and distasteful to others? When asked thus if the recluse Gotama replies. The Thus Gone One says words that are disagreeable and distasteful to others. Then you say. If that is so venerable sir, what is the difference between you and the ordinary one? The ordinary one says words that are disagreeable and distasteful to others. If he

says, Prince, the Thus Gone One does not say words that are disagreeable and distasteful to others. Ask him, venerable sir, why did you say these words to Devadatta? Devadatta is in loss, in hell, in much difficulty till the end of the world cycle. On account of those words Devadatta was displeased. When this forked question is asked, he would not be able to swallow it or spit it out. Like a man with an iron ring stuck in the throat would not be able to swallow or spit it out. In the same manner when this forked question is asked, he would not be able to swallow it or spit it out’.

At that time a baby boy, a toddler was seated on the lap of prince Abhaya, the Blessed One said, ‘Prince, on account of some negligence of yours or the nurse, if this baby swallows a piece of stick or a stone, what would you do?’ ‘Venerable sir, I will pull it out. If I could not take it out quickly, taking hold of the head with the left hand, would pull it out with the finger of the right hand, even while blood is spilt. What is the reason? Venerable sir, there is my compassion for the baby’. ‘Prince, in the same manner, when the Thus Gone One knows that words are not true, not conducive to good, and are disagreeable and distasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that words are not true, not conducive to good, disagreeable and distasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that the words are true, are conducive to good, disagreeable and distasteful to others, the Thus Gone One waits for the right time to explain those words. When the Thus Gone one knows that the words are true, conducive to good, agreeable and tasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that the words are true, not conducive to good, agreeable and tasteful to others,

the Thus one does not say those words. When the Thus Gone One knows that the words are true conducive to good, agreeable and tasteful to others the Thus Gone One waits for the right time to explain those words. What is the reason: Prince there is compassion for beings in the Thus Gone One’.

‘Venerable sir, wise men, warriors, or Brahmins, or householders, or recluses concoct a question, approach the Thus Gone One and question him. Venerable sir, does the Blessed One, know before hand, they would approach me and ask these questions? Does it occur to the Thus Gone One, when asked thus I will reply thus? Or does the reply at that moment occur to the Thus Gone One?’ ‘Then prince, I will ask a question from you on this, you may reply, as it pleases you. Prince, are you clever about the large and small parts of a chariot?’ ‘Yes, venerable sir, I’m clever in the large and small parts of a chariot.’ ‘Prince, if someone approaches you and asks, about the large and small parts of the chariot, would you before hand know these people will approach me and ask about these parts of the chariot, and when asked this and other thing I will reply thus and thus?’ ‘Venerable sir, I’m a charioteer and I’m clever in the large and small parts of the chariot. When asked the reply occurs to me that moment.’ ‘Prince, in the same manner, these wiseman, warriors, Brahmins, householders, and recluses concoct a question and approach the Thus Gone One, and question him. The answer occurs to the Thus Gone One instantly. What is the reason?: The element of the Teaching is thoroughly known to the Thus Gone One. So the reply to the question occurs to the Thus Gone One that moment.’

When this was said, prince Abhaya said thus to the Blessed One. ‘Now I understand it, venerable sir. It is as though something over turned is reinstated. Something covered is made manifest.

As though the path was told to someone who had lost his way.
It is like an oil lamp lighted in the dark, for those who have sight
to see forms. In various ways the Blessed One has explained the
Teaching. Now I take refuge in the Blessed One, in the Teaching
and the Community of Bhikkhus. May I be remembered as a lay
disciple who has taken refuge from today until life ends.'

Abhisanda Sutta

Rewards

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these eight rewards of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing, to welfare and happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.

"Furthermore, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second reward of merit...

"Furthermore, the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit...

"Now, there are these five gifts, five great gifts -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that are not open to suspicion, will never be open to suspicion, and are un-faulted by knowledgeable contemplatives and priests. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom

from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that is not open to suspicion, will never be open to suspicion, and is un-faulted by knowledgeable contemplatives and priests. And this is the fourth reward of merit...

"Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift... and this is the fifth reward of merit...

"Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift... and this is the sixth reward of merit...

"Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless

numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift... and this is the seventh reward of merit...

"Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that is not open to suspicion, will never be open to suspicion, and is un-faulted by knowledgeable contemplatives and priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.

Accayika Sutta

Urgent

Translated from the Pali by Thanissaro Bhikkhu

"There are these three urgent duties of a farming householder. Which three?

"There is the case where a farming householder quickly gets his field well-plowed and well-harrowed. Having quickly gotten his field well plowed and well harrowed, he quickly plants the seed. Having quickly planted the seed, he quickly lets in the water and then lets it out.

"These are the three urgent duties of a farming householder. Now, that farming householder does not have the power or might to say: 'May my crops spring up today, may the grains appear tomorrow, and may they ripen the next day.' But when the time has come, the farming householder's crops spring up, the grains appear, and they ripen.

"In the same way, there are these three urgent duties of a monk. Which three? The undertaking of heightened virtue, the undertaking of heightened mind, the undertaking of heightened discernment. These are the three urgent duties of a monk. Now, that monk does not have the power or might to say: 'May my mind be released from fermentations through lack of clinging/sustenance today or tomorrow or the next day.' But when the time has come, his mind is released from fermentations through lack of clinging/sustenance.

"Thus, monks, you should train yourselves: 'Strong will be our desire for the undertaking of heightened virtue. Strong will be

our desire for the undertaking of heightened mind. Strong will
be our desire for the undertaking of heightened discernment.'
That's how you should train yourselves."

Acchariya Abbhuta Sutta

Wonderful And Marvelous

Thus have I heard:

On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Now a number of Bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvelous, how mighty and powerful is the Tathágata! For he is able to know about the Buddhas of the past — who attained to final Nibbána, cut the tangle of proliferation, broke the cycle, ended the round, and surmounted all suffering — that for those Blessed Ones their birth was thus, their names were thus, their clans were thus, their virtue was thus, their state of concentration was thus, their wisdom was thus, their abiding in attainments was thus, their deliverance was thus."

When this was said, the venerable Ánanda told the Bhikkhus: "Friends, Tathágatas are wonderful and have superb qualities. Tathágatas are marvelous and have splendid qualities."

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the Bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Here, Venerable Sir, we were sitting in the assembly hall, where we had met together on returning from our alms-round, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvelous...their deliverance was thus.'" When this was said, Venerable Sir, the Venerable Ánanda said to us: 'Friends, Tathágatas are wonderful and have superb qualities. Tathágatas are marvelous and have splendid qualities.' This was our discussion, Venerable Sir, that was interrupted when the Blessed One arrived."

Then the Blessed One addressed the Venerable Ánanda: "That being so, Ánanda, explain more fully the Tathágatas wonderful and marvelous qualities."

"I heard and learned this, Venerable Sir, from the Blessed One's own lips: 'Mindful and fully aware, Ánanda, the Bodhisattva appeared in the Tushita heaven.' That mindful and fully aware the Bodhisattva appeared in the Tushita Heaven – This I remember as a wonderful and marvelous quality of the Blessed One.

'I heard and learned this from the Blessed One's own lips: Mindful and fully aware the Bodhisattva remained in the Tushita Heaven.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'For the whole of his life-span the Bodhisattva remained in the Tushita heaven.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'Mindful and fully aware the Bodhisattva passed away from the Tushita heaven and descended into his mother's womb.' This

too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'When the Bodhisattva passed away from the Tushita heaven and descended into his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmans, with its princes and its people. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail — there too a great immeasurable light surpassing the splendor of the gods appeared. And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousand-fold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendor of the gods appeared.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'When the Bodhisattva had descended into his mother's womb, four young deities came to guard him at the four quarters so that no humans or non-humans or anyone at all could harm the Bodhisattva or his mother.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'When the Bodhisattva had descended into his mother's womb, she became intrinsically virtuous, refraining from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wines, liquors,

and intoxicants, which are the basis of negligence.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, no sensual thought arose in her concerning men, and she was inaccessible to any man having a lustful mind.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, she obtained the five cords of sensual pleasure, and furnished and endowed with them, she enjoyed herself with them.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'when the Bodhisattva had descended into his mother's womb, no kind of affliction arose in her; she was blissful and free from bodily fatigue. She saw the Bodhisattva within her womb with all his limbs, lacking no faculty. Suppose a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight-faceted, well cut, and a man with good sight were to take it in his hand and review it thus: "This is a fine beryl gem of purest water, eight-faceted, well cut, and through it is strung a blue, yellow, red, white, or brown thread;" so too when the Bodhisattva had descended into his mother's womb...she saw the Bodhisattva within her womb with all his limbs, lacking no faculty.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'Seven days after the birth of the Bodhisattva, his mother died
and reappeared in the Tushita heaven.' This too I remember as a
wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'other
women give birth after carrying the child in the womb for nine
or ten months, but not so the Bodhisattvas mother. The
Bodhisattvas mother gave birth after carrying him in her womb
for exactly ten months.' This too I remember as a wonderful and
marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'other
women give birth seated or lying down, but not so the
Bodhisattvas mother. The Bodhisattvas mother gave birth to him
standing up.' This too I remember as a wonderful and
marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'When the Bodhisattva came forth from his mother's womb, first
gods received him, then human beings. This too I remember as a
wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: When
the Bodhisattva came forth from his mothers womb, he did not
touch the earth. The four young gods received him and set him
before his mother saying: "Rejoice, oh Queen, a son of great
power has been born to you." This too I remember as a
wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips:
'When the Bodhisattva came forth from his mother's womb, he
came forth unsullied, un-smeared by water or humors or blood
or any kind of impurity, clean and unsullied. Suppose there

were a gem placed on Kasi cloth, then the gem would not smear the cloth or the cloth the gem. Why is that, because of the purity of both! So too when the Bodhisattva came forth...clean and unsullied.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisattva and his mother.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: "As soon as the Bodhisattva was born, he stood firmly with his feet on the ground; then he took seven steps north, and with a white parasol held over him, he surveyed each quarter and uttered the words of the Leader of the Herd: "I am the highest in the world; I am the best in the world; I am the foremost in the world. This is my last birth; now there is no renewal of being for me. This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmins, with its princes and its people. And even in those abysmal world inter-spaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail – there too a great immeasurable light surpassing the splendor of the gods appeared. And the beings

born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousand-fold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendor of the gods appeared.' That when the Bodhisattva came forth from his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared... this too I remember as a wonderful and marvelous quality of the Blessed One."

"That being so, Ánanda, remember this too as a wonderful and marvelous quality of the Tathágata: Here Ánanda, for the Tathágata feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear. Remember this too, Ánanda, as a wonderful and marvelous quality of the Tathágata."

"Venerable sir, since for the Blessed One feelings are known as they arise, as they are present, as they disappear; Perceptions are known as they arise, as they are present, as they disappear; Thoughts are known as they arise, as they are present, as they disappear – this too I remember as a wonderful and marvelous quality of the Blessed One."

That is what the venerable Ánanda said. The Teacher approved. The Bhikkhus were satisfied and delighted in the venerable Ánanda's words.

Acchariyabbhutadhammasuttam

The Discourse On Wonderful Things

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then a lot of Bhikkhus after the mid-day meal, were assembled and seated in the attendance hall and this conversation arose among them

'Friends, it is wonderful and surprising how the Thus Gone One knows the Enlightened Ones of yore. How they came to final extinction, cut the diffused-ness of the world, cut short their journey and came to the end of the journey and end of all unpleasantness. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abiding and such releases.' When this was said venerable Ānanda said thus; 'Friends, indeed the Thus Gone One has wonderful and surprising things and is endowed with them.'

When this conversation was going on, the Blessed One got up from his seclusion approached the attendance hall, sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, with what talk were you seated here and what other talk did take place?'

'Venerable sir, after the mid-day meal, we were assembled and seated in the attendance hall and this conversation arose among us. Friends, it is wonderful and surprising how the Thus Gone One knows the Enlightened Ones of yore. How they came to final extinction, cut the diffused-ness of the world, cut short their journey and came to the end of the journey and end of all

unpleasantness. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abiding and such releases. Venerable sir, when this was said venerable Ānanda said thus; Friends, indeed the Thus Gone One has wonderful and surprising things and is endowed with them. When this conversation was going on, the Blessed One arrived.

Then the Blessed One addressed venerable Ānanda. 'If so Ānanda, for the great pleasure of many declare the wonderful and surprising things of the Thus Gone One.'

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ānanda, the one aspiring enlightenment was born with the gods of happiness, with mindful awareness." Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ānanda, the one aspiring enlightenment abode with the gods of happiness, with mindful awareness." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ānanda, the one aspiring enlightenment abode with the gods of happiness, until the end of that life span." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ānanda, the one aspiring enlightenment, disappeared from the gods of happiness, and descended into the mother's womb with mindful awareness."

Venerable sir, this I bear as something wonderful and surprising of the Blessed One

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, disappeared from the gods of happiness, and descended into the mother’s womb, in the world of gods and men, Maras, Brahmas, recluses and Brahmins there arose an immeasurable effulgence transcending the splendor of the gods. Even the dark uncovered recesses between the world systems where the resplendent moon and sun do not shine there arose an immeasurable effulgence transcending the splendor of the gods. Beings born there saw each other on account of that effulgence and knew that there were other beings born there. The ten thousand fold world system shivered and trembled on account of that immeasurable effulgence transcending the splendor of the gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born to this world from the mother’s womb four gods stood guarding the four directions. They thought may the one aspiring enlightenment or his mother be not hurt by a human, non human or anyone in the world " Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born into this world from the mother’s womb, the mother by nature was virtuous, abstaining from, destroying living things, taking the not given,

misbehaving sexually, telling lies and intoxicating drinks"
Venerable sir, this I bear as something wonderful and surprising
of the Blessed One

‘Venerable sir I have heard these words from the Blessed One
himself and you acknowledged them. "Ánanda, from the day
the one aspiring enlightenment, descended to the mother’s
womb, sensual desires about men did not arise in the mind of
his mother. She had risen above attachment to thoughts of any
man" Venerable sir, this I bear as something wonderful and
surprising of the Blessed One ‘Venerable sir I have heard these
words from the Blessed One himself and you acknowledged
them. "Ánanda, when the one aspiring enlightenment, was born
to this world the mother of the one aspiring enlightenment was
endowed and provided with the five sense pleasures" Venerable
sir, this I bear as something wonderful and surprising of the
Blessed One.

‘Venerable sir I have heard these words from the Blessed One
himself and you acknowledged them. "Ánanda, when the one
aspiring enlightenment, was born to this world the mother of
the one aspiring enlightenment was healthy, happy and had no
ailments what so ever. She could see the one in her womb
complete with all limbs large and small. Like a well completed
comely lapis gem with eight facets, with a thread of blue, yellow,
red, white or pale running through it. A man who could see
would place it in his palm and would reflect. This is the well
completed comely lapis gem with eight facets, with a thread of
blue, yellow, red, white or pale running through it In the same
manner, when the one aspiring enlightenment, was born to this
world the mother of the one aspiring enlightenment was healthy,
happy and had no ailments what so ever. She could see the one
in her womb complete with all limbs large and small. Venerable

sir, this I bear as something wonderful and surprising of the Blessed One.

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, seven days after the birth of the one aspiring enlightenment, the mother of the one aspiring enlightenment passed away and was born with the happy gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, other women give birth bearing the womb for about nine or ten months. That is not so with the one aspiring enlightenment, the mother of the one aspiring enlightenment bore the womb for complete ten months and gives birth" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, other women give birth either seated or lying That is not so with the one aspiring enlightenment, the mother of the one aspiring enlightenment gave birth standing" Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world first the gods accepted him and next humans" Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

‘Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world, before he placed

a foot on earth, four gods accept him and placing him in front of the mother said, queen be happy, you have given birth to a powerful son." Venerable sir, this I bear as something wonderful and surprising of the Blessed One . 'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born, he was born pure uncontaminated with water in the passage, phlegm, blood or any impurity. As though a gem was placed on a Cashmere cloth. The Cashmere cloth is not soiled by the gem, nor the gem by the Cashmere cloth. This is on account of the purity of both. In the same manner when the one aspiring enlightenment, was born he was born pure uncontaminated with water in the passage, phlegm, blood or any impurity." Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, soon after the one aspiring enlightenment was born he stood on his feet, and while the white umbrella was borne over him, went seven steps to the north, looked in all directions and uttered majestic words. I'm the chief in this world, the most accepted and the most senior. This is my last birth, I will not be born again." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world, in the world of gods and men, Maras, Brahmas, recluses and Brahmins there arose an immeasurable effulgence transcending the splendor of the gods. Even the dark uncovered recesses between the world systems where the resplendent moon and sun do not shine there

arose an immeasurable effulgence transcending the splendor of the gods. Beings born there saw each other on account of that effulgence and knew that there were other beings born there. The ten thousand fold world system shivered and trembled on account of that immeasurable effulgence transcending the splendor of the gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.'

'Then Ánanda, bear this too as something wonderful and surprising of the Blessed One. Ánanda, to the Thus Gone One knowing feelings, arise, persist and fade, knowing perceptions, arise, persist and fade, knowing thoughts, arise, persist and fade. Ánanda, bear this too as something wonderful and surprising of the Blessed One.

'Venerable sir, that to the Thus Gone One knowing feelings, arise, persist and fade, knowing perceptions, arise, persist and fade, knowing thoughts, arise, persist and fade. Venerable sir, this I bear as something wonderful and surprising of the Blessed One.'

Venerable Ánanda said thus, and was delighted knowing the Teacher acknowledges my words. Those Bhikkhus delighted in the words of the venerable Ánanda.

Acintita Sutta

Un-conjecturable

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"There are these four un-conjecturables that are not to be conjectured about, that would bring madness and vexation to anyone who conjectured about them. Which four?

"The Buddha-range of the Buddha's (i.e., the range of powers a Buddha develops as a result of becoming a Buddha) is an un-conjecturable that is not to be conjectured about, that would bring madness and vexation to anyone who conjectured about it.

"The jhana-range of a person in jhana (i.e., the range of powers that one may obtain while absorbed in jhana)...

"The precise working out of the results of kamma...

"Conjecture about the origin, (etc.,) of the world is an un-conjecturable that is not to be conjectured about, that would bring madness and vexation to anyone who conjectured about it.

"These are the four un-conjecturables that are not to be conjectured about, that would bring madness and vexation to anyone who conjectured about them."

Adanta Sutta

Untamed

*Translated from the Pali by F. L. Woodward
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"Monks, I know not of any other single thing so intractable as the untamed mind. The untamed mind is indeed a thing untractable.

"Monks, I know not of any other thing so tractable as the tamed mind. The tamed mind is indeed a thing tractable.

"Monks, I know not of any other single thing so conducive to great loss as the untamed mind. The untamed mind indeed conduces to great loss.

"Monks, I know not of any other single thing so conducive to great profit as the tamed mind. The tamed mind indeed conduces to great profit.

"Monks, I know not of any other single thing that brings such woe as the mind that is untamed, uncontrolled, unguarded and unrestrained. Such a mind indeed brings great woe.

"Monks, I know not of any other single thing that brings such bliss as the mind that is tamed, controlled, guarded and restrained. Such a mind indeed brings great bliss."

Aditta Sutta

The House On Fire

*Translated from the Pali by Thanissaro Bhikkhu
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I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she recited these verses in the Blessed One's presence:

When a house is on fire
the vessel salvaged
is the one that will be of use,
not the one left there to burn.

So when the world is on fire
with aging and death,
one should salvage one's wealth by giving:
what's given is well salvaged.

What's given bears fruit as pleasure.
What isn't given does not:
thieves take it away, or kings;
it gets burnt by fire or lost.

Then in the end
one leaves the body
together with one's possessions.

Knowing this, the intelligent man
enjoys possessions and gives.

Having enjoyed and given
in line with his means,
un-censured he goes
to the heavenly state.

Adittapariyana Sutta

(The Fire Sermon)

Thus have I heard:

The Blessed One was once living at Gayaslsa in Gaya with a thousand Bhikkhus.

There he addressed the Bhikkhus: Bhikkhus, all is burning.

And what is all that is burning? Bhikkhus, the eye is burning, visible forms are burning, visual consciousness is burning, visual impression is burning, also whatever sensation, pleasant or painful or neither painful, nor pleasant, arises on account of the visual impression, 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, aging and death, with sorrows, with lamentations, with pains, with grief's, and with despairs.

The ear is burning, sounds are burning, auditory consciousness is burning, auditory impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the auditory impression, that too is burning. Burning with what? Burning with the fire of craving...

The nose is burning, odors are burning, olfactory consciousness is burning, olfactory impression is burning, also whatever sensation, pleasant or painful, or neither painful nor pleasant, arises on account of the olfactory impression, that too is burning. Burning with what? Burning with the fire of craving...

The tongue is burning, favors are burning, gustative consciousness is burning, gustative impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the gustative impression, that too is burning. Burning with what? Burning with the fire of craving...

The body is burning, tangible things are burning, tactile consciousness is burning, tactile impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the tactile sensation, that too is burning. Burning with what? Burning with the fire of craving...

The mind is burning, mental objects (ideas, etc.) are burning, mental consciousness is burning, mental impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the mental impression 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, aging and death, with sorrows, with lamentations, with pains, with grief's, and with despairs.

Bhikkhus, a learned and noble disciple, who sees things thus, becomes dispassionate with regard to the eye, becomes dispassionate with regard to visible forms, becomes dispassionate with regard to the visual consciousness, becomes dispassionate with regard to the visual impression, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the visual impression, with regard to that too he becomes dispassionate.

He becomes dispassionate with regard to the ear, with regard to sounds...

He becomes dispassionate with regard to the nose... with regard to odors...

He becomes dispassionate with regard to the tongue...with regard to favors....

He becomes dispassionate with regard to the body... with regard to tangible things...

He becomes dispassionate with regard to the mind... with regard to mental consciousness, becomes dispassionate with regard to mental impression, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of mental impression, with regard to that too he becomes dispassionate.

Being dispassionate, he becomes detached; through detachment he is liberated. When liberated there is knowledge that he is liberated. And he knows: Birth is exhausted, the holy life has been lived, what has to be done is done, there is no more left to be done on this account.

This the Blessed One said. The Bhikkhus were glad, and they rejoiced at his words. While this exposition was being delivered, the minds of those thousand Bhikkhus were liberated from impurities, without attachment.

Adittapariyaya Sutta

The Fire Sermon

I have heard that on one occasion the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing death, with sorrows, lamentations, pains, grief's despairs.

'The ear is aflame. Sounds are aflame...

'The nose is aflame. Odors are aflame...

'The tongue is aflame. Flavors are aflame...

'The body is aflame. Tactile sensations are aflame...

'The intellect is aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing, & death, with sorrows, lamentations, pains, grief's & despairs.

'Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with visual consciousness, disenchanted with visual contact. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too.

'He grows disenchanted with the ear...

'He grows disenchanted with the nose...

'He grows disenchanted with the tongue...

'He grows disenchanted with the body...

'He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with mental consciousness, disenchanted with mental contact. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that, "Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Glad at heart, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were released from the mental effluents.

Adiya Sutta

Benefits to be Obtained From Wealth

Translated from the Pali by Thanissaro Bhikkhu

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Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these five benefits that can be obtained from wealth. Which five?

"There is the case where the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- provides himself with pleasure and satisfaction, and maintains that pleasure rightly. He provides his mother and father with pleasure and satisfaction, and maintains that pleasure rightly. He provides his children, his wife, his slaves, servants, and assistants with pleasure and satisfaction, and maintains that pleasure rightly. This is the first benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- provides his friends and associates with pleasure and satisfaction, and maintains that pleasure rightly. This is the second benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the

strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- wards off from calamities coming from fire, flood, kings, thieves, or hateful heirs, and keeps himself safe. This is the third benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- performs the five oblations: to relatives, guests, the dead, kings, and devas. This is the fourth benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- institutes offerings of supreme aim, heavenly, resulting in happiness, leading to heaven, given to priests and contemplatives who abstain from intoxication and heedlessness, who endure all things with patience and humility, each taming himself, each restraining himself, each taking himself to Unbinding. This is the fifth benefit that can be obtained from wealth.

"If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth goes to depletion, the thought occurs to him, 'Even though my wealth has gone to depletion, I have obtained the five benefits that can be obtained from wealth,' and he feels no remorse. If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth increases, the thought occurs to him, 'I have obtained the five benefits that can be obtained from wealth,

and my wealth has increased,' and he feels no remorse. So he feels no remorse in either case."

'My wealth has been enjoyed,
my dependents supported,
protected from calamities by me.
I have given supreme offerings
and performed the five oblations.
I have provided for the virtuous,
the restrained,
followers of the holy life.
For whatever aim a wise householder
would desire wealth,
that aim I have attained.
I have done what will not lead to future distress.'
When this is recollected by a mortal,
a person established in the Dhamma of the Noble Ones,
he is praised in this life
and, after death, rejoices in heaven.

Advice to Venerable Punna

I heard thus:

At one time the Blessed One was living in Anathapindika's monastery, in Jeta's grove in Savatthi. Then venerable Punna getting up from his seclusion in the evening, approached the Blessed One, worshipped sat on a side and said. 'Venerable sir, it is good, if I'm advised in short, so that I could abide alone and secluded, zealous to dispel diligently.' 'Then Punna, listen, I will advice you.' Venerable Punna agreed and the Blessed said.

'Punna, there are pleasing, agreeable, forms cognizable by eye-consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, delights, welcomes and clings to them, and interest arises. Punna, I say, the arising of interest is the arising of unpleasantness. There are pleasing agreeable sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue consciousness, touches cognizable by body consciousness and ideas cognizable by mind consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, delights, welcomes and clings to them, and interest arises. Punna, I say, the arising of interest is the arising of unpleasantness.

Punna, there are pleasing, agreeable, forms, cognizable by eye-consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, does not delight welcome and cling to them, and the interest ceases. Punna, I say, the cessation of interest is the cessation of unpleasantness. There are pleasing, agreeable, sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue

consciousness, touches cognizable by body consciousness and ideas cognizable by mind consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, does not delight, welcome and cling to them, and so the interest ceases. Punna, I say, the cessation of interest is the cessation of unpleasantness.

Punna, I have advised you in short. Now in which state will you abide?’

‘Venerable sir, now that I’m advised in short, I will abide in the Sunaparanta state.’

‘Punna, the people of Sunaparanta are rough, if they scold and abuse you, what will you do?’

‘Venerable sir, if the people of Sunaparanta scold and abuse me. It will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with their hands.’

‘Punna, if the people of Sunaparanta hurt you with their hands, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with their hands, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with clods.’

‘Punna, if the people of Sunaparanta hurt you with clods, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with clods, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with a stick.’

‘Punna, if the people of Sunaparanta hurt you with a stick, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with a stick, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with a weapon’

‘Punna, if the people of Sunaparanta hurt you with a weapon, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with a weapon, it will occur to me, indeed the people of Sunaparanta are good, they do not end my life with a sharp weapon’

‘Punna, if the people of Sunaparanta put an end to your life with a sharp weapon, what will you do?’

‘Venerable sir, if the people of Sunaparanta would put an end to my life, it will occur to me thus. There are disciples of the Blessed One, who loathing the body and life search for an assassin. Here I have got an assassin even without a search.”

‘Good! Punna, it is possible for you to abide in Sunaparanta endowed with that appeasement in the Teaching. You may do the fit now.’

Venerable Punna, delighting in the words of the Blessed One, got up from his seat, worshipped the Blessed One, and moving with his right side towards the Blessed One showed reverence. Putting his dwelling in order and taking bowl and robes, he left on a tour to Sunaparanta and arrived there in due order. Then he abode in that state. Venerable Punna, during that same rains, brought forth about five hundred male disciples and about five hundred female disciples and realized the three knowledge’s and venerable Punna attained final extinction.

Then many Bhikkhus, approached the Blessed One, worshipped, sat on a side and said. ‘Venerable sir, the clansman who was advised by the Blessed One in short has passed away. What are his movements after death?’

‘Bhikkhus, the clansman Punna is wise. He stood on his own in the Teaching. (*1) He did not worry me about questions in the Teaching. He has attained final extinction.’

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Note

1. He stood on his own in the Teaching. *‘paccapaadii dhammaassanudhamma.m’* That means, when advising he was on his own in the Teaching and did not need a Teacher. This is a special feature of one who had entered the stream of the Teaching. *‘sotaapattiphalasaccikiriya’*.

Agara Sutta

The Guest House

Translated from the Pali by Nyanaponika Thera

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"In a guest house, O monks, people from the east may take lodgings, or people from the west, north or south. People from the warrior caste may come and take lodgings there, and also Brahmans, middle class people and menials.

"Similarly, O monks, there arise in this body various kinds of feelings; there arise pleasant feelings, painful feelings and neutral feelings; worldly feelings that are pleasant, painful or neutral, and unworldly (spiritual) feelings that are pleasant, painful and neutral."

The Agganna Sutta

On Knowledge of Beginnings

Thus have I heard. Once the Lord was staying at Savatthi, at the mansion of Migara's mother in the East Park. And at that time Vasettha and Bharadvaja were living among the monks, hoping to become monks themselves. And in the evening, the Lord rose from his secluded meditation and came out of the mansion, and started walking up and down in its shade.

Vasettha noticed this and he said to Bharadvaja: 'Friend Bharadvaja, the Lord has come out and is walking up and down. Let us approach him. We might be fortunate enough to hear a talk on Dhamma from the lord himself.' 'Yes, indeed,' said Bharadvaja, so they went up to the lord, saluted him, and fell into step with him.

