

Majjhima Nikaya

English translation
by
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Volume 1

MAJJHIMA NIKAAYA I

I. 1 Muulapariyaayasutta.m

1, Origin and Behaviour of All Thoughts.

I heard thus.

At one time the Blessed One was living in Ukka.t.tha, in the Subhaga forest, at the root of a huge Saala tree, from there the Blessed One addressed the bhikkhus. "O! Bhikkhus, I will preach the origin and behaviour of all thoughts, listen and attend carefully." Those bhikkhus replied: "Yes, venerable sir," and the Blessed One said:

"Here, bhikkhus, the not learned ordinary man, not seeing Great Men, not clever and not trained in the noble Teaching, perceives earth, thinking it's earth, becomes earth, thinks it is mine, delights. What is the reason: I call it not knowing thoroughly. Perceives water, thinking it's water, becomes water, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives fire, thinking it's fire, becomes fire, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives air, thinking it's air, becomes air, thinks it's mine, delights. What is the reason. I call it not knowing thoroughly. Perceives the the produced, thinking it's the produced, becomes the produced, thinks it is mine, delights. What is the reason. I call it not knowing thoroughly. Perceives gods, thinking gods, becomes gods, thinks they are mine, delights. What is the reason. I call it not knowing thoroughly. Perceives Lord of Creations, thinking it's Lord of Creations, becomes Lord of Creations, thinks its mine, delights. What is the reason. I call it not knowing thoroughly. Perceives Brahmaa, thinking it's Brahmaa becomes Brahmaa, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives Radiance, thinking it's Radiance, becomes Radiance thinks it's mine, delights. What is the reason. I call it not knowing thoroughly. Perceives Supreme Good, thinking it's Supreme Good, becomes Supreme Good, thinks it's mine, delights. What is the reason. I call it not knowing thoroughly. Perceives Power in the air, thinking, it's power in the air becomes that, thinks it's mine, delights. What is the reason. I call it not knowing thoroughly. Perceives the Vanquished, thinking it's the Vanquished, becomes that, thinks it's mine and delights. What is the reason: I call it not knowing thoroughly..Perceives the Sphere of Space, thinking it's the sphere of space, becomes that, thinks it's mine, delights. What is the reason. I call it not knowing thoroughly. Perceives the Sphere of Consciousness, thinking it's the sphere of Consciousness, becomes that, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives No-thingness, thinking it's No-thingness, becomes that, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives Neither Perception nor Non-Perception, thinking it's Neither Perception nor Non-Perception, becomes that, thinks it's mine,

delights. What is the reason: I call it not knowing thoroughly. Perceives the seen, thinking it is the seen becomes the seer, thinks it's mine and delights. What is the reason: I call it not knowing thoroughly..Perceives the heard, thinking it is the heard becomes the hearer, thinks it's mine and delights. What is the reason. I call it not knowing thoroughly. Perceives the scented, tasted and touched thinking they are the scented, tasted and touched becomes their experiencer, thinks they are mine, delights. What is the reason: I call it not knowing thoroughly. Perceives the cognized, thinking it's the cognized, becomes the cognizer, thinks it's mine and delights. What is the reason: I call it not knowing thoroughly. Perceives Unity, thinking it's Unity becomes Unity, thinks it's mine and delights. What is the reason: I call it not knowing thoroughly. Perceives Diversity, thinking it's Diversity becomes diversity, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives Omnipresence, thinking it's omnipresence becomes omnipresent, thinks it's mine, delights. What is the reason: I call it not knowing thoroughly. Perceives Extinction, thinking it's extinction becomes extinct, thinks it's mine and delights What is the reason: I call it not knowing thoroughly.

[End of the first level of thinking of the not learned ordinary man.]

Bhikkhus, that bhikkhu who is a trainer not attained to his aim yet, abiding desirous of attaining the end of the yoke, he too knows well earth, knowing earth and become earth, should not think it's mine and delight. What is the reason. I say, should thoroughly understand it. Knows well water, knowing water and become water, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well fire, knowing fire and become fire, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well air, knowing air and become air should not think it's mine and delight. What is the reason. I say, should thoroughly understand it. Knows well the produced, knowing the produced and become the produced, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the Lord of Creations, knowing the Lord of Creations, become the Lord of Creations should not think it's mine and delight What is the reason:.I say, should thoroughly understand it. Knows well Brahmaa, knowing Brahmaa, become Brahmaa should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well Radiance, knowing Radiance and become Radiance should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well Supreme Good, knowing Supreme Good, become Supreme Good should not think it's mine and delight. What is the reason: I say, should thoroughly understand it Knows well Power in the air, knowing power in the air become power in the air, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the Vanquished, knowing the Vanquished, become the Vanquished should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the Sphere of Space, knowing the Sphere of Space, become the sphere of space should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the Sphere of Consciousness, knowing the Sphere of Consciousness, become the sphere of Consciousness, should not think it's mine and

delight. What is the reason: I say, should thoroughly understand it. Knows well the Sphere of No-thingness, knowing the Sphere of No-thingness, become the sphere of no-thingness, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the Sphere of Neither-Perception-nor Non-perception, knowing it become the sphere of neither perception-nor-non-perception, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the seen, knowing the seen, become the seer, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the heard, knowing the heard, become the hearer, should not think, it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well the scented, tasted and touched, knowing them become their experiencer, should not think, they are mine and delight. What is the reason: I say, should thoroughly understand them. Knows well the cognized, knowing the cognized, become the cognizer, should not think, they are mine and delight. What is the reason. I say, should thoroughly understand it. Knows well Unity, knowing Unity, become unity should not think, it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well Diversity, knowing Diversity, become diversity, should not think, it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well Omnipresence, knowing Omnipresence, become omnipresent, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it. Knows well extinction, knowing extinction, become extinct, should not think it's mine and delight. What is the reason: I say, should thoroughly understand it.

[End of the second level of thinking of a trainer who has turned back]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine. What is the reason, I say, he thoroughly knows it. Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the is the reason: I say, he thoroughly knows it. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. I say, he thoroughly knows it. Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing

Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing power in the air, does not think power in the air, become power in the air does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the sphere of Neither-perception -nor-non-perception, does not think the sphere of neither-perceptionp-nor-non-perception, become that does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the heard, does not think the heard, become the hearer does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Diversity, does not think diversity, become diversisty does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: I say, he thoroughly knows it. Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason: I say, he thoroughly knows it.

[End of the third level of thinking : The first level of thinking of one who has destroyed desires.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the

produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. Because greed is destroyed. Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing power in the air, does not think power in the air, become power in the air does not think and delight it's mine. What is the reason: Because greed destroyed. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the sphere of Neither-perception-nor-non-perception, does not think the sphere of neither-perception-nor-non-perception, become that does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the heard, does not think the heard, become the hearer does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: Because greed is destroyed.. Thoroughly knowing Diversity, does not think diversity, become diversity does not think and delight it's mine. What is the reason: Because greed is destroyed... Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: Because greed is destroyed. Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason: Because greed is destroyed

[End of the fourth level of thinking, the second level of thinking of one destroyed desires.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine. What is the reason: Because anger is destroyed. . Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing the produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: Because anger is destroyed... Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: Because anger is destroyed... Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. Because anger is destroyed... Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: Because anger is destroyed. . Thoroughly knowing power in the air, does not think power in the air, become power in the air does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing the sphere of Neither-perception-nor -non-perception, does not think the sphere of neither-perception-nor-non-perception, become that does not think and delight it's mine. What is the reason: Because anger is destroyed.. Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing the heard, does not think the heard,. become the hearer does not think and delight it's mine. What is the reason: Because anger is destroyed . Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing

Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing Diversity, does not think diversity, become diversity does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: Because anger is destroyed. Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason: Because anger is destroyed..

[End of the fifth level of thinking , the third level of thinking, of one with desires destroyed.]

O! Bhikkhus, that bhikkhu, who is worthy, destroyed desires, lived the holy life, done what should be done, put down the weight, come to the highest good, the bindings 'to be' destroyed, and rightly knowing released, thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine. What is the reason: Because delusion is destroyed. . Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the reason: Because delusion is destroyed.. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: Because delusion is destroyed .Thoroughly knowing the produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: Because delusion is destroyed.. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: Because delusion is destroyed... Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: Because delusion is destroyed... Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. Because delusion is destroyed..Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: Because delusion is destroyed..Thoroughly knowing Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: Because delusion is destroyed. . Thoroughly knowing power in the air, does not think power in the air, become power in the air does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: Because delusion is destroyed..Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: Because delusion is destroyed.. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: Because delusion is destroyed.. Thoroughly knowing the sphere of Neither-perception-nor-non-

perception, does not think the sphere of neither-perception-nor-non-perception, become that does not think and delight it's mine. What is the reason: Because delusion is destroyed.. Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing the heard, does not think the heard,. become the hearer does not think and delight it's mine. What is the reason: Because delusion is destroyed . Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: Because delusion destroyed. Thoroughly knowing Diversity, does not think diversity, become diversity does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: Because delusion is destroyed. Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason: Because delusion is destroyed..

[End of the sixth level of thinking , the fourth level of thinking, of one with desires destroyed.]

O! Bhikkhus, the Thus Gone One too, worthy and rightfully enlightened thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. . Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it.. Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. Because the Thus Gone One accurately knows it.. Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. . Thoroughly knowing Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it.. . Thoroughly knowing power in the air, does not think power in the air, become power

in the air does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it..Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. . Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the sphere of Neither-perception-nor-non-perception, does not think the sphere of neither-perception-nor-non-perception, become that does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. . Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the heard, does not think the heard,. become the hearer does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing Diversity, does not think diversity, become diversisty does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: Because the Thus Gone One accurately knows it. Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason:Because the Thus Gone One accurately knows it. .

[End of the seventh level of thinking , the first level of thinking, of the Teacher.]

O! Bhikkhus, the Thus Gone One too, worthy and rightfully enlightened thoroughly knowing earth, does not think it's earth, become earth does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, ceased , and giving up has realized highest enlightenment. I say.Thoroughly knowing water, does not think it's water, become water does not think and delight it's mine.What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One, destroying all craving, dispassionate, ceased,

and giving up has realized highest enlightenment. I say. . . Thoroughly knowing fire, does not think it's fire, become fire does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate ceased, and giving up has realized highest enlightenment. I say. Thoroughly knowing air, does not think it's air, become air does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and given up has realized highest enlightenment. I say. Thoroughly knowing the produced, does not think it's the produced, become the produced, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness. From being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up, has realized highest enlightenment. I say. Thoroughly knowing gods, does not think gods, become a god, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say.. Thoroughly knowing Lord of Creations, does not think lord of creations, become lord of creations does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. . Thoroughly knowing Brahmaa, does not think brahmaa, become brahmaa does not think and delight it's mine. What is the reason. Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. . Thoroughly knowing the Radiant, does not think radiant, become radiant does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say.. Thoroughly knowing Supreme Good, does not think supreme good, become supreme good, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, giving up has realized highest enlightenment. I say. Thoroughly knowing power in the air, does not think power in the air, become power in the air does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. Thoroughly knowing the Vanquished, does not think vanquished, become the vanquished does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus

Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. Thoroughly knowing the sphere of space, does not think the sphere of space, become the sphere of space, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. . Thoroughly knowing the sphere of consciousness, does not think the sphere of consciousness, become the sphere of consciousness, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased, and giving up has realized highest enlightenment. I say. Thoroughly knowing the sphere of No-thingness, does not think the sphere of no-thingness, become the sphere of no-thingness, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say Thoroughly knowing the sphere of Neither-perception-nor-non-perception, does not think the sphere of neither-perception-nor-non-perception, become that does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness; from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. Thoroughly knowing the seen, does not think the seen, become the seer does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. Thoroughly knowing the heard, does not think the heard,. become the hearer does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. . Thoroughly knowing the scented tasted and touched, does not think they are that and that, become their experiencer does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say.. Thoroughly knowing the cognized, does not think the cognized, become the cognizer does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. Thoroughly knowing Unity, does not think unity, become unity does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I

say. Thoroughly knowing Diversity, does not think diversity, become diversity does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. . Thoroughly knowing Omnipresence, does not think omnipresence, become omnipresent, does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment. I say. . Thoroughly knowing Extinction, does not think extinction, become extinct does not think and delight it's mine. What is the reason: Because he knows that interest is the cause of unpleasantness, from being is birth, to the born is decay and death. Therefore the Thus Gone One destroying all craving, dispassionate, ceased and giving up has realized highest enlightenment, I say.. .

[End of the eighth level of thinking , the second level of thinking, of the Teacher.]

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MAJJHIMA NIKAAYA I

1.2 Sabbaasavasutta.m

2, All Desires.

I heard thus:

At one time the Blessed One lived in the monasatery offered by Anaathapindika in Jeta's grove in Saavatthi

There, the Blessed One addressed the bhikkhus: "O! Bhikkhus, I will teach the method of restraining the mind from all desires, listen and attend carefully. Bhikkhus, I declare the restraining of the mind from all desires, knowing and seeing, not without knowing and seeing. Knowing and seeing what is it: Knowing and seeing with wise attention and with unwise attention. When attending unwisely non-arisen desires arise and arisen desires grow. When attending wisely non-arisen desires do not arise and arisen desires fade. . Bhikkhus, there are desires to be turned out reflecting wisely, there are desires to be turned out with restraint, there are desires to be turned out by indulging, there are desires to be turned out by enduring, there are desires to be turned out by avoiding,. and there are desires to be turned out by dispelling and there are desires to be turned out by development.

Bhikkhus, what desires should be turned out reflecting wisely. Here, bhikkhus, the ordinary man who has not seen Noble Ones and Great Men, not clever and not tamed in their teaching, does

not know the thoughts that should be thought and should not be thought. So he thinks thoughts that should not be thought and does not think thoughts that should be thought. Bhikkhus, what thoughts that should not be thought are thought. Those thoughts that arouse non-arisen sensual desires, and thoughts that develop arisen sensual desires. Those thoughts that arouse non-arisen desires 'to be' and thoughts that develop arisen desires 'to be'. Those thoughts that arouse non-arisen desires of ignorance and thoughts that develop arisen desires of ignorance. These thoughts that should not be thought are thought.

Bhikkhus, what thoughts, that should be thought are not thought. Those thoughts that do not arouse non-arisen sensual desires and thoughts that diminish arisen sensual desires. Those thoughts that do not arouse non-arisen desires 'to be' and thoughts that diminish arisen desires 'to be'. Those thoughts that do not arouse non-arisen desires of ignorance and thoughts that diminish arisen desires of ignorance. These thoughts that should be thought are not thought. Thinking thoughts that should not be thought and not thinking thoughts that should be thought non-arisen desires arise and arisen desires develop.

He thinks unwisely in this manner: Was I in the past or wasn't I in the past. Who was I in the past. How was I in the past. Become who and who was I in the past: Will I be in the future, or will I not be in the future. What will I be in the future. How will I be in the future. Become who and who will I be in the future.

Or doubts arise about the self in the present : Am I, or am I not. What am I. How am I . From where did this being come, where will it go. To whoever thinking unwisely in this manner, one of these six views arises

To him a view arises perfect and clear, I have a self. Or I have no self. Or with the self I know the self.. Or with the self I know the no-self. Or with no-self I know the no-self. Or this view arises to him, This my self which speaks and feels and experiences the results of good and bad actions done here and there, is permanent and eternal and would not change. Bhikkhus, this is called the soul view, the thicket of speculations, the wilderness of speculations, the bond of views O! Bhikkhus, the ordinary man bound by these views is not released from birth, decay, death, sorrow, lament, unpleasantness, displeasure and distress. Is not released from unpleasantness, I say. .

Bhikkhus, the learned disciple who has seen Noble Ones and Great Men, clever and trained in their Teaching knows the thoughts that should be thought and knows the thoughts that should not be thought. He does not think thoughts that should not be thought and thinks thoughts that should be thought.

What are the thoughts that should not be thought. Those thoughts that arouse non-arisen sensual desires and develop arisen sensual desires. Those thoughts that arouse non-arisen desires ' to be'

and develop arisen desires 'to be' Those thoughts that arouse non-arisen desires of ignorance and develop arisen desires of ignorance. These thoughts should not be thought

What are the thoughts that should be thought. Those thoughts that do not arouse non-arisen sensual desires and diminish arisen sensual desires. Those thoughts that do not arouse non-arisen desires to 'to be' and diminish arisen desires 'to be'. Those thoughts that do not arouse non-arisen desires of ignorance and diminish arisen desires of ignorance. These thoughts should be thought.

When he does not think thoughts that should not be thought and thinks those that should be thought non arisen desires do not arise and arisen desires fade. Then he wisely thinks, this is unpleasant, wisely thinks this is the arising of unpleasantness, wisely thinks this is the cessation of unpleasantness and wisely thinks this is the path to the cessation of unpleasantness. When he thinks in this manner three bonds fade away.

The view about a self, doubts, and the bindings of virtues.. Bhikkhus, these are the desires that should be dispelled by wise thinking.

Bhikkhus, what desires should be turned out through restraint: Here, the bhikkhu wisely reflecting abides restrained in the mental faculty of the eye. To one abiding unrestrained in the mental faculty of the eye would arise desires of distress and burning, to one restrained they do not arise. The bhikkhu wisely reflecting abides restrained in the mental faculty of the ear. To one abiding unrestrained in the mental faculty of the ear would arise desires of distress and burning, to one restrained they do not arise. The bhikkhu wisely reflecting abides restrained in the mental faculty of the nose. To one abiding unrestrained in the mental faculty of the nose would arise desires of distress and burning, to one restrained they do not arise. The bhikkhu wisely reflecting abides restrained in the mental faculty of the tongue. To one abiding unrestrained in the mental faculty of the tongue would arise desires of distress and burning, to one restrained they do not arise. The bhikkhu wisely reflecting abides restrained in the mental faculty of the body. To one abiding unrestrained in the mental faculty of the body would arise desires of distress and burning, to one restrained they do not arise. The bhikkhu wisely reflecting abides restrained in the mental faculty of the mind. To one abiding unrestrained in the mental faculty of the mind would arise desires of distress and burning, to one restrained they do not arise. Bhikkhus, to one abiding restrained, desires of distress and burning do not arise. These are the desires that should be turned out through restraint

Bhikkhus, what desires should be turned out through indulging. Here the bhikkhu wisely reflecting uses the robe to ward off cold, heat, the stings of gad flies and yellow flies, to ward off the heat of the air and the touch of creeping things and for the purpose of covering the loins out of shame. Wisely reflecting partakes of the morsel food, not for play, for intoxication or to look beautiful, to support the body, without greed for tastes, as support to lead the holy life. While partaking the food reflects 'Giving up the earlier feelings would not arouse new, may it be for a

faultless light living' . Wisely reflecting partakes the dwelling to ward off the cold, heat, the sting of gad flies and yellow flies, to ward off the burning air, creeping things and to end the troubles from the seasons and for seclusion.. Wisely reflecting partakes requisites when ill to ward off oppressive feelings. When not using them may arise desires of distress and burning, using them they would not arise. Bhikkhus, these are the desires that should be turned out by indulging .

Bhikkhus, what desires should be turned out by enduring. Here the bhikkhu wisely reflecting endures cold, heat, hunger, thirst, the sting of gad flies, yellow flies, heat of the air, the touch of creeping things, the piercing touch of badly enunciated words, sharp rough piercing bodily feelings and unwelcome, disagreeable feelings that end life. To one not enduring these may arise desires of burning and distress, to one enduring them desires do not arise. These are the desires that should be turned out by enduring.

Bhikkhus, what desires should be turned out by avoiding. Here the bhikkhu, wisely reflecting avoids rough elephants, horses, bulls, dogs, serpents, uneven thorny roads, pits, depressions, pools and village pools. And sitting on unsuitable seats, pasturing on unsuitable pastures and associating evil friends, these which the wise co-associates in the holy life denounce, he wisely reflecting should avoid. Bhikkhus, to one not avoiding these may arise desires of burning and distress, to one avoiding them desires do not arise. These desires should be turned out by avoiding. . .

Bhikkhus, what desires should be turned out by dispelling. Here the bhikkhu reflecting wisely does not entertain arisen sensual thoughts, dispels them, does not let them rise again. Reflecting wisely does not entertain arisen angry thoughts, dispels them, does not let them rise again. Reflecting wisely does not entertain arisen hurting thoughts, dispels them, does not let them rise again. Reflecting wisely does not entertain whatever arisen demeritorious evil thoughts, dispels them, does not let them rise again. Bhikkhus, to one not dispelling these may arise desires and burning, to one dispelling them desires do not arise. These desires should be turned out by dispelling.