Then the lord said to Vasettha: 'Vasettha, you two are Brahmins born and bred, and you have gone forth from the household life into homelessness from Brahmin families. Do not the Brahmins revile and abuse you?'

'Indeed, lord, the Brahmins do revile and abuse us. They don't hold back with their usual flood of reproaches.'

'Well, Vasettha, what kind of reproaches do they fling at you?'

'Lord, what the Brahmins say is this, "The Brahmins caste is the highest caste — other castes are base; the Brahmin caste is fair, other castes are dark; Brahmins are purified, non-Brahmins are not, the Brahmins are the true children of Brahma, [1] born from his mouth, born of Brahma, heirs of Brahma. And you, you have

deserted the highest class and gone over to the base class of shave-ling petty ascetics, servants, dark fellows born of Brahma's Foot! It's not right, it's not proper for you to mix with such people!" That is the way the Brahmins abuse us, lord.'

'Then, Vasettha, the Brahmins have forgotten their ancient tradition when they say that. Because we can see Brahmin women, the wives of Brahmins, who menstruate and become pregnant, have babies, and give milk. And yet these womb-born Brahmins talk about being born from Brahma's mouth...These Brahmins misrepresent Brahma, tell lies and earn much demerit.

'There are, Vasettha, these four castes: The Khattiyas, The Brahmins, the merchants and the artisans. And sometimes a Khattiya takes life, takes what is not given, commits sexual misconduct, tells lies, indulges in slander, harsh speech or idle chatter, is grasping, malicious, or of wrong views. Thus such things as are immoral and considered so, blameworthy and considered so, to be avoided and considered so, ways unbefitting an Ariyan and considered so, black with black result and blamed by the wise, are sometimes to found among the Khattiyas, and the same applies to Brahmins, merchants, and artisans.

'Sometimes too, a Khattiya refrains from taking life, does not take what is not given, refrains from sexual misconduct, speaks truth, shuns slander, harsh speech or idle chatter, is not grasping, malicious, or of wrong views. Thus such things are moral and considered so, blameless and considered so, to be followed and considered so, ways befitting an Ariyan and considered so, bright with bright results and praised by the wise, are sometimes found among the Khattiyas, and likewise among Brahmins, merchants, and artisans.

‘Now since both dark and bright qualities, which are blamed and praised by the wise, are scattered indiscriminately among the four castes, the wise do not recognize the claim about the Brahmin caste being the highest. Why is that? Because, Vasettha, anyone from the four castes who becomes a monk, an Arahant who has destroyed the corruptions, who has lived the life, done what had to be done, laid down the burden, reached the highest goal, destroyed the fetter of becoming, and become emancipated through super-knowledge – he is proclaims supreme by virtue of Dhamma and not of non-Dhamma.

Dhamma is the best thing for people

In this life and the next as well.

‘This illustration will make clear to you how Dhamma is best in this world and the next. King Pasenadi of Kosala knows: "The ascetic Gotama has gone forth from the neighboring clan of the Sakyans." Now the Sakyans are vassals of the King of Kosala. They offer him humble service and salute him, rise and do him homage and pay him fitting service and just as the Sakyans offer the King humble service and salute him, rise and do him homage and pay him fitting service so likewise does the King offer humble service to the Tathágata, thinking, "If the ascetic Gotama is well-born, I am ill-born; if the ascetic Gotama is strong, I am weak; if the ascetic Gotama is pleasant to look at, I am ill-favored; if the ascetic Gotama is influential, I am of little influence." Now it is because of honoring the Dhamma, making much of the Dhamma, esteeming the Dhamma, doing reverent homage to the Dhamma that King Pasenadi does humble service to the Tathágata and pays him fitting service:

Dhamma is the best thing for people

In this life and the next as well.

Vasettha, all of you, though of different birth, name, clan and family, who have gone forth from the household life into homelessness, if you are asked who you are, you should reply: "We are ascetics, followers of the Sakyan." [2] He whose faith in the Tathágata is settled, rooted, established, solid, unshakable by any ascetic or Brahmin, any deva or mara or Brahma or anyone in the world, can truly say: "I am a true son of the Blessed Lord, born of his mouth, born of Dhamma, created by Dhamma, an heir of Dhamma." Why is that? Because, Vasettha, this designates the Tathágata: "The Body of Dhamma," that is "The Body of Brahma," [3] or "Become Dhamma," that is "Become Brahma." [4]

‘There comes a time, Vasettha, when, sooner or later after a long period this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self luminous, moving through the air, glorious – and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – [5] and they stay like that for a very long time.

‘At that period, Vasettha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon or sun appeared, no constellations or stars appeared, night and day were not yet distinguished, nor months and fortnights, nor years and seasons; there was no male and female, beings being reckoned just as beings. [6] And sooner or later, after a very long

period of time, savory earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with color, smell, and taste. It was the color of fine ghee or butter and it was very sweet, like pure wild honey.

‘Then some being of a greedy nature said: "I say, what can this be?" and tasted the savory earth on its finger. In so doing, it became taken with the flavor, and craving arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavor, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And the result was that their self luminance disappeared. And as a result of the disappearance of their self luminance the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

‘And those beings continued for a very long time feasting on this savory earth, feeding on it and being nourished by it. And as they did so, their bodies became coarser, and a difference in looks developed among them. Some beings became good looking, others ugly. And the good looking ones despised the others, saying: "We are better looking than they are." And because they became arrogant and conceited about their looks, the savory earth disappeared. At this they came together and lamented, crying, "Oh, that flavor! Oh, that flavor!" and so nowadays when people say, "Oh, that flavor!" when they get something nice, they are repeating an ancient saying without realizing it.

‘And then, when the savory earth disappeared, a fungus cropped up, in the manner of a mushroom. It was of good color, smell, and taste. It was the color of fine ghee or butter, and it was very sweet, like pure wild honey. And those beings set to and ate the fungus. And this lasted for a very long time. And as they continued to feed on the fungus, so their bodies become coarser still, and the difference in their looks increased still more. And the good looking ones despised the others...and because they became arrogant and conceited about their looks, the sweet fungus disappeared. Next, creepers appeared, shooting up like bamboo...and they too were very sweet, like pure wild honey.

‘And those beings set to and fed on those creepers. And as they did so, their bodies became even coarser, and the difference in their looks increased still more...and they became still more arrogant, and so the creepers disappeared too. At this they came together and lamented, crying: "Alas, our creepers gone! What have we lost!" and so now today when people, one being asked why they are upset, say: "Oh what have we lost!" they are repeating an ancient saying without realizing it.

‘And then, after the creepers had disappeared, rice appeared in open spaces, free from powder and from husks, fragrant and clean grained. And what they had taken in the evening for supper had grown again and was ripe in the morning, and what they had taken in the morning for breakfast was ripe again by evening, with no sign of reaping. And these beings set to and fed on this rice, and this lasted for a very long time. And as they did so, their bodies became coarser still, and the difference in their looks became even greater. And the females developed female sex organs and the males developed male sex organs. And the women became excessively preoccupied with the men, and the men with the women. Owing to this excessive

preoccupation with each other, passion was aroused, and their bodies burnt with lust. And later because of this burning, they indulged in sexual activity. But those who saw them indulging threw dust, ashes, or cow-dung at them, crying: "Die, you filthy beast! How can one being do such things to another!" Just as today, in some districts, when a daughter-in-law is led out, some people throw dirt at her, some ashes, and some cow dung, without realizing that they are repeating an ancient observance. What was considered bad form in those days is now considered good form.

‘And those beings who in those days indulged in sex were not allowed into a village or town for one or two months. Accordingly those who indulged for an excessively long period in such immoral practices began to build themselves dwellings so as to indulge under cover.

‘Now it occurred to one of those beings who was inclined to laziness, "Well now, why should I be bothered to gather rice in the evening for supper and in the morning for breakfast? Why shouldn't I gather it all at once for both meals?" And he did so. Then another one came to him and said, "Come on, lets go rice-gathering." "No need, my friend, I've gathered enough for both meals." Then the other, following his example, gathered enough rice for two days at a time, saying, "That should be about enough." Then another being came to that second one, "Come on, lets go rice gathering." "No need my friend, I've gathered enough for two days." (The same for four, then eight days.) However, when those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain, and where it was reaped it did not grow again, and the cut place showed, and the rice grew in separate clusters.

‘And then those beings came together lamenting, "Wicked ways have become rife among us: at first we were mind made, feeding on delight...(All the events are repeated down to the latest development, each fresh change being said to be due to ‘wicked and unwholesome ways)...and the rice grows in separate clusters! So now let us divide up the rice into fields with boundaries." So they did so.

‘Then, Vasettha, one greedy-natured being, while watching over his own plot, took another plot that was not given to him, and enjoyed the fruits of it. So they seized hold of him and said, "You’ve done a wicked thing, taking another’s plot like that! Don’t ever do such a thing again!" "I won’t," he said, but he did the same thing a second and a third time. Again, he was seized and rebuked, and some hit him with their fists, some with stones, and some with sticks. And in this way, Vasettha, taking what was not given, and censuring, and lying, and punishment took their origin.

‘Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying, and punishment. And they thought: "Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return we would grant him a share of the rice." So they went to the one among them who was the handsomest, the best-looking, most pleasant and capable, and asked him to do this for them in return for a share of the rice, and he agreed.

"The People’s Choice" is the meaning of Maha-Sammata, [7] which is the first regular title to be introduced. "Lord of the Fields" is the meaning of Khattiya, the second such title. And

"He Gladdens Others With Dhamma" is the meaning of Raja, the third title to be introduced. This, then, Vasettha, is the origin of the class of Khattiyas, in accordance with the ancient titles that were introduced for them. They originated among the very same beings, like ourselves, no different and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

'Then some beings thought, "Evil things have appeared among beings, such as taking what is not given, censuring, lying, punishment and banishment. We ought to put aside evil and unwholesome things." And they did so. "They Put Aside Evil and Unwholesome Things" is the meaning of Brahmin, which is the first regular title to be introduced for such people. They made leaf-huts in forest places and meditated in them. With the smoking fire gone out, with pestle cast aside, gathering alms for their evening and morning meals, they went away to a village, town, or royal city to seek their food, and then they returned to their leaf-huts to meditate. People saw this and noted how they meditated. "They Meditate" is the meaning of Jhayaka, which is the second regular title to be introduced.

'However, some of those beings, not being able to meditate in leaf huts, settled around towns and villages and compiled books. People saw them doing this and not meditating.

'Now "These Do Not Meditate" is the meaning of Ajjayaka, which is the third regular title to be introduced. At that time it was regarded as a low designation, but now it is the higher. This, then, Vasettha, is the origin of the class of Brahmins in accordance with the ancient titles that were introduced for them.

Their origin was from among the very same beings, like themselves, not different, and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

‘And then, Vasettha, some of those beings, having paired off, adopted various trades, and this "various" is the meaning of Vessa, which came to be the regular title for such people. This then is the origin of the class of Vessas, in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings like themselves, no different, and in accordance with Dhamma, not otherwise.

‘And then, Vasettha, those beings that remained went in for hunting. "They Are Base Who Live By The Chase," and that is the meaning of Sudda, which came to be the regular title for such people. This, then, is the origin of the class of Suddas [8] in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings like themselves, no different, and in accordance with Dhamma, not otherwise.

‘And then, Vasettha, it came about that some Khattiya, dissatisfied with his own Dhamma, went forth from the household life into homelessness, thinking, "I will become an ascetic." And a Brahmin did likewise, a Vessa did likewise, and so did a Sudda. And from these four classes the class of ascetics came into existence. Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

‘And, Vasettha, a Khattiya who has led a bad life in body, speech and thought, and who has wrong view will, in consequence of such wrong views and deeds, at the breaking up of the body after death, be reborn in a state of loss, an ill fate, the downfall, the hell-state. So too will a Brahmin, a Vessa or a Sudda.

‘Likewise, a Khattiya who has led a good life in body, speech, and thought, and who has right view will, in consequence of such right view and deeds, at the breaking up of the body after death, be reborn in a good destiny, in a heaven-state. So too will a Brahmin, a Vessa or a Sudda.

‘And a Khattiya who has performed deeds of both kinds in body, speech and thought, and whose view is mixed will, in consequence of such mixed views and deeds, at the breaking-up of the body after death, experience both pleasure and pain. So too will a Brahmin, a Vessa, or a Sudda.

‘And a Khattiya who is restrained in Body, speech and thought, and who has developed the seven requisites of enlightenment, will attain to parinirvana in this very life. So too will a Brahmin, a Vessa, or a Sudda.

And, Vasettha, whoever of these four castes, as a monk, becomes an Arahant who has destroyed the corruptions, done what had to be done, laid down the burden, attained to the highest goal, completely destroyed the fetter of becoming, and become liberated by the highest insight, he is declared to be chief among them in accordance with Dhamma, and not otherwise.

Dhamma's the best thing for people

In this life and the next as well.

Vasettha, it was Brahma Sanankumara who spoke this verse:

The Khattiya's best among those who value clan;

He with knowledge and conduct is best of gods and men.

This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. I too say, Vasettha:

The Khattiya's best among those who value clan;

He with knowledge and conduct is best of gods and men.

Thus the lord spoke, and Vasettha and Bharadvaja were delighted and rejoiced at his words.

Footnotes:

[1] These are, naturally, the Priests of Brahma.

[2] Literally, "Son of the Sakyans"

[3] 'Brahma' in this passage means 'Highest.' The Buddha used it because he was speaking to Brahmins.

[4] The Tathágata, by his gaining of Enlightenment by his own efforts, has become 'The Highest.'

[5] Though born on Earth they are still Devas, not human beings.

[6] As Devas from the Brahma World, they are Sexless.

[7] The Name of the First King of the Solar Race and Ancestor, among others, of the Sakyan rulers (and hence of Gotama.)

[8] Literally, "Artisans" or "Craftsmen,

Aggi Vacchagotta Sutta

To Vacchagotta on Fire

Translated from the Pali by Thanissaro Bhikkhu

For free distribution only

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he asked the Blessed One: "How is it, Master Gotama, does Master Gotama hold the view: 'the cosmos is eternal: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is not eternal: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is finite: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is infinite: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the soul and the body are the same: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the soul is one thing and the body another: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata exists: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata both exists and does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata neither exists nor does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"How is it, Master Gotama, when Master Gotama is asked if he holds the view 'the cosmos is eternal...' 'After death a Tathágata neither exists nor does not exist: only this is true, anything

otherwise is worthless,' he says '...no...' in each case. Seeing what drawback, then, is Master Gotama thus entirely dissociated from each of these ten positions?"

"Vaccha, the position that 'the cosmos is eternal' is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, and fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding.

"The position that 'the cosmos is not eternal'...

"... 'The cosmos is finite'...

"... 'The cosmos is infinite'...

"... 'The soul and the body are the same'...

"... 'the soul is one thing and the body another'...

"... 'After death a Tathágata exists'...

"... 'After death a Tathágata does not exist'...

"... 'After death a Tathágata both exists and does not exist'...

"... 'After death a Tathágata neither exists nor does not exist'... does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding."

"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathágata has done away with. What a Tathágata sees is this: 'such is form, such its origin, such its disappearance; such is feeling, such its origin,

such its disappearance; such is perception... such are mental fabrications... such is consciousness, such its origin, such its disappearance.' Because of this, I say, a Tathágata -- with the ending, fading out, cessation, renunciation, and relinquishment of all construing, all excogitations, all I-making and mine-making and obsession with conceit -- is, through lack of clinging/sustenance, released."

"But, Master Gotama, the monk whose mind is thus released: Where does he reappear?"

"'Reappear,' Vaccha, doesn't apply."

"In that case, Master Gotama, he does not reappear."

"'Does not reappear,' Vaccha, doesn't apply."

"...Both does and does not reappear."

"...Doesn't apply."

"...Neither does nor does not reappear."

"...Doesn't apply."

"How is it, Master Gotama, when Master Gotama is asked if the monk reappears... does not reappear... both does and does not reappear... neither does nor does not reappear, he says, '...doesn't apply' in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured."

"Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-

experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. How do you construe this, Vaccha: If a fire were burning in front of you, would you know that, 'This fire is burning in front of me'?"

"...yes..."

"And suppose someone were to ask you, Vaccha, 'This fire burning in front of you, dependent on what is it burning?' Thus asked, how would you reply?"

"...I would reply, 'This fire burning in front of me is burning dependent on grass and timber as its sustenance.'"

"If the fire burning in front of you were to go out, would you know that, 'this fire burning in front of me has gone out'?"

"...Yes."

"And suppose someone were to ask you, 'this fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?' Thus asked, how would you reply?"

"That doesn't apply, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished -- from having consumed that sustenance and not being offered any other -- is classified simply as 'out' (unbound)."

"Even so, Vaccha, any physical form by which one describing the Tathágata would describe him: That the Tathágata has

abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of form, Vaccha, the Tathágata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does and does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply.

"Any feeling... Any perception... Any mental fabrication...

"Any consciousness by which one describing the Tathágata would describe him: That the Tathágata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of consciousness, Vaccha, the Tathágata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does and does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply."

When this was said, the wanderer Vacchagotta said to the Blessed One: "Master Gotama, it is as if there were a great sala tree not far from a village or town: From inconstancy, its branches and leaves would wear away, its bark would wear away, its sapwood would wear away, so that on a later occasion -- divested of branches, leaves, bark, and sapwood -- it would stand as pure heartwood. In the same way, Master Gotama's words are divested of branches, leaves, bark, and sapwood and stand as pure heartwood.

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or were to carry a lamp

into the dark so that those with eyes could see forms, in the same way has Master Gotama has -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Aggivacchagotta Sutta

To Vacchagotta

(The Simile Of The Fire)

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the wandering ascetic Vacchagotta approached the Blessed One exchanged friendly greetings, sat on a side and said to the Blessed One.

'Good Gotama, the world is eternal this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is eternal, this only is the truth all else is false'. 'Good Gotama, the world is not eternal, this only is the truth and all else is false Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is not eternal, this only is the truth all else is false'. 'Good Gotama, the world is limited, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is limited, this only is the truth all else is false.' 'Good Gotama, the world is not-limited, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is not limited, this only is the truth all else is false' 'Good Gotama, the soul is the body, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the soul is the body, this only is the truth all else is false.' 'Good Gotama, the soul is different from the body, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that

view, the soul is different from the body, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is after death- this only is the truth all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One is after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is not after death, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One is not after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is, and is not, after death, this only is the truth, all else is false. Does good Gotama hold this view.' 'No, Vaccha, I'm not of that view, the Thus Gone One is, and is not after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One neither is, nor is not after death, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One neither is, nor is not after death, this only is the truth all else is false.'

'Good Gotama, when asked, is good Gotama of the view, the world is eternal, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the world is not eternal, this only is the truth, all else is false, it was said, you were not of that view. When asked, is good Gotama of the view, the world is limited, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the world is not limited, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the Thus Gone One is and is not after death, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the Thus Gone One neither is, nor is not after death, this only is the truth, all else is false, it was

said you were not of that view. Good Gotama, seeing what danger has thrown out all these views?’

‘Vaccha, the view, the world is eternal, is a bond of views, is a speculation in views, it is with unpleasantness, with trouble, with burning, not leading to giving up, to detachment, to appeasement, to knowledge, to enlightenment, to cessation and to extinction. The view the world is not eternal...The world is limited,-re- the world is not limited ...the soul is the body...the soul is different from the body...the Thus Gone One is, after death...the Thus Gone One is not, after death...the Thus Gone One is and is not after death...the Thus Gone One neither is, nor is not after death is a bond of views, is a speculation in views, it is with unpleasantness, with trouble, with burning, not leading to giving up, to detachment, to appeasement, to knowledge, to enlightenment, to cessation and to extinction. Vaccha, seeing these dangers I have thrown out all these views.’. ‘Does good Gotama hold any other view?’

‘Vaccha, The Thus Gone One has overcome views. This is the view of the Thus Gone One. This is matter, this is the arising of matter, and this is the fading of matter. This is feeling, this is the arising of feelings and this is the fading of feelings. This is perception, this is the arising of perceptions and this is the fading of perceptions. These are determinations, this is the arising of determinations and this, the fading of determinations. This is consciousness, this is the arising of consciousness and this is fading of consciousness. Therefore, I say the Thus Gone One has destroyed, is detached, has given up and is released, from all imaginings, recollections, and all latent tendencies of me and mine.’

‘Good Gotama, where is the thus released mind born?’ ‘Vaccha, is born does not apply’ ‘Then good Gotama, is he not born?’ ‘Vaccha, is not born does not apply.’ ‘Gotama, is he born and not born?’ ‘Vaccha, is born and is not born does not apply.’ ‘Then Gotama, is he neither born, nor not born?’ ‘Vaccha, is neither born, nor is not born, is non applicable..’.

‘When asked where is the thus released mind born, it was said, is born does not apply. When asked is it not born, it was said not born does not apply. When asked is it born and not born, it was said, born and not born does not apply. When asked, is it neither born, nor is not born, it was said neither born nor not born, does not apply. Good Gotama, in this I am completely ignorant and deluded. Whatever little understanding I had with the earlier conversation, has now vanished.’

‘Vaccha, your ignorance and delusion is nothing strange. This is deep, difficult to understand peaceful and exalted, not for logical thinking. Is clever and should be experienced by the wise. By one of another sect like you, with some other liking, without being yoked in it and living in it, it cannot be understood. So then Vaccha, I will question you, on this and you may reply as it pleases you. There is a fire burning in front of you, would you know, there is a fire burning in front of me?’ ‘Good Gotama, if a fire burns in front of me, I would know, there’s a fire burning in front of me.’ ‘Vaccha, if you were asked, this fire burning in front of you, on account of what is it burning, how would you reply?’ ‘Good Gotama, if I was asked, this fire burning in front of you, on account of what is it burning, I would reply, this fire burning in front of me is burning on account of grass and sticks.’ ‘Vaccha, if the fire in front of you extinguishes, would you know, this fire in front of me has extinguished?’ ‘Good Gotama, if the fire in front of me extinguishes, I would know, this fire has

extinguished' 'Vaccha, if you were asked, this fire that has extinguished in which direction did it go, to the east, west, north or south?' 'Good, Gotama, it does not apply. That fire burnt on account of grass and sticks, those supports finished, no other supports were supplied, without supports the fire, went out.'

'Vaccha, in that same manner, the matter with which the Thus Gone One is pointed out, is dispelled, uprooted, made a palm stump, made a thing not to grow again: Vaccha, the Thus Gone One is released from the reckonings of matter. It is deep, difficult to fathom, like the great ocean. Is born, does not apply, is not born does not apply. Is born and is not born does not apply, neither is born, nor is not born does not apply. The feelings, with which the Thus Gone One is pointed, are dispelled, uprooted, made palm stumps made things not to grow again: Vaccha, the Thus Gone One is released from the reckonings of feelings. It is deep, difficult to fathom, like the great ocean. Is born does not apply, is not born does not apply. Is born and is not born does not apply. Neither is born nor is not born does not apply. The perceptions, with which the Thus Gone One is pointed, are dispelled, uprooted, made palm stumps, made things not to grow again. Vaccha, the Thus Gone One is released from the reckonings of perceptions. It is deep, difficult to fathom, like the great ocean. Is born does not apply, is not born does not apply, is born and is not born does not apply. Neither is born nor is not born does not apply. The determinations with which the Thus Gone One is pointed out, are dispelled, uprooted, made palm stumps, made things not to grow again: Vaccha, the Thus Gone One is released from the reckonings of determinations. It is deep, difficult to fathom like the great ocean. Is born does not apply, is not born does not apply Is born and is not born does not apply. Neither is born nor is not born does not

apply. The consciousness with which the Thus Gone One is pointed out, is dispelled, uprooted, made a palm stump, made a thing not to grow again. Vaccha, the Thus Gone One is released from the reckonings of consciousness. It is deep, difficult to fathom like the great ocean. Is born does not apply, is not born does not apply. Is born and is not born does not apply. Neither is born nor is not born does not apply.'

When this was said the wandering ascetic Vacchagotta said thus to the Blessed One, close to the village or hamlet, there is a huge Sala tree, because of impermanence, its leaves, branches, bark, shoots and sapwood fall off and is left with only the heartwood. In the same manner, on account of the words of good Gotama, with my leaves and branches pulled out, shoots pulled out, the bark removed, the sap removed, I stand as the pure heartwood. I understand good Gotama, it is as though something over turned is reinstalled, something covered is made manifest. As though the path is shown to someone who had lost his way. As though an oil lamp is lighted, for those who have sight to see forms in the dark. Now, I take refuge in good Gotama, in the Teaching, in the Community of Bhikkhus. May the Blessed One bear me as a lay disciple who has taken refuge from today until life lasts.

Aghata Sutta

Hatred

*Translated from the Pali by Thanissaro Bhikkhu
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"There are these ten ways of subduing hatred. Which ten?

[1] "Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

[2] "Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

[3] "Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

[4] "Thinking, 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[5] "Thinking, 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[6] "Thinking, 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[7] "Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[8] "Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[9] "Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One does not get worked up over impossibilities.

"These are ten ways of subduing hatred."

Aghatapativinaya Sutta

Removing Annoyance

Translated from the Pali by Ñāṇamoli Thera.

"Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a Bhikkhu when it arises in him. What are the five?

"Loving-kindness can be maintained in being towards a person with whom you are annoyed: this is how annoyance with him can be removed.

"Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed.

"Onlooking equanimity can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed.

"The forgetting and ignoring of a person with whom you are annoyed can be practiced; this too is how annoyance with him can be removed.

"Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: 'This good person is owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad.' This too is how annoyance with him can be removed.

"These are the five ways of removing annoyance, by which annoyance can be entirely removed in a Bhikkhu when it arises in him."

Aghatapativinaya Sutta

Subduing Hatred

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"When one gives birth to hatred for an individual, one should develop good will for that individual. Thus the hatred for that individual should be subdued.

"When one gives birth to hatred for an individual, one should develop compassion for that individual... equanimity toward that individual... one should pay him no mind and pay him no attention... When one gives birth to hatred for an individual, one should direct one's thoughts to the fact of his being the product of his kamma: 'This venerable one is the doer of his kamma, heir of his kamma, born of his kamma, related by his kamma, and is dependent on his kamma. Whatever kamma he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

Ajaniya Sutta

The Thoroughbred

Translated from the Pali by Thanissaro Bhikkhu.

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with

regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk discerns as it actually is present that 'This is stress.' He discerns as it actually is present that 'This is the origination of stress.' He discerns as it actually is present that 'This is the cessation of stress.' He discerns as it actually is present that 'This is the path of practice leading to the cessation of stress.' This is how a monk is consummate in speed.

"Endowed with these three qualities is a monk worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world."

Ajivaka Sutta

To the Fatalists' Student

Thus Have I Heard:

On one occasion Ven. Ānanda was staying in Kosambi at Ghosita's monastery. Then a certain householder, a disciple of the Fatalists (Ajivakas), went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is well-gone?"

"In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think: those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- is their Dhamma well-taught or not? Or how does this strike you?"

"Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion - - their Dhamma is well-taught. That's how it strikes me."

"And what do you think, householder: those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- have they practiced well in this world or not? Or how does this strike you?"

"Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- they have practiced well in this world. That's how it strikes me."

"And what do you think, householder: those whose passion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; those whose aversion is abandoned ... whose delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: are they, in this world, well-gone or not? Or how does this strike you?"

"Sir, those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone. That's how it strikes me."

"In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- they have practiced well in this world. Those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone.'"

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.

"You, venerable sir, teach the Dhamma for the abandoning of passion ... aversion ... delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion ... aversion ...

delusion. You have practiced well in this world. Your passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. You, in this world, are well-gone.

"Magnificent, Master Ánanda! Magnificent! In many ways has Master Ánanda made the Dhamma clear -- just as if he were to place upright what has been overturned, to reveal what has been hidden, to point out the way to one who is lost, or to set out a lamp in the darkness so that those with eyes might see forms. I go to the Buddha for refuge, to the Dhamma, & to the community of monks. May Master Ánanda remember me as a lay follower who has gone for refuge from this day forward, for life."

Akankha Sutta

Wishes

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, dwell consummate in virtue, consummate in terms of the Patimokkha. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

[1] "If a monk would wish, 'May I be dear and pleasing to my fellows in the holy life, respected by and inspiring to them,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[2] "If a monk would wish, 'May I be someone who receives robes, alms-food, lodgings, and medical requisites for curing the sick,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[3] "If a monk would wish, 'Whatever I use or consume in terms of robes, alms-food, lodgings, and medical requisites for curing

the sick, may that be of great fruit, of great benefit to those who provided them,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[4] "If a monk would wish, 'May it also be of great fruit, of great benefit, to whatever dead relatives they [the donors] recollect with brightened minds,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[5] "If a monk would wish, 'May I be content with whatever robes, alms-food, lodgings, and medical requisites for curing the sick are available,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[6] "If a monk would wish, 'May I be resistant to cold, heat, hunger, and thirst; to the touch of gadflies and mosquitoes, wind and sun and creeping things; to abusive, hurtful language; to bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, deadly,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[7] "If a monk would wish, 'May I overcome displeasure, and not be overcome by displeasure. May I dwell having conquered any displeasure that has arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm,

who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[8] "If a monk would wish, 'May I overcome fear and dread, and not be overcome by fear and dread. May I dwell having conquered any fear and dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[9] "If a monk would wish, 'May I attain -- whenever I want, without strain, without difficulty -- the four jhanas that are heightened mental states, pleasant abiding in the here-and-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[10] "If a monk would wish, 'May I -- with the ending of mental fermentations -- remain in the fermentation-free release of awareness and release of discernment, having directly known and realized them for myself in the here-and-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

"Monks, dwell consummate in virtue, consummate in terms of the Patimokkha. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said and in reference to this was it said."

Akankheyya Sutta

If a Monk Should Wish

Thus have I heard:

On one occasion the Blessed One was living at Savatthi in Jeta's Grove. There he addressed the monks: "monks, live lives filled with virtue, model your behavior upon the Patimokkha (Monastic code of discipline), and you will be perfect in conduct and filled with fear at the slightest fault. Therefore, train your mind by following the (Monastic) Precepts.

If a monk should wish: 'may I be loved and befriended by my companions in the holy life, may I be respected and honored by them.' If this is so, let him live by the Precepts, achieve serenity of mind, practice daily to develop insight and dwell in seclusion – this is the law by which he should live.

If a monk should wish: 'may I acquire sufficient robes, alms-food, a clean, decent resting place, and even medical supplies when necessary,' let him live by the law.

If a monk should wish: 'may the services of those who grant to me robes, alms-food, a resting place and even medicinal supplies bring to them great merit and benefit' then let him live by this law.

If a monk should wish: 'may my family, those that have died, profit from my behavior. May those of my family who still live, model themselves on my behavior, thereby earning vast merit and experiencing great benefit,' then let him live by this law.

If a monk should wish: 'may I conquer unhappiness as well as delight, and may these emotions not conquer me,' let him live by this law.

If a monk should wish: 'may I defeat fear and dismay, and may not fear and dismay conquer me,' let him live by this law.

If a monk should wish: 'may I obtain the four mental absorptions that make-up the higher mind without great difficulty, so that I might dwell peacefully in the now,' let him live by this law.

'If a monk should wish: 'may I attain those liberations that bring peace and lose all desire for material objects,' let him live by this law.

If a monk should wish: 'may I destroy the three chains (1.the view of self, 2. doubts, 3. sensual desire and ill-will) that bind me to suffering and become a stream-enterer,' let him live by this law.

If a monk should wish: 'may I, having destroyed these three chains and other mental impurities, attain to the stage of once-returner,' let him live by this law.

If a monk should wish: 'may I attain re-birth in the Pure Land and there attain final Nirvana,' let him live by this law.

If a monk should wish: 'may I exercise all super-normal powers to aid my teaching of other beings,' let him live by this law.

If a monk should wish: 'may I develop the purified ear that allows me to hear both human and divine sounds,' let him live by this law.

If a monk should wish: 'may I comprehend the minds of all the beings I encounter, may I recognize those whose minds are pure as well as impure,' let him live by this law.

If a monk should wish: 'may I recall my numberless past lives,' let him live by this law.

If a monk should wish: 'may I develop the pure eye that allows me to see and understand how beings are born and pass on according to their actions,' let him live by this law.

If a monk should wish: 'may I, in this present moment, enter and abide in the freedom that comes from the destruction of all impurities,' let him live by this law.

That is what the Blessed One said and the monks were satisfied and took great pleasure in the Blessed One's words.

Akkhama Sutta

Not Resilient

Translated from the Pali by Thanissaro Bhikkhu.

"Endowed with five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king. Which five? There is the case where a king's elephant is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a king's elephant not resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sights.

"And how is a king's elephant not resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, and tom-toms, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sounds.

"And how is a king's elephant not resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine and feces of those pedigreed royal elephants who are at home in the battlefield, and so he falters,

faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant not resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass and water for one day, two days, three days, four days, five, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to flavors.

"And how is a king's elephant not resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king.

"In the same way, a monk endowed with five qualities is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world. Which five? There is the case where a monk is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a monk not resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels passion for a sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.

"And how is a monk not resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind. This is how a monk is not resilient to sounds.

"And how is a monk not resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind. This is how a monk is not resilient to aromas.

"And how is a monk not resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind. This is how a monk is not resilient to flavors.

"And how is a monk not resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind. This is how a monk is not resilient to tactile sensations.

"Endowed with these five qualities, a monk is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world.

"Now, a king's elephant endowed with five qualities is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a king's elephant resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop

of foot soldiers, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sights.

"And how is a king's elephant resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, and tom-toms, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sounds.

"And how is a king's elephant resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine and feces of those pedigreed royal elephants who are at home in the battlefield, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass and water for one day, two days, three days, four days, five, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to flavors.

"And how is a king's elephant resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels no passion for a tactile sensation that incites passion

and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

Akkosa Sutra

Insult

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then the Brahmin Akkosaka ("Insulter") Bharadvaja heard that a Brahmin of the Bharadvaja clan had gone forth from the home life into homelessness in the presence of the Blessed One. Angered and displeased, he went to the Blessed One and, on arrival, insulted and cursed him with rude, harsh words.

When this was said, the Blessed One said to him: "What do you think, Brahmin: Do friends and colleagues, relatives and kinsmen come to you as guests?"

"Yes, Master Gautama, sometimes friends and colleagues, relatives and kinsmen come to me as guests."

"And what do you think: Do you serve them with staple and non-staple foods and delicacies?"

"Yes, sometimes I serve them with staple and non-staple foods and delicacies."

"And if they don't accept them, to whom do those foods belong?"

"If they don't accept them, Master Gautama, those foods are all mine."

"In the same way, Brahmin, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who

is not berating: that I don't accept from you. It's all yours,
Brahmin. It's all yours.

"Whoever returns insult to one who is insulting, returns taunts
to one who is taunting, returns a berating to one who is berating,
is said to be eating together, sharing company, with that person.
But I am neither eating together nor sharing your company,
Brahmin. It's all yours. It's all yours."

"The king together with his court know this of Master Gautama -
- 'Gautama the contemplative is an arhat' -- and yet still Master
Gautama gets angry." [1]

[The Buddha:]

Whence is there anger
for one free from anger,
tamed,
living in tune --
one released through right knowing,
calmed
and Such.

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
wins a battle
hard to win.

You live for the good of both
-- your own, the other's --

when, knowing the other's provoked,
you mindfully grow calm.

When you work the cure of both
-- your own, the other's --
those who think you a fool
know nothing of Dhamma.

When this was said, the Brahmin Akkosaka Bharadvaja said to the Blessed One, "Magnificent, Master Gautama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way Master Gautama has -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. Let me obtain the going forth in Master Gautama's presence, let me obtain admission."

Then the Brahmin Akkosaka Bharadvaja received the going forth and the admission in the Blessed One's presence. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the Arhats.

Note

1. Akkosaka thinks that the Buddha is cursing him -- and thus angry -- when actually the Buddha is simply stating a fact in line with the law of karma

Alagagadduupama Sutta

"The Simile of the Snake"

Thus I heard:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time to a Bhikkhu named Arittha, a vulture trainer in his previous birth, this evil view had arisen. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then many Bhikkhus heard that this evil view had arisen to the Bhikkhu Arittha, a vulture trainer in his previous birth. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments.

Then they approached the Bhikkhu Arittha and asked him: Friend Arittha is it true that such an evil view has arisen to you: As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Yes, friends, as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared, as impediments are not suitable impediments. Then those Bhikkhus thinking to dissuade the Bhikkhu Arittha from that evil view, cross questioned him, asked for reasons and discussed with him. Friend, Arittha do not say that, do not accuse the Blessed One. The Blessed One did not say that. The Blessed One has shown in various ways how these impedimental things are impediments to one who pursues them. The Blessed One has said that sensuality brings little satisfaction

much unpleasantness and much trouble, there are many dangers there. The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit full of burning charcoal, a dream, something borrowed, like a tree full of fruits, a slaughter house, the blade of a weapon, the head of a serpent. The Blessed One has said that sensuality brings much unpleasantness, much trouble and many dangers. Even when so much was told the Bhikkhu Arittha held on tenaciously to his view and would not give it up; as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments

When the Bhikkhus could not dissuade the Bhikkhu Arittha from that evil view, they approached the Blessed One, worshipped, sat on a side and said thus: Venerable sir, to a Bhikkhu named Arittha, a vulture trainer in his previous birth, this evil view had arisen. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then many of us heard that this evil view had arisen to the Bhikkhu Arittha, a vulture trainer in his previous birth As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments.

Then we approached the Bhikkhu Arittha and asked him : Friend Arittha is it true that such an evil view has arisen to you: As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. He said, yes, friends, as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then we Bhikkhus thinking to dissuade the Bhikkhu Arittha from that evil view, cross questioned him,

asked for reasons and discussed with him. Friend, Arittha do not say that, do not accuse the Blessed One. The Blessed One did not say that. The Blessed One has shown in various ways how these impedimental things are impediments to one who pursues them. The Blessed One has said that sensuality brings little satisfaction much unpleasantness and much trouble, there are many dangers there. The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pitfull of burning charcoal, a dream, something borrowed, like a tree full of fruits, a slaughter house, the blade of a weapon, the head of a serpent. The Blessed One has said that sensuality brings much unpleasantness, much trouble and many dangers. Even when so much was told the Bhikkhu Arittha held on tenaciously to his view and would not give it up; as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments As we could not dissuade the Bhikkhu Arittha from that evil view, we came to inform you about it.

Then the Blessed One addressed a certain Bhikkhu and said, Come Bhikkhu, in my words call the Bhikkhu Arittha, tell, the Teacher wants him. That Bhikkhu consenting approached the Bhikkhu Arittha and told him, Friend, the Teacher wants you.. The Bhikkhu Arittha saying yes, friend, approached the Blessed One, worshipped and sat on a side. Then the Blessed One said, Arittha, is it true, that such a view has arisen to you, As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments, are not suitable impediments. Then he said, yes, venerable sir, as I know the Teaching of the Blessed One, to one who pursues those impedimental things, declared as impediments, are not suitable impediments.- Foolish man, to whom do you know me teaching

this. Haven't I in many ways told that the impedimental things are impediments, indeed to one who pursues them they are impediments. I have told that sensuality brings little satisfaction, much un-pleasantness and trouble, the dangers here are many. - I have told that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit of burning charcoal, a dream, something borrowed, a tree full of fruits, the blade of a weapon, the head of a serpent, I have told it has much unpleasantness, much trouble and the dangers there are many. Yet you foolish man, on account of your wrong view you accuse me and destroy yourself and accumulate much demerit, which will be for your unpleasantness for a long time. Then the Blessed One addressed :Bhikkhus, what do you think, shouldn't we chastise this Bhikkhu Arittha, a vulture trainer in his earlier birth from this dispensation When this was said the Bhikkhu Arittha a vulture trainer in his earlier birth became silent, and unable to reply back, with a drooping form sat with eyes turned down. Then the Blessed One knowing that the Bhikkhu Arittha a vulture trainer in his earlier birth has become silent, unable to reply back, with a drooping form sitting with eyes turned down told him, foolish man, you will be pointed out on account of this evil view, now I will question the Bhikkhus on this

Then the Blessed One addressed the Bhikkhus; Bhikkhus, do you too know of this Teaching, the wrong view of the Bhikkhu Arittha, a vulture trainer in his earlier birth on account of which he brings blame on us and also destroys himself and accumulates much unpleasantness. -No venerable sir, The impedimental things are told by the Blessed One and indeed to one who pursues them, they are impediments. The Blessed One has said that there is little satisfaction in sensuality, much unpleasantness and much trouble, the dangers there are many.

The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit of burning charcoal, a dream, something borrowed, a tree full of fruits, the blade of a weapon, and the head of a serpent. The Blessed One has said it has much unpleasantness, much trouble and the dangers there are many.. Good! Bhikkhus, Good, that you know the Teaching taught by me. In various ways I have shown the impedimental things and indeed it is impedimental to pursue them. I have told that sensuality brings little satisfaction, much unpleasantness and the dangers there are many. I have told it is comparable to skeleton--to the head of a serpent brings little satisfaction, much unpleasantness and the dangers there are many. Yet the Bhikkhu Aruttha holding to this wrong view blames us and destroys himself and accumulates much demerit, and it will be for his unpleasantness for a long time.

Bhikkhus, someone could indulge in sensuality, without sensual perceptions, without sensual thoughts is not possible

Bhikkhus, a certain foolish man learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching but does not examine the meanings with wisdom. So he cannot take pleasure in the Teaching. He learns the Teaching for the purpose of finding fault. He takes a wrong grasp of the Teaching and that conduces for his unpleasantness for a long time. The reason is the wrong grasp of the Teaching. Like a man wandering in search of a serpent would come to a huge serpent, he would take hold of the serpent by the hood or the tail and it would turn round and sting the hand or foot or any other limb. On account of this

wrong grasp of the serpent he would meet death or deadly unpleasantness. In the same manner a certain foolish man learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching but does not examine the meanings with wisdom. So he cannot take pleasure in the Teaching. He learns the Teaching for the purpose of finding fault. He takes a wrong grasp of the Teaching and that conduces for his unpleasantness for a long time. The reason is the wrong grasp of the Teaching.

Bhikkhus, a certain son of a clansman learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching and examines the meanings with wisdom and is convinced of the Teaching. He does not learn the Teaching to find fault with it, nor does he learn it for the purpose of release through hearsay. He experiences the meanings. He has taken hold of the Teaching correctly, and it conduces for his pleasantness for a long time. It is because of the correct grasp of the Teaching. Like a man wandering in search of a serpent would come to a huge serpent and would take hold of it with a forked stick or hold it by the neck, it may coil round the man's hand or foot or any other limb small or large, yet he would not come to death or deadly unpleasantness, because of the correct hold of the snake. In the same manner, a certain son of a clansman learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the

Teaching and examines the meanings with wisdom and is convinced of the Teaching. He does not learn the Teaching to find fault with it, nor does he learn it for the purpose of release through hearsay. He experiences the meanings. He has taken hold of the Teaching correctly, and it conduces for his pleasantness for a long time. It is because of the correct grasp of the Teaching

Bhikkhus, this Teaching is for giving up not for taking hold of, listen to it carefully. Like a man come to the highway would see a large stretch of water, the hither shore dangerous and fearful, the thither shore peaceful and without fear. There is no ship or overhead bridge to cross over from the hither shore to the thither. What if I build a raft collecting grass, sticks, branches and creepers. So he built a raft collecting grass sticks branches and creepers, and making effort with hands and feet reached the other shore safely. Then to the one who has crossed over this thought occurred This raft was of great service to me, I safely crossed over to the other shore boarding it and putting forth effort with my hands and feet. What if I balance it on my head or haul it on my back and go where I like. Bhikkhus, is he doing the right thing if he does so with the raft.- Doing what will he be doing the right thing with the raft.. Bhikkhus, to the man who has crossed over it occurs thus: This raft was of great service to me, I safely crossed over to the other shore boarding it and putting forth effort with my hands and feet. What if I pulled it up to dry ground , or sink it in the water and go where I like. A man doing that would be doing the right thing. Just so, Bhikkhus, my Teaching is comparable to a raft for the purpose of crossing over and not for getting hold of. You should give up even the Teaching that should be known, and what about that which should not be known...

Bhikkhus, these six are the views. What six. Bhikkhus, the ordinary man who has not seen the noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching Sees matter: that is me, I am that, that is my self. Sees feelings;; that is me, I am that, that is my self. Sees determinations: that is me, I am that, that is my self. Whatever seen, heard, tasted, smelt and bodily felt, cognized, attained, sought after, and reflected in the mind: that is me, I am that, that is my self The world, the self, I will be in the future, permanent, not changing, an eternal thing;; that is me, I am that, that is my self.

Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching sees matter: that is not me, am not that, that is not my self. Sees feelings: that is not me ,am not that, that is not my self. Sees determinations: that is not me am not that, that is not my self, Whatever seen, heard, tasted, smelt, bodily felt, cognized, attained, sought after, and reflected in the mind: that is not me, am not that, that is not my self. The world, the self, I will be in the future, permanent, not changing, an eternal thing, that is not me, am not that, that is not my self.. Seeing it is not present, is not excited. .

When this was said, a certain Bhikkhu said to the Blessed One: Venerable sir, is there excitement for external non presence. The Blessed One said, there is Bhikkhu. Here, Bhikkhu, it occurs to someone thus: There was to me, now it is not to me, I had, now I do not gain, he grieves, laments and beats the breast and comes to bewilderment of mind. Thus there is excitement for external non-presence. - Venerable sir, is there non-excitement for external non-presence. The Blessed One said, there is Bhikkhu. Here, Bhikkhu, it does not occur to someone: There was to me, now it is not to me, I had, now I do not gain, he does not grieve

or lament, does not beat the breast and come to bewilderment of mind. Thus there is no excitement for external non-presence. - Venerable sir, is there excitement for internal non-presence: The Blessed One said, there is Bhikkhu. Here, Bhikkhu, to a certain one there is this view. The world, the self, I will be in the future, permanent, not changing, an eternal thing. Then he hears this Teaching from the Thus Gone One or from a disciple of the Thus Gone One for the complete abolishment of views, determinant resolutions, prepossessions, latent tendencies for settlements, for the appeasement of all determinations, for the giving up of all endearments, for the destruction of craving, for non attachment, cessation and extinction. Then it occurs to him, indeed it will be my annihilation, my destruction, I will not be. He grieves, laments, beats the breast and comes to bewilderment of mind. Thus, there is excitement for internal non-presence. Venerable sir, is there non-excitement for internal non-presence. There is Bhikkhu, said the Blessed One: Here Bhikkhu. to a certain one there is not this view. This world, this self, I will be in the future, permanent, not changing, an eternal thing. Then he hears this Teaching from the Thus Gone One or from a disciple of the Thus Gone One for the complete abolishment of views, determinant resolutions, prepossessions, latent tendencies for settlements, for the appeasement of all determinations, for the giving up of all endearments, for the destruction of craving, for non attachment, cessation and extinction. Then it does not occur to him, indeed it will be my annihilation, my destruction, I will not be. He does not grieve, lament, beat the breast and come to bewilderment of mind. Thus, there is non-excitement for internal non-presence. Thus there is non-excitement for internal non-presence.

Bhikkhus, do you see anything permanent, not changing, eternal, to seize. No, venerable sir. Good! I too do not see anything to

seize that which is permanent, not changing, and stands eternity. Bhikkhus, is there the holding of a self view which does not give birth to grief, lament, unpleasantness, displeasure and distress. No, venerable sir. Good! I too do not see a self view which does not give birth to grief, lament, unpleasantness, displeasure and distress. Bhikkhus is there a settled view which does not give birth to grief, lament, unpleasantness, displeasure and distress. No, venerable sir. Good! I too do not see a settled view which does not give birth to grief, lament, unpleasantness, displeasure and distress.

Bhikkhus, when there are belongings of a self, is there a satisfaction, these are mine. Yes, venerable sir.. A self or the belongings of a self, in reality and truth cannot be gained. Bhikkhus, this settled view, about the world, and the self, I will be in the future, permanent, not changing, standing eternity, isn't it a completely foolish notion- Why isn't it, venerable sir, it is a completely foolish notion- What do you think:-- Is matter permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- - Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am that is my self. -- No, venerable sir.-- Is feeling permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- - Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir --Are perceptions permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be

considered that is me, that I am, that is my self.-- No, venerable sir.- -Are determinations permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir. --Is consciousness permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir. -- Therefore Bhikkhus, whatever matter, in the past, future or present, internal or external, exalted or un-exalted, far or near, all matter is not me, that am not, that is not my self-should be realized as it really is, with right wisdom. Whatever feelings-- whatever perceptions, --whatever determinations-- whatever consciousness, in the past, future or present, internal or external, exalted or un-exalted, far or near, all consciousness is not me, that am not, that is not my self, should be realized as it really is, with right wisdom.

The learned noble disciple seeing thus detaches from matter, detaches from feelings, detaches from perceptions, detaches from determinations, detaches from consciousness. Detached is released. Released knowledge arises am released. Birth destroyed, the holy life lived to the end, what should be done is done, there is nothing more to wish for, he knows. To this is called removing the obstacle, filling the trenches, pulling out desires, seeing results, the noble one puts down the flag and is unyoked Bhikkhus, how does the Bhikkhu remove the obstacle; Here the Bhikkhus ignorance is dispelled, pulled out from the roots, and made a palm stump of it, so that it may not rise again.

Thus the obstacle is removed. How does the Bhikkhu fill up the trenches; Here the Bhikkhu dispels the recurring births, making a palm stump of it so that it may not rise again. Thus the Bhikkhu fills up the trenches. How does the Bhikkhu pull out desires. Here the Bhikkhu dispels greed, together with the roots, makes it a palm stump, so that it may not rise again. Thus the Bhikkhu pulls out desires. How does the Bhikkhu see results. Here the Bhikkhu dispels the bonds to the sensual world, cuts them up completely, so that they may not rise again. Thus the Bhikkhu sees results. How does the noble one put down the flag and unyoke. Here the Bhikkhu dispels the conceit 'I be' pulling it out from the roots makes a palm stump of it, so that it may not rise again. Thus the Bhikkhu puts down the flag and unyokes.

Bhikkhus, if that released mind of the Bhikkhu was to be searched by Indra, Brahma, Pajapati and their retinue, it would not be found; thus unsupported is the consciousness of the Thus Gone One. What is the reason: I say that the Thus Gone One cannot be found even here and now. To me who says thus and preaches thus, certain recluses and Brahmins ingenuinely, untruthfully blame, the recluse Gotama the discipliner, purposefully shows the annihilation, destruction, and non-evidence of beings. Bhikkhus, whatever I am not, that I do not proclaim, as a result these good recluses and Brahmins ingenuinely, untruthfully blame, the recluse Gotama the discipliner purposefully shows the annihilation, destruction and non-evidence of beings. Earlier and now also I declare - Unpleasant and its cessation. Others abuse, blame and annoy the Thus Gone One, for that the Thus Gone One has no ill feeling, aversion or discontent. Some others honor, revere and worship the Thus Gone One, for that the Thus Gone One has no blissful pleasurable joy. When others honor, revere and worship the

Thus Gone One, it occurs to him, it is on account of what I have thoroughly understood that they do it. Bhikkhus, when others abuse, blame and annoy you, ill feeling, aversion and discontent should not be to you. Again Bhikkhus, when others honor, revere and worship you, a blissful pleasurable joy should not be to you. It should occur to you, it is on account of what I have thoroughly understood, that they do it..

Therefore Bhikkhus, if people carry away, burn or do what they like to grass-sticks-branches-creepers in this same Jeta's grove, would it occur to you; People are carrying away, burning and doing what they like to us-- No, venerable sir.- What is the reason: Venerable sir, they are not our selves or the belongings of ourselves. -- Bhikkhus, in the same manner, whatever is not yours, dispel it., for your good welfare and pleasantness for a long time. Bhikkhus, what is not yours. Matter is not yours, dispel it for your good, welfare and pleasantness for a long time. Feeling is not yours, dispel it for your good, welfare and pleasantness for a long time. Perception is not yours, dispel it for your good, welfare and pleasantness for a long time. Determinations are not yours, dispel it for your good, welfare and pleasantness for a long time. Consciousness is not yours, dispel it for your good welfare and pleasantness for a long time.

Bhikkhus, my Teaching is well proclaimed, made manifest, open and threadbare Those Bhikkhus, who have perfected, destroyed desires, lived the holy life, done what should be done, put down the weight, attained to the highest good, destroyed the bonds of being, and released rightfully knowing , they have no further proceeding to show them. My Teaching is so well proclaimed, made manifest, open and threadbare

Those Bhikkhus who have dispelled the five lower fetters, they all arise spontaneously, and extinguish there itself, do not proceed from that world. My Teaching is so well proclaimed, made manifest, open and threadbare. Those Bhikkhus, who have dispelled the three fetters and diminishing greed, hate and delusion, they all become once returners, coming only once more to this world, to make an end of un-pleasantness. My Teaching is so well proclaimed, made manifest, open and threadbare. Those Bhikkhus who have dispelled the three fetters, all of them enter the stream of the Teaching, do not fall from there intending only extinction. My Teaching is so well proclaimed, made manifest, open and threadbare. Those who have some faith in me, some love for me they all are intent on heaven.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Alavaka Sutta

To the Alavaka Yakkha

Translated from the Pali by Thanissaro Bhikkhu.

Translator's note: This discourse is the source of many proverbs frequently quoted in Theravadin countries. In 1982, when Thailand was celebrating the 200th anniversary of the founding of the current dynasty, His Majesty the King structured his chief address to the Thai people around the four qualities mentioned in the Buddha's last verse.

I have heard that on one occasion the Blessed One was staying at Alavi in the haunt of the Alavaka yakkha. Then the Alavaka yakkha went to the Blessed One and on arrival said to him: "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

A second time... A third time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

Then a fourth time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will possess your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Maras & Brahmas, its contemplatives & priests, its royalty & commonfolk, who could possess my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

[Alavaka:]

What is a person's highest wealth?
What, when well-practiced, brings bliss?
What is the highest of savors?
Living in what way
is one's life called the best?

[The Buddha:]

Conviction is a person's highest wealth.
Dhamma, when well-practiced, brings bliss.
Truth is the highest of savors.
Living with discernment,
one's life is called best.

[Alavaka:]

How does one cross over the flood?
How cross over the sea?
How does one overcome suffering & stress?
How is a person purified?

[The Buddha:]

Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes
 suffering & stress.
Through discernment a person is purified.

[Alavaka:]

How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
 Passing from this world
 to
 the next world,
how does one not grieve?

[The Buddha:]

Convinced of the arahants' Dhamma
for attaining Unbinding,
-- heedful, observant --
one listening well
 gains discernment.
Doing what's fitting,
enduring burdens,
one with initiative
 finds wealth.
Through truth
 one attains honor.
Giving
 binds friends to oneself.

Endowed with these four qualities,
-- truth,
self-control,
stamina,
relinquishment --
a householder of conviction,
on passing away, doesn't grieve.

Now, go ask others,
common priests & contemplatives,
if anything better than
truth,
self-control,
endurance,
& relinquishment
here can be found.

[Alavaka:]

How could I go ask
common priests & contemplatives? --
now that today I understand
what benefits
the next life.

It was truly for my well-being
that the Awakened One came
to stay in Alavi.
Today I understand
where what is given
bears great fruit.

I will wander from village to village,
town to town,

paying homage to the Self-awakened One
& the true rightness of the Dhamma.

All the Taints

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, the ending of the fermentations is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what? Appropriate attention and inappropriate attention. When a monk attends inappropriately, un-arisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, un-arisen fermentations do not arise, and arisen fermentations are abandoned. There are fermentations to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"[1] And what are the fermentations to be abandoned by seeing? There is the case where an uninstructed, run-of-the-mill person - - who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does not attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both un-arisen fermentations arise in him, and arisen fermentations increase.

"This is how he attends inappropriately: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view I have a self arises in him as true

and established, or the view I have no self ...or the view It is precisely by means of self that I perceive self ...or the view It is precisely by means of self that I perceive not-self ...or the view It is precisely by means of not-self that I perceive self arises in him as true and established, or else he has a view like this: This very self of mine -- the knower that is sensitive here and there to the ripening of good and bad actions -- is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, and death, from sorrow, lamentation, pain, distress, and despair. He is not freed, I tell you, from suffering and stress.

"The well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"And what are the ideas unfit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he does not attends to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and the arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, un-arisen fermentations do not arise in him, and arisen fermentations are abandoned.

"He attends appropriately, this is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts and practices. These are called the fermentations to be abandoned by seeing.

"[2] And what are the fermentations to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty.

Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the body-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the fermentations to be abandoned by restraining.

"[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemency's of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

"[4] And what are the fermentations to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, and menacing to life. The fermentations, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the fermentations to be abandoned by tolerating.

"[5] And what are the fermentations to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, and an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his knowledgeable friends in the holy life suspect him of evil conduct. The fermentations, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the fermentations to be abandoned by avoiding.

"[6] And what are the fermentations to be abandoned by destroying? There is the case where a monk, reflecting appropriately, does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, and wipes it out of existence.

Reflecting appropriately, he does not tolerate an arisen thought of ill will ...

Reflecting appropriately, he does not tolerate an arisen thought of cruelty...

Reflecting appropriately, he does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, and wipes them out of existence. The fermentations, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the fermentations to be abandoned by destroying.

"[7] And what are the fermentations to be abandoned by developing? There is the case where a monk, reflecting appropriately, develops mindfulness as a factor of awakening dependent on seclusion...dispassion...cessation, resulting in letting go. He develops analysis of qualities as a factor of awakening...persistence as a factor of awakening...rapture as a factor of awakening...serenity as a factor of awakening...concentration as a factor of awakening...equanimity as a factor of awakening dependent on seclusion...dispassion...cessation, resulting in letting go. The fermentations, vexation, or fever that would arise if he were not to develop these qualities do not arise for him when he develops

them. These are called the fermentations to be abandoned by developing.

"When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his fermentations that should be abandoned by tolerating have been abandoned by tolerating, his fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering and stress."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Ambalatthikaraahulovada Sutta

"Advice to Venerable Rahula At Ambalatthika"

I heard thus:

At one time the Blessed One was living in the Squirrels' Sanctuary in the bamboo grove in Rajagaha. At that time venerable Rahula lived in Ambalatthika. Then the Blessed One getting up from his seclusion in the evening approached venerable Rahula in Ambalatthika. Venerable Rahula saw the Blessed One coming in the distance, prepared a seat and administered water. The Blessed One sat on the prepared seat and washed his feet. Venerable Rahula too worshipped the Blessed One and sat on a side.