Bhikkhus, what desires should be turned out by development. Here, the bhikkhu wisely reflecting develops the enlightenment factor mindfulness based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor investigation of the Teaching based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor effort based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor joy based on seclusion, detachment and ending in surrender. Wisely reflecting develops the enlightenment factor tranquillity based on seclusion, detachment and cessation and ending in surrender. Wisely reflecting develops the enlightenment factor concentration based on seclusion, detachment and cessation and ending in surrender. And wisely reflecting develops the enlightenment factor equanimity based on seclusion, detachment and cessation and ending in

surrender. Bhikkhus, to one not developing these may arise desires of burning and distress, to one developing them these desires do not arise. These desires should be turned out by development.

Bhikkhus, when the bhikkhu turns out those desires which should be turned out by wise reflection, turns out those desires that should be turned out by restraint, turns out those desires that should be turned out by indulging, turns out those desires that should be turned out by enduring, turns out those desires that should be turned out by avoiding, turns out those desires that should be turned out by dispelling and turns out those desires that should be turned out by development, it is said that the bhikkhu abiding restrained in all desires, has overcome craving, dispensed the bonds, and rightfully ending measuring made an end of unpleasantness.

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

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MAJJHIMA NIKAAYA I

1. 3. Dhammadaayaadasutta.m

3, To Inherit the Teaching.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. " Bhikkhus, be the inheriters of my Teaching and not the inheriters of my material. There's my compassion towards you. Whatever it is, be the inheriters of my Teaching not the inheriters of my material. Bhikkhus, should you become the inheriters of my material not the inheriters of my Teaching by that you become the examples: The disciples of a Teacher abiding as inheriters of material and not as inheriters of the Teaching. By that I too become the Teacher who has inherited the disciples with my material and not my Teaching. Bhikkhus, be the inheriters of my Teaching and not the inheriters of my material, by that you become the example; The disciples of the Teacher abiding as inheriters of the Teaching not as inheriters of material, by that I too become an example As the Teacher abiding inheriting the disciples with the Teaching and not inheriting material. Therefore bhikkhus abide as inheriters of the Teaching and not as inheriters of material. There is my compassion towards you. Whatever it is be the inheriters of my Teaching and not the inheriters of my material.

Here, bhikkhus, I have partaken of my meal, satiated not desiring any more, and there is some morsel food left over to be thrown away. Then two bhikkhus overcome by hunger and weakness come along and I tell them: Bhikkhus, I have partaken of my meal, is satiated and do not desire

any more, there is some morsel food left over to be thrown away, If you desire, partake of it, if you do not partake it I will throw it to some place where there is no green, or I will put it in some water where there are no living things. To one of those bhikkhus, it occurs thus; The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it, he will throw it to some place where there is no green, or will put it in some water where there is no life. Yet it is told by the Blessed One this: Bhikkhus, be the heirs of my Teaching and not the heirs of my material. Morsel food is one of the material, What if I spend this day and night bearing up this hunger and discomfort. He not partaking that food spends that night and day bearing up that hunger and discomfort. To the other bhikkhu it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it the Blessed One will throw it to a place where there is no green or will put it in some water where there are no living things- What if I partake of that morsel food and put an end to my hunger and discomfort and spend the night and day. So he partakes of that morsel food puts an end to his hunger and discomfort and spends the night and day. Bhikkhus, whoever the bhikkhu who partook of the morsel food, overcame the hunger and discomfort and spent the night and day, yet the earlier bhikkhu is more reverential and praiseworthy. What is the reason. Because it conduces to that bhikkhu's few desires, satisfaction, purity, the nature of being supported easily, and for arousing of effort. Therefore, be the heirs of my Teaching and not the heirs of my material.: Bhikkhus, there is my compassion to you. Any way my disciples should be heirs of the Teaching and not the heirs of my material. The Blessed One said that and went into the monastery.

Soon after the Blessed One left, venerable Saariputta addressed the bhikkhus: Friends, of a Teacher abiding in seclusion, how do the disciples not train in that seclusion. And of a Teacher abiding in seclusion how do the disciples train in that same seclusion. Friend, Saariputta, we came from afar to learn the meaning of these words from venerable Saariputta, good that it occurs to venerable Saariputta, and hearing it from you, the bhikkhus will bear it in mind. Then listen friends, bhikkhus: attend carefully. And venerable Saariputta said:

Here, friends, of a Teacher abiding in seclusion, the disciples do not train in that seclusion. The things the Teacher said dispel, they would not dispel, live in abundance and lethargy, missing the main aim, do not yoke themselves to seclusion. For this the elders have to be blamed for three things. Of a Teacher abiding in seclusion, the disciples do not train in that seclusion. This is the first blame that comes on the elders.

The things that the Teacher said dispel, they would not dispel. This is the second blame that comes on the elders. Living in abundance and lethargy, they miss the main aim and do not yoke themselves to seclusion. This is the third blame that comes on the elders. The elders have to be blamed for these three things.

The middling bhikkhus, too have to be blamed for these three things. The novice bhikkhus too have to be blamed for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples do not train in that seclusion.

Friends, of a Teacher abiding in seclusion how do the disciples train in that seclusion. Of a Teacher abiding in seclusion, the disciples train in that seclusion. The things the Teacher says dispel, they dispel. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. For this the elders are to be praised for three things. Of a Teacher abiding in seclusion the disciples train in that seclusion This is the first praise that come to the elders. The things the Teacher said dispel, that they dispel. This is the second praise that come to the elders. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. This is the third praise that come to the elders. The elders are praised for these three things. The middling bhikkhus too have to be praised for these three. The novice bhikkhus too have to be praised for these three. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples train in that seclusion. . .

There friends, greed is an evil, anger is an evil. To dispel greed and anger, there is the middle path which conduces to wisdom, knowledge enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. Friends, this is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. There friends, anger is an evil, ill will is an evil, hypocrisy is an evil, mercilessness is an evil, envy is an evil, selfishness is an evil, deceit is an evil, craftiness is an evil, obstinacy is an evil, haughty talk is an evil, measuring is an evil, conceit is an evil, intoxication is an evil, negligence is an evil, To dispel intoxication and negligence, there is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration.. Venerable Saariputta said those words and the bhikkhus delighted in his words.

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MAJJHIMA NIKAAYA I

1.4. Bhayabheravasutta.

4, Great Fear

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

Then the brahmin Jaanussoni approached the Blessed One exchanged friendly greetings, sat on a side and said thus: "Good Gotama, to those sons of clansmen who have gone forth from the household and put on robes, out of faith, good Gotama, is the foremost, is of great help, is the instigator, and they in turn become imitations of good Gotama." "Brahmin, that is so, to those sons of clansmen who have gone forth out of faith in me and put on yellow robes, I am the foremost, of great help, am the instigator, and they imitate me" Good Gotama, I think attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths, and I think without concentration even the mind would be distracted.

O! Brahmin, before my enlightenment, when I was seeking enlightenment, it occurred to me attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths and even the mind without concentration is carried away when in the forest. Those recluses and brahmins impure in bodily actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in bodily actions The noble ones are pure in bodily actions, am one of them, and abide in remote jungle forests and paths with much confidence.

Those recluses and brahmins impure in verbal actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in verbal actions. The noble ones are pure in verbal actions, am one of them and abide in remote jungle forests and paths with much confidence..

Those recluses and brahmins impure in mental actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in mental actions. The noble ones are pure in mental actions, am one of them and abide in remote jungle forests and paths with much confidence. Those recluses and brahmins in livelihood impure abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in livelihood. The noble ones are pure in livelihood, am one of them and abide in remote jungle forests and paths with much confidence..

O! Brahmin, it occurred to me thus: Those recluses and brahmins greedy for sensuality, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their greed for sensuality. I abide on beds and seats in remote jungle forests and paths freed from sensuality overcome. The noble ones have overcome the greed for sensuality, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins with angry mind and evil thoughts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to their angry mind and evil thoughts. I abide on beds and seats in remote jungle forests and paths with thoughts of loving kindness. The noble ones abide in jungle forests and paths with

thoughts of loving kindness, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins overcome by sloth and torpor abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to sloth and torpor, I abide on beds and seats in remote jungle forests and paths, sloth and torpor destroyed. The noble ones abide in jungle forests and paths sloth and torpor destroyed, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, restless and worried abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to restlessness and worry. I abide on beds and seats in remote jungle forests and paths, with mind appeased. The noble ones abide in jungle forests and paths with appeased minds, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, overcome by doubts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to doubts. I abide on beds and seats in remote jungle forests and paths doubts overcome. The noble ones abide in jungle forests and paths doubts overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, who praise themselves and disparage others abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to praising themselves and disparaging others. I abide on beds and seats in remote jungle forests and paths neither praising myself nor disparaging others. The noble ones abide in jungle forests and paths neither praising themselves nor disparaging others, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, paralysed with much fear, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that. I abide on beds and seats in remote jungle forests and paths fear dispelled. The noble ones abide in jungle forests and paths fear dispelled, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, with desires of gain, honour and fame, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths without desires of gain, honour, or fame. The noble ones abide in jungle forests and paths with few desires, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, lazy and lacking effort, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend.

I abide on beds and seats in remote jungle forests and paths with aroused effort. The noble ones abide in jungle forests and paths with aroused effort, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, without mindfulness, unaware, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths, mindfulness established. The noble ones abide in jungle forests and paths mindfulness established, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, unconcentrated and mind scattered, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to that trend I abide on beds and seats in remote jungle forests and paths, concentrated and the mind in one point. The noble ones abide in jungle forests and paths concentrated and the mind in one point, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, deaf and dumb, lacking in wisdom, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths endowed with wisdom. The noble ones abide in jungle forests and paths endowed with wisdom, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: What if I abide in orchard, forest, or tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights so that I could come to face great fear. Then I abode in orchard, forest and tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights. When I abode thus, either a wild animal or a pea-cock came. Or a branch fell or the leaves fluttered with the wind. Then it occurred to me, isn't it in this manner that great fear and doubts come, then again it occurred why should I abide with fear and doubts. In whatever posture I was when fear and doubts overcame me, maintaining that same posture I overcame that fear and doubts. If fear overcame me while walking, I wouldn't change that posture until I overcame that fear. If fear overcame me while standing, I wouldn't change that posture until I overcame that fear. If fear overcame me while sitting, I wouldn't change that posture until I overcame that fear. If fear overcame me while lying, I wouldn't change that posture until I overcame that fear.

Brahmin, there are certain recluses and brahmins who perceive the night as the day and the day as the night. I say they abide in delusion. I perceive the night as the night, and the day as the day. Saying it rightly the non-deluded being is born in the world for the good and well being of many, out of compassion for gods and men. Saying it rightly, I am that non-deluded being born for the good and well being of many, out of compassion for gods and men.

Brahmin, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhaana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in the second jhaana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhaana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhaana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there is born here. Thus I recollect the manifold previous births.. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw being disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, misconducting in bodily, verbal and mental behaviour, blaming noble ones and with wrong view, at the end of life go to loss are born in hell.

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states according to their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is, these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires ‘to be’., the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling. . .

Brahmin, it might occur to you, is the recluse Gotama even today not free from greed, hate and delusion, that he abides on beds and seats in remote jungle forests and paths, it should not be thought in that manner.

Brahmin, I see two good reasons for abiding on beds and seats in remote jungle forests and paths: For a pleasant abiding here and now and out of compassion for the future generations.

Good Gotama, has compassion for the future generation, he is indeed worthy and rightfully enlightened.

Now, I know, good Gotama. It seems as though something over turned is re-installed, something covered is made manifest, As though the path is told to someone who has lost his way. It seems as though an oil lamp is lighted for the darkness so that those who have eyes could see forms.. Good Gotama has taught in various ways, now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until life lasts.

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MAJJHIMA NIKAAYA I

1. 5. Ananganasutta.m

5, Blemishes.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi.

Venerable Saariputta addressed the bhikkhus: "Friends, bhikkhus," and those bhikkhus replied "Yes, friend." And venerable Saariputta 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 Mahaamoggallaana said, Friend, Saariputta, 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, Moggallaana, 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 delusion 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, Moggallaana, 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 refectory. 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 refectory. Because another bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory, 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 honour, revere and venerate me. It happens that the bhikkhus honour revere and venerate some other bhikkhu. Because some other bhikkhu is honoured, 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 honour, revere and venerate me. It happens that the bhikkhunis honour, revere and venerate some other bhikkhu.

Because the bhikkhu honours, reveres and venerates 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 honour, revere and venerate me. It happens that the lay disciples honour, revere and venerate some other bhikkhu. Because the lay disciples honour, 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 honour, revere and venerate me. It happens that the lay disciples honour, revere and venerate some other bhikkhu. Because the lay disciples honour, 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 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 honour, 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 it 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 honour, 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 honour, 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 honour, 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 Mahaamoggallaana said: Friend, Saariputta, 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 crookednesses, 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. Its like he knew the heart with the heart. Friend, Saariputta,. 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 honouring 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 recluship, honouring 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 Saariputta, 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 others words.

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MAJJHIMA NIKAAYA I

1.6 Aakankheyyasutta.m

6, If the bhikkhu desires.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus: O bhikkhus, abide endowed with virtues, honouring 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 jhaana 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 honouring 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 jhaana 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 honouring 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 jhaana 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, honouring 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 jhaana, 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, honouring

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 jhaana, 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, honouring 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 jhaana, 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, honouring 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 jhaana, 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, honouring 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 jhaana 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, honouring 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 jhaana 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, honouring 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 jhaana 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, honouring 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 jhaana 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 Brahmaa world. Abide endowed with virtues, honouring 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 jhaana 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, honouring 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 jhaana 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 unconcentrated mind. Know the released mind and the unreleased mind. Abide endowed with virtues, honouring 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 jhaana 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, honouring 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 jhaana 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 unexalted 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, honouring 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 jhaana 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, honouring 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 jhaana be endowed with wisdom and develop silent abidings.

Bhikkhus, if it was said, abide endowed with virtues, honouring 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 jhaana 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.

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MAJJHIMA NIKAAYA I

1. 7 Vatthuupamasutta.m

7, The Simile of the Cloth.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi..

From there the Blessed One addressed the bhikkhus: O! Bhikkhus, just as an impure stained cloth when dyed into whatever colour, blue, yellow, red or crimson would take a bad hue and an impure colour because the cloth is impure and stained, in the same manner, bhikkhus, when the mind is defiled a bad state could be expected. Just as a pure unstained cloth when dyed into whatever colour, blue, yellow, red or crimson, it would take a pure colour and a bright hue, in the same manner, bhikkhus, when the mind is pure a good state could be expected.

Bhikkhus, what are the minor defilements of the mind. Covetousness is a defilement of the mind. Aversion is a defilement of the mind. Anger is a defilement of the mind. Illwill is a defilement of the mind. Contempt is a defilement of the mind. Mercilessness is a defilement of the mind. Jealousy is a defilement of the mind.

Selfishness is a defilement of the mind. Hypocrisy is a defilement of the mind. Craftiness is a defilement of the mind. Stubbornness is a defilement of the mind. Haughty talk is a defilement of the mind. Measuring is a defilement of the mind. Conceit is a defilement of the mind. Intoxication is a defilement of the mind. Negligence is a defilement of the mind.

Bhikkhus, when the bhikkhu knowing covetousness as a defilement of the mind dispels it. Knowing aversion as a defilement of the mind dispels it. Knowing anger as a defilement of the mind dispels it. Knowing illwill as a defilement of the mind dispels it. Knowing contempt as a defilement of the mind dispels it. Knowing mercilessness as a defilement of the mind dispels it. Knowing jealousy as a defilement of the mind dispels it. Knowing selfishness as a defilement of the mind dispels it. Knowing hypocrisy as a defilement of the mind dispels it. Knowing craftiness as a defilement of the mind dispels it. Knowing stubbornness as a defilement of the mind dispels it. Knowing haughty talk as a defilement of the mind dispels it. Knowing measuring as a defilement of the mind dispels it. Knowing conceit as a defilement of the mind dispels it. Knowing intoxication as a defilement of the mind, dispels it. Knowing negligence as a defilement of the mind dispels it. He is endowed with unwavering faith in enlightenment: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Is endowed with unwavering faith in the Teaching: The Blessed One's Teaching is well proclaimed, here and now, not a matter of time, inviting for inspection, leading beyond, for the wise to be realized by themselves..Is endowed with unwavering faith in the Community: The disciples of the Blessed One have fallen to the right path, the straightforward path, the wise path, and to the path of mutual understanding. They are the four pairs of the eight Great Men. the disciples of the Blessed One, worthy of offerings, hospitality, gifts and reverential salutation, the highest field of merit for the world. .

When his mind is cleaned, released and established as far as the limit allows he knowing I have unwavering faith in enlightenment, gains meanings in the Teaching and experiences the Teaching, and joy arises, to the joyful there's delight.the delighted mind appeases the body. The appeased body feels pleasant. Of the pleasant, the mind concentrates. He knowing I have unwavering faith in the Teaching, gains meanings in the Teaching and experiences the Teaching, and joy arises, to the joyful there's delight, the delighted mind appeases the body. The appeased body feels pleasant. Of the pleasant the mind concentrates. He knowing I have unwavering faith in the Community, gains meanings in the Teaching and experiences the Teaching, and joy arises, to the joyful there's delight, the delighted mind appeases the body. The appeased body feels pleasant. Of the pleasant the mind concentrates.

As far as the limit goes my mind is cleaned, released, giving up is established, by that the Teaching has become meaningful and I experience the Teaching, and joy arise, to the joyful there's delight, the delighted mind appeases the body. The appeased body feels pleasant. Of the pleasant, the mind concentrates.

O! Bhikkhus, the bhikkhu with such virtues, thoughts and wisdom were to partake of morsel food cooked out of fine rice with dark seeds picked, together with various soups and curries, there would not be any danger to him. Just as the impure stained cloth is cleaned with pure clean water, Just as pure gold comes out of the furnace. Even so bhikkhus, the bhikkhu with such

virtues, thoughts and wisdom were to partake of morsel food cooked out of fine rice with dark seeds picked, together with various soups and curries, there would not be any danger to him.

He abides pervading one direction with a mind of loving kindness, so too the second, third, fourth, above, below, across, always, for all purposes, he pervades the whole world with loving kindness, with a developed limitless mind without enmity and anger. He abides pervading one direction with a compassionate mind, so too the second, third, fourth, above, below, across, always, for all purposes, he pervades the whole world with compassion, with a developed, limitless mind without enmity and anger. He abides pervading one direction with intrinsic joy, so too the second, third, fourth, above, below, across, always, for all purposes, he pervades the whole world with intrinsic joy, with a developed limitless mind without enmity and anger.. He abides pervading one direction with equanimity, so too the second, third, fourth, above, below, across, always, for all purposes, he pervades the whole world with a developed and limitless mind without enmity and anger.

He knows, in this are unexalted and exalted states, there is a noble escape from this perceptive sphere. When he knows and sees that, his mind seeks release from sensual desires, from desires to be, and from desires through ignorance. Knowledge arises, am released, birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing more to wish. Bhikkhus, to this is called internal cleaning.

At that time the brahmin Sundarikabhaaraadvaja was sitting near the Blessed One, and asked does good Gotama go to Baahuka river to bathe. Brahmin, what is river Baahuka, and what will it do. The brahmin said Good Gotama, many people consider river Baahuka is the release, River Baahuka is meritorious.

Many people wash off their demeritorious actions in river Baahuka. Then the Blessed One addressed the brahmin Sundarikabhaaraadvaja in verses:

River Baahuka with many precious stones, rivers Gayaa, Sundarikaa,

And even Sarassatii, Payaaga, and Baahumathie

Fools may be for ever submerged in these but their dark actions will not be washed

How could Sundarikaa, Payaaga, and Baahuka help angry beings gone wrong

Their evil actions will not be washed off,

The pure are always pure, to them every day is a sabbath day

The pure with pure actions are always bound in virtues

Brahmin, bathe here itself, develop loving kindness to all beings

If you do not tell lies, do not hurt living things

Not take that not given, with faith become not selfish

What could be done, gone to Gayaa, may drink water there.

When this was said the brahmin Sundarikabhaaraadvaja said thus to the Blessed One: Now I know good Gotama, It seems as though something over turned is re-installed, something covered is made manifest, It seems as though the path is told to someone who has lost his way. It seems as though a lamp is lighted for the darkness, for those who have eyes to see forms. In various ways the Teaching is explained by good Gotama. Now I take refuge in good Gotama, in the Teaching and the Community. May I gain the going forth and the higher ordination. The brahmin Sundarikabhaaraadvaja obtained the going forth and the higher ordination. Soon after the higher ordination, venerable Bhaaraadvaja withdrawn from the crowd, alone and secluded abode diligent for dispelling. Before long, for whatever purpose sons of clansmen go forth from the household, and lead the holy life, that highest end of the holy life by himself knowing realizing abode, here and now, He knew birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Bhaaraadvaja became one of the noble ones.