Then the Blessed One retained a little water in the vessel and addressed venerable Rahula. 'Rahula, do you see this little water left over in the vessel?' 'Yes, venerable sir.' 'So little is his recluse-ship, that has no shame, to tell lies, aware' Then the Blessed One threw away that little bit of water and addressed venerable Rahula. 'Rahula, did you see that little water thrown away?' 'Yes, venerable sir' 'Thus thrown away is the recluse-ship of one who has no shame, to tell lies with awareness'. Then the Blessed One turned that vessel upside down and addressed venerable Rahula 'Rahula, do you see this vessel turned upside down?' 'Yes, venerable sir' 'Thus turned upside down is the recluse-ship of one who has no shame to tell lies with awareness'. Then the Blessed One put the vessel upright and addressed venerable Rahula. 'Rahula, do you see this vessel empty and deserted?' 'Yes, venerable sir' 'So empty is the recluse-ship of one who has no shame to tell lies with awareness.

Rahula, the king's huge well trained tusker, gone to the battle field, would work with his fore feet, hind feet, the fore part of his body, the hind part of his body, the head, his ears, tusks and with his tail, while protecting his trunk. Then it occurs to the elephant driver: This king's elephant the huge tusker gone to the battle field works with his fore feet and hind feet, fore part of the body and hind part of the body, with head, ears, tusks and tail, while protecting its trunk. There is nothing more to do to him. Rahula, just as there is nothing the king's huge tusker gone to the battle field could not do with its limbs large and small, in the same manner, there is nothing that could not be done by one who has no shame to tell lies with awareness. Therefore you should train, I will not tell lies even for play.

Rahula, what is the purpose of a mirror?' 'Venerable sir, for the purpose of reflection.' 'Rahula in the same manner reflecting you should do bodily actions, reflecting you should do verbal actions, reflecting you should do mental actions.

'Rahula, when a desire arises to do some bodily action, you should reflect. Doing this bodily action, will I be troubled, will others be troubled, will both be troubled. Is this bodily action demerit? Is it unpleasant? When reflecting if you know, 'This bodily action will bring trouble to me, to others and to both it is demerit, it is unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know, 'This bodily action I desire to do, will not bring me, trouble, others trouble, nor trouble to either. It's merit and brings pleasantness. Rahula, you should do such bodily actions. Even while doing that bodily action, you should reflect. Does this bodily action give me trouble, give others trouble or does it give trouble to either? Is it demerit? Is it unpleasant? Rahula, when reflecting if you know this bodily action is unpleasant, give up such bodily actions. If you know,

‘this bodily action does not give me, others or either, trouble. It is merit, and it brings pleasantness’, Then follow up that bodily action. Rahula, having done such actions too you should reflect. Did this bodily action cause me, others, or either, trouble? Was it demerit? Did it arouse unpleasantness? When reflecting if you know, this bodily action caused me and others, trouble, it isn’t merit, aroused unpleasantness. Then you should declare it to the Teacher or a wise co-associate in the holy life, manifest it and make amends for future restraint. Rahula, when reflecting, if you know, this bodily action did not cause me, others or either trouble. It was merit and pleasant. Then you should abide delighted pursuing such things of merit day and night..

Rahula, when a desire arises to you to do some verbal action, you should reflect thus: Doing this verbal action, will I trouble my self, others or both? Is this verbal action demerit? Is it unpleasant? When reflecting if you know, this verbal action will bring me, others and both trouble it is demerit and unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know. This verbal action, if done, would not trouble either, ‘It is merit and is pleasant. Then Rahula, you should do such verbal actions. Even while doing that verbal action, you should reflect, ‘Does this verbal action give me, others, or either, trouble? Is it demerit? Is it unpleasant?’ Rahula, if it is unpleasant, give up such verbal actions. If you know, ‘this verbal action does not bring me, others, or either, trouble. It is merit and is pleasant.’ Follow up such verbal actions. Rahula, having done such verbal actions too you should reflect, ‘Did this cause me, others, or either, trouble? Was it demerit? Was it unpleasant? When reflecting if you know, this verbal action caused me, others, and both, trouble. It is demerit, and unpleasant.’ It should be declared to the Teacher or a wise co-associate in the holy life,

manifest it and make amends for future restraint. Rahula, when reflecting you know, 'this verbal action did not cause me, others or either trouble. It was merit and it was pleasant. Then you should abide delighted pursuing such things of merit day and night.

Rahula, when you desire to do some mental action, you should reflect, 'In doing this mental action, will I trouble myself? Is it demerit? Is it unpleasant? When reflecting if you know, 'this mental action will trouble me. It is demerit and unpleasant.' Then, if possible you should not do it. Rahula, when reflecting if you know, 'this mental action will not bring me trouble. It is merit and pleasant.' Then Rahula, you should do such mental actions. Even while doing that mental action, you should reflect, 'Does this mental action give me, others, trouble? Is it demerit and unpleasant?' Rahula, if that is so, give up that mental action. If you know, 'this mental action does not bring me, others trouble. It's merit, and pleasant.' Then follow it up. Having done such mental actions too you should reflect, 'Did it cause me, others, trouble? Was it demerit? Was it unpleasant?' When reflecting if you know, 'this mental action caused me, others, trouble. It is demerit and unpleasant.' Then you should be disgusted and loathe such mental actions. Rahula, when reflecting if you know, 'this mental action did not cause me, others, trouble, it was merit and it was pleasant.' Then you should pursue such things of merit day and night delightedly.

Rahula, whoever recluses or Brahmins purified their bodily actions, verbal actions and mental actions in the past, did by reflecting. Whoever recluses or Brahmins will purify their bodily, verbal and mental actions in the future will do so reflecting. Whoever recluses or Brahmins purify their bodily, verbal, and mental actions at present do so reflecting. Therefore Rahula, you

should train thus, 'Reflecting I will purify my bodily, verbal and mental actions.'

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One.

Ambalatthikarahulovada Sutta

Instructions to Rahula at Mango Stone

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Rajagaha, at the Bamboo Grove, the Squirrels' Feeding Ground.

At that time Ven. Rahula [1] was staying at the Mango Stone. Then the Blessed One, arising from his seclusion in the late afternoon, went to where Ven. Rahula was staying at the Mango Stone. Ven. Rahula saw him coming from afar and, on seeing him, set out a seat and water for washing the feet. The Blessed One sat down on the seat set out and, having sat down, washed his feet. Ven. Rahula, bowing down to the Blessed One, sat down to one side.

Then the Blessed One, having left a little bit of the remaining water in the water dipper, said to Ven. Rahula, "Rahula, do you see this little bit of remaining water left in the water dipper?"

"Yes sir."

"That's how little of a contemplative [2] there is in anyone who feels no shame at telling a deliberate lie."

Having tossed away the little bit of remaining water, the Blessed One said to Ven. Rahula, "Rahula, do you see how this little bit of remaining water is tossed away?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that.

Having turned the water dipper upside down, the Blessed One said to Ven. Rahula, "Rahula, do you see how this water dipper is turned upside down?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."

Having turned the water dipper right-side up, the Blessed One said to Ven. Rahula, "Rahula, do you see how empty and hollow this water dipper is?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty and hollow just like that.

"Rahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet and hind feet, its forequarters and hindquarters, its head and ears and tusks and tail, but will simply hold back its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant... having gone into battle, uses its forefeet and hind feet, its forequarters and hindquarters, its head and ears and tusks and tail and his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.'

"The same holds true with anyone who feels no shame in telling a deliberate lie: There is no evil, I tell you, he will not do. Thus, Rahula, you should train yourself, 'I will not tell a deliberate lie even in jest.'

"How do you construe this, Rahula: What is a mirror for?"

"For reflection, sir."

"In the same way, Rahula, bodily acts, verbal acts, and mental acts are to be done with repeated reflection.

"Whenever you want to perform a bodily act, you should reflect on it: 'this bodily act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily act with painful consequences, painful results, then any bodily act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily action with happy consequences, happy results, then any bodily act of that sort is fit for you to do.

"While you are performing a bodily act, you should reflect on it: 'this bodily act I am doing -- is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to affliction of others, or both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a bodily act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction

of others, or to both; it was an unskillful bodily act with painful consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful bodily action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in skillful mental qualities.

"Whenever you want to perform a verbal act, you should reflect on it: 'this verbal act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful verbal act with painful consequences, painful results, then any verbal act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful verbal action with happy consequences, happy results, then any verbal act of that sort is fit for you to do.

"While you are performing a verbal act, you should reflect on it: 'this verbal act I am doing -- is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a verbal act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful verbal act with painful

consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful verbal action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in skillful mental qualities.

"Whenever you want to perform a mental act, you should reflect on it: 'this mental act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful mental act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful mental act with painful consequences, painful results, then any mental act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful mental action with happy consequences, happy results, then any mental act of that sort is fit for you to do.

"While you are performing a mental act, you should reflect on it: 'this mental act I am doing -- is it leading to self-affliction, to the affliction of others, or to both? Is it an unskillful mental act, with painful consequences, painful results?' If, on reflection, you know that it is leading to self-affliction, to the affliction of others, or to both... you should give it up. But if on reflection you know that it is not... you may continue with it.

"Having performed a mental act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental act with painful consequences, painful results, then you should feel distressed,

ashamed, and disgusted with it. Feeling distressed... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in skillful mental qualities.

"Rahula, all those priests and contemplatives in the course of the past who purified their bodily acts, verbal acts, and mental acts, did it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"All those priests and contemplatives in the course of the future who will purify their bodily acts, verbal acts, and mental acts, will do it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"All those priests and contemplatives at present who purify their bodily acts, verbal acts, and mental acts, do it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"Therefore, Rahula, you should train yourself: 'I will purify my bodily acts through repeated reflection. I will purify my verbal acts through repeated reflection. I will purify my mental acts through repeated reflection.' That is how you should train yourself."

That is what the Blessed One said. Gratified, Ven. Rahula delighted in the Blessed One's words.

Footnotes

1. Rahula: the Buddha's son, who according to the Commentary was seven years old when this discourse was delivered to him.
2. *Evenness: samañña.*

Ambattha Sutta

Pride Humbled

Thus have I heard. Once the lord was touring Kosala with a large number of monks, some five hundred, and he came to a Kosalan Brahmin village called Icchanankala. And he stayed in the dense jungle of Icchanankala. At that time the Brahmin Pokkharasati was living at Ukkhattha, a populous place, full of grass, timber, water and corn, which had been given to him by king Pasenadi of Kosala as a royal gift with royal powers.

And Pokkharasati heard say, "The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakyan clan, is staying in the dense jungle of Icchanankala. And concerning that Blessed Lord a good report has been spread about, 'This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.' He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

Now, at that time Pokkharasati had a pupil, the youth Ambattha, who was a student of the Vedas, who knew the mantras, perfected in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition, complete in philosophy and the marks of a great man, admitted and accepted by his master in the Three Vedas with

the words, "What I know, you know; what you know, I know." And Pokkharasati said to Ambattha, "Ambattha, my son, the ascetic Gotama, son of the Sakyans, who has gone forth from the Sakyan clan, is staying in the dense jungle of Icchanankala. And concerning that Blessed Lord a good report has been spread about, , "This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.' Now you go to see the ascetic Gotama and find out whether this report is correct or not, and whether the Reverend Gotama is as they say or not. In that way we shall put the Reverend Gotama to the test."

"Sir, how shall I find out whether the report is true, or whether the Reverend Gotama is as they say or not?"

"According to the tradition of our Mantras, Ambattha, the great man who is possessed of the thirty two marks of a great man has only two courses open to him. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are, The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as a seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered the sea-girt land without a stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the view from the world. And, Ambattha, I am the passer-on of the Mantras, and you are the receiver."

"Very good, sir" said Ambattha at Pokkharasati's words, and he got up, passed by Pokkharasati with his right side, got into his chariot drawn by a mare and, accompanied by a number of young men, headed for the dense jungle of Icchanankala. He drove as far as the carriage would go, then alighted and continued on foot.

At that time a number of monks were walking up and down in the open air. Ambattha approached them and said, "Where is the Reverend Gotama to be found just now? We have come to see the Reverend Gotama."

The monks considered Ambattha and thought, "This is Ambattha, a youth of good family and a pupil of the distinguished Brahmin Pokkharasati. The Lord would not mind having a conversation with such a young man." And they said to Ambattha,

"That is his dwelling, with the door closed. Go quietly up to it, go on to the veranda without haste, cough, and knock on the bolt. The Lord will open the door to you."

Ambattha went up to the dwelling and onto the veranda, coughed, and knocked. The Lord opened the door, and Ambattha went in. The young men entered, exchanged courtesies with the Lord, and sat down to one side. But Ambattha walked up and down while the Lord sat there, uttered some vague words of politeness, and then stood so speaking before the seated lord. [That was considered very rude behavior --BIONA Webmaster]

And the Lord said to Ambattha, "Well now, Ambattha, would you behave like this if you were talking to venerable and learned Brahmins, teachers of teachers, as you do with me,

walking and standing while I am sitting, and uttering vague words of politeness?"

"No, Reverend Gotama. A Brahmin should walk with a walking Brahmin, stand with a standing Brahmin, sit with a sitting Brahmin, sit with a sitting Brahmin, and lie down with a Brahmin who is lying down. But as for those shaven little ascetics, menials, black scourgings from Brahmas foot, with them it is fitting to speak just as I do with the Reverend Gotama."

"But, Ambattha, you came here seeking something. Whatever it was you came for, you should listen attentively to hear about it. Ambattha, you have not perfected your training. Your conceit of being trained is due to nothing but inexperience."

But Ambattha was angry and displeased at being called untrained, and he turned on the Lord with curses and insults. Thinking, "The ascetic Gotama bears me ill-will" he said, "Reverend Gotama, the Sakyans are fierce, rough spoken, touchy and violent. Being of menial origin, being menials, they do not honor, respect, esteem, revere or pay homage to Brahmins. With regard to this it is not proper that they [behave in such a manner and] do not pay homage to Brahmins. [He is complaining that they do not honor the rigid "caste system" of India. -BIONA webmaster] This was the first time Ambattha accused the Sakyans of being menials.

"But, Ambattha, what have the Sakyans done to you?"

"Reverend Gotama, once I went to Kapilavatthu on some business for my teacher, the Brahmin Pokkharasati, and I came to the Sakyans meeting hall. And at that time a lot of Sakyans were sitting on high seats in their meeting hall, poking each other with their fingers, laughing and playing about together, and it

seemed to me that they were just making fun of me, and no offered me a seat. With regard to this, it is not proper that they do not pay homage to the Brahmins." This was the second time Ambattha accused the Sakyans of being menials.

"But, Ambattha, even the quail, that little bird, can talk as she likes in her own nest. Kapilavatthu is the Sakyans home, Ambattha. They do not deserve censure for such a trifle."

"Reverend Gotama, there are four castes: The Khattiyas, the Brahmins, the merchants and the artisans. And of these four castes, three – the Khattiyas, the merchants, and the artisans – are entirely subservient to the Brahmins." This was the third time Ambattha accused the Sakyans of being menials.

Then the Lord thought, "This young man goes too far is abusing the Sakyans. Suppose I were to ask after his clan name?" So he said, "Ambattha, what is your clan?"

"I am a Kanhayan, Reverend Gotama."

"Ambattha, in former days, according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave girl of the Sakyans. For the Sakyans regard to king Okkaka, to whom his queen was dear and beloved, wishing to transfer the kingdom to her son, banished his elder brothers from the kingdom – Okkamukha, Karandu, Hatthiniya, and Sinipura. And these, being banished, made their home on the flank of the Himalayas beside a lotus pond where there was a growth of teak-trees. And for fear of contaminating their stock they cohabitated with their own sisters. Then King Okkaha asked his ministers and counselors, "Where are the princes living now?" And they told him. At this, King Okkaha exclaimed, "They are strong as Saka trees, these princes, they are

real Sakyans!" And this how the Sakyans go their well-known name. And the king was the ancestor of the Sakyans.

"Now King Okkaha has a slave girl called Disa, who gave birth to a Kanha [dirty, black] child. The black thing, when it was born, exclaimed, "Wash me, mother! Bath me, mother! Deliver me from this dirt and I will bring you profit!" Because, Ambattha, just as people today use the term hobgoblin as a term of abuse, so in those days did they say Kanha. And they said, "As soon as he was born, he spoke! He is born a Kanha, a hobgoblin!" That is how, in former days according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave girl of the Sakyans."

On hearing this, the young men said, "Reverend Gotama, do not humiliate Ambattha too much with talk of his being descended from a slave girl: Ambattha is well born, of a good family, he is very learned, he is well-spoken, a scholar, well able to hold his own in this discussion with the Reverend Gotama!"

Then the Lord said to the young men, "If you consider that Ambattha is ill-born, not of good family, unlearned, ill-spoken, unable to hold his own in this discussion with the ascetic Gotama, then let Ambattha be silent, and you conduct this discussion with me. But if you think he is well born, of a good family, he is very learned, he is well-spoken, a scholar, able to hold his own, then you be quiet and let him discuss with me."

"Ambattha is well born, Reverend Gotama, of a good family, he is very learned, he is well-spoken, a scholar, able to hold his own. We shall be silent, he shall continue."

Then the Lord said to Ambattha, "Ambattha, I have a fundamental question for you, which you will not like to answer.

If you don't answer, or if you evade the issue, if you keep silent or go away, your head will split into seven pieces. What do you think, Ambattha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kanhayans came from, or who was their ancestor?"

At this, Ambattha remained silent, and the lord said,

"Answer me now, Ambattha, this is not the time for silence. Whoever, Ambattha, does not answer a fundamental question put to him by a Tathágata by the third asking has his head split into seven pieces." [This is a pre-Buddhist mythos that, as Rhys Davids observes, never comes to anything. –BIONA Webmaster]

And at that moment Vajrapani the Yaksha, [This god is also called "Indra." He is ready to make good on the mytho mentioned above. The old gods are supporting the new religion. Vajrapani also appears as a Bodhisattva in later Mahayana Sutras. – BIONA Webmaster] holding up a huge iron club, flaming, ablaze and glowing, up in the sky just above Ambattha was thinking, "If this young man does not answer a proper question put to him by the Blessed Lord by the third time of asking, I'll split his head into seven pieces!" The Lord saw Vajrapani, and so did Ambattha. And at the sight, Ambattha was terrified and unnerved, his hairs stood on end, and he sought protection, shelter, and safety from the Lord. Crouching down close to the Lord, he said, "What did the Reverend Gotama say? May the Reverend Gotama repeat what he said!"

"What do you think, Ambattha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kanhayans came from, or who was their ancestor?"

"Yes, I have heard it just as the Reverend Gotama said, that is where the Kanhayans came from, he was their ancestor"

Hearing this, the young men made a loud noise and clamor, "So Ambattha is ill-born, not of a good family, born of a slave girl of the Sakyans, and the Sakyans are Ambattha's masters! We disparages the Ascetic Gotama, thinking he was not speaking the truth!"

Then the Lord thought, "It is too much, the way these young men humiliate Ambattha for being the ancestor of a slave girl. I must get him out of this." So he said to the young men, "Don't disparage Ambattha too much for being the ancestor of a slave girl! That Kahna was a mighty sage [Known more commonly today as Krishna --BIONA Webmaster.] He went to the south country, learnt the mantras of the Brahmins there, and then went to King Okkaka and asked for his daughter Maddarupi. And Okkaka, furiously angry, exclaimed, "So this fellow, the son of a slave girl, wants my daughter!" And put an arrow to his bow. But he unable either to shoot to arrow or to withdraw it. Then the ministers and the counselors came together to the Sage Kanha and said, "Spare the King, Reverend Sir, spare the king!"

"The king will be safe, but if he looses the arrow downwards, the earth will quake as far as his kingdom extends."

"Reverend Sir, Spare the king, spare the land!"

"The king and the land will be safe, but if he looses the arrow upwards, as for as his realm extends the god will not let it rain for seven years. [According to Rhys Davids this is a Bluff, as the spell could only stop the discharge of an arrow.]

"Reverend Sir, spare the king, Spare the land, and may the god let it rain!"

"The king and the land will be safe, and the god will let it rain, but if the king points the arrow at the crown prince, the prince will be completely safe."

"Then the Ministers exclaimed, "Let King Okkaka point the arrow at the crown prince, the prince will be perfectly safe!" The king did so and the prince was unharmed. Then king Okkaka, terrified and fearful of divine punishment gave away his daughter to Maddarupi. So, young men, do not disparage Ambattha too much for being the ancestor of a slave girl. That Kahna was a mighty sage."

Then the lord said, "Ambattha, what do you think? Suppose a Khattiya youth were to wed a Brahmin maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"They would, Reverend Gotama."

"Would they teach him mantras or not?"

"They would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But would the Khattiyas sprinkle him with the Khattiya consencration?"

"No, Reverend Gotama."

"Why not?"

"Because, Reverend Gotama, he is not well born on his mothers side."

"What do you think, Ambattha? Suppose a Brahmin youth were to wed a Khattiya maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

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"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"They would, Reverend Gotama."

"Would they teach him mantras or not?"

"They would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But would the Khattiyas sprinkle him with the Khattiya consecration?"

"No, Reverend Gotama."

"Why not?"

"Because, Reverend Gotama, he is not well born on his fathers side."

"So, Ambattha, the Khattiyas, through a man taking a woman or a woman taking a man, are senior to the Brahmins. What do you think, Ambattha? Take the case of a Brahmin who, for some reason, has had his head shaved by the Brahmins, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?"

"No, Reverend Gotama."

"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"No, Reverend Gotama."

"Would they teach him mantras, or not?"

"They would not, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Covered, Reverend Gotama."

"What do you think, Ambattha? Take the case of a Khattiya who, for some reason, had his head shaved by the Khattiyas, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But that Khattiya has so far reached the extreme of humiliation that he has ... been banished from the country or the city. So even if a Khattiya has suffered extreme humiliation, he is superior and the Brahmins inferior.

"Ambittha, this verse was pronounced by Brahma Sanankumara:

"The Khattiya's best among those who value clan;
He with knowledge and conduct is best of Gods and men."

"This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. And, Ambattha, I too say this,

"The Khattiya's best among those who value clan:
He with knowledge and conduct is best of Gods and men."

(End Of First Recitation-Section]

"But, Reverend Gotama, what is this conduct, what is this knowledge?"

"Ambattha, it is not from the standpoint of the attainment of unexcelled knowledge-and-conduct that reputation based on birth and clan is declared, nor on the conceit which says: "You are worthy of me, you are not worthy of me! For wherever there is a giving, a taking, or a giving and taking in marriage, there is always this talk and this conceit ... But those who are enslaved by such things are far from the attainment of the unexcelled knowledge-and-conduct, which is attained by abandoning all such things!"

"But, Reverend Gotama, what is this conduct, what is this knowledge?"

"Ambattha, a Tathágata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. A disciple goes forth and practices the moralities; he guards the sense-doors, etc.; attains the four jhanas. Thus he develops conduct. He attains various insights, and the cessation of the corruptions...And beyond this there is no further development of knowledge and conduct that is higher or more perfect.

"But, Ambattha, in the pursuit of this unexcelled attainment of knowledge and conduct, there are four paths of failure. What are they? In the first place, an ascetic or Brahmin who has not managed to gain this unexcelled attainment, takes his carrying-pole and plunges into the depths of the forest thinking: "I will live on windfalls." But in this way he only becomes an attendant on one who has attained. This is the first path of failure. Again, an ascetic or Brahmin, being unable to live on windfalls, takes a spade and basket, thinking: "I will live on tubers and roots."...This is the second path of failure. Again, an ascetic or Brahmin, being unable to live on tubers and roots, makes a fire-hearth at the edge of a village or small town and sits tending the flame...This is the third path of failure. Again, an ascetic or Brahmin, being unable to tend the flame, erects a house with

four doors at the crossroads thinking: "Whatever ascetic or Brahmin arrives from the four quarters, I will honor to the best of my strength and ability." But in this way he only becomes an attendant on one who has attained to unexcelled knowledge and conduct. This is the fourth path of failure.

"What do you think, Ambattha? Do you and your teacher live in accordance with this unexcelled knowledge and conduct?" "No indeed, Reverend Gotama! Who are my teacher and I in comparison? We are far from it!"

"Well then, Ambattha, could you and your teacher, being unable to gain this, go with your carrying-poles into the depths of the forest, intending to live on windfalls?" "No. Indeed, Reverend Gotama."

"Well then, Ambattha, could you and your teacher, being unable to gain this, live on tubers and roots, ... sit tending the flame, ... erect a house ...?" "No, indeed, Reverend Gotama."

"And so, Ambattha, not only are you and your teacher incapable of attaining this unexcelled knowledge and conduct, but even the four paths of failure are beyond you. And yet you and your teacher the Brahmin Pokkharasati utter these words: "These shaven little ascetics, menials, black scrapings from Brahma's foot, what converse can they have with Brahmins learned in the Three Vedas?" – even though you can't even manage the duties of one who has failed. See, Ambattha, how your teacher has let you down!"

"Ambattha, the Brahmin Pokkharasati lives by the grace and favor of King Pasenadi of Kosala. And yet the King does not allow him to have audience face to face. When he confers with the King it is through a curtain. Why should the King not grant

audience face to face to one on whom he has bestowed a proper and blameless source of revenue? See how your teacher has let you down!"

"What do you think, Ambattha? Suppose King Pasenadi was sitting on the neck of an elephant or on horseback, or was standing on the chariot-mat, conferring with his ministers and princes about something. And suppose he were to step aside and some workman or workman's servant were to come along and stand in his place. And standing there he might say: "This is what King Pasenadi of Kosala says!" "Would he be speaking the King's words, as if he were the King's equal?" "No, indeed, Reverend Gotama."

"Well then, Ambattha, it is just the same thing. Those who were, as you say, the first sages of the Brahmins, the makers and expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today – Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa, Bhagu ²¹ – whose mantras are said to be passed on to you and your teacher: yet you do not thereby become a sage or one practised in the way of a sage – such a thing is not possible.

"What do you think, Ambattha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Those first sages, Attaka, ... Bhagu – did they enjoy themselves, well-bathed, perfumed, their hair and beards trimmed, adorned with garlands and wreaths, dressed in white clothes, indulging in the pleasures of the five senses and addicted to them, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they eat special fine rice with the black spots removed, with various soups and curries, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they amuse themselves with women dressed up in flounces and furbelows, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they ride around in chariots drawn by mares with braided tails, that they urged on with long goad-sticks?" "No, Reverend Gotama."

"Or did they have themselves guarded in fortified towns with palisades and barricades, by men with long swords ...?" "No, Reverend Gotama."

"So, Ambattha, neither you nor your teacher are a sage or one trained in the way of a sage. And now, as for your doubts and perplexities concerning me, we will clarify these by your asking me, and by my answering your questions."

Then, descending from his lodging, the Lord started to walk up and down, and Ambattha did likewise. And as he walked along with the Lord, Ambattha looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue.

And the Lord, being aware of his doubts, effected by his psychic power that Ambattha could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambattha thought:

"The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing." Then he said to the Lord:

"Reverend Gotama, may I go now? I have much business, much to do."

"Ambattha, do what you now think fit." So Ambattha got back into his chariot drawn by mares and departed.

Meanwhile the Brahmin Pokkharasati had gone outside and was sitting in his park with a large number of Brahmins, just waiting for Ambattha. Then Ambattha came to the park. He rode in the chariot as far as it would go, and then continued on foot to where Pokkharasati was, saluted him, and sat down to one side. Then Pokkharasati said:

"Well, dear boy, did you see the Reverend Gotama?" "I did, Sir."

"And was the Reverend Gotama such as he is reported to be, and not otherwise? And is he of such nature, and not otherwise?" "Sir, he is as he is reported to be, and he is of such nature and not otherwise. He is possessed of the thirty-two marks of a Great Man, all completed, with none missing."

"But was there any conversation between you and the ascetic Gotama?" "There was, Sir."

"And what was this conversation about?" So Ambattha told Pokkharasati all that had passed between the Lord and himself.

At this Pokkharasati exclaimed:

"Well, you're a fine little scholar, a fine wise man, a fine expert in the Three Vedas! Anyone going about his business like that

ought when he dies, at the breaking-up of the body, to go to the downfall, to the evil path, to ruin, to hell! You have heaped insults on the Reverend Gotama, as a result of which he has brought up more and more things against us! You're a fine little scholar!" He was so angry and enraged that he kicked Ambattha over, and wanted to start out at once to see the Lord.

But the Brahmins said: "It is far too late, Sir, to go to see the ascetic Gotama today. The Reverend Pokkharasati should go to see him tomorrow."

Then Pokkharasati, having had fine hard and soft food prepared in his own home, set out by the light of torches from Ukkattha for the jungle of Icchanankala. He went by chariot as far as possible, then continued on foot to where the Lord was. Having exchanged courtesies with the Lord, he sat down to one side and said:

"Venerable Gotama, did not our pupil Ambattha come to see you?"

"He did, Brahmin."

"And was there any conversation between you?"

"There was."

"And what was this conversation about?"

Then the Lord told Pokkharasati all that had passed between him and Ambattha. At this, Pokkharasati said to the Lord: "Reverend Gotama, Ambattha is a young fool. May the Reverend Gotama pardon him."

"Brahmin, may Ambattha be happy."

Then Pokkharasati looked out for the thirty-two marks of a Great Man on the Lord's body and he could see all of them except for two: the sheathed genitals and the large tongue; but the Lord set his mind at rest about these. Then, descending from his lodging, the Lord started to walk up and down, and Pokkharasati did likewise. And as he walked along with the Lord, Pokkharasati looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue

And the Lord, being aware of his doubts, effected by his psychic power that Pokkharasati could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambattha thought: "The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing." Then he said to the Lord: "Reverend Gotama, may I go now? I have much business, much to do."