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MAJJHIMA NIKAAYA I

1. 8. Sallekhasutta.m

8, Purity

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then venerable Mahaacunda getting up from his seclusion in the evening approached the Blessed One, worshipped, sat on a side and said to the Blessed One: Venerable sir, there are various views in the world centred around the self and the world, would the bhikkhu attending to them from the beginning turn them out and dispel them. .

Cunda, there are various views in the world centred around the self and the world, from whatever these views arise, from whatever these views trickle, from whatever these views behave, they are not mine, that is not I, they are not my self, to one who looks at them, as they really are, in this manner with right wisdom, these views get turned out, get dispelled. .

Cunda, it may happen, that a bhikkhu secluded from sensual desires, secluded from evil thoughts, with thoughts and thought processes, with joy and pleasantness born of seclusion, would abide in the first jhaana . Then it would occur to him, I abide in purity. Cunda, in the dispensation of the noble ones that is not purity, It is called a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu overcoming thoughts and thought processes, the mind internally appeased in one point, without thoughts and thought processes, with joy and pleasantness born of concentration would abide in the second jhaana. It would occur to him, I abide in purity. Cunda, in the dispensation of the noble ones that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu with joy and with equanimity to detachment, would abide mindful and aware experiencing pleasantness with the body, to this the noble ones say abiding mindfully in pleasantness. The bhikkhu would abide in this third jhaana and it would occur to him, I abide in purity. In the dispensation of the noble ones, that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen, that a bhikkhu dispelling pleasantness and unpleasantness and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and with equanimity mindfulness purified would attain and abide in the fourth jhaana. It might occur to him, I abide in purity. In the dispensation of the noble ones that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu overcoming all perceptions of matter, overcoming perceptions of anger, not attending to various perceptions, with space is limitless, attained to abides in the sphere of space. It might occur to him, I abide in purity. In the dispensation of the noble ones, that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu overcoming all the sphere of space with consciousness is limitless, attained to abides in the sphere of consciousness. It might occur to him, I abide in purity. In the dispensation of the noble ones, that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu overcoming all the sphere of consciousness, with there is nothing attained to abides in the sphere of no-thingness. It might occur to him I abide in purity. In the dispensation of the noble ones, that is not purity, it is a pleasant abiding here and now.

Cunda, it may happen that a bhikkhu overcoming all the sphere of nothingness, would attain and abide in the sphere of neither perception nor non-perception. It might occur to him, I abide in purity. In the dispensation of the noble ones, that is not purity, it is a pleasant abiding here and now.

Cunda, purifying should be done thus: Others will be hurters, we will be non-hurters. Others will be destroyers of life, we will not destroy life. Others will be taking what is not given, we will abstain from taking what is not given. Others will lead an unholy life, we will lead a life of celibacy. Others will tell lies, we will abstain from telling lies. Others will talk maliciously, we will abstain from malicious talk. Others will talk roughly, we will abstain from rough talk. Others will talk frivolously, we will abstain from frivolous talk. Others will be coveting, we will abstain from coveting. Others will be with an angry mind, we will not be angry. Others will be with wrong view, we will be with right view. Others will speak wrong words, we will speak right words. Others will be with wrong actions, we will be with right actions. Others will be with wrong livelihood, we will be with right livelihood. Others will be with wrong effort, we will be with right effort. Others will be with wrong mindfulness, we will be with right mindfulness. Others will be with wrong concentration, we will be with right concentration. Others will be with wrong knowledge, we will be with right knowledge. Others will be released wrong, we will be rightfully released. Others will be overcome by sloth and torpor, we will throw out sloth and torpor. Others will be excited, we will not be excited. Others will be doubting, we will overcome doubts. Others will be angry, we will not be angry. Others will bear a grudge, we will have no grudge. Others will be hypocritical, we will be free from hypocrisy. Others will be merciless, we will be merciful. Others will be jealous, we will not be jealous. Others will be selfish, we will not be selfish. Others will be crafty, we will not be crafty. Others will be deceitful, we will not be deceitful. Others will be stubborn, we will not be stubborn. Others will be conceited, we will not be conceited. Others will be unruly, we will be gentle. Others will have evil friends, we will have good friends. Others will be negligent, we will be diligent. Others will be without faith, we will be with faith. Others will be shameless, we will be shameful. Others will be remorseless, we will be remorseful. Others will have little learning, we will learn much. Others will be lazy, we will be with aroused effort. Others will be confused, we will be with mindfulness established. Others will be not wise, we will be wise. Others will hold to views tenaciously, we will give up views quite easily. Cunda, purifying should be done in this manner. .

Cunda, I say, that even the arousing of thoughts for meritorious things is of much help, so what if they are followed up by words and actions. So the thought should be aroused others will be hurters, we will be non-hurters. The thought should be aroused others will be destroyers of life, we will be not. And the thought should be aroused others will be tenaciously holding to views, we will be giving up views easily.

Cunda, just as for the uneven path, there is an alternative even path, for the uneven ford there is an alternative even ford. In the same manner, for the hurter there is an alternate, non-hurting. For the destroyer of life, an alternate is not destroy life. For the taker of things not given, an alternate is to abstain from it. .

For not leading the holy life, the alternate is leading the holy life. For telling lies the alternate is abstaining from it. For speaking maliciously, the alternate is abstaining from it. For rough talk,

the alternate is abstaining from it. For frivolous talk, the alternate is abstaining from it. For coveting, the alternate is not coveting. For the angry mind, the alternate is a not angry mind. For wrong view, the alternate is right view. For wrong thoughts, the alternate is right thoughts. For wrong words, the alternate is right words. For wrong actions the alternate is right actions. For wrong livelihood, the alternate is right livelihood. For wrong effort, the alternate is right effort. For wrong mindfulness, the alternate is right mindfulness. For wrong concentration, the alternate is right concentration. For wrong knowledge, the alternate is right knowledge. For wrong release, the alternate is right release. For sloth and torpor and alternate is freedom from sloth and torpor. For excitement the alternate is non-excitement. For doubts the alternate is freedom from doubts. For uncontrolled anger, the alternate is freedom from it. For grudge the alternate is to give up the grudge. For hypocrisy, the alternate is non-hypocrisy. For mercilessness the alternate is mercy. For jealousy the alternate is non-jealousy. For selfishness the alternate is freedom from selfishness. For craftiness, the alternate is non-craftiness. For deceit the alternate is non-deceit. For stubbornness the alternate is non-stubbornness. For conceit the alternate is non-conceit. For the unruly the alternate is gentleness. For evil friendship the alternate is good friendship. For negligence the alternate is diligence. For lack of faith the alternate is gain of faith. For the shameless the alternate is shame. For the remorseless the alternate is remorse. For the not learned the alternate is learnedness. For the lazy the alternate is aroused effort. For the confused the alternate is established mindfulness. For the not wise the alternate is wisdom. For holding to views tenaciously, the alternate is giving up views with ease.

Cunda, just as merit could rise up stepping down all demerit, in the same manner the hurter could rise up. not hurting. The destroyer of life, could rise up abstaining from it. The taker of what is not given, could rise up abstaining from it. And the one holding to his views tenaciously could rise up by giving up views easily. .

.Cunda, one submerged in mud could pull out another submerged in mud is not possible.. One not submerged in mud could pull out another submerged in mud is possible...Cunda, one not tamed, not trained and not extinguished could tame and train others and help to extinguish is not possible. One tamed, trained and extinguished could tame and train others and help to extinguish is possible. In the same manner for the hurter, there is non-hurting for extinguishing. For the destroyer of life, abstaining from it for extinguishing. For the taker of what is not given, abstaining from it for extinguishing. For the unholy life the holy life for extinguishing. For telling lies, abstaining from it for extinguishing. For malicious talk, abstaining from it for extinguishing. For rough talk abstaining from it for extinguishing. For frivolous talk, abstaining from it for extinguishing. For the coveting, not coveting for extinguishing. For the angry mind the not angry mind for extinguishing. For wrong view there is right view for extinguishing. For wrong thoughts there are right thoughts for extinguishing. For wrong words there are right words for extinguishing. For wrong actions there are right actions for extinguishing. For wrong livelihood, there is right livelihood for extinguishing. For wrong effort there is right effort for extinguishing. For wrong mindfulness, there is right mindfulness for extinguishing. For wrong concentration

there is right concentration for extinguishing. . For wrong knowledge there is right knowledge for extinguishing. For wrong release, there is right release for extinguishing. For the overcome with sloth and torpor, there is the dispelling of sloth and torpor, for extinguishing..For the excited there is non-excitement for extinguishing. For the doubtful there is dispelled doubts for extinguishing. For the angry, freedom from anger for extinguishing. For having a grudge, throwing out the grudge for extinguishing. For the hypocrite, there is throwing out hypocrisy for extinguishing. For the merciless, there is mercy for extinguishing. For the jealous, there is putting an end to jealousy for extinguishing. For the selfish, giving it up for extinguishing. For the crafty, giving it up for extinguishing. For the stubborn, giving it up for extinguishing. For the conceited, giving it up for extinguishing. For the unruly becoming gentle for extinguishing. For evil friendship, right friendship for extinguishing. For the negligent, diligence for extinguishing. For the faithless, faith for extinguishing. For the shameless, shame for extinguishing. For the remorseless, remorse for extinguishing. For the not learned, learnedness for extinguishing. For the lazy, aroused effort for extinguishing. For the confused, established mindfulness for extinguishing. For the not wise, wisdom for extinguishing. For the holding fast to views, there is easily giving up views for extinguishing. . . .

Cunda, I have taught the method of purifying, the method of arousing thoughts for it, the method of finding an alternative, the method of rising up, and the method of extinguishing. I have done, what should be done out of compassion, by a Teacher to his disciples, Cunda, there are roots of trees and absorptions without thoughts,* Concentrate, do not be negligent and be remorseful later. This is our advice to you.

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

Notes. * Absorptions without thoughts: ‘Su~n~naagaaraana.m’. These are the three jhaanas above the first and all other absorptions without thoughts. Thoughts are a mental entertainment, peculiar to the ordinary, without them they are lost and would not know what to do, while one who knows enjoys the absorptions without thoughts.

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MAJJHIMA NIKAAYA I

1. 9. Sammaadi.t.thisutta.m

9, Right View.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there venerable Saariputta addressed the bhikkhus: "Friends, bhikkhus, it is said

right view; the view . rectified, endowed with unwavering faith in the Teaching, how does the noble disciple come to this good Teaching" " Friend, we came from afar to hear the meaning of these words from venerable Saariputta , good that the meaning occurs to venerable Saariputta, hearing it from venerable Saariputta, the bhikkhus will bear it in mind" "Then listen carefully and attend.. When the noble disciple knows demerit and its roots, merit and its roots, with this much, the view rectified, endowed with unwavering faith in the Teaching he comes to this good Teaching. Friends, what is demerit, and what are the roots of demerit..What is merit and what are the roots of merit.. Destroying life is demerit, taking the not given is demerit, misbehaviour in sensuality is demerit, telling lies is demerit, slandering is demerit, rough talk is demerit, frivolous talk is demerit, coveting is demerit, bearing the angry mind is demerit, and wrong view is demerit. These are demerit. What are the roots of demerit Greed is a root of demerit, anger is a root of demerit, and delusion is a root of demerit. These are the roots of demerit. What is merit: Abstaining from destroying life is merit. Abstaining from taking what is not given is merit. Abstaining from misbehaviour in sensuality is merit. Abstaining from telling lies is merit. Abstaining from slandering is merit. Abstaining from rough talk is merit. Abstaining from frivolous talk is merit. Abstaining from coveting is merit. Not bearing an angry mind is merit and right view is merit. These are merit. What are the roots of merit. Non-greed is a root of merit. Non-hate is a root of merit. And non-delusion is a root of merit. These are the roots of merit. When the noble disciple knows demerit and roots of demerit, merit and roots of merit, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion, and completely destroying the latent tendency to measure as 'I be', dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much, the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, be endowed with unwavering faith in the Teaching and would come to this good Teaching. There is friends. When the noble disciple knows supports, the arising of supports, the cessation of supports and the path to the cessation of supports, with this much, the view rectified, endowed with unwavering faith in the Teaching he comes to this good Teaching. Friends, what are supports, what is the arising of supports, what is the cessation of supports, and what is the path to the cessation of supports. There are these four supports for the born, for their upkeep and as help for those seeking birth What four. Material supports hard and fine. Contact is second. Mental cognition is the third. (*1) And consciousness is the fourth. With the arising of craving arises supports, with the cessation of craving ceases supports. This same noble eightfold path is the path to the cessation of supports. Such as right view, right thoughts, right words, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows, these are supports, this is the arising of supports, this is the cessation of supports and this is the path to the cessation of supports, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion, and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses

science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching.

Those bhikkhus accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, be endowed with unwavering faith in the Teaching and would come to this good Teaching. There is friends, When the noble disciple knows unpleasantness, the arising of unpleasantness, the cessation of unpleasantness and the path to the cessation of unpleasantness, with this much, the view rectified, endowed with unwavering faith in the Teaching he comes to this good Teaching. Friends, what is unpleasantness, what is the arising of unpleasantness, what is the cessation of unpleasantness and what is the path to the cessation of unpleasantness. Friends, what is unpleasantness. Birth, decay, ailments, death, grief, wailing, displeasure and distress, all these are unpleasant, if one does not get one's desires, that's also unpleasant. In short the five holding masses are unpleasant. To this is called unpleasantness. Friends, what is the arising of unpleasantness. That same greed to be born again, accompanied with interest and greed, delighting in this and the other such as sensual greed, the greed 'to be' and the greed 'not to be' , this is the arising of unpleasantness. What is the cessation of unpleasantness That same remainderless detachment, cessation, renouncing, giving up, release without settling in craving, is the cessation of unpleasantness. What is the path to the cessation of unpleasantness.

This same noble eightfold path is the path to the cessation of unpleasantness. Such as right view, right thoughts, right words, right actions, right livelihood, right effort, right mindfulness and right concentration..

When the noble disciple knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, and this is the path to the cessation of unpleasantness, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion, and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked , friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching would come to this good Teaching. There is friends. When the noble disciple knows decay and death, the arising of decay and death, the cessation of decay and death, the path to the cessation of decay and death, with this much, the view rectified, endowed with unwavering faith in the Teaching he comes to this good Teaching. What is decay and death, what is the arising of decay and death, what is the cessation of decay and death and what is the path to the cessation of decay and death. Decay, decrepitude, brokenness, greyness of hair, wrinkledness of skin, dwindling in age and the maturity of the faculties of this and other class of beings is decay. Friends what is death. Disappearing, ceasing, breaking up and fading, ending in

death, the breaking up of the holding masses and laying down the body of this and other class of beings is death. This decay and this death is decay and death, With birth arises, decay and death, with cessation of birth ceases decay and death. This same noble eightfold path is the path to the cessation of decay and death. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows this is decay and death, this is the arising of decay and death, this is the cessation of decay and death and this is the path to the cessation of decay and death, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion, and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to the good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows birth, the arising of birth, the cessation of birth, and the path to the cessation of birth, with this much, the view rectified, endowed with unwavering faith in the Teaching he comes to this good Teaching. What is birth, what is the arising of birth, what is the cessation of birth, and what is the path to the cessation of birth. Birth, origin, coming to be, rebirth, the arising of the masses, the gain of mental faculties, in this and other class of beings is birth. With the arising of being is arising of birth with the cessation of being is cessation of birth. This same noble eightfold path is the path to the cessation of birth. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows this is birth, this is the arising of birth, this is the cessation of birth and this is the path to the cessation of birth, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching would come to this good Teaching. There is friends, When the noble disciple knows being, the arising of being, the cessation of being, and the path to the cessation of being, with this much, the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What is being. What is the arising of being, what is the cessation of being and what is the path to the cessation of being.. Friends, there are three beings (*2) Being with sensuality, being with matter and being with immaterial. With the arising of holding there is the arising of being, with the cessation of holding there is the cessation of being. This same noble eightfold path is the path to the cessation of being. Such as right view,

right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration.

When the noble disciple knows this is being, this is the arising of being, this is the cessation of being and this is the path to the cessation of being, he gives up all latent tendencies to greed, drives out all latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching would come to this good Teaching. There is friends. When the noble disciple knows holding, the arising of holding, the cessation of holding and the path to the cessation of holding , with this much, the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What is holding, what is the arising of holding, what is the cessation of holding and what is the path to the cessation of holding. Friends, there are four holdings (*3).Holding to sensuality, holding to views, holding to virtues and holding to a self view. With the arising of craving arises holding, with the cessation of craving ceases holding. This same noble eightfold path is the path to the cessation of holding. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows this is holding, this is the arising of holding, this is the cessation of holding and this is the path to the cessation of holding, he gives up all the latent tendencies to greed, drives out all latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching. .

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching would come to this good Teaching. There is friends. When the noble disciple knows craving, the arising of craving, the cessation of craving and the path to the cessation of craving , with this much, the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What is craving, what is the arising of craving, what is the cessation of craving and what is the path to the cessation of craving. Friends, there are six bodies of craving. Craving for forms, craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for ideas. With the arising of feelings arise craving, with the cessation of feelings cease craving. This same noble eightfold path is the path to the cessation of craving. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows this is craving, this is the arising of craving, this is the cessation of craving and this is the path to the cessation of

craving, he gives up all the latent tendencies to greed, drives out all latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows feelings, the arising of feelings, the cessation of feelings and the path to the cessation of feelings, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching. What are feelings, what is the arising of feelings, what is the cessation of feelings and what is the path to the cessation of feelings. Friends, these six are the bodies of feeling. Feelings born of eye contact, feelings born of ear contact, feelings born of nose contact, feelings born of tongue contact, feelings born of body contact and feelings born of mind contact. With the arising of contact arise feelings, with the cessation of contact cease feelings. This same noble eightfold path is the path to the cessation of feelings. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration.

When the noble disciple knows feelings thus, knows the arising of feelings thus, knows the cessation of feelings thus, and the path to the cessation of feelings thus, he gives up the latent tendencies to greed, drives out all latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows contact, the arising of contact, the cessation of contact and the path to the cessation of contact, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching. Friend, what is contact, what is the arising of contact, what is the cessation of contact, and what is the path to the cessation of contact. Friend, these six are the bodies of contact, eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. With the arising of the six mental spheres, arise contact, (*4) with the ceasing of the six mental spheres cease contact. This same noble eightfold path is the path to the cessation of contact. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. When the noble disciple knows contact thus, knows the arising of contact thus, knows the cessation of contact thus and path to the cessation of contact thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion, and completely destroying the latent tendency to measure as 'I be'

dispels ignorance, arouses science and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friends, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friend. When the noble disciple knows the six mental spheres, the arising of the six mental spheres, the cessation of the six mental spheres and the path to the cessation of the six mental spheres, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching. What is the six mental spheres, what is the arising of the six mental spheres, what is the cessation of the six mental spheres and what is the path to the cessation of the six mental spheres. Friends, these six are the mental spheres. The sphere of the eye, the sphere of the ear, the sphere of the nose, the sphere of the tongue, the sphere of the body and the sphere of the mind. With the arising of name and matter arise the six mental spheres, with the cessation of name and matter cease the six mental spheres. This same noble eightfold path is the path to the cessation of the mental spheres. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. When the noble disciple knows mental spheres thus, knows the arising of the mental spheres thus, knows the cessation of the mental spheres thus and the path to the cessation of the mental spheres thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching. . .