"Pokkharasati, do what you now think fit."

And Pokkharasati said to the Lord: "May the Reverend Gotama accept a meal from me today together with his order of monks!" And the Lord consented by silence.

Seeing his acceptance, Pokkharasati said to the Lord:

"It is time, Reverend Gotama, the meal is ready."

And the Lord, having dressed in the early morning and taken his robe and bowl, went with his order of monks to

Pokkharasati's residence, and sat down on the prepared seat. Then Pokkharasati personally served the Lord with choice hard and soft food, and the young men served the monks. And when the Lord had taken his hand from the bowl, Pokkharasati sat down to one side on a low stool.

And as Pokkharasati sat there, the Lord delivered a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Pokkharasati's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasati, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew:

"Whatever things have an origin must come to cessation."

And Pokkharasati, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: "Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways ... I go with my son, my wife, my ministers and counselors for refuge to the Reverend Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth as long as life shall

last! And whenever the Reverend Gotama visits other families or lay-followers in Ukkattha, may he also visit the family of Pokkarasati! Whatever young men and maidens are there will revere the Reverend Gotama and rise before him, will give him a seat and water and will be glad at heart, and that will be for their welfare and happiness for a long time."

"Well said, Brahmin!"

Ambattha Sutta

A Young Brahman Rudeness And An Old One's Faith

Translated from the Pali by T.W. Rhys Davids

Introduction to the Ambattha Sutta

This is one of several Suttas (mentioned in the notes to the celebrated verse quoted at the end of Chapter I) which deal with the subject of caste.

It is sufficiently evident from the comparative frequency of the discussions on the matter of Brahman pretensions that this was a burning question at the time when the Dialogues were composed. No other social problem is referred to so often; and Brahman would not be so often represented as expressing astonishment or indignation at the position taken up regarding it by the early Buddhists unless there had really been a serious difference on the subject between the two schools. But the difference, though real, has been gravely misunderstood.

Some writers on Buddhism do not hesitate to ascribe to Gotama the role of a successful political reformer, by representing him as having fought for the poor and despised against the rich and privileged classes, and as having gone far to abolish caste. Other writers gird at the Buddha because most of the leaders of this Order were drawn from the ranks of the respectable and the well-to-do, with an education in keeping with their social position; and disparage him for neglecting the humble and the wretched, for not using his influence to abolish, or to mitigate, the harshness of caste rules.

Both views are equally unhistorical. It is well known that the population of India is now divided into a number of sections (we call them 'castes'), the members of which are debarred from the right of intermarriage (from the connubium) with those outside their caste, and also, but in constantly varying degrees, from the right of eating together (of commensality) with the members of other sections. Each such 'caste' has also a council or committee by which it is governed, and which settles all disputes regarding the caste.

The disastrous effects, from the ethical, social, and political points of view, of these restrictions, and of caste as a whole, have been often grossly exaggerated, and the benefits of the system ignored. And we are entirely unwarranted in supposing the system, as it now exists, to have been in existence also at the time when Buddhism arose in the valley of the Ganges. Our knowledge of the actual facts of caste, even as it now exists, is still confused and inaccurate. The theories put forward to explain the facts are loose and irreconcilable. And an accurate statement of the corresponding facts, if any, at the time of Gotama, has yet to be drawn up.

We have long known that the connubium was the cause of a long and determined struggle between the patricians and the plebeians in Rome. Evidence has been yearly accumulating on the existence of restrictions as to intermarriage, and as to the right of eating together, among other Aryan tribes - Greeks, Germans, Russians, and so on. Even without the fact of the existence, now, of such restrictions among the modern successors of the ancient Aryans in India, it would have been almost certain that they also were addicted to similar customs. It is certain that the notion of such usages was familiar enough to some at least of the tribes that preceded the Aryans in India. It is

quite a mistake to look upon all these tribes as far below the Aryans in culture. Both the Kolarians and the Dravidians were probably quite the equals of the Aryans in social organization. And the Aryans probably adopted much from them, especially in matters relating to land tenure, village community, government, taxation, and so on. Their custom of endogamy and exogamy, their ideas as to purity and the reverse, may have differed from those of the Aryans, but were similar in kind. Rules of endogamy and exogamy; privileges, restricted to certain classes, of eating together, are not only Indian or Aryan, but worldwide phenomena. Both the spirit, and to a large degree the actual details, of modern Indian caste usages, are identical with these ancient, and no doubt universal, customs. It is in them that we have the key to the origin of caste.

At any moment in the history of a nation such customs seem, to a superficial observer, to be fixed and immutable. As a matter of fact they are never quite the same in successive centuries, or even generations. A man's visible frame, though no change is at any moment perceptible, is really never the same for two consecutive moments, and the result of constant minute variations becomes clear after the lapse of time. The numerous and complicated details which we sum up under the convenient (but often misleading) single name of caste are solely dependent for their sanction on public opinion. That opinion seems stable. But it is always tending to vary as to the degree of importance attached to some particular one of the details, as to the size and complexity of the particular groups in which each detail ought to be observed.

This last statement may be illustrated by the case of the Chaliyas. When the Dutch started cinnamon cultivation in Ceylon on a large scale, they wanted laborers. 'The peasantry, who belonged

almost exclusively to one caste, the Goigamas, regarded it as unworthy of a free man to work for hire. Some of them, however, in the struggle of motives, found the pressure of poverty too strong for them, and accepted service as coolies. The others, thinking this bad form, became averse to giving their daughters in marriage to such coolies. These feelings were naturally stronger at first among the Goigamas of good social position, and it became a mark of superiority not to have a relative married to a worker in the cinnamon gardens. And such workers were called Chaliyas. By the time that the families of Chaliyas were numerous enough to afford mates for the male or female coolies, the Chaliyas found it impossible to find wives elsewhere. And thus, under the very eyes of Europeans, the size of one group had been diminished by the very considerable number of persons engaged in a new and despised trade. In other words, what we call a new caste had arisen, the caste of the Chaliyas. When the English took Ceylon they gave up the government cultivation of cinnamon. The gardens were carried on, in ever lessening numbers, by private individuals. The number of the Chaliyas consequently declined. Numbers of them, as they gradually returned to ordinary peasant work, became reabsorbed among the Goigamas. This was an instance of a change precisely contrary to that which happened when the caste gradually arose. But all did not succeed in returning; and there are, therefore, still some Chaliyas left. And the caste survives though the members of it are now no longer exclusively, or even largely, employed in cinnamon gardens; and many of them have become wealthy and honored.

What had happened in this case was, not two separate and striking revolutions, but a long series of slight changes in public opinion, no doubt quite imperceptible at the time to the very

people among whom the changes were taking place. And after all the changes were not so very slow. Three or four generations were enough to cover the whole series with the consequent results. Who can doubt but that the history of ancient India, if we had only access to the necessary evidence, would be found to cover, in its two thousand five hundred years, and through its wide territory, a constant succession of similar variations; and that similar variations are recurring still to-day.

Owing to the fact that the particular set of people who worked their way to the top based its claims on religious grounds, not on political power or wealth, the system has, no doubt, lasted longer in India than in Europe. But public opinion still insists in considerable circles, even in Europe, on restrictions of a more or less defined kind, both as to marriage and as to eating together. And in India the problem still remains to trace in the literature the gradual growth of the system - the gradual formation of new sections among the people, the gradual extension of the institution to the families of people engaged. in certain trades, belonging to the same sect or tribe', tracing their ancestry (whether rightly or wrongly) to the same source. All these factors, and others besides, are real factors. But they are phases of the extension and growth, not explanations of the origin, of the system.

There is no evidence to show that at the time when the conversations recorded in the Dialogues took place (that is to say, in the sixth century B. C.) there was any substantial difference, as regards the barriers in question, between the peoples dwelling in the valley of the Ganges and their contemporaries dwelling on the shores of the Mediterranean. The point of greatest weight in the establishment of the great difference in the subsequent development - the supremacy, in

India, of the priests - was still being hotly debated. And all our evidence tends to show that at least in the wide extent of territory covered by the PiTakas - countries close upon a hundred thousand square miles in area -- the struggle was being decided rather against the Brahman than for them. There were distinctions as to marriage; endogamous and exogamous groups. In a few instances, all among the lower classes of the people, these amounted, probably, to what would now be called caste-divisions. But of castes, in the modern sense, among the preponderating majority there is little or no conclusive evidence.

There was a common phrase current among the people, which divided all the world into four vanna (colors or complexions) -- the nobles, the priests, the other Aryan people, and the non-Aryan Sudras (Khattiya, Brahmana, Vessa, and Sudda). The priests put themselves first, and had a theological legend in support of their contention. But it is clear from the PiTakas that this was not admitted by the nobles. And it is also clear that no one of these divisions was a caste. There was neither connubium nor commensality between all the members of one vanna, nor was there a governing council for each. The fourth was distinguished from the others by race. The remaining three were distinguished from each other by social position. And though in a general rough way the classification corresponded to the actual facts of life, there were insensible gradations within the four classes, and the boundary between them was both variable and undefined.

And this enumeration of the populace was. not complete. Outside these classes there were others, resembling in many points the modern low castes, and always when mentioned in the PiTakas following after the above four. Thus in Aguttara I, 162 [1] the argument is that just as there is no real difference in

oxen, in spite of the fact that they can be arranged in classes by difference of color (vanna), and the strong, active, well-trained ox is selected by preference, without regard to his color (vanna); so also, when presenting gifts, the man of strong, active, well-trained mind should be selected as donee -- without reference to the fact of his belonging to any one of the four classes of society (vanna), or of his being a Kandala or a Pukkusa. It is plain that this passage distinguishes the last two from the four vanna and therefore from the Sudras

Other old texts [2] insert between these two three further names-- the Venas, the Nesadas, and the Rathakaras, that is to say, the workers in rushes [3], bird-catchers, and cartmakers. By these are meant aboriginal tribesmen who were hereditary craftsmen in these three crafts; for they are called hina-jatiyo, low tribes. They no doubt formed castes in the modern sense, though we have no information as to their marriage customs. They are represented in the Jataka book as living in villages of their own, outside the towns in which ordinary people dwelt, and formed evidently a numerically insignificant portion of the populace.

In the last passage quoted in the previous note there are mentioned, as distinct from these low tribes (the hina-jatiyo), certain low occupations (hina-sippani) -- mat-makers, potters, weavers, leather-workers, and barbers. As they are excluded from the list of those distinguished by birth (jati), it is implied that there was no hard and fast line, determined by birth, for those who gained their living by these trades. There would be a natural tendency for the son to follow the father's craft [4]; centuries afterwards they had become castes, and they were then on the borderline. But they were not castes as yet.

Besides the above, who were all freemen, there were also slaves. We only hear of them quite occasionally, as domestic servants, in the houses of the very rich. Individuals had been captured in predatory raids, and reduced to slavery (Jat. IV, 220); or had been deprived of their freedom as a judicial punishment (Jat. I, 200); or had submitted to slavery of their own accord ('Vinaya Texts,' I, 191; Sum. I, 168). Children born to such slaves were also slaves, and the emancipation of slaves is often referred to. But we hear nothing of such later developments of slavery as rendered the Roman latifundia, or the plantations of some Christian slave-owners, scenes of misery and oppression. For the most part the slaves were household servants, and not badly treated, and their numbers seem to have been insignificant [5]

What we find then, in the Buddha's time, is caste in the making. The great mass of the people were distinguished quite roughly into four classes-social strata-of which the boundary lines were vague and uncertain. At the one end of the scale certain outlying tribes, and certain hereditary crafts of a dirty or despised kind, were already, probably, castes. At the other end of the scale Brahman by birth (not necessarily sacrificial priests, for they followed all sorts of occupations) were putting forward caste claims that were not yet universally admitted. There were social customs about the details of which we know very little (and dependent probably, more exactly upon the gotta rather than upon the jati), which raised barriers, not seldom broken through, as to intermarriage of people admittedly belonging to the same vanna, and a fortiori of others. And there was a social code, based on the idea of impurity, which prevented familiar intercourse (such as commensality) between people of different rank; and rendered disgraceful the use of certain foods. We find, however, no usages which cannot be amply paralleled in the

history of other peoples throughout the world in similar stages of social evolution. The key-stone of the arch of the peculiarly Indian caste organization-the absolute supremacy of the Brahmans -- had not yet been put in position, had not, in fact, been yet made ready. The caste-system, in any proper or exact use of the term, did not exist.

In the face of this set of circumstances Gotama took up a distinct position. It meets us, it is true, in two phases; but it forms one consistent and logical whole.

In the first place, as regards his own Order, over which alone he had complete control, he ignores completely and absolutely all advantages or disadvantages arising from birth, occupation, and social status, and sweeps away all barriers and disabilities arising from the arbitrary rules of mere Ceremonial or social impurity.

One of the most distinguished members of his Order the very one of them who was referred to as the chief authority, after Gotama himself, on the rules of the Order, was Upali, who had formerly been a barber, one of the despised occupations. So Sunita, one of the brethren whose verses are chosen for insertion in the Thera Jatha, was a Pukkusa, one of the low tribes. Sati, the propounder of a deadly heresy, was of the sons of the fisher folk, afterwards a low caste, and even then an occupation, on account of its cruelty, particularly abhorred. Nanda was a cowherd. The two PanThakas were born out of wedlock, to a girl of good family through intercourse with a slave (so that by the rule laid down in Manu 31, they were actually outcasts). Kapa was the daughter of a deer-stalker, Punna and Punnika had been slave girls. Sumangalamata was daughter and wife to workers in rushes, and Subha was the daughter of a smith. More instances

could doubtless be quoted already, and others will become known when more texts are published.

It does not show much historical insight to sneer at the numbers as small, and to suggest that the supposed enlightenment or liberality was mere pretence. The facts speak for themselves; and the percentage of low-born members of the Order was probably in fair proportion to the percentage of persons belonging to the despised jatis and sippas as compared with the rest of the population. Thus of the Theris mentioned in the Theri Gatha we know the social position of sixty, of whom five are mentioned above -- that is eight and one fourth per cent. of the whole number were base-born. It is most likely that this is just about the proportion which persons in similar social rank bore to the rest of the population.

Whether the Buddhist Order differed in this respect from the other similar communities which are mentioned in the Buddhist books as having already existed when the Buddhist Order was founded, is still matter of controversy. The Buddhist books are mostly silent on the matter. But that very silence is valuable evidence. It is scarcely likely that, if there had been much difference, there should be no allusion to it in the PiTakas. And the few passages in print confirm this. We have seen how in the Samanna-phala Sutta it is taken for granted that a slave would join an Order (that is any order, not the Buddhist). And in the [Agganna Sutta](#) of the Digha, and the Madhura Sutta of the Majjhima, there is express mention of Sudras becoming Samanas, as if it were a recognized and common occurrence, long before the time of the rise of Buddhism. So in the Jataka (III, 381) we hear of a potter, and at IV, 392 of a Kandala, who become Samanas (not Buddhist Samanas) [6].

On the other hand, it is just possible that in these passages the custom afterwards followed in the Buddhist Order is simply put back to earlier times, and is an anachronism. The low-born, however earnest in their search after truth, were no doubt excluded from any community of hermits or religious recluses in which Brahmans had the upper hand. But all the twice-born (the Dvijas, that is the Khattiyas, Brahmanas, and Vessas) were certainly justified, by public opinion, in becoming Samanas. To what extent the Sudras, and the tribes below the Sudras, were accorded, in communities other than the Buddhist, a similar privilege, is at present doubtful. But the Buddha certainly adopted, and probably extended, the most rational view current at the time.

There is one point, however, in which he seems to have restricted (and for a valid reason) the existing custom. It is impossible to avoid the inference from the passage just referred to (in the Samanna-phala, above), that the existing orders, or most of them, admitted slaves to their ranks. Now among a number of rules laid down to regulate admission to the Buddhist Order, in such wise that the existing rights of third parties should not be encroached upon, there is a rule (translated in 'Vinaya Texts,' S. B. E., I, 199) that no runaway slave, shall be admitted. And in the form of words to be used at the chapter held for admitting new members, one of the questions asked of the candidate is: 'Are you a freeman [7]?' Whenever slaves were admitted to the Order, they must have previously obtained the consent of their masters, and also, I think, have been emancipated.

Secondly, as regards all such matters as we may now fairly call 'questions of caste' outside the Order, the Buddha adopted the only course then open to any man of sense; that is to say, he

strove to influence that public opinion, on which the observances depend, by a constant inculcation of reasonable views. Thus in the Amagandha Sutta [8] of the Sutta Nipata (certainly one of the very oldest of our documents) it is laid down, in eloquent words, that defilement does not come from eating this or that, prepared or given by this or that person, but from evil deeds and words and thoughts.

This is a particularly interesting passage, being one of the few in which sayings of previous Buddhas are recorded. In other words the Buddhists put forward this view as having been enunciated long ago -- with the intended implication that it was a self-evident proposition which was common ground to the wise. No originality, no special insight, is claimed on account of a view that would have put an end to so many foolish prejudices based on superstition. The Buddha's position is again to adopt, in this matter, the sensible position already put forward by others.

As to other details also, which it would take too long to set out here, Gotama followed the same plan. On the general question, however, he had opinions, presumably his own. For they are not found elsewhere. And in the early Buddhist texts (always ready to give credit to others, and even anxious wherever possible to support their views by showing that others, especially in ancient times, had held them) these views are not referred to as part of the doctrine of either earlier or contemporary teachers.

We may class the utterances on this point under three heads -- biological, ethical, and historical.

In the Vasettha Sutta of the Sutta Nipata (several verses of which have been inserted also in the Dhammapada) the question, as in the [Sonadanda Sutta](#) is as to what makes a man a Brahman. As

his answer the Buddha reminds his questioners of the fact that whereas, in the case of plants (large or small), insects, quadrupeds, serpents, fish, and birds, there are many species and marks (due to the species) by which they can be distinguished -- in the case of man there are no such species, and no such marks. 'Herein,' as pointed out by Mr. Chalmers [9], 'Gotama was in accord with the conclusion of modern biologists, that "the Anthropidae are represented by the single genus and species, Man" -- a conclusion the more remarkable as the accident of color did not mislead Gotama' as it did so many of his contemporaries then; and even, within living memory, so many in the West. He goes on to draw the conclusion that distinctions made between different men are mere matters of prejudice and custom; that it is wisdom and goodness that make the only valid distinction, that make a man a Brahman; that the Arahant is therefore the true Brahman; and that it is only the ignorant who had, for so long, maintained that it was birth that made a man a Brahman.

Similar arguments frequently recur. In the Madhura Sutta, a dialogue, shortly after the Buddha's death, between the king of Madhura and Kaccana, the point raised is whether the Brahmans are right in their exclusive claims. 'The Brahmans say thus, Kaccana: -- "The Brahmans are the most distinguished of the four divisions into which the people is classified [10]; every other division is inferior. The Brahmans are the white division; all the rest are black. The Brahmans alone are accounted pure, not those who are not Brahmans. The Brahmans are the legitimate sons of God (of Brahma), born from His mouth, specially made by Him, heirs of Brahma! What do you, Sir, say to this?"'

The Buddhist answer is first to remind the king of the actual facts of life-how a prosperous member of any one of the four vannas would find members of each of the other three to wait upon him and serve him. There was no difference between them in this respect. Then, secondly, he points out how a wicked man (whatever his vanna), in accordance with the doctrine of Karma acknowledged by all good men (not only by Buddhists), will be reborn in some state of woe; and a good man in some state of bliss. Thirdly, a criminal, whatever his vanna, would be equally subject to punishment for his crime. And lastly, a man, whatever his vanna, would, on joining an order, on becoming a religieux, receive equal respect and honor from the people [11].

A Brahman might object that all this ignores the important point that the Brahman were, originally, born of Brahma, and are his legitimate heirs. It was this claim to especial connection with the mysterious powers of a supernatural kind, so widely believed in, that formed their chief weapon in the struggle. We find the Buddhist reply to that in the Agganna Sutta of the Digha, in many respects one of the most interesting and instructive of all the Dialogues [12]. It is a kind of Buddhist book of Genesis. In it the pretensions of the Brahman are put forward in the same terms as those just quoted above from the Madhura Sutta.

Gotama replies that they make these claims in forgetfulness of the past. The claims have no basis in fact. It is righteousness (Dhamma) and not class distinction (vanna) that makes the real difference between man and man [13]. Do we not daily see Brahman women with child and bearing sons just like other folk? How can they then say that they are born of God? And as to their origin, when the evolution of the world began, beings were at first immaterial, feeding on joy, giving light from themselves, passing through the air. There was thick darkness round about

them, and neither sun nor moon, nor stars, nor sex, nor measures of time. Then the earth rose in the midst of the waters, beautiful as honey in taste and color and smell, and the beings, eating thereof, lost their brightness, and then sun and moon and stars appeared, and time began to run. And then also their bodies became more coarse and material, and differences of complexion (vanna) became manifest among them. Then some prided themselves, and despised others, on the ground of their finer complexion. And thereupon the fine-tasting earth ceased to be so.

Then successively fine moss, and sweet creepers, and delicate rice appeared, and each time the beings ate thereof with a similar result. Then differences of sex appeared; and households were formed; and the lazy stored up the rice, instead of gathering it each evening and morning; and the rights of property arose, and were infringed. And when lusts were felt, and thefts committed, the beings, now become men, met together, and chose certain men, differing from the others in no wise except in virtue (Dhamma), to restrain the evil doers by blame or fines or banishment. These were the first Kshatriyas. And others they chose to restrain the evil dispositions which led to the evil doing. And these were the first Brahman, differing from the others in no wise, except only in virtue (Dhamma).

Then certain others, to keep their households going, and maintain their wives, started occupations of various kinds. And these were the first vessas. And some abandoned their homes and became the first recluses (samanas). But all were alike in origin, and the only distinction between them was in virtue. And the highest of them all was acknowledged to be the Arahāt, who had made himself so by the destruction of the Four Mental Intoxications (the asavas) and by breaking the bonds that tied

him to rebirths; the man who had laid aside every burden, who had lived the life, had accomplished all that had to be done, had gained his end, and by the highest knowledge was set free!

We may not accept the historical accuracy of this legend. Indeed a continual note of good-humored irony runs through the whole story, with its fanciful etymologies of the names of the four vanna; and the aroma of it would be lost on the hearer who took it *au grand szeezrieux*. But it reveals a sound and healthy insight, and is much nearer to the actual facts than the Brahman legend it was intended to replace.

Had the Buddha's views on the whole question won the day -- and widely shared, as they were, by others, they very nearly prevailed -- the evolution of social grades and distinctions would have gone on in India on lines similar to those it followed in the West, and the caste system of India would never have been built up [14].

Ambattha Sutta

Pride of Birth and It's Fall

I. 1. THUS HAVE I HEARD. The Blessed One, when once on a tour through the Kosala country with a great company of the brethren, with about five hundred brethren, arrived at a Brahman village in Kosala named Icchanankala; and while there he stayed in the Icchanankala Wood.

Now at that time the Brahman Pokkharasadi was dwelling at Ukkattha, a spot teeming with life, with much grassland and woodland and corn, on a royal domain, granted him by King Pasenadi of Kosala as a royal gift, with power over it as if he were the king [15].

2. Now the Brahman Pokkharasadi [16] heard the news: 'They say that the Samana Gotama, of the Sakya clan, who went out from a Sakya family to adopt the religious life, has now arrived, with a great company of the brethren of his Order, at Icchanankala, and is staying there in the Icchanankala Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: -- That Blessed One is an Arahant, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe -- including the worlds above of the gods, the Brahmas, and the Maras, and the world below with its recluses and Brahman, its princes and peoples -- and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the

letter, the higher life doth he make known, in all its fullness and in all its purity. 'And good is it to pay visits to Arahats like that.'

3. Now at that time a young Brahman, an Ambattha, [17] was a pupil under Pokkharasadi the Brahman. And he was a repeater (of the sacred words) knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth) [18], and the legends as a fifth, learned in the idioms and the grammar, versed in Lokayata sophistry, and in the theory of the signs on the body of a great man, [19] -- so recognized an authority in the system of the threefold Vedic knowledge as expounded by his master, that he could say of him: 'What I know that you know, and what you know that I know.'

4. And Pokkharasadi told Ambattha the news, and said: 'Come now, dear Ambattha, go to the Samana Gotama, and find out whether the reputations so noised abroad regarding him is in accord with the facts or not, whether the Samana Gotama is such as they say or not.'

5. 'But how, Sir, shall I know whether that is so or not?'

'There have been handed down, Ambattha, in our mystic verses thirty-two bodily signs of a great man, -- signs which, if a man has, he will become one of two things, and no other. [20] If he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has -- the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh. [21] And he has more than a thousand sons, heroes, mighty in frame, beating

down the armies of the foe. And he dwells in complete ascendancy over the wide earth from sea to sea, ruling it in righteousness without the need of baton or of sword. But if he go forth from the household life into the houseless state, then he will become a Buddha who removes the veil from the eyes of the world. Now I, Ambattha, am a giver of the mystic verses; you have received them from me.'

6. 'Very good, Sir,' said Ambattha in reply; and rising from his seat and paying reverence to Pokkharasadi, he mounted a chariot drawn by mares, and proceeded, with a retinue of young Brahman, to the Icchanankala Wood. And when he had gone on in the chariot as far as the road was practicable for vehicles, he got down, and went on, into the park, on foot.

7. Now at that time a number of the brethren were walking up and down in the open air. And Ambattha went up to them, and said: 'Where may the venerable Gotama be lodging now? We have come hither to call upon him.'

8. Then the brethren thought: 'This young Brahman Ambattha is of distinguished family, and a pupil of the distinguished Brahman Pokkharasadi. The Blessed One will not find it difficult to hold conversation with such.' And they said to Ambattha: 'There, Ambattha, is his lodging, [22] where the door is shut, go quietly up and enter the porch gently, and give a cough, and knock on the cross-bar. The Blessed One will open the door for you.'

9. Then Ambattha did so. And the Blessed One opened the door, and Ambattha entered in. And the other young Brahman also went in; and they exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took their seats.

But Ambattha, walking about, said something or other of a civil kind in an off-hand way, fidgeting about the while, or standing up, to the Blessed One sitting there.

10. And the Blessed One said to him: 'Is that the way, Ambattha, that you would hold converse with aged teachers, and teachers of your teachers well stricken in years, as you now do, moving about the while or standing, with me thus seated?'

11. 'Certainly not, Gotama. It is proper to speak with a Brahman as one goes along only when the Brahman himself is walking, and standing to a Brahman who stands, and seated to a Brahman who has taken his seat, or reclining to a Brahman who reclines. But with shavelings, sham friars, menial black fellows, the off scouring of our kinsman's heels [23] -- with them I would talk as I now do to you!'

'But you must have been wanting something, Ambattha, when you came here. Turn your thoughts rather to the object you had in view when you came. This young Brahman Ambattha is ill bred, though he prides himself on his culture; what can this come from except from want of training [24]?'

12. Then Ambattha was displeased and angry with the Blessed One at being called rude; and at the thought that the Blessed One was vexed with him, he said, scoffing, jeering, and sneering at the Blessed One: 'Rough is this Sakya breed of yours, Gotama, and rude; touchy is this Sakya breed of yours and violent. Menials, mere menials [25], they neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to Brahman. That, Gotama, is neither fitting, nor is it seemly!'

Thus did the young Brahman Ambattha for the first time charge the Sakyas with being menials.

13. 'But in what then, Ambattha, have the Sakyas given you offence?'

'Once, Gotama, I had to go to Kapilavatthu on some business or other of Pokkharasadi's, and went into the Sakyas' Congress Hall. [26] Now at that time there were a number of Sakyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers; [27] and for a truth, methinks, it was I myself that was the subject of their jokes; and not one of them even offered me a seat. That, Gotama, is neither fitting, nor is it seemly, that the Sakyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to Brahman.'

Thus did the young Brahman Ambattha for the second time charge the Sakyas with being menials.

14. 'Why a quail, Ambattha, little hen bird though she be, can say what she likes in her own nest. And there the Sakyas are at their own home, in Kapilavatthu. It is not fitting for you to take offence at so trifling a thing.'

15. 'There are these four grades [28] Gotama, -- the nobles, the Brahman, the trades folk, and the workpeople. And of these four, three -- the nobles, the trades folk, and the work-people -- are, verily, but attendants on the Brahman. So, Gotama, that is neither fitting, nor is it seemly, that the, Sakyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to the Brahman.'

Thus did the young Brahman Ambattha for the third time charge the Sakyas with being menials.

16. Then the Blessed One thought thus: ' 'This Ambattha is very set on humbling the Sakyas with his charge of servile origin in. What if I were to ask him as to his own lineage.' And he said to him:

'And what family do you then, Ambattha, belong to?'

'I am a Kanhayana.'

'Yes, but if one were to follow up your ancient name and lineage, Ambattha, on the father's and the mother's side, it would appear that the Sakyas were once your masters, and that you are the offspring of one of their slave girls. But the Sakyas trace their line back to Okkaka the king. [29]

'Long ago, Ambattha, King Okkaka, wanting to divert the succession in favor of the son of his favorite queen, banished his elder children -- Okkamukha, Karanda Hatthinika, and Sinipura -- from the land. And being thus banished they took up their dwelling on the slopes of the Himalaya, on the borders of a lake where a mighty oak tree grew.

And through fear of injuring the purity of their line they intermarried with their sisters.