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple would rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows name and matter, the arising of name and matter, the cessation of name and matter and the path to the cessation of name and matter, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to the good Teaching. What is name and matter, what is the arising of name and matter, what is the cessation of name and matter and what is the path to the cessation of name and matter. Feelings, perceptions, mental cognition, contact and attention, this is name. The four primary elements, and this held form made out of the four primary elements is matter. They together make name and matter. With the arising of consciousness arise name and matter. With the cessation of consciousness cease name and matter. This same noble eightfold path is the path to the cessation of name and matter. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration. When the noble disciple knows name and matter thus, knows the arising of name and matter thus, knows the cessation of name and matter thus, and the path to the cessation of name and matter thus, he gives up the latent tendencies to greed, drives out the

latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends, When the noble disciple knows consciousness, the arising of consciousness, the cessation of consciousness and the path to the cessation of consciousness, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What is consciousness, what is the arising of consciousness, what is the cessation of consciousness and what is the path to the cessation of consciousness. Friends, these six are the conscious bodies. Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. With the arising of determinations arise consciousness, with the cessation of determinations cease consciousness. This same noble eightfold path is the path to the cessation of consciousness. Such as right view, right thoughts, right speech, right actions right livelihood, right effort, right mindfulness and right concentration When the noble disciple knows consciousness thus, the arising of consciousness thus, the cessation of consciousness thus and the path to the cessation of consciousness thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows determinations, the arising of determinations, the cessation of determinations and the path to the cessation of determinations, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What are determinations, what is the arising of determinations, what is the cessation of determinations and what is the path to the cessation of determinations. Friends, these three are the determinations. Bodily determinations, verbal determinations and mental determinations (*5) With the arising of ignorance arise determinations, with the cessation of ignorance cease determinations. This noble eightfold path is the path to the cessation of determinations. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows determinations thus, the arising of determinations thus, the cessation of determinations thus, and the path to the cessation of determinations thus he gives up the latent tendencies to greed, drives out the latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science

and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows ignorance, the arising of ignorance, the cessation of ignorance and the path to the cessation of ignorance, with this much, the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What is ignorance, what is the arising of ignorance, what is the cessation of ignorance and what is the path to the cessation of ignorance: Friends, the not knowing unpleasantness, the arising of unpleasantness, the cessation of unpleasantness and not knowing the path to the cessation of unpleasantness, that is ignorance. With the arising of desires arise ignorance, with the cessation of desires cease ignorance. This noble eightfold path is the path to the cessation of ignorance. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. When the noble disciple knows ignorance thus, knows the arising of ignorance thus, knows the cessation of ignorance thus and the path to the cessation of ignorance thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching comes to this good Teaching.

Those bhikkhus, accepting and delighting in the words of venerable Saariputta asked, friend, is there another method by which the noble disciple rectify his view, endowed with unwavering faith in the Teaching, would come to this good Teaching. There is friends. When the noble disciple knows desires, the arising of desires, the cessation of desires and the path to the cessation of desires, with this much the view rectified, endowed with unwavering faith in the Teaching, he comes to this good Teaching. What are desires, what is the arising of desires, what is the cessation of desires and what is the path to the cessation of desires. Friends, these three are the desires. Sensual desires, desires to be, and desires on account of ignorance (*6) With the arising of ignorance arise desires, with the cessation of ignorance cease desires. This noble eightfold path is the path to the cessation of ignorance. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration. When the noble disciple knows desires thus, knows the arising of desires thus, knows the cessation of desires thus, and the path to the cessation of desires thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion and completely destroying the latent tendency to measure as 'I be' dispels ignorance arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching comes to this good Teaching.

Venerable Saariputta said thus and those bhikkhus delighted in his words. .

*** Notes.**

1. Mental cognition is the third, 'manos~ncetanaa tatiyo' These are the hopes, wishes, desires, and aspirations about the future, intentions in the present, and recollections of the past. A person is supported on these and lives on account of them.
2. These three are the beings. 'Tayo 'me aavuso bhavaa' Being is the mind's behaviour in sensual thoughts, thinking about material and maintaining the mind in immaterial states.
3. These four are the holdings 'Cattaaro 'me aavuso upaadaanaa' This holding is something done with the mind. This fourfold holding consists of holding to sensuality, holding to views, holding to virtues, and holding to a self view.. 'tanhaa paccayaa upaadaana , upaadaana paccayaa bhava' The three links craving-holding-and being are mental links just before a birth . It's a birth of a thought.. Craving starts at one or other of the mental spheres ie through seeing, hearing, etcetra and then the mental hold of it and being with it This is a very subtle quick procedure and very difficult to be observed.
4. With the arising of the six mental spheres arise contact. 'Salaayatanasamudaya phassasamudayo' The arising of the mental spheres is the arising of a person who could see, hear, smell, and so and it is this person who is subjected to a contact.
5. Bodily determination, verbal determination and mental determination. 'kaayasankhaaro vaciisankhaaro cittasankhaaro' According to the Cuulavedalla Sutta, M 44, Bhikkhuni Dhammadinnaa explains it thus Bodily determinations are in and out breaths, as they are bound up with the body and without them the body would not function. Verbal determinations are thinking and pondering. Words always follow thinking and pondering. So thinking and pondering are verbal determinations. Mental determinations are perceptions and feelings, As perceptions and feelings are bound up with the mind, they are mental determinations .
6. Desires on account of ignorance. 'Avijjaasavo' These desires arise at one or the other of the mental spheres that is by seeing, hearing, smelling, tasting, touching or cognizing with the mind. The ignorance that arise is to take those desires as permanent, agreeable and as mine. To dispel ignorance we have to dispel the view that these desires are permanent, agreeable and they are mine.

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MAJJHIMA NIKAAYA I

1. 10 Satipa.t.thaanasutta.m

10, Establishing Mindfulness.

I heard thus.

At one time the Blessed One lived in the hamlet named Kammaassadhamma in the Kuru country. From there the Blessed One addressed the bhikkhus " Bhikkhus, there is only one way for the purification of beings , for ending grief and lament, to overcome unpleasantness and displeasure and to realize extinction and that is this fourfold establishment of mindfulness. What four: Abiding reflecting the body in the body(1), mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the feeling in feelings, (2) mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the mental state in the mind (3) mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the thought thoughts (4), mindful and aware, to dispel covetousness and displeasure for the world.. .

Bhikkhus, how does the bhikkhu abide reflecting the body in the body. Here the bhikkhu gone to the forest, to the root of a tree, or to an empty house sits cross legged , the body erect and mindfulness established in front. He mindfully breathes in and 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. He trains, feeling the whole body I breathe in. Feeling the whole body I breathe out.

He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out. Just as a clever turner or his apprentice, pulling the bellows long knows, I pull them long, and pulling the bellows short knows I pull them short. In the same manner, breathing in long, knows I breathe in long, breathing out long, knows I breathe out long. Breathing in short knows I breathe in short, and breathing out short knows I breathe out short. He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out. Thus he abides reflecting the body in the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body, Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu, going knows, I go, standing knows I stand, Sitting knows I sit, lying knows I lie. What and whatever posture the body maintains, that and that he knows.. Thus he abides reflecting the body in the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching, Becomes aware bearing the three robes and bowl, Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness there is a body, abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine, Just like a bag of provisions open on both sides, is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect, this is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the bhikkhu abides reflecting this body, up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting thoughts that arise in the body. Or he abides reflecting thoughts that fade in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body, Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body, Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground, a skeleton with flesh and blood and connecting veins. - A skeleton without flesh, smeared with blood and connected with veins. - A skeleton flesh and blood gone, connected by veins. A disconnected skeleton thrown about every where. In one place a hand bone, in another a foot bone, in another a knee bone, in another a thigh bone, in another a hip bone, in another the back bone, in another the skull. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground bones turned white like the colour of pearls, bones rotten and turned to powder. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body,

Bhikkhus, how does the bhikkhu abide reflecting the feeling in feelings. Here the bhikkhu feeling a pleasant feeling knows I feel a pleasant feeling. Feeling an unpleasant feeling knows I feel an unpleasant feeling. Feeling a neither unpleasant nor pleasant feeling knows, I feel a neither unpleasant nor a pleasant feeling.. Feeling a pleasant material feeling, knows I feel a pleasant material feeling. Feeling a pleasant immaterial feeling knows, I feel a pleasant immaterial feeling..Feeling an unpleasant material feeling, knows I feel an unpleasant material feeling. Feeling an unpleasant immaterial feeling, knows I feel an unpleasant immaterial feeling. Feeling a neither unpleasant nor pleasant material feeling, knows, I feel a neither unpleasant nor pleasant material feeling. Feeling a neither unpleasant nor pleasant immaterial feeling, knows I feel a neither unpleasant nor pleasant immaterial feeling. Thus he abides reflecting the feeling in feelings internally. Or he abides reflecting the feeling in feelings externally. Or he abides reflecting the feeling in feelings internally and externally. Or he abides reflecting the arising of thoughts in feelings, Or he abides reflecting the fading of thoughts in feelings. Or he abides reflecting the arising and fading of thoughts in feelings. Or he establishes mindfulness there is a feeling, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the feeling in feelings. .

Bhikkhus, how does the bhikkhu abide reflecting the mental state in the mind. Here, the bhikkhu with a greedy mind knows, it is a greedy mind. With a non-greedy mind knows, it is a non-greedy mind. With an angry mind knows, it is an angry mind. With a non-angry mind knows, it is a non-angry mind. With a deluded mind knows, it is a deluded mind, with a non-deluded mind knows, it is a non-deluded mind With a non-scattered mind knows, it is a non-scattered mind. With a scattered mind knows, it is a scattered mind. With a developed mind knows, it is a developed mind and with an undeveloped mind knows, it is an undeveloped mind. With a mind with compare knows it is a mind with compare. With a mind without compare knows, it is a mind without compare. With a concentrated mind knows, it is a concentrated mind. With an unconcentrated mind knows it is an unconcentrated mind. With a released mind knows, it is a released mind and with an unreleased mind, knows it is an unreleased mind .Thus he abides reflecting the mental state in the mind internally, or he abides reflecting the mental state in the mind externally. Or he abides reflecting the mental state in the mind internally and externally Or he abides reflecting the arising of thoughts with the mental state, or he abides reflecting the fading of thoughts with the mental states. Or he abides reflecting the arising and fading of thoughts with the mental state. Or mindfulness, established there is a mental state, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the mental state in the mind. . .

Bhikkhus, how does the bhikkhu abide reflecting the thoughts in the thought Here the bhikkhu abides reflecting thoughts on the five hindrances. How does the bhikkhu abide reflecting thoughts on the five hindrances. When there are sensual interests the bhikkhu knows, there are sensual interests in me. When there are no sensual interests the bhikkhu knows, there are no sensual interests in me. When non-arisen sensual interests arise, he knows that too. How the

arisen sensual interests get dispelled, he knows that too. How dispelled sensual interests do not rise again, he knows that too. When there is anger, the bhikkhu knows, there is anger in me. When there is no anger, the bhikkhu knows, there is no anger in me. When non-arisen anger arises, he knows that too. How arisen anger gets dispelled, he knows that too. How dispelled anger does not rise again, he knows that too. When there is sloth and torpor, the bhikkhu knows there is sloth and torpor in me. When there is no sloth and torpor, the bhikkhu knows, there is no sloth torpor in me. When non-arisen sloth and torpor arises, he knows that too. How arisen sloth and torpor gets dispelled, he knows that too. How dispelled sloth and torpor does not rise again, he knows that too.

When there is excitement and worry the bhikkhu knows, there is excitement and worry in me. When there is no excitement and worry, the bhikkhu knows, there is no excitement and worry in me. When non-arisen excitement and worry arises, he knows that too. How arisen excitement and worry gets dispelled, he knows that too. How dispelled excitement and worry does not rise again, he knows that too. When there are doubts, the bhikkhu knows, there are doubts in me. When there are no doubts, the bhikkhu knows there are no doubts in me. How non-arisen doubts arise, he knows that too. How arisen doubts get dispelled, he knows that too. How dispelled doubts do not rise again, he knows that too. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts in the thoughts of the five hindrances. .

Again, the bhikkhu abides reflecting thoughts on the five holding masses. How does the bhikkhu abide reflecting thoughts on the five holding masses Here, the bhikkhu abides reflecting this is matter, this the arising of matter, this is the fading of matter. These are feelings, this the arising of feelings, this the fading of feelings. These are perceptions, this is the arising of perceptions, and this the fading of perceptions. These are determinations, this the arising of determinations and this is the fading of determinations. This is consciousness, this is the arising of consciousness and this is the fading of consciousness. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought.. Or mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts in the thoughts of the five holding masses.. . . .

Again the bhikkhu abides reflecting thoughts on the six internal and external spheres. How does the bhikkhu abide reflecting thoughts on the six internal and external spheres: Here the bhikkhu

knows the eye and matter and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the ear and sounds, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the nose and smells, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the tongue and tastes, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the body and touches, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again.. Knows the mind and thoughts and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts on the six internal and external spheres.

Again the bhikkhu abides reflecting thoughts on the seven enlightenment factors. How does the bhikkhu abide reflecting thoughts on the seven enlightenment factors. When the enlightenment factor mindfulness is present, the bhikkhu knows, the enlightenment factor mindfulness is present. When the enlightenment factor mindfulness is not present, he knows, the enlightenment factor mindfulness is not present. Knows how the non-arisen enlightenment factor mindfulness arises. Knows how the arisen enlightenment factor mindfulness gets completed by development. When the enlightenment factor investigation of the Teaching is present, he knows the enlightenment factor investigation of the Teaching is present. When the enlightenment factor investigation of the Teaching is not present, he knows the enlightenment factor investigation of the Teaching is not present. Knows how the non-arisen enlightenment factor investigation of the Teaching arises. Knows how the arisen enlightenment factor investigation of the Teaching gets completed by development. When the enlightenment factor effort is present, he knows the enlightenment factor effort is present. When the enlightenment factor effort is not present, he knows the enlightenment factor effort is not present. Knows how the non-arisen enlightenment factor effort arises. Knows how the arisen enlightenment factor effort gets completed by development. When the enlightenment factor joy is present, he knows the enlightenment factor joy is present. When the enlightenment factor joy is not present, he knows the enlightenment factor joy is not present. Knows how the non-arisen enlightenment factor joy arises. Knows how the arisen enlightenment factor joy gets completed by development. When the enlightenment factor tranquillity is present, he knows the enlightenment factor tranquillity is present. When the

enlightenment factor tranquillity is not present, he knows the enlightenment factor tranquillity is not present. Knows how the non-arisen enlightenment factor tranquillity arises. Knows how the arisen enlightenment factor tranquillity gets completed by development. When the enlightenment factor concentration is present, he knows the enlightenment factor concentration is present. When the enlightenment factor concentration is not present, he knows the enlightenment factor concentration is not present. Knows how the non-arisen enlightenment factor concentration arises. Knows how the arisen enlightenment factor concentration gets completed by development. When the enlightenment factor equanimity is present, he knows the enlightenment factor equanimity is present. When the enlightenment factor equanimity is not present, he knows the enlightenment factor equanimity is not present. Knows how the non-arisen enlightenment factor equanimity arises. Knows how the arisen enlightenment factor equanimity gets completed by development. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness is established, there is a thought, and he abides not supported on anything in the world. Thus the bhikkhu abides reflecting thoughts on the seven enlightenment factors.

Again, the bhikkhu abides reflecting thoughts on the thoughts of the four noble truths. How does the bhikkhu abide reflecting thoughts on thoughts of the four noble truths. Here, the bhikkhu, sees as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness. Thus he abides reflecting thoughts on the thought internally, Or he abides reflecting thoughts on the thought externally. Or he abides reflecting thoughts on the thought internally and externally, Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness is established, there is a thought, and he abides not supported on anything in the world. Thus the bhikkhu abides reflecting thoughts on the thoughts of the four noble truths.

Whoever bhikkhu develops these four establishments of mindfulness for seven years, could expect one of these fruits either knowledge of extinction here and now, or become mindful of not returning with substratum remaining. Leave alone seven years, if he develops these four establishments of mindfulness for six years, five years, four years, three years, two years, one year. - Bhikkhus, leave alone one year if he develops these four establishments of mindfulness for seven months, six months, five months, four months, three months two months for one month, or even half a month - Bhikkhus, leave alone half a month, if he develops these four establishments of mindfulness for seven days, could expect one of these fruits either knowledge of extinction here and now, or become mindful of not returning with substratum remaining. .

Bhikkhus, there is one single way for the purification of beings, for the ending of grief and lament, for overcoming unpleasantness and displeasure, for realizing knowledge and extinction, that is this fourfold establishment of mindfulness. If it was said thus, it was said on account of this.

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

[End of the Muulapariyaayavagga]

Notes:

1. Abiding reflecting the body in the body. 'kaaye kaayaanupassii viharati' 'In the body' is the material body of the four primary elements, 'the body' consists of the six internal and external spheres, It is this six internal and external spheres that help the body to co-exist. These together work as a living person.
2. Abiding reflecting the feeling in feelings. 'Vedanaasu vedanaanupassii viharati' In feelings. These are the for ever present feelings that arise with every sight, sound, smell, taste, touch and idea. This is a non-stop process. On account of some of these feelings certain other feelings arise, eg. When one is hurt, or when one is pleased. There arises the feeling in feelings. .
3. Abiding reflecting the mental states in the mind. 'citte cittaanupassii viharati' The various mental states are the mind with anger, without anger etcetra. So we have to reflect how they rise, fade, and fade for good.
4. Abiding reflecting thoughts in the thought 'dhamme dhammaanupassii viharati' With the arising of a thought a train of thoughts follow, so thoughts in the thought are thoughts and thought processes.

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MAJJHIMA NIKAAYA I

2.1. Cuulasiihanaadasutta.m

11, A Minor Lion's Roar.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.

Bhikkhus, it's only in this dispensation, that there is a recluse. A second recluse. A third recluse and a fourth recluse. Other faiths are devoid of recluses and devoid of the perfect. Thus the lion's roar could be rightfully roared. It might happen that adherants of other sects would ask with what conviction and what powers do the venerable ones say that here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and devoid of the perfect. Bhikkhus, to those adherants of other sects this is our reply. Friends, there are four things declared by that Blessed One, who knows and sees is worthy and rightfully enlightened we seeing those four things in ourselves say here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and the perfect. What four. Friends, we have faith in the Teacher, we have faith in the Teaching, we see the completion of our virtues and we have a pleasant and rightful relation between the gone forth and the householders. Seeing these in ourselves we say here only there is a recluse, a second recluse, a third recluse and a fourth recluse. Other faiths are devoid of recluses and the perfect. It might happen that the adherants of other sects would say, we too have faith, in our teacher, we too have faith in our teaching, we too have a completion in our virtues and we too have a pleasant and rightful relation between the gone forth and the householders. So what is the difference between your teaching and our teaching. To those adherants of other sects who say thus, this is our reply. Friends, is the ultimate end a single one or is it manifold. If those adherants of other sects reply rightfully, they would say the the ultimate end is a single one, not a manifold one. Friends, is that end with greed or without greed. If the adherants of other sects reply rightfully, they would say : The ultimate end is without greed. Friends, is that ultimate end with anger or without anger. If the adherants of other sects reply rightfully, they would say. The ultimate end is without anger. Friends, is that ultimate end with delusion or without delusion. If the adherants of other sects reply rightfully, they would say. The ultimate end is without delusion. Friends, is that ultimate end with holdings or without holdings. If the adherants of other sects reply rightfully, they would say. The ultimate end is without holdings. Friends, is that ultimate end for the wise or for the unwise. If the adherants of other sects reply rightfully, they would say. The ultimate end is for the wise. Friends, is that ultimate end for the not rough and not averse or for the rough and averse If the adherants of other sects reply rightfully, they would say. The ultimate end is for the not rough and not averse. Friends, is that ultimate end for those fond of the diffusedness of the world or for the detached from the diffusedness of the world. If the adherants of other sects reply rightfully, they would say. The ultimate end is for the detached from the diffusedness of the world.

Friends, views are twofold. The view 'to be' and the view 'not to be'. Those recluses and brahmins that cling to the view 'to be' are overcome by that view are averse to the view 'not to be'. Those recluses and brahmins that cling to the view 'not to be' are overcome by that view are averse to the view 'to be'. Recluse or brahmin who does not know the arising, fading, satisfaction, danger, and the escape from these two views as it really is, he is with greed, with anger, with delusion, with craving, with holdings, not wise, he is rough and averse, is attached to the diffusedness of the world. I say, that he is not released from birth, decay, death, grief,

lament, unpleasaantness, displeasure and distress. I say, he is not released from unpleasantness. Recluse or brahmin who knows the arising, fading, satisfaction, danger, and the escape from these two views as it really is, he is without greed, without anger, without delusion, without craving, without holdings, wise, not rough and averse, not fond of the diffusedness of the world. I say, he is released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say, he is released from unpleasantness.

Bhikkhus, fourfold are the holdings, What four. Holding to sensuality, holding to views, holding to virtues and holding to the self view. Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality, but not the holding to views not the holding to virtues and not the holding to the self view. What is the reason: These good recluses and brahmins do not know three holdings as they really are. They explain the holding to sensuality not the holding to views, not the holding to virtues and not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdings do not explain all holdings rightfully. Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality, and the holding to views, not the holding to virtues and not the holding to the self view. What is the reason. These good recluses and brahmins do not know two holdings as they really are, they explain the holding to sensuality and the holding to views, not the holding to virtues and not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdings do not explain all holdings rightfully. .Bhikkhus, there are certain recluses and brahmins, who acknowledge they know all holdings but are unable to explain all holdings as they really are. They explain the holding to sensuality the holding to views and the holding to virtues not the holding to the self view. What is the reason. These good recluses and brahmins do not know one holding as it really is, they explain the holding to sensuality, the holding to views, and the holding to virtues not the holding to the self view. So these good recluses and brahmins who acknowledge they know all holdlings do not explain all holdings