'Now Okkaka the king asked the ministers at his court: "Where, Sirs, are the children now [30]?"'

'There is a spot, Sire, on the slopes of the Himalaya, on the, borders of a lake, where there grows a mighty oak (sako). There do they dwell. And lest they should injure the purity of their line they have married their own (sakahi) sisters.'

'Then did Okkaka the king burst forth in admiration: " Hearts of oak (sakya) are those young fellows! Right well they hold their own (paramasakya) [31]!"

'That is the reason, Ambattha, why they are known as Sakyas. Now Okkaka had a slave girl called Disa. She gave birth to a black baby. And no sooner was it born than the little black thing said, "Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you."

' Now just as now, Ambattha, people -- call devils "devils," so then they called devils "black fellows" (kanhe). And they said: "This fellow spoke as soon as he was born. 'Tis a black thing (kanha) that is born, a devil has been born!" And that is the origin, Ambattha, of the Kanhayanas. [32] He was the ancestor of the Kanhayanas [33]. And thus is it, Ambattha, that if one were to follow up your ancient name and lineage, on the father's and on the mother's side, it would appear that the Sakyas were once your masters, and that you are the offspring of one of their slave girls.'

17. When he had thus spoken the young Brahman said to the Blessed One: 'Let not the venerable Gotama humble Ambattha too sternly with this reproach of being descended from a slave girl. He is well born, Gotama, and of good family; he is versed in the sacred hymns, an able reciter, a learned man. And he is able to give answer to the venerable Gotama in these matters.'

18. Then the Blessed One said to them: 'Quite so. If you thought otherwise, then it would be for you to carry on our discussion further. But as you think so, let Ambattha himself speak [34].'

19. ' We do think so; and we will hold our peace. Ambattha is able to give answer to the venerable Gotama in these matters.'

20. Then the Blessed One said to Ambattha the Brahman: 'Then this further question arises, Ambattha, a very reasonable one which, even though unwillingly, you should answer. If you do not give a clear reply, or go off upon another issue [35], or remain silent, or go away, then your head will split in pieces on the spot.[36] What have you heard, when Brahman old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kanhayanas draw their origin, and who the ancestor was to whom they trace themselves back?'

And when he had thus spoken Ambattha remained silent. And the Blessed One asked the same question again. And still Ambattha remained silent. Then the Blessed One said to him: 'You had better answer, now, Ambattha. This is no time for you to hold your peace. For whosoever, Ambattha, does not, even up to the third time of asking, answer a reasonable question put by a Tathágata (by one who has won the truth), his head splits into pieces 'on the spot.'

21. Now at that time the spirit who bears the thunderbolt [37] stood over above Ambattha in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did Ambattha the Brahman. And Ambattha on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down beside him in awe [38], and said: 'What was it the Blessed One said? Say it once again!'

'What do you think, Ambattha? What have you heard, when Brahman old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the

Kanhayanas draw their origin, and who the ancestor was to whom they trace themselves back?'

'Just so, Gotama, did I hear, even as the venerable Gotama hath said. That is the origin of the Kanhayanas, and that the ancestor to whom they trace themselves back.'

22. And when he had thus spoken the young Brahman fell into tumult, and uproar, and turmoil; and said: 'Low born, they say, is Ambattha the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sakyas were his masters. We did not suppose that the Samana Gotama, whose words are righteousness itself, was not a man to be trusted!'

23. And the Blessed One thought: 'They go too far, these Brahman, in their depreciation of Ambattha as the offspring of a slave girl. Let me set him free from their reproach.' And he said to them: 'Be not too severe in disparaging Ambattha the Brahman on the ground of his descent. That Kanha became a mighty seer [39]. He went into the Dekkan, there he learnt mystic verses, and returning to Okkaka the king, he demanded his daughter. Madda-rupi in marriage. To him the king in answer said: "Who forsooth is this fellow, who -- son of my slave girl as he is -- asks for my daughter in marriage;" and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly, nor could he take it off the string again [40].

'Then the ministers and courtiers went to Kanha the seer, and said "Let the king go safe, Sir; let the king go safe [41]."

"The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends [42]."

" Let the king, Sir, go safe, and the country too."

" The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends."

" Let the king, Sir, go safe, and the country too; and let the god rain."

" The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched."

Then, O Brahmans, the ministers told this to Okkaka, and said: "Let the king aim at his eldest son [43]. He will suffer neither harm nor terror." And the king did so, and no harm was done. But the king, terrified at the lesson given him, gave the man his daughter Madda-rupi to wife. You should not, O Brahmans, be too severe to disparage Ambattha in the matter of his slave-girl ancestress. That Kanha was a mighty seer.'

24. Then the Blessed One said to Ambattha: 'What think you, Ambattha? Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahman allow him to partake of the feast offered to the dead, or of the food boiled in milk [44], or of the offerings to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahman teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not be shut off.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the mother's side.'

25. 'Then what think you, Ambattha? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be born. Now would the son thus come to the Kshatriya maiden through the Brahman youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahman allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahman teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not, Gotama.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the father's side.'

26. 'Then, Ambattha, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmans inferior.

'And what think you, Ambattha? Suppose the Brahman, for some offence [45] or other, were to outlaw a Brahman by shaving him and pouring ashes over his head [46], were to banish him from the land or from the township. Would he be offered a seat or water among the Brahmans?'

'Certainly not, Gotama.'

'Or would the Brahman allow him to partake of the food. offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'Certainly not, Gotama.'

'Or would the Brahmans teach him their verses or not?'

'Certainly not, Gotama.'

'And would he be shut off, or not, from their women?'

'He would be 'shut off.'

27. But what think you, Ambattha? If the Kshatriyas had in the same way outlawed a Kshatriya, and banished him from the land or the township, would he, among the Brahmans, be offered water and a seat?'

'Yes, he would, Gotama.'

'And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

He would, Gotama.'

'And would the Brahman teach him their verses?'

They would, Gotama?'

'And would he be shut off, or not, from their women?'

'He would not, Gotama.'

[99] 'But thereby, Ambattha, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut dead with the ash-basket, banished from land and township. So that, even when a Kshatriya has fallen into the deepest degradation, still it holds good that the Kshatriyas are higher, and the Brahman inferior.

28. 'Moreover it was one of the Brahma gods, Sanaṃ-kumara [47], who uttered this stanza [48]:

"The Kshatriya is the best of those among this folk who put their trust in lineage.

But he who is perfect in wisdom and righteousness,
he is the best among gods and men."

'Now this stanza, Ambattha, was well sung and not ill sung by
the Brahma Sanaṃ-kumara, well said and not ill said, full of
meaning and not void thereof And I too approve it; I also,
Ambattha, say:

"The Kshatriya is the best of those among this folk
who put their trust in lineage. [49]
But he who is perfect in wisdom and righteousness
he is the best among gods and men."

II. 1. 'But what, Gotama, is the righteousness, and what the
wisdom spoken of in that verse?'

'In the supreme perfection in wisdom and righteousness,
Ambattha, there is no reference to the question either of birth, or
of lineage, or of the pride which says: "You are held as worthy as
I," or "You are not. held as worthy as I." It is where the talk is of
marrying, or of giving in marriage, that reference is made to
such things as that. For whosoever, Ambattha, are in bondage to
the notions of birth or of lineage, or to the pride of social
position, or of connection by marriage, they are far from the best
wisdom and righteousness. It is only by having got rid of all
such bondage that one can realize for himself that supreme
perfection in wisdom and in conduct.' [50]

2.' But what, Gotama, is that conduct, and what that wisdom?'

*[Here follow, under Morality (Sīla) [51],
The introductory paragraphs (II 40-42 of the [Samanna-phala
Sutta](#) on the appearance of a Buddha, his preaching, the conversion of
a hearer, and his renunciation of the world: then come*

1. The Silas, above of the text. Only the refrain differs. It runs here, at the end of each clause, through the whole of this repeated passage: 'This is reckoned in him as morality.'

Then under Conduct (Carana)

2. The paragraph on Confidence, above, of the text, The refrain from here onwards is: 'This is reckoned to him as conduct.'

3. The paragraph on 'Guarded is the door of his senses,' above.

4. The paragraph on 'Mindful and self-possessed,' above.

5. The paragraph on Content, above

6. The paragraph on Solitude

7. The paragraphs on the Five Hindrances, above

8. The paragraphs on the Four Rapt Contemplations [52], above. The refrain at the end of each of them ('higher and better than the last') is here, of course to be read not as higher fruit of the life of a recluse, but as higher conduct.

Under Wisdom (Vijja)

9. The paragraphs on Insight arising from Knowledge (Nana-dassana), above. The refrain from here onwards is: 'This is reckoned in him as wisdom, and it is higher and sweeter than the last.'

10. The paragraphs on the Mental Image, above.

11. The paragraphs on Mystic Gifts (Iddhi), above.

12. The paragraphs on the Heavenly Ear (Dibbasota) above.

13. The paragraphs on the Knowledge of the hearts of others (Ceto-pariya-³/₄ana), above.

14. The paragraphs on Memory of one's own previous births (Pubbe-nivasa-anussati-³/₄ana), above.

15. The paragraph on the Divine Eye (Dibbacakkhu), above.

16. The paragraphs on the Destruction of the Deadly Floods (asavana-khaya-³/₄ana), above [53]

'Such a man, Ambattha, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no

other perfection in wisdom and conduct higher and sweeter than this.'

3. 'Now, Ambattha, to this supreme perfection in wisdom and goodness there are Four Leakages. [54] And what are the four?'

'In case, Ambattha, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar's outfit), should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on fruits that have fallen of themselves" -- then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on bulbs and roots and fruits " -- then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having, attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fire-shrine near the boundaries of some village or some town, and there dwell serving the fire-god [55] -- then, verily, he turns

out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god, should build himself a four-doored almshouse at a crossing where four high roads meet, and dwell there, saying to himself: "Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power" -- then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'These are the Four Leakages, Ambattha, to supreme perfection in righteousness and conduct. [56]

4. 'Now what think you, Ambattha? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conduct [57]?'

'Not that, Gotama. How little is it that I can profess to have learnt! How supreme this Perfection of wisdom and conduct! Far is it from me to have been trained therein?'

'Then what think you, Ambattha? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves?

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits?'

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god?'

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the fire-god, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power?'

'Not even that, Gotama.'

5. 'So then you, Ambattha, as a pupil, have fallen short [58] of due training, not only in the supreme wisdom and conduct, but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too, the Brahman Pokkharasadi, has told you this saying: "Who are these shavelings, sham friars, menial black fellows, the off-scouring of our kinsman's heels, that they should claim converse with Brahmans versed in the threefold Vedic lore!" -- he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, Ambattha, how deeply your teacher, the Brahman Pokkharasadi, has herein done you wrong [59].'

6. 'And the Brahman Pokkharasadi, Ambattha, is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king, does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, Ambattha, that the very king, from whom he accepts this pure and lawful maintenance, King Pasenadi of Kosala, does not admit him to his presence? See, Ambattha, how deeply your teacher, the Brahman Pokkharasadi, has herein done you wrong.'

7. 'Now what think you, Ambattha? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the foot-rug of his chariot, should discuss some resolution of state with his chiefs or princes. And suppose as he left the spot and stepped on one side, a workman (Sudra) or the slave of a workman should come up and, standing there, should discuss the matter, saying: "Thus and thus said Pasenadi the king." Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers?'

'Certainly not, Gotama.'

8. 'But just so, Ambattha, those ancient poets (Rishis) of the Brahmans, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited -- to wit, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi. Angirasa, Bharadvaja, Vasettha, Kassapa, and Bhagu [60] -- though you can say: "I, as a pupil, know by heart their verses," that you should on that account be a Rishi, or have attained to the state of a Rishi -- such a condition of things has no existence!'

9. 'Now what think you, Ambattha? What have you heard when Brahmans, old and well stricken in years, teachers of yours or their teachers, were talking together -- did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in white garments, in the full possession and enjoyment of the five pleasures of sense, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavored with sauces and curries of various kinds, as you, and your teacher too, do now.

'Not that, Gotama.'

'Or were they waited upon by women with fringes and furbelows [61], round their loins, as you, and your teacher too, do now?'

'Or did they go about driving chariots, drawn, by mares with plaited manes and tails, [62] using long wands and goads the while, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they have themselves guarded in fortified towns, with moats dug out round them [63] and crossbars let down before the gates, [64] by men girt with long swords, as you, and your teacher too, do now?'

'Not that, Gotama.'

10. 'So then, Ambattha, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatever it may be, Ambattha, concerning which you are in doubt or perplexity about me, ask me as to that. I will make it clear by explanation.'

11. Then the Blessed One went, forth from his chamber, and began to walk up and down. And Ambattha did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. With respect to those two -- the concealed member and the extent of tongue [65] -- he was in doubt and perplexity, not satisfied, not sure.

12. And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that Ambattha the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both

his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue. [66]

And Ambattha, the young Brahman, thought: 'The Samana Gotama is endowed with the thirty two signs of a great man, with them all, not only with some of them.' And he said to the Blessed One: 'And now, Gotama, we would 'fain depart. We are busy, and have much to do.'

'Do, Ambattha, what seemeth to you fit.'

And Ambattha mounted his chariot drawn by mares, and departed thence.

13. Now at that time the Brahman Pokkharasadi had gone forth from Ukkattha with a great retinue of Brahmans, and was seated in his own pleasaunce waiting there for Ambattha. And Ambattha came on to the pleasaunce. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasadi was, and saluted him, and took his seat respectfully on one side. And when he was so seated, Pokkharasadi said to him:

14. 'Well, Ambattha! Did you see the Blessed One?'

'Yes, Sir, we saw him.'

'Well! is the venerable Gotama so as the reputation about him I told you of declares; and not otherwise. Is he such a one, or is he not?'

'He is so, Sir, as his reputation declares, and not otherwise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.'

'And did you have any talk, Ambattha, with the Samana Gotama?'

'Yes, Sir, I had.'

'And how did the talk go?'

Then Ambattha told the Brahman Pokkharasadi all the talk that he had had with the Blessed One.

15. When he had thus spoken, Pokkharasadi said to him: 'Oh! you wiseacre! Oh! you dullard! Oh! you expert, forsooth, in our threefold Vedic lore! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made [67]? What a wiseacre; what a dullard; what an expert, forsooth, in our threefold Vedic lore.' And angry and displeased, he struck out with his foot, and rolled Ambattha over. And he wanted, there and then, himself, to go and call on the Blessed One.

16. But the Brahman there spake thus to Pokkharasadi: 'It is much too late, Sir, to-day to go to call on the Samana Gotama. The venerable Pokkharasadi can do so to-morrow.'

So Pokkharasadi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkattha. And he himself went on to the Icchanankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

17. 'Has our pupil, Gotama, the young Brahman Ambattha, been here?'

'Yes, Brahman, he has.'

'And did you, Gotama, have any talk with him?'

'Yes, Brahman, I had.'

'And on what wise was the talk that you had with him.'

18. Then the Blessed One told the Brahman Pokkharasadi all the talk that had taken place. And when he had thus spoken Pokkharasadi said to the Blessed One:

'He is young and foolish, Gotama, that young Brahman Ambattha. Forgive him, Gotama.'

'Let him be quite happy, Brahman, 'that young Brahman Ambattha.'

19. And the Brahman Pokkharasadi took stock, on the body of the Blessed One, of the thirty-two marks of a Great Being. And he saw them all plainly, save only two. As to two of them -- the sheath-concealed member and the extensive tongue -- he was still in doubt and undecided. But the Blessed One showed them to Pokkharasadi, even as he had shown them to Ambattha.[68] And Pokkharasadi perceived that the Blessed One was endowed with the thirty-two marks of a Great Being, with all of them, not only with some. And he said to the Blessed One: 'May the venerable Gotama grant me the favor of taking his to-morrow's meal with me, and also the members of the Order with him.' And the Blessed One accepted, by silence, his request.

20. Then the Brahman Pokkharasadi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him: 'It is time, oh Gotama, the meal is ready.' And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren, to Pokkharasadi's house, and sat down on the seat prepared for him. And Pokkharasadi, the Brahman, satisfied the Blessed One, with his own hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his [69] hands, Pokkharasadi took a low seat, and sat down beside him.

21. Then to him thus seated the Blessed One discoursed in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger. the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed, One saw that Pokkharasadi, the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasadi, the Brahman, obtain, even while sitting there, the pure and spotless Eye for the Truth, and he knew: 'Whatsoever has a beginning in that is inherent also the necessity of dissolution.'

22. And then the Brahman Pokkharasadi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other

man for his knowledge of the teaching of the Master, addressed the Blessed One, and said:

'Most excellent, oh Gotama (are the words of thy mouth), most excellent! just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms, - just even so, Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at Ukkattha, so let him visit mine. Whosoever there may be there, of Brahman or their wives, who shall pay reverence to the venerable Gotama, or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be, for long, a cause of weal and bliss.'

'It is well, Brahman, what you say.'

Footnotes:

[1] Compare Petavatthu II, 6, 12.

[2] Assalayana (No. 93 in the Majjhima); Aṅguttara II, 85 equals P.P. IV, 19 ; Saṃyutta I, 93; Vinaya IV, 6-10, etc.

[3] Sometimes explained as carpenters, sometimes as basket-makers, sometimes as makers of sunshades.

[4] Further exemplified by the number of people described as kevañña-putto, assaroḥa-putto, nañña-putto, suda-putto, etc.

[5] See also A. I, 145, 206; II, 67; III, 36, 132, 217; Vin. IV, 224; D. I, 5, 60, 72, 93, 141 (translated above); G

[6] See Fick, 'Sociale Gliederung im nordöstlichen Indien,'.

[7] 'Vinaya Texts,' I, 230.

[8] Translated by Fausböll, S. B. E.,

[9] J. R. A. S., 1894,

[10] Literally 'are the best color' (vanna, with reference to the well-known classification into four vannas, neither of which was a caste, referred to above).

[11] This Madhura Sutta has now been edited and translated, with valuable introduction and notes, by Mr. Robert Chalmers, in the Journal of the Royal Asiatic Society, 1894.

[12] The larger portion of this Sutta (from the beginning of the genesis part down to the election of the first king) is also preserved in the Mahavastu. See Senart's edition, vol. i, pp. 338-

348. The reading agninyaṃ (p. 340, 17, etc.) represents the Pali agganṇaṃ

[13] The words here are quoted in the Milinda, vol. I, p. 229 of my translation.

[14] There is an admirable little book by M. Senart on the origin of caste, on the Brahman views about it, and on the present actual facts of caste in India, entitled 'Les Castes dans l'Inde.' Dr. Fick also in his 'Soziale Gliederung im nordöstlichen Indien zu Buddha's Zeit' has collected the evidence found in the Jataka book, and analyzed it with great skill. Similar monographs on the PiTakas, and on the Epics, are much to be desired.

[15] So Buddhaghosa; but he gives no further details as to the terms of the grant, or of the tenancy. The whole string of adjectives recurs below, pp. 111, 114, 127, 131 of the text, and raja-bhoggaṃ at Vin. III, 222. Compare Divyavadana, p. 620.

The land revenue payable, of course in kind, would be a tithe. If the king had full proprietary (zemindary) rights as well, which is the probable meaning of raja-bhoggaṃ, his share would be, either with or without the land tax, on half. The grant would be of his own rights only. The rights of the peasants to the other half, and the use of the common and waste and woods, would remain to them. If Buddhaghosa's interpretation of brahmadeyyaṃ is correct, then the grantee would also be the king's representative for all purposes judicial and executive. Elsewhere the word has only been found as applied to marriage; and the first part of the compound (Brahma) has always been interpreted by Brahmans as referring to themselves. But Brahma as the first part of a compound never has that meaning in Pali; and the word in our passage means literally 'a full gift.'

[16] His full name was Pokkharasadi Opamanno Subhagavaniko (M. II, 200); where the second is the gotta (gens) name and the third a local name. See the introduction to the Mahali Sutta.

[17] According to Jat. IV, 363 (compare Jat. IV, 366) there were also Ambatthas who were not Brahmans by birth but farmers.

[18] The fourth is not expressly mentioned. Buddhaghosa (p. 247) say we have to supply the fourth Veda, the Atharva. But the older Pali texts do not accept the Atharva as a Veda. It only occurs, as the Athabbana Veda, in the Atthakathas and Áikas. And it is quite unnecessary to suppose a silent reference to it here. The fourth place is quite sufficiently filled as suggested in the translation. The athabbana, given (in S. IV, 927) as the name of a mystic art (together with astrology, the interpretation of dreams and of lucky signs, and so forth), is probably not the Veda, but witchcraft or sorcery. The PiTakas always take three Vedas, and three only, for granted. And the whole point of the tevijja Sutta (translated in full in my 'Buddhist Suttas') is this three-, not four-, fold division. Four Vedas are referred to in the Milinda, at p. 3, and the Atharva-veda, at p. 117.

[19] This is the standing description of the Suttas of a learned Brahman. See below, pp. 114,120 (of the text); A. I, 163; Mil. 10; Divyavadana 620, etc. One or two of the details are not quite certain, as yet.

[20] The knowledge of these thirty-two marks of a Great Being (Maha-purusha) is one of the details in the often-recurring paragraph giving the points of Brahman wisdom, which we have just had a, I 3. No such list has been found, so far as I know, in those portions of the pre-Buddhistic priestly literature that have survived. And the inference from both our passages is that

the knowledge is scattered through the Brahman texts. Many of the details of the Buddhist list (see the note below on p. 106 of the text) are very obscure; and a collection of the older Brahman passages would probably throw light upon them, and upon a curious chapter in mythological superstition. Who will write us a monograph (historical of course) on the Maha-purusha theory. as held in early times among the Aryans in India?

[21] For the details of these seven see further my 'Buddhist Suttas,' PP. 251-259.

[22] Vihara; often rendered 'monastery,' a meaning the word never has in the older texts.

[23] Bandhupadapakka. Neumann, loc. cit. p. 521, says 'treading on one another's heels.' Buddhaghosa refers the expression to the Brahman theory that the Sudras were born from Brahma's heels. And this may well have been the meaning. For though Gotama and the majority of his order were well born, still others, of low caste, were admitted to it, and Ambattha is certainly represented as giving vent to caste prejudice when he calls the brethren 'black fellows.' Compare M. I, 334; S. IV, 117, and below, D. I, 103.

[24] And is therefore, after all, not so much his fault as that of his teacher. That this is the implication is clear from the text, pp. 90, 91 (II 10-13) below.

[25] Ibbha. Chalmers (J. R. A. S., 1894, p. 343) renders this 'ought but men of substance,' and he has been followed by Frazer, 'Literature of India,' p. 118. But Buddhaghosa's interpretation is confirmed both by the context and by the derivation.

[26] Santhagara. Childers is quite wrong about this word. It is the hall where a clan mote was held, and is used exclusively of places for the assemblies of the householders in the free republics of Northern Kosala. It never means a royal rest house, which is rajagaraka, as we had above (p. 1, I 2 of the Pali text). Thus at M. I, 353, 4 and Jat. IV, 147 we have this identical hall of the Sakyas at Kapilavatthu, and at M. I, 457 a similar one of the Sakyas at Catumaya; at M. P. V, 56 (VI, 23 of the translation) in my 'Buddhist Suttas' we have the congress hall of the Mallas of Kusinara, and at M. 1, 228 and Vin. I, 233 that of the Licchavis of Vesali -- all of them called Santhagara, and all referred to in connection with a public meeting of the clan.

[27] Anguli-patodakena. The Introductory Story to the 52nd Pacittiya (Vin. IV, 110 = III, 84) tells how a Bhikshu was inadvertently done to death by being made to laugh immoderately in this way. It must there mean 'tickling.' Here, and at A. IV, 343, it seems to have the meaning given above.

[28] Vanna

[29] On this famous old king see the legends preserved in the M. B. V, 13; Mahavastu I, 348; Jat. II, 311; Sum. I, 258.

[30] Sammanti, 'dwell,' not in Childers in this sense. But see S. I, 226 = Sum. I, 125 and Jat. V, 396.

[31] The oak (which doesn't grow in the text, and could not grow in the Terai) has been introduced to enable the word play to be adequately rendered. The Pali Saka means a herb.

[32] Kanhayana is the regular form of patronymic from Kanha.

[33] Buddhaghosa gives further details as to his subsequent life.

[34] Buddhaghosa (p. 263) says that Gotama's object was to confine the discussion to a single opponent, since if all spoke at once, it could not well be brought to a conclusion. In the text Gotama repeats the whole speech of the Brahmans.

[35] Annena annaṃ paṭikarasi. For this idiom, not in Childers, see M. 1, 250; Vin. I, 85 ; A. I, 187, 198 ; Mil. 94 ; Sum. I, 264. It is answering one thing by alleging another.

[36] This curious threat-which never comes to anything, among the Buddhists, and is apparently never meant to - is a frequent form of expression in Indian books, and is pre-Buddhistic. Comp. Brihad ar. Up. III, 6. 2 and 9. 26. Buddhist passages are M. I, 231; Dh. 72 Dh. A. 87, 140; Jat. I, 54; V, 21, 33, 87, 92, 493, etc.

[37] Vajira-pani: to wit, Indra, says Buddhaghosa.

[38] Upanisidati; whence Upanishad, a mystery, secret, listened to in awe.

[39] Rishi, mystic sage, magician being no doubt implied, as in B. V. II, 81 equals Jat. 1, 17 (verse 90). Compare Merlin.

[40] The effect of course of the charm which, Buddhaghosa tells us (p.265), was known as the Ambattha charm.

[41] Sotthi hotu. This is the old mystic word swasti. We have lost the use of such expressions Fausium fac regem.

[42] All this, says Buddhaghosa, was brutum fulmen. The Ambattha charm had only power to stop the arrow going off; not to work such results as these.

[43] Literally 'place the arrow (which had a barb shaped like a horseshoe) on his son.'

[44] Thalipaka. See Jat. I, 186; Mil. 249. It is used in sacrifices. and also on special occasions.

[45] Pakarane. Perhaps 'in consequence of some regulation or other.' Buddhaghosa (p. 267) says 'offence,' but compare Mil. 189.

[46] Assa-puTena vadhritva, literally 'killing him with (the proceeding called) the Ash-basket.' Compare the idiom 'cut him dead.' It is also mentioned at A. II, 242.

[47] Sanaṃ-kumara means 'ever virgin.' According to the legend common ground to Brahmans and Buddhists -- there were five 'mind born' sons of Brahma, who remained always pure and innocent, and this Brahma was one of the five. See the passages quoted by Chalmers in the J. R. A. S., 1894, P. 344.

Hofrath Bühler has pointed out that in the Mahabharata III, 185 (Bombay edition) there is an interesting passage where Sanat-kumara (the Sanskrit form of the name Sanaṃ-kumara) is actually represented by the Brahmans themselves as having uttered, as referee in a dispute on a point similar to the one here discussed, not indeed the actual words here imputed to him, but others of a very similar import. See the whole article in the J. R. A. S., 1897, pp. 585-588. We either have in our text a quotation from an older recension of the same legend, or one of the two -- either the Brahman editors of the Mahabharata, or the composers of our Sutta -- have twisted the legend a little in their own favour.

[48] The verse is a favorite one. it occurs also at M. I, 358; S. I, 153; II, 284; and below in the Agganna Sutta.

[49] Gotta-patisarino. Either 'tracing back their gotras' or 'referring back to their gotras' according as we derive the word

with Childers from (root) sar, or with Bühler from (root) smar. It occurs also in the description (Maha Sudassana Sutta) of the ideal woman as kiṇkara-paṭisarini. Bühler, *log. cit.*, renders it 'record their gotras.'

The next line might also be rendered 'when perfect,' etc., referring to the Kshatriya.

[50] 'This question of caste, besides being often referred to in isolated passages, is described at length also in the Assalayana, Kannakathala, and Madhura Suttas, all in the Majjhima. The first has been translated into German by Professor Pischel and the last into English by Mr. Chalmers, J. R. A. S., 1894, p. 341 and foll. On the facts of caste as disclosed in the Jataka book see Fick's 'Sociale Gliederung in Indien zu Buddha's Zeit,' Kiel, 1897 ; and on the general history of caste in India see Senart's 'Les Castes dans l'Inde,' Paris, 1896.

[51] Buddhaghosa, p. 268, seems to have had a different reading idam p'assa, hoti silasmīṃ -- from that preserved in our text. It comes to much the same result, but is better, as omitting the word Bhikkhu.

[52] It is important to notice that these are put, not under wisdom, but under conduct.

[53] There are therefore eight divisions of conduct, and eight of the higher wisdom.

[54] Apaya-mukhani, outlets, leakages, so that it cannot fill up.' The word aya-mukhaṃ, inlet, is used in its concrete sense at D. I, 74, and both words at A. II, 166; and 'outlet' occurs figuratively, in a secondary sense, as in this passage, in the Sigalovada Sutta, p. 299.

[55] For instances of this see Jat I, 285, 494; II, 43. Such service paid to a god has already been condemned in the tract on the Silas, the minor details of mere morality (above, pp. 24, 25).

[56] Buddhaghosa here (p. 270) says that all sorts of Brahman ascetics are here intended to be included, and he gives further details of eight different sorts (discussed in the journal of the P. T. S. for 1891, pp. 34 foll.).

[57] Sandissasi sacariyako. Compare M. P. S. 6, 7, 8, 9, 24, 25.'

[58] Parihinako sacariyako. 'Have been done out of, neglected in the matter of, defrauded of, this wisdom,' etc.

[59] By concealing this suggestive fact, and thereby leaving you ignorant that the king, a Kshatriya, looked down on a Brahman, even one whom he considered, as a Brahman, of great merit. So at Jat. V, 257 a king calls a Brahman 'low born' (hina-gacco) compared with himself.

[60] On these names see Tevijja Sutta I, 13 (p. 172 of my 'Buddhist Stuttas') and Vinaya Texts,' II, 130.

[61] VeThaka-nata-passahi. We have here probably the ancient name of the very elaborate girdles which all the fashionable women and goddesses wear on the old bas relief's. Cunningham, 'Stupa of Bharhut,' Pl. LI, gives figures and details of them. To judge from the has relief's -- and I cannot call to mind any Pitaka passage contradicting them -- the women (lay women of course, the Sisterhood wore robes from the shoulders downwards) have only very elaborate headdresses and necklaces, a skirt from the waist to the ankles, and a very broad and handsome girdle worn over the top of the skirt. They were unclothed from the neck to the waist.

[62] Kutta-valehi. The chariot of the time, as represented on the bas reliefs, had standing room for four passengers, the steeds wore plumes on their heads, and had their manes and tails elaborately plaited. 1 Stupa of Bharhut,' Pl. XII, shows us the chariot of Pasenadi, king of Kosala (see *ibid.* pp. 124, 125). Kutta is not in Childers. But it occurs frequently. See Jat I, 296, 433; II, 127, 128; IV, 219; Asl. 321.

[63] Compare Jat IV, 106; Mil. 330.

[64] Okkhitta-palighasu. Childers says (following the Sanskrit dictionaries) bars 'of iron.' But where does the iron come in? This is surely a modern improvement. Unfortunately the word is found elsewhere (M. I, 139; A. III, 84; Dhp. 398) only in an ethical sense.

[65] Neither text nor commentary make it clear what these two marks really quite meant. The first, says Buddhaghosa, is 'like an elephant's,' and the second seems, from what follows, to be the power of extending the tongue, like a snake's, to a great length. This last is possibly derived from poetical descriptions of the tongues of flame or light playing round the disk of the sun.

As to the means by which the Buddha made the first visible to Ambattha, Buddhaghosa simply quotes Nagasena (at Mil. 169) to show that he made a visible image of himself fully dressed in his robes. And the difficulty is to see how that would have helped matters. Only an historical explanation of the meaning of the marks can here guide us to what is inferred.

[66] These are two of the thirty-two bodily marks of a Great Being (Maha-purisa), as handed down among the Brahmans (see note above, p. 88 of the text, I 5) and adopted by the Buddhists. They are in part adaptations to a man of poetical epithets

applied to the sun, or to the personification of the mystic human sacrifice; partly characteristics of personal beauty such as any man might have; and one or two of them -- the little wart, for instance, between the eyes with white hair on it, and the protuberance at the top of the head - may possibly be added in reminiscence of personal bodily peculiarities which Gotama actually had.

One of the Dialogues in the Digha. the Lakhana Sutta, is devoted to these thirty-two marks. They are also enumerated, with slight differences, in the Mahapadghana Sutta; and later books give other lists differing from each other, and from the old lists, in many small points.

The story told here in II 11, 12 recurs in identical words in the Sela Sutta (S. N. No. 33 equals M. No. 92) and forms the subject of one of the dilemmas put by King Milinda to Nagasena (Mil. 167).

[67] asagga asagga ... upaniyya upaniyya. Buddhaghosa is somewhat ambiguous in his interpretation of this idiomatic phrase, on which compare M. I, 250, 251; A. I, 172

[68] Above, p. 106 of the text, I I 2 repeated.

[69] Onita-patta-paniṃ. See the note at Vinaya Texts, I, 83.

Anaathapindikovaadasuttam

Advise to Anaathapindika

I heard thus:

At one time the Blessed One lived in Anathapindika's monastery in Jeta's grove in Savatthi. The householder Anathapindika was seriously ill and suffering badly at that time. He addressed a certain man and said. 'Good man approach the Blessed One, worship the Blessed One for my sake with your head at his feet, and tell. "Venerable sir, the householder Anathapindika is seriously ill. Also approach venerable Shariputra worship venerable Shariputra for my sake with your head at his feet and tell. Venerable sir, the householder Anathapindika is seriously ill, it is good if venerable Shariputra would approach the householder Anathapindika's house out of compassion."

That man agreeing, approached the Blessed One, worshipped the Blessed One, sat on a side and said. "Venerable sir, the householder Anathapindika is seriously ill and he worships the Blessed One with his head at the feet of the Blessed One. Then he approached venerable Shariputra, worshipped him, sat on a side and said. "Venerable sir, the householder Anathapindika is seriously ill, he worships venerable Shariputra with his head at the feet of venerable Shariputra and also says, it is good if venerable Shariputra would approach the householder Anathapindika's house out of compassion."

Venerable Shariputra accepted the message silently, put on his robes and taking bowl and robes, and accompanied by

venerable Ānanda as the second recluse, approached the house of Anathapindika. Sitting on the prepared seats venerable Shariputra said. 'Householder, how are you feeling? Would you survive? Are the unpleasant feelings decreasing or increasing? Do the feelings show the increasing end or the decreasing end?

Good sir, Shariputra, I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, my top hurts a lot. I feel as though a strong man was giving me a headdress with a strong cloth. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, my belly hurts a lot as though a lot of air was turning about in my belly. I feel as though a clever butcher or his apprentice was carving my belly with a sharp butcher's knife I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, there is a lot burning in my body. I feel as though two strong men taking me by my hands and feet are pulling me to a pit of burning embers and are scorching and burning me. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end.

Householder, if that is so, you should train thus. I will not cling to the eye; will not be settled in eye consciousness. I will not cling to the ear; will not be settled in ear consciousness. I will not cling to the nose; will not be settled in nose consciousness. I will not cling to the tongue; will not be settled in tongue consciousness. I will not cling to the body; will not be settled in

body consciousness. I will not cling to the mind; will not be settled in mind consciousness.

Therefore householder, you should train thus. I will not cling to forms, and be settled in forms. I will not cling to sounds, and be settled in sounds. I will not cling to scents, and be settled in scents. I will not cling to tastes, and be settled in tastes. I will not cling to touches, and be settled in touches. I will not cling to ideas, and be settled in ideas.

Therefore householder, you should train thus I will not cling to eye-consciousness, following thoughts clinging to eye-consciousness. I will not cling to ear-consciousness, following thoughts clinging to ear-consciousness. I will not cling to nose-consciousness, following thoughts clinging to nose-consciousness.

I will not cling to taste-consciousness, following thoughts clinging to taste-consciousness. I will not cling to body-consciousness, following thoughts clinging to body-consciousness. I will not cling to mind-consciousness, following thoughts clinging to mind-consciousness.

Therefore householder, you should train thus, I will not cling to eye contact and follow thoughts settled in eye contact. I will not cling to ear contact and follow thoughts settled in ear contact. I will not cling to nose contact and follow thoughts settled in nose contact I will not cling to taste contact and follow thoughts settled in taste contact. I will not cling to body contact and follow thoughts settled in body contact. I will not cling to mind contact and follow thoughts settled in mind contact.

Therefore householder, you should train thus, I will not cling to feelings born of eye contact, and follow thoughts settling in eye

contact. I will not cling to feelings born of ear contact, and follow thoughts settling in ear contact. I will not cling to feelings born of nose contact, and follow thoughts settling in nose contact I will not cling to feelings born of taste contact, and follow thoughts settling in taste contact. I will not cling to feelings born of body contact, and follow thoughts settling in body contact. I will not cling to feelings born of mind contact, and follow thoughts settling in mind contact

Therefore householder, you should train thus, I will not cling to the earth element, and be settled in it. I will not cling to the water element, and be settled in it. I will not cling to the fire element, and be settled in it. I will not cling to the air element, and be settled in it. I will not cling to the space element, and be settled in it. I will not cling to the consciousness element, and be settled in it.

Therefore householder, you should train thus, I will not cling to matter, and follow thoughts settled in matter. I will not cling to feelings, and follow thoughts settled in feelings. I will not cling to perceptions and follow thoughts settled in feelings...I will not cling to determinations, and follow thoughts settled in determinations...I will not cling to consciousness, and follow thoughts settled in consciousness. .

Therefore householder, you should train thus, I will not cling to the sphere of space or entertain thoughts of the sphere of space. I will not cling to the sphere of consciousness or entertain thoughts of the sphere of consciousness. I will not cling to the sphere of nothingness or entertain thoughts of the sphere of nothingness. I will not cling to the sphere of neither perception nor non-perception or entertain thoughts of that sphere.

Therefore householder, you should train thus, I will not cling to this world, or entertain thoughts of this world. I will not cling to the other world, or entertain thoughts of the other world.

Therefore householder, you should train, I will not cling to anything seen, heard, known through the scents or pursued discursively thinking.

Hearing this the householder Anathapindika cried loudly and tears streamed down. Then venerable Ánanda asked ‘Householder, do you stick fast or sink?’ [1]

‘Good sir Ánanda, not that I stick fast or sink. Yet, I have associated the Teacher and Bhikkhus who develop the mind, but have not heard such a discourse before this.’

Then venerable Shariputra said. ‘Householder, a discourse like this is not given to a lay person wearing white clothes.’

‘Good sir, Shariputra, discourses like this should be given to lay persons wearing white clothes. There are clansmen, with few defiling things who deteriorate owing not hearing this sort of discourse. Hearing these they would know the Teaching.’

Then, venerable Shariputra and venerable Ánanda having advised the householder Anathapindika got up from their seats and went away. Soon after they had gone the householder Anathapindika died and was born with the happy ones. [2] Then Anathapindika, the son of gods, when the night was waning, illuminating Jeta’s grove completely with a resplendent light, approached the Blessed One, worshipped and stood on a side and said to the Blessed One.

‘This pleasant Jeta’s grove the home of sages in the Community

Adorned by the king of the Teaching arouses delight in me.
Beings that have death are purified by actions, knowledge
And a righteous, virtuous livelihood, but not by clan or wealth.
Therefore a wise one, seeing his own good,
Discriminating the Teaching, purifies himself
Of the Bhikkhus, crossed over, the ones like Shariputra,
In wisdom, virtues and appeasement are the foremost.'

Saying this, Anathapindika, the son of the gods waited for the Blessed One's approval. Knowing the Teacher approves my words, worshipped the Blessed One and went round him with his right towards the Teacher and disappeared from there. Next day the Blessed One, addressed the Bhikkhus. 'Bhikkhus, a certain son of the gods when the night was waning, illuminating Jeta's grove completely with a resplendent light, approached me worshipped and stood on a side and said.

'This pleasant Jeta's grove the home of sages in the Community
Adorned by the king of the Teaching arouses delight in me.
Beings that have death are purified by actions, knowledge
And a righteous, virtuous livelihood, but not by clan or wealth.
Therefore a wise one, seeing his own good,
Discriminating the Teaching, purifies himself
Of the Bhikkhus, crossed over, the ones like Shariputra,

In wisdom, virtues and appeasement are the foremost.'

Saying this, that son of the gods waited for my approval. Knowing that I approved his words, worshipped and went round me with his right towards me and disappeared from there.

Hearing this venerable Ánanda said. 'Venerable sir, is that Anathapindika, the son of the gods? The householder, Anathapindika was made happy by venerable Shariputra.'

'Good! Ánanda, you are right. You have attained that much, which could be attained through reasoning.

He is no other, but Anathapindika the son of the gods'.

The Blessed One said thus and venerable Ánanda delighted in the words of the Blessed One.

Footnotes:

1. Householder, do you stick fast or sink.' oliiyasi kho tva.m, gahapati, sa.msiidasi kho tva.m gahapati' to stick fast is to crave for this world and to sink is to give up hopes. If either of these happened it is loss for the householder. Neither of them happened.

2. The happy ones.'tusita.m kaaya.m' This is a group of gods who are always happy.

Anagata Bhayani Suttas

The Discourses on Future Dangers

Translated from the Pali by Thanissaro Bhikkhu.

Future Dangers (1)

Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Which five?

There is the case where a monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the first future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my

phlegm... piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the second future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the third future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an

effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the fourth future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. And in the wilderness are vicious non-human beings (spirits). They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the fifth future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

These are the five future dangers that are just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Future Dangers (2)

Monks, these five future dangers are just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Which five?

There is the case where a monk reminds himself of this: At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age and decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when old.

This is the first future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present I am free from illness and discomfort, endowed with good digestion: not too cold, not too hot, of medium strength and tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so

that -- endowed with that Dhamma -- I will live in peace even when ill.

This is the second future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present food is plentiful; alms are easy to come by. It is easy to maintain oneself by gleanings and patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings and patronage. When there is famine, people will congregate where food is plentiful. There they will live packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when there is famine.

This is the third future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger and

an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when there is danger.

This is the fourth future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present the Sangha -- in harmony, on friendly terms, without quarreling -- lives in comfort with a single recitation. The time will come, though, when the Sangha splits. When the Sangha is split, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when the Sangha is split.

This is the fifth future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

These are the five future dangers that are just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Future Dangers (3)

Monks, these five future dangers, un-arisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

There will be, in the course of the future, monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They -- being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment -- will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the first future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They -- being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment -- will take on others as students and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will take on still others as students and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the second future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- when giving a talk on higher Dhamma or a talk composed of questions and answers, will fall into dark mental states without being aware of it. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the third future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will not listen when discourses that are words of the Tathágata -- deep, profound, transcendent, connected with the Void -- are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works -- the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples -- are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fourth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fifth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

These, monks, are the five future dangers, un-arisen at present that will arise in the future. Be alert to them and, being alert, work to get rid of them.

Future Dangers (4)

Monks, these five future dangers, un-arisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

This, monks, is the first future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there and searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

This, monks, is the second future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks desirous of fine lodgings. They, desirous of fine lodgings, will neglect the practice of living in the wilds; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there. For the sake of

lodgings they will do many kinds of unseemly, inappropriate things.

This, monks, is the third future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks who will live in close association with nuns, female probationers, and female novices. As they interact with nuns, female probationers, and female novices, they can be expected either to lead the holy life dissatisfied or to fall into one of the grosser offenses, leaving the training, returning to a lower way of life.

This, monks, is the fourth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks who will live in close association with monastery attendants and novices. As they interact with monastery attendants and novices, they can be expected to live intent on storing up all kinds of possessions and to stake out crops and fields. This is the fifth future danger...

This, monks, is the fifth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

These, monks, are the five future dangers, un-arisen at present that will arise in the future. Be alert to them and, being alert, work to get rid of them.

Anana Sutta

Debtless

Translated from the Pali by Thanissaro Bhikkhu

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses. Which four? The bliss of having, the bliss of making use of wealth, the bliss of debtless-ness, the bliss of blamelessness.

"And what is the bliss of having? There is the case where the son of a good family has wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained. When he thinks, 'I have wealth earned through my efforts and enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained,' he experiences bliss, he experiences joy. This is called the bliss of having.

"And what is the bliss of making use of wealth? There is the case where the son of a good family, using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained, partakes of his wealth and makes merit. When he thinks, 'Using the wealth earned through my efforts and enterprise, amassed through the strength of my

arm, and piled up through the sweat of my brow, righteous wealth righteously gained, I partake of wealth and make merit,' he experiences bliss, he experiences joy. This is called the bliss of making use of wealth.

"And what is the bliss of debtless-ness? There is the case where the son of a good family owes no debt, great or small, to anyone at all. When he thinks, 'I owe no debt, great or small, to anyone at all,' he experiences bliss, he experiences joy. This is called the bliss of debtless-ness.

"And what is the bliss of blamelessness? There is the case where a disciple of the noble ones is endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma. When he thinks, 'I am endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma,' he experiences bliss, he experiences joy. This is called the bliss of blamelessness.

"These are the four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses."

Knowing the bliss of debtless-ness,
and recollecting the bliss of having,
enjoying the bliss of wealth, the mortal
then sees clearly with discernment.
Seeing clearly -- the wise one --
he knows both sides:
that these are not worth one sixteenth-sixteenth
of the bliss of blamelessness.

Ánanda Sutta

To Ánanda

(On Self, No Self, and Not-self)

Translated from the Pali by Thanissaro Bhikkhu

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he asked the Blessed One:

"Now then, Venerable Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ánanda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ánanda, if I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that there is a self, that would be conforming with those priests and contemplatives who are exponents of Eternalism [the view that there is an eternal, unchanging soul]. If I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that there is no self, that would be conforming with those priests and contemplatives

who are exponents of Annihilationism [the view that death is the annihilation of consciousness]. If I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

Ānanda Sutta

To Ānanda: On Mindfulness of Breathing

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Park. Then Ven. Ānanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he addressed the Blessed One, saying, "Is there one quality that, when developed and pursued, brings four qualities to completion? And four qualities that, when developed and pursued, bring seven qualities to completion? And seven qualities that, when developed and pursued, bring two qualities to completion?"

"Yes, Ānanda, there is one quality that, when developed and pursued, brings four qualities to completion; and four qualities that, when developed and pursued, bring seven qualities to completion; and seven qualities that, when developed and pursued, bring two qualities to completion. And what is the one quality that, when developed and pursued, brings four qualities to completion? What are the four qualities that, when developed and pursued, bring seven qualities to completion? What are the seven qualities that, when developed and pursued, bring two qualities to completion?"

"Mindfulness of in-and-out breathing, when developed and pursued, brings the four frames of reference (foundations of mindfulness) to completion. The four frames of reference, when developed and pursued, bring the seven factors for Awakening to completion. The seven factors for awakening, when

developed and pursued, bring clear knowing and release to completion.

Mindfulness of In-and-Out Breathing

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [2] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [3] He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [4] He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"[5] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [6] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [7] He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. [8] He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"[9] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [10] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [11] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [12] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"[13] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [14] He trains himself to breathe in focusing on dispassion [literally, fading], and to breathe out focusing on dispassion. [15] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [16] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Frames of Reference

"[1] Now, on whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in... and... out sensitive to the entire body; trains himself to breathe in... and... out calming the bodily processes: On that occasion the monk remains focused on the body in and of itself - - ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you that this -- the in-and-out breath -- is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in and of itself --

ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[2] On whatever occasion a monk trains himself to breathe in... and... out sensitive to rapture; trains himself to breathe in... and... out sensitive to pleasure; trains himself to breathe in... and... out sensitive to mental processes; trains himself to breathe in... and... out calming mental processes: On that occasion the monk remains focused on feelings in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you that this -- close attention to in-and-out breaths -- is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[3] On whatever occasion a monk trains himself to breathe in... and... out sensitive to the mind; trains himself to breathe in... and... out satisfying the mind; trains himself to breathe in... and... out steadying the mind; trains himself to breathe in... and... out releasing the mind: On that occasion the monk remains focused on the mind in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of confused mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[4] On whatever occasion a monk trains himself to breathe in... and... out focusing on inconstancy; trains himself to breathe in... and... out focusing on dispassion; trains himself to breathe in... and... out focusing on cessation; trains himself to breathe in...

and... out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.

The Seven Factors for Awakening

"And how are the four frames of reference developed and pursued so as to bring the seven factors for Awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse. When his mindfulness is steady and without lapse, then mindfulness as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, and comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, and coming to a comprehension of that quality with

discernment, then analysis of qualities as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, and comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, and comes to a comprehension of that quality with discernment, then persistence as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[5] For one who is enraptured, the body grows calm and the mind grows calm. When the body and mind of an enraptured monk grow calm, then serenity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease -- his body calmed -- the mind becomes concentrated. When the mind of one who is at ease -- his body calmed -- becomes concentrated, then concentration as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[7] He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor for Awakening becomes aroused. He

develops it, and for him it goes to the culmination of its development.

Similarly with the other three frames of reference: feelings, mind, and mental qualities.

"This is how the four frames of reference are developed and pursued so as to bring the seven factors for Awakening to their culmination.

Clear Knowing and Release

"And how are the seven factors for Awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment. He develops analysis of qualities as a factor for Awakening... persistence as a factor for Awakening... rapture as a factor for Awakening... serenity as a factor for Awakening... concentration as a factor for Awakening... equanimity as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment.

"This is how the seven factors for awakening, when developed and pursued, bring clear knowing and release to their culmination."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Ánanda Sutta

Ánanda (Instructions to Vangisa)

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion Ven. Ánanda was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then early in the morning he put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms with Ven. Vangisa as his attendant monk. Now at that time dissatisfaction with the chaste life had arisen in Ven. Vangisa. Lust invaded his mind. So he addressed Ven. Ánanda with this verse:

With sensual lust I burn.
My mind is on fire.
Please, Gotama, from compassion,
tell me how to put it out.

[Ven. Ánanda:]

From distorted perception
your mind is on fire.
Shun the theme of the beautiful
accompanied by lust.
See mental fabrications as other,
as stress,
and not-self.

Extinguish your great lust.
Don't keep burning again and again.

Develop the mind
-- well centered and one --
in the foul,
through the foul.
Have your mindfulness
immersed in the body.
Be one who pursues
disenchantment.
Develop the theme-less.
Cast out conceit.
Then, from breaking through
conceit,
you will go on your way at peace.

Ánandabhaddekarattasuttam

A single Auspicious Attachment to Venerable Ánanda

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Ánanda was in the attendance hall, instructing, advising, and making the hearts light of the Bhikkhus, with the short and detailed exposition of the single auspicious attachment. Then the Blessed One got up from his seclusion in the evening approached the attendance hall sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, who was instructing, advising, and making the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, venerable Ánanda, was instructing, advising, and making the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment'

Then the Blessed One addressed venerable Ánanda. 'Ánanda, how did you instruct advise and make the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, I instructed, advised and made the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment, in this manner.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise
Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great
army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, how do you recollect the past? You think interestedly,
I was of such matter in the past. I was of such feelings in the past.
I was of such perceptions in the past. I was of such
determinations in the past. I was of such consciousness in the
past. Bhikkhus, thus you recollect the past.

Bhikkhus, how do you not recollect the past? You do not think
interestedly, I was of such matter in the past. I was of such
feelings in the past. I was of such perceptions in the past. I was
of such determinations in the past. I was of such consciousness
in the past. Bhikkhus, thus you do not recollect the past.

Bhikkhus, how do you not desire the future? You do not desire
interestedly, I should be of such matter in the future I should be
of such feelings in the future I should be of such perceptions in
the future I should be of such determinations in the future I
should be of such consciousness in the future Bhikkhus, thus
you do not desire the future.

.Bhikkhus, how do you falter with things of the present?

Bhikkhus, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you falter with things of the present.

Bhikkhus, how do you not falter with things of the present?

Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

‘Venerable sir I instructed, advised and made the hearts light of the Bhikkhus with the short and detailed exposition of the single auspicious attachment in this manner..

‘Ánanda, how is the past recollected? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past .Ánanda, thus you recollect the past.

Ánanda, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Ánanda, thus you do not recollect the past.

Ánanda, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Ánanda, thus you do not desire the future.

Ánanda, how do you falter with things of the present? Ánanda, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Ánanda, thus you falter with things of the present.

Ánanda, how do you not falter with things of the present? Ánanda, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Ánanda, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells'

The Blessed One said thus and venerable Ānanda delighted in the words of the Blessed.

Anangana Sutta

Blemishes

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Venerable Shariputra addressed the Bhikkhus: "Friends, Bhikkhus," and those Bhikkhus replied "Yes, friend." And venerable Shariputra said: Friends, there are four persons in the world, what four?

"Here, a certain person with blemish does not know, as it really is, 'there is blemish in me.' A certain person with blemish knows, as it really is, 'there is blemish in me.' A certain person without blemish does not know as it really is, 'there is no blemish in me.' A certain person without blemish knows as it really is, 'there is no blemish in me.' Of the two persons with blemish, the one who does not know as it really is, 'there is blemish in me' is the inferior. The one who knows as it really is, 'there is blemish in me' is the superior one.

Of the two persons without blemish, the one who does not know, as it really is, 'there is no blemish' is the inferior one. The one who knows as it really is, 'there is no blemish in me' is the superior.

When this was said, venerable Maha Moggallana said, Friend, Shariputra, what is the reason that of the two with blemish that one should be inferior and the other superior and of the other

two without blemish, what is the reason that one should be inferior and the other superior.

Here, friend, Moggallana, this person with blemish, who does not know, as it really is, 'there is blemish in me,' would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy would be covered with dust and stains, its owner not partaking food in it would not clean it, would let it lie with dust and as time goes that bronze bowl would be much more dusty and stained. In the same way this person with blemish, who would not know, as it really is, 'there is blemish in me,' would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion.

Friend, this person with blemish, who knows, as it really is, 'there is blemish in me,' would arouse interest, and make effort to dispel that blemish. He would die with a non-defiled mind without greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy would be covered with dust and stains. Its owner partaking food in it would clean it. Would not let it lie with dirt and as time goes the bronze bowl would be more and more clean. In the same manner this person with blemish, who knows, as it really is, 'there is blemish in me,' would arouse interest and make effort to dispel that blemish. So he would die with a non-defiled mind without greed, hate, and delusion.

Friend, this person without blemish, who does not know, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind. Just like a bronze bowl bought from a shop or smithy clean and pure,

the owner would not partake in it, would let it lie with dirt, then as time goes, that bronze bowl would be more and more dusty and stained in the same manner this person without blemish, who does not know, as it really is, 'there is no blemish in me,' attending to an agreeable sign greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind.

Friend, this person without blemish, who knows, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed would not overcome his mind, hate and delusions would not overcome his mind. He would die without greed, hate and delusion; He would die with an undefiled mind. Just like a bronze bowl bought from a shop or smithy, clean and pure, the owner would partake in it, would clean it and not let it lie in dirt, and as time goes that bronze bowl would be more and more clean. In the same manner this person without blemish, who knows, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed, would not overcome his mind, hate and delusion would not overcome his mind. He would die without greed, hate and delusion. He would die with an undefiled mind.

Friend, Moggallana, this is the reason for the two persons with blemish, one to be called inferior and the other superior. For the two persons without blemish, one to be called inferior and the other superior.

Friend, it is called blemish, what is a synonym for blemish?

Friend, blemish is the wanderings of thoughts, in evil demerit. It may happen, that such a desire would arise to a Bhikkhu. 'I have fallen to an offence, may the Bhikkhus not know about this.' The Bhikkhus know, that this Bhikkhu has fallen to an offence, so

this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'I have fallen to this offence, may the Bhikkhus advise me in secrecy not in the midst of the community.' It happens that the Bhikkhu is advised in the midst of the community, For advising in the midst of the community this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'I have fallen to this offence, may a Bhikkhu and not the Teacher advise me,' It happens that the Bhikkhu is advised by the Teacher. For being advised by the Teacher this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'O! May the Teacher ask questions from me and proceed to preach the Bhikkhus.' It happens that the Teacher asks questions from another Bhikkhu and proceeds to preach the Bhikkhus. Because the Teacher asks questions from another Bhikkhu before proceeding to preach the Bhikkhus, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I lead the Bhikkhus when going the alms round in the village.' It happens that another Bhikkhu leads the Bhikkhus going the alms round in the village Because another Bhikkhu leads the Bhikkhus when going the alms round in the village, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of the most prominent seat, the first bowl of

water and the first morsel of food in the refactory.' It happens that another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refactory. Because another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refactory, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes. .

It may happen that such a desire would arise to a Bhikkhu. 'May I be the Bhikkhu, to give the thanks giving at the end of the meal...' It happens that another Bhikkhu gives the thanks giving at the end of the meal. Because another Bhikkhu gives the thanks giving at the end of the meal, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the Bhikkhus that come to the monastery.' It happens that another Bhikkhu preaches the Bhikkhus that come to the monastery. Because another Bhikkhu preaches the Bhikkhus that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes...

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the Bhikkhunis that come to the monastery.' It happens that another Bhikkhu preaches the Bhikkhunis that come to the monastery. Because another Bhikkhu preaches the Bhikkhunis that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the lay disciples male that come to the monastery.' It happens that another Bhikkhu preaches the lay disciples male that come to the monastery. Because another Bhikkhu preaches

the lay disciples male that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the lay disciples female that come to the monastery.' It happens that another Bhikkhu preaches the lay disciples female that come to the monastery. Because another Bhikkhu preaches the lay disciples female that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the Bhikkhus honor, revere and venerate me.' It happens that the Bhikkhus honor revere and venerate some other Bhikkhu. Because some other Bhikkhu is honored, revered and venerated, this Bhikkhu is angry and averse Both anger and aversion are blemishes...

It may happen that such a desire would arise to a Bhikkhu. 'May the Bhikkhunis honor, revere and venerate me.' It happens that the Bhikkhunis honor, revere and venerate some other Bhikkhu. Because the Bhikkhunis honors, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the lay disciples male honor, revere and venerate me.' It happens that the lay disciples male honor, revere and venerate some other Bhikkhu. Because the lay disciples male honor, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the lay disciples female honor, revere and venerate me.' It

happens that the lay disciples female honor revere and venerate some other Bhikkhu. Because the lay disciples female honor, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent robes.' It happens that another Bhikkhu is the gainer of excellent robes. Because the gainer of excellent robes is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent morsel food...' It happens that another Bhikkhu is the gainer of excellent morsel food. Because the gainer of excellent morsel food is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent dwellings.' It happens that another Bhikkhu is the gainer of excellent dwellings. Because the gainer of excellent dwellings is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu, 'May I be the gainer of excellent requisites when ill.' It happens that another Bhikkhu is the gainer of excellent requisites when ill. Because the gainer of excellent requisites when ill is some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes. Friend, the wanderings of thoughts in evil demerit is the meaning of blemish.

Friend, to whatever Bhikkhu these wanderings of thought in evil demerit is seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food

going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honor, revere and venerate him: What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with the dead body of a serpent, a dog or a human covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it disgust and running away from it gets established. Those hungry lose their appetite, what's there to speak of those not hungry. Friend, in the same manner to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Friend, to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled, whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with cooked fine rice, dark seeds picked with various soups and curries. Covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At

the sight of it agreeability and a desire to eat gets established. Even those not hungry desire to eat it, what to speak of those hungry. Friend, in the same manner, to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him...

When this was said venerable Maha Moggallana said: Friend, Shariputra, a comparison occurs to me. "Friend, say it." "Friend, at one time, I was living in the mountains of Rajagaha. Then one morning wearing robes and taking bowl and robes I entered Rajagaha. At that time Samiiti the chariot maker's son was bending the circumference of a wheel for an ascetic, the son of Pandu, the earlier chariot maker. Then it occurred to the ascetic, O! If Samiiti's son corrects these crooked-nesses, slants, and faults and makes the wheel perfect. Whatever crookedness, slant, or fault that the ascetic thought of, that and that he corrected and made the circumference of the wheel perfect. Then the ascetic expressed words of pleasure and said. 'It's like he knew the heart with the heart.' Friend, Shariputra, in the same manner, those making a livelihood without faith, crafty hypocrites, trained deceivers, unsteady, wavering, with loose talk, mental faculties not restrained, not knowing the right amount to partake, not yoked to wakefulness and not desirous of the recluse -ship, not honoring the training, living in abundance and lethargy, unyoked from seclusion, without effort, not mindful and aware, not concentrated, those lacking in wisdom deaf and dumb, hearing this discourse should know the heart with the heart and make repairs.

As for those sons of clansmen gone forth out of faith, not crafty, not hypocrites, not trained deceivers, steady, without loose talk, mental faculties restrained, yoked to wakefulness, desirous of the recluse-ship, honoring the training, not living in abundance and lethargy, yoked to seclusion with effort, mindful and aware, concentrated and wise, they hearing this discourse of venerable Shariputra, I think should devour the word and thought of it. Good if the co-associates in the holy life raised themselves from demerit and got established in merit."

The two great men delighted in each other's words.

Anangana Sutta

Without Blemishes

Thus have I heard:

On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the venerable Shariputra addressed the Monks thus, "Friends, Monks." – "Friend," they replied. The venerable Shariputra said this,

"Friends, there are these four kinds of persons found existing in the world. What four? Here some person with a blemish does not understand it as it actually is thus, 'I have a blemish in myself.' Here some person with a blemish understands it as it actually is thus, 'I have a blemish in myself.' Here some person with no blemish does not understand it as it actually is thus, 'I have no blemish in myself.' Here some person with no blemish understands it as it actually is thus, 'I have no blemish in myself.'

"Herein, the person with a blemish who does not understand it as it actually is thus, 'I have a blemish in myself' is called the inferior of the two persons with a blemish. Herein, the person with a blemish who understands it as it actually is thus, 'I have a blemish in myself' is called the superior of these two persons with a blemish.

"Herein, the person with no blemish who does not understand it as it actually is thus, 'I have no blemish' is called the inferior of these two persons with no blemish. Herein, the person with no blemish who understands it as it actually is thus, 'I have no

blemish' is called the superior of these two persons with no blemish."

When this was said, the venerable Maha Moggallana asked the venerable Shariputra, "Friend Shariputra, what is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man? What is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man?"

"Herein, friend, when a person with a blemish does not understand it as it is thus, 'I have a blemish in myself,' it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners neither used it nor had it cleaned, but put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?" – "Yes, friend." – "So too, Friend, when a person with a blemish does not understand it as it is actually thus, 'I have a blemish in myself,' it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled.

"Herein, when a person with a blemish understands it as it actually is thus, 'I have a blemish in myself,' it can be expected that he will arouse zeal, make effort, instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners had cleaned it and did not put it

in a dusty corner. Would the bronze dish get cleaner and brighter later on?" – "Yes, Friend." – "So too, friend, when a person with a blemish understands it as it actually is thus, 'I have a blemish in myself,' it can be expected that he will arouse zeal, make effort, instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled.

"Herein, when a person with no blemish does not understand it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will give attention to the sign of the beautiful, that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners neither used it nor had it cleaned, but put it in a dusty corner. Would the bronze dish thus get more defiled and more stained later on?" – "Yes, friend." – "So too, friend, when a person with no blemish does not understand it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will give attention to the sign of the beautiful, that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled.

"Herein, when a person with no blemish understands it as it actually is thus, 'I have no blemish in myself,' it can be expected that he will not give attention to the sign of the beautiful, that by his not doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners used it and had it cleaned, and did not put it in a dusty corner. Would the bronze dish thus get cleaner and brighter later on?" – "Yes, friend." – "So

too, friend, when a person with no blemish understands it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will not give attention to the sign of the beautiful, that by his doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, with no blemish, with mind undefiled.

"This is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man. This is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man.

"Blemish, blemish, is said friend, but what is this word Blemish a term for?"

"Blemish, friend, is a term for the spheres of evil unwholesome wishes.

"It is possible that a Monk here might wish, 'If I commit an offence, let the Monks not know that I have committed an offence.' And it is possible that the Monks come to know that that Monk has committed an offence. So he is angry and bitter thus, 'The Monks know that I have committed an offence.' The anger and bitterness are both a blemish.

"It is possible that a Monk here might wish, 'I have committed an offence, the monks should admonish me in private, not in the midst of the Sangha.' And it is possible that the monks admonish that monk in the midst of the Sangha, not in private. So he is angry and bitter thus, 'The monks admonished me in the midst of the Sangha, not in private.' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'I have committed an offence. A person who is my equal should admonish me, not a person who is not my equal.' And it is possible that a person not his equal admonishes him, not a person his equal. So he is angry and bitter thus, 'A person not my equal admonishes me, not a person my equal.' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the teacher might teach the Dhamma to the monks by asking a series of questions of me, not of some other monk!' And it is possible the teacher teaches the Dhamma to the monks by asking a series of questions of some other monk, not of that monk. So he is angry and bitter thus, 'The teacher teaches the Dhamma to the monks by asking a series of questions of some other monk, not of me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the monks might enter a village for alms putting me in the forefront not some other monk!' And it is possible that the monks enter a village for alms putting some other monk in the forefront, not that monk. So he is angry and bitter thus, 'The monks enter the village for alms putting some other monk in the forefront, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might get the best seat, the best water, the best alms food in the monastery, not some other monk!' And it is possible that some other monk gets the best seat, the best water, and the best alms food in the monastery, not that monk. So he is angry and bitter thus, 'Some other monk got the best seat, the best water, and the best alms food in the monastery, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might give the blessing in the monastery after the meal, not some other monk!' And it is possible that some other monk gives the blessing, not that monk. So he is angry and bitter thus, 'Some other monk gave the blessing in the monastery after the meal, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might teach the Dhamma to the monks, that I might teach the Dhamma to the nuns, that I might teach the Dhamma to the men lay followers, that I might teach the Dhamma to the women lay followers, not some other monk.' And it is possible that some other monk teaches the Dhamma to the monks and nuns, laymen and laywomen. So he is angry and bitter thus, 'Some other monk gives the teachings to the monks, nuns, laymen and laywomen, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the monks, nuns, laymen and laywomen might honor, respect, revere and venerate me, not some other monk.' And it is possible that they honor, respect, revere and venerate some other monk, not that monk. So he is angry and bitter thus, 'Some other monk gets the honor, respect, reverence, and veneration, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might be the one to get a superior robe, superior alms food, a superior resting place, superior medicinal requisites, not some other monk!' And it is possible that some other monk is the one to get a superior robe, superior alms food, a superior resting place and superior medicinal requisites, not that monk. So he is angry and bitter thus, 'Another monk has received a superior robe, superior alms food, a superior resting place, and superior

medicinal requisites, not me!’ The anger and the bitterness are both a blemish. Blemish, friend, is a term for the spheres of these evil, unwholesome wishes.

"If the spheres of these evil, unwholesome wishes are seen and heard to be un-abandoned in any monk, then for all that he may be a forest dweller, a frequenter of remote abodes, an alms food eater, a house to house seeker, a refuse rag wearer, a wearer of rough robes, still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in that venerable one.

"Suppose a metal bowl were brought from a shop or a smithy, clean and bright; and the owners put the carcass of a snake or a dog or a human being in it and, covering it with another bowl, went back to the market; then people seeing it said, ‘What is that you are carrying about like a treasure?’ Then, raising the lid and uncovering it, they looked in, and as soon as they saw they were inspired with such loathing, repugnance, and disgust, that even those who were hungry would not want to eat, not to speak of those who were full.

"So too if the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in any monk, then for all that he may be a forest dweller, a frequenter of remote abodes, an alms food eater, a house to house seeker, a refuse rag wearer, a wearer of rough robes, still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in that venerable one.

"If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any monk, then for all that he may be a village dweller, an acceptor of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honor, respect, revere and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

"Suppose a metal bowl were brought from a shop or a smithy, clean and bright; and the owners put clean boiled rice and various soups and sauces into it, and covering it with another bowl went back to the market; then people seeing it said, , 'What is that you are carrying about like a treasure?' Then, raising the lid and uncovering it they looked in, and as soon as they saw they were inspired with such liking, appetite, and relish, that even those who were full would want to eat, not to speak of those who were hungry. So too, friend, If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any monk, then for all that he may be a village dweller, an acceptor of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honor, respect, revere and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

When this was said, the Venerable Maha Moggallana said to the Venerable Shariputra, "A simile occurs to me friend Shariputra."
- "State it friend Moggallana."

"On one occasion, friend, I was living at the Hill Fort at Rajagaha. Then, when it was morning, I dressed, and taking my bowl and outer robe, I went into Rajagaha for alms. Now on that occasion Samiti, the Cartwright's Son, was smoothing a beam of wood

and the Ajivaka [A rival sect that practices severe austerities and believed in the concept of fate.] Panduputta, son of a former Cartwright was standing by. Then this thought arose in the Ajivaka Panduputta's mind, 'O that this Samiti, the Cartwright Son might plane this bend, this twist, this fault out of the wood so that it would be without bends, twists, or faults and come to consist purely of heartwood.' And just as this thought came to pass in his mind so did Samiti, the Cartwright's Son plane that bend, that twist, that fault, out of the wood. Then the Ajivaka Panduputta, son of a former Cartwright was glad and he voiced his gladness thus, 'He planes just as if he knew my heart with his heart!'

"So too friend, there are persons who are faithless and have gone forth from the home life into homelessness not out of faith, but seeking a livelihood, who are fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, loose spoken, unguarded in the sense faculties, immoderate in eating, un-devoted to wakefulness, unconcerned with recluse-ship, not greatly respectful of training, luxurious, careless, leaders in backsliding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, un-concentrated, with straying minds, devoid of wisdom, drivellers. The venerable Shariputra with his discourse on the Dhamma planes out their faults just as if he knew my heart with his heart!"

"But there are clansmen who have gone forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, or loose spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluse-ship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion,

energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Shariputra's discourse on the Dhamma drink it in and eat it as it were by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome.

"Just as a woman or a man, young, youthful, fond of adornments, with head bathed, having received a garland of lotuses, jasmine, or roses would take it with both hands and place it on the head, so too there are clansmen who have gone forth out of faith from the home life into homelessness who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, or loose spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluse-ship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion, energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Shariputra discourse on the Dhamma drink it in and eat it as it were by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish himself in the wholesome."

Thus it was that these two great beings rejoiced in each others good words.

Anapanasati Sutta

Mindfulness of Breathing

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother, together with many well-known elder disciples -- with Ven. Shariputra, Ven. Maha Moggallana, Ven. Maha Kassapa, Ven. Maha Kaccayana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Revata, Ven. Ānanda, and other well-known elder disciples. On that occasion the elder monks were teaching and instructing. Some elder monks were teaching and instructing ten monks, some were teaching and instructing twenty monks, some were teaching and instructing thirty monks, some were teaching and instructing forty monks. The new monks, being taught and instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the Pavarana ceremony -- the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, I am content with this practice. I am content at heart with this practice. So arouse even more intense persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. I will remain right here at Savatthi [for another month] through the 'White water-lily' month, the fourth month of the rains."

The monks in the countryside heard, "The Blessed One, they say, will remain right there at Savatthi through the White water-lily month, the fourth month of the rains." So they left for Savatthi to see the Blessed One.

Then the elder monks taught and instructed even more intensely. Some elder monks were teaching and instructing ten monks, some were teaching and instructing twenty monks, some were teaching and instructing thirty monks, some were teaching and instructing forty monks. The new monks, being taught and instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the White water-lily month, the fourth month of the rains -- the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood: such is this community of monks, such is this assembly. The sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world: such is this community of monks such is this assembly. The sort of assembly to which a small gift, when given, becomes great, and a great gift greater: such is this community of monks such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of monks, such is this assembly -- the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

"In this community of monks there are monks who are Arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: such are the monks in this community of monks.

"In this community of monks there are monks who, with the total ending of the first set of five fetters, are due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world: such are the monks in this community of monks.

"In this community of monks there are monks who, with the totally ending of [the first] three fetters, and the with attenuation of passion, aversion, and delusion, are once-returners, who -- on returning only one more time to this world -- will make an ending to stress: such are the monks in this community of monks.

"In this community of monks there are monks who, with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of the four frames of reference ... the four right exertions ... the four bases of power ... the five faculties ... the five strengths ... the seven factors of awakening ... the noble eightfold path: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of good will ... compassion ...

appreciation ... equanimity ... the perception of the foulness of the body ... the perception of inconstancy: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to mindfulness of in-and-out breathing.

"Mindfulness of in-and-out breath, when developed and pursued, is of great fruit, of great benefit. Mindfulness of in-and-out breathing, when developed and pursued, brings the four frames of reference to their culmination. The four frames of reference, when developed and pursued, bring the seven factors of awakening to their culmination. The seven factors of awakening, when developed and pursued, bring clear knowing and release to their culmination.

Mindfulness of In-and-Out Breathing

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [2] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [3]

He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [4] He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"[5] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [6] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [7] He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. [8] He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"[9] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [10] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [11] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [12] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"[13] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [14] He trains himself to breathe in focusing on dispassion [literally, fading], and to breathe out focusing on dispassion. [15] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [16] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Frames of Reference

"[1] Now, on whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in...and... out sensitive to the entire body; trains himself to breathe in...and...out calming the bodily processes: On that occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you, monks, that this -- the in-and-out breath -- is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[2] On whatever occasion a monk trains himself to breathe in...and...out sensitive to rapture; trains himself to breathe in...and...out sensitive to pleasure; trains himself to breathe in...and...out sensitive to mental processes; trains himself to breathe in...and...out calming mental processes: On that occasion the monk remains focused on feelings in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you, monks, that this -- close attention to in-and-out breaths -- is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[3] On whatever occasion a monk trains himself to breathe in...and...out sensitive to the mind; trains himself to breathe in...and...out satisfying the mind; trains himself to breathe in...and...out steadying the mind; trains himself to breathe

in...and...out releasing the mind: On that occasion the monk remains focused on the mind in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of confused mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[4] On whatever occasion a monk trains himself to breathe in...and...out focusing on inconstancy; trains himself to breathe in...and...out focusing on dispassion; trains himself to breathe in...and...out focusing on cessation; trains himself to breathe in...and...out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.

The Seven Factors Of Awakening

"And how are the four frames of reference developed and pursued so as to bring the seven factors of awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse. When his mindfulness is steady and without lapse, then mindfulness as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, and comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, and coming to a comprehension of that quality with discernment, then analysis of qualities as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, and comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, and comes to a comprehension of that quality with discernment, then persistence as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[5] For one who is enraptured, the body grows calm and the mind grows calm. When the body and mind of an enraptured monk grow calm, then serenity as a factor of awakening

becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease -- his body calmed -- the mind becomes concentrated. When the mind of one who is at ease -- his body calmed -- becomes concentrated, then concentration as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[7] He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three frames of reference: feelings, mind, and mental qualities.]

"This is how the four frames of reference are developed and pursued so as to bring the seven factors of awakening to their culmination.

Clear Knowing and Release

"And how are the seven factors of awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops mindfulness as a factor of awakening dependent on seclusion ... dispassion ... cessation, resulting in relinquishment. He develops analysis of qualities as a factor of awakening ... persistence as a factor of awakening ... rapture as a factor of awakening ... serenity as a factor of awakening... concentration as a factor of

awakening ... equanimity as a factor of awakening dependent on seclusion ... dispassion ... cessation, resulting in relinquishment.

"This is how the seven factors of awakening, when developed and pursued, bring clear knowing and release to their culmination."

That is what the Blessed One said. Glad at heart, the monks delighted in the Blessed One's words.

Anathapindikovada Sutta

Instructions to Anathapindika

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. And on that occasion Anathapindika the householder was diseased, in pain, severely ill. Then Anathapindika the householder said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, pay homage to his feet with your head in my name and say 'Lord, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.' Then go to Ven. Sariputta and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Sariputta would visit Anathapindika's home, out of sympathy for him.'"

Responding, "As you say, lord," to Anathapindika the householder, the man went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said, "Lord, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet." Then he went to Ven. Sariputta and, on arrival, on arrival, bowed down to him and sat to one side. As he was sitting there he said, 'Venerable sir, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then he said, "It would be good if

Ven. Sariputta would visit Anathapindika's home, out of sympathy for him."

Then Ven. Sariputta, taking his bowl & robe, went to the home of Anathapindika the householder with Ven. Ananda as his attendant. On arrival, he sat down on a prepared seat and said to Anathapindika the householder: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

[Anathapindika:] "I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword... Extreme pains have arisen in my head, just as if a strong man were tightening a turban made of tough leather straps around my head... Extreme forces carve up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox... There is an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

[Ven. Sariputta:] "Then, householder, you should train yourself in this way: 'I won't cling to the eye; my consciousness will not be dependent on the eye.' That's how you should train yourself. 'I won't cling to the ear... nose... tongue... body; my consciousness will not be dependent on the body.' ... 'I won't

cling to the intellect; my consciousness will not be dependent on the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to forms... sounds... smells... tastes... tactile sensations; my consciousness will not be dependent on tactile sensations.' ... 'I won't cling to ideas; my consciousness will not be dependent on ideas.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to eye-consciousness... ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness; my consciousness will not be dependent on body-consciousness.' ... 'I won't cling to intellect-consciousness; my consciousness will not be dependent on intellect-consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to contact at the eye... contact at the ear... contact at the nose... contact at the tongue... contact at the body; my consciousness will not be dependent on contact at the body.' ... 'I won't cling to contact at the intellect; my consciousness will not be dependent on contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to feeling born of contact at the eye... feeling born of contact at the ear... feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body; my consciousness will not be dependent on feeling born of contact at the body.' ... 'I won't cling to feeling born of contact at the intellect; my consciousness will not be dependent on

feeling born of contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the earth property... liquid property... fire property... wind property... space property; my consciousness will not be dependent on the space property.' ... 'I won't cling to the consciousness property; my consciousness will not be dependent on the consciousness property.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to form... feeling... perception... thought-fabrications; my consciousness will not be dependent on thought-fabrications.' ... 'I won't cling to consciousness; my consciousness will not be dependent on consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness; my consciousness will not be dependent on the dimension of nothingness.' ... 'I won't cling to the sphere of neither perception nor non-perception; my consciousness will not be dependent on the sphere of neither perception nor non-perception.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to this world; my consciousness will not be dependent on this world... I won't cling to the world beyond; my consciousness will not be dependent on the world beyond.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect; my consciousness will not be dependent on that.' That's how you should train yourself."

When this was said, Anathapindika the householder wept and shed tears. Ven. Ananda said to him, "Are you sinking, householder? Are you foundering?"

"No, venerable sir. I'm not sinking, nor am I foundering. It's just that for a long time I have attended to the Teacher, and to the monks who inspire my heart, but never before have I heard a talk on the Dhamma like this."

"This sort of talk on the Dhamma, householder, is not given to lay people clad in white. This sort of talk on the Dhamma is given to those gone forth."

"In that case, Ven. Sariputta, please let this sort of talk on the Dhamma be given to lay people clad in white. There are clansmen with little dust in their eyes who are wasting away through not hearing [this] Dhamma. There will be those who will understand it."

Then Ven. Sariputta and Ven. Ananda, having given this instruction to Anathapindika the householder, got up from their seats and left. Then, not long after they left, Anathapindika the householder died and reappeared in the Tusita heaven. Then Anathapindika the deva's son, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, bowed down to him and stood to one side. As he was standing there, he addressed the Blessed One with this verse:

This blessed Jeta's Grove,
home to the community of seers,
where there dwells the Dhamma King:
the source of rapture for me.

Action, clear-knowing, & mental qualities,[1]
virtue, the highest [way of] life:
 through this are mortals purified,
 not through clan or wealth.

Thus the wise,
seeing their own benefit,
investigating the Dhamma appropriately,
should purify themselves right there.

As for Sariputta:
 any monk who has gone beyond,
 at best can only equal him
 in discernment, virtue, & calm.

That is what Anathapindika the deva's son said. The Teacher approved. Then Anathapindika the deva's son, [knowing,] "The Teacher has approved of me," bowed down to him, circled him three times, keeping him to his right, and then disappeared right there.

Then when the night had past, The Blessed One addressed the monks: "Last night, monks, a certain deva's son in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As he was standing there, he addressed me with this verse:

This blessed Jeta's Grove,
home to the community of seers,
where there dwells the Dhamma King:
the source of rapture for me.

Action, clear-knowing, & mental qualities,
virtue, the highest [way of] life:
through this are mortals purified,
not through clan or wealth.

Thus the wise,
seeing their own benefit,
investigating the Dhamma appropriately,
should purify themselves right there.

As for Sariputta:
any monk who has gone beyond,
at best can only equal him
in discernment, virtue, & calm.

"That is what the deva's son said. And [thinking], 'The Teacher has approved of me,' he bowed down to me, circled me three times, and then disappeared right there."

When this was said, Ven. Ananda said to the Blessed One, "Lord, that must have been Anathapindika the deva's son. Anathapindika the householder had supreme confidence in Ven. Sariputta."

"Very good, Ananda. Very good, to the extent that you have deduced what can be arrived at through logic. That *was* Anathapindika the deva's son, and no one else."

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

Footnotes

1. The Thai edition, which I have followed here, reads *dhammaa*: mental qualities. Other editions read *dhammo*: the Dhamma. The Commentary maintains that mental qualities conducive to concentration are intended here.[Go back]

Anattá Lakkhana Sutta

The Discourse on the Not-self Characteristic

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks: "Form, monks, is not self. If form were the self, this form would not lend itself to disease. It would be possible to say with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to disease. And it is not possible to say with regard to form, 'Let this form be thus. Let this form not be thus.' "Feeling is not self... "Perception is not self... "Mental fabrications are not self... "Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to disease. It would be possible to say with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible to say with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' "What do you think, monks -- Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?" "No, lord." "...Is feeling constant or inconstant?" "Inconstant, lord." "...Is perception constant or inconstant?" "Inconstant, lord." "...Are fabrications constant or inconstant?" "Inconstant, lord." "...What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is

my self. This is what I am'?" "No, lord." "Thus, monks, any body whatsoever that is past, future, or present; internal or external; latent or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.' "Any feeling whatsoever... "Any perception whatsoever... "Any fabrications whatsoever... "Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.' "Seeing thus, the instructed noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing! Further for this world.'" That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging not being sustained, were fully released from fermentation/effluents.

Anattalakkhana Sutra

The Discourse on the Not-self Characteristic

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"The body, monks, is not self. If the body were the self, this body would not lend itself to disease. It would be possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.' But precisely because the body is not self, the body lends itself to disease. And it is not possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.'

"Feeling is not self. If feeling were the self, this feeling would not lend itself to disease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.' But precisely because feeling is not self, feeling lends itself to disease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

"Perception is not self. If perception were the self, this perception would not lend itself to disease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.' But precisely because perception is not self, perception lends itself to disease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

"Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to disease. It

would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.' But precisely because mental processes are not self, mental processes lend themselves to disease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to disease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

"How do you construe thus, monks -- Is the body constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is feeling constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is perception constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Are mental processes constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any body whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling -- is to be seen as it actually is with right discernment as:

'This is not mine. This is not my self. This is not what I am.'

"Any perception whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any mental processes whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or

near: all mental processes -- are to be seen as they actually are with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any consciousness whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed Noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, and disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released.

"With release, there is the knowledge, 'Released.' He discerns that, 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from the mental effluents.

Andhakavinda Sutta

At Andhakavinda

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ānanda went to him and, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Ānanda, the new monks -- those who have not long gone forth, who are newcomers in this Dhamma and Discipline -- should be encouraged, exhorted, and established in these five things. Which five?

"Come, friends, be virtuous. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be encouraged, exhorted, and established in restraint in accordance with the Patimokkha.

"Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.' Thus they should be encouraged, exhorted, and established in restraint of the senses.

"Come, friends, speak only a little, place limits on your conversation.' Thus they should be encouraged, exhorted, and established in limited conversation.

"Come, friends, dwell in the wilderness. Resort to remote wilderness and forest dwellings.' Thus they should be encouraged, exhorted, and established in physical seclusion.

"Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, and established in right vision.

"New monks -- those who have not long gone forth, who are newcomers in this Dhamma and Discipline -- should be encouraged, exhorted, and established in these five things."

Aneñja Sappaya Sutta

Conducive to the Imperturbable

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, sensuality is inconstant, hollow, vain, deceptive. It is illusory, the babble of fools. Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: both are Mara's realm, Mara's domain, Mara's bait, Mara's range. They lead to these evil, unskillful mental states: greed, ill will, and contentiousness. They arise for the obstruction of a disciple of the noble ones here in training.

"In that case, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: both are Mara's realm, Mara's domain, Mara's bait, Mara's range. They lead to these evil, unskillful mental states: greed, ill will, and contentiousness. They arise for the obstruction of a disciple of the noble ones here in training. What if I -- overpowering the world [of the five senses] and having determined my mind -- were to dwell with an awareness that was abundant and enlarged? Having done so, these evil, unskillful mental states -- greed, ill will, and contentiousness -- would not come into being.

With their abandoning, my mind would become unlimited, immeasurable, and well developed.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable [1] now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the first practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: whatever is form, every form, is the four great elements or a form derived from the four great elements.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the second practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come: both are inconstant. Whatever is inconstant is not worth relishing, is not worth welcoming, is not worth remaining fastened to.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to

discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the third practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable: all are perceptions. Where they cease without remainder: that is peaceful, that is exquisite, i.e., the dimension of nothingness.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the first practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the second practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'I am not anyone's anything anywhere; nor is anything of mine in anyone anywhere.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the third practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness: all are perceptions. Where they cease without remainder: that is peaceful, that is exquisite, i.e., the dimension of neither perception nor non-perception.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of neither perception nor non-perception now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of neither perception nor non-perception. This is declared to be the practice conducive to the dimension of neither perception nor non-perception.

When this was said, Ven. Ānanda said to the Blessed One:

"There is the case, lord, where a monk, having practiced in this way -- 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I

abandon' -- obtains equanimity. Now, would this monk be totally unbound, or not?"

"A certain such monk might, Ánanda, and another might not."

"What is the cause, what is the reason, whereby one might and another might not?"

"There is the case, Ánanda, where a monk, having practiced in this way -- (thinking) 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon' -- obtains equanimity. He relishes that equanimity, welcomes it, remains fastened to it. As he relishes that equanimity, welcomes it, remains fastened to it, his consciousness is dependent on it, is sustained by it (clings to it). With clinging/sustenance, Ánanda, a monk is not totally unbound."

"Being sustained, where is that monk sustained?"

"The dimension of neither perception nor non-perception."

"Then, indeed, being sustained, he is sustained by the supreme sustenance."

"Being sustained, Ánanda, he *is* sustained by the supreme sustenance; for this -- the dimension of neither perception nor non-perception -- is the supreme sustenance. There is [however] the case where a monk, having practiced in this way -- 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon' -- obtains equanimity. He does not relish that equanimity, does not welcome it, does not remain fastened to it. As does not relish that equanimity, does not welcome it, does not remain fastened

to it, his consciousness is not dependent on it, is not sustained by it (does not cling to it). Without clinging/sustenance, Ānanda, a monk is totally unbound."

"It's amazing, lord. It's astounding. For truly, the Blessed One has declared to us the way to cross over the flood by going from one support to the next. But what is the noble liberation?"

"There is the case, Ānanda, where a disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness; perceptions of the dimension of neither perception nor non-perception: that is an identity, to the extent that there is an identity. This is deathless: the liberation of the mind through lack of clinging/sustenance.'

"Now, Ānanda, I have taught the practice conducive to the imperturbable. I have taught the practice conducive to the dimension of nothingness. I have taught the practice conducive to the dimension of neither perception nor non-perception. I have taught the way to cross over the flood by going from one support to the next, the noble liberation. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, Ānanda. Don't be heedless. Don't later fall into regret. This is our message to you all."

That is what the Blessed One said. Gratified, Ven. Ānanda delighted in the Blessed One's words.

Footnote:

1. The "imperturbable" usually denotes the four formless attainments. In this context, though, it means the fourth jhana and the first two formless attainments based on it: the dimension of the infinitude of space and the dimension of the infinitude of consciousness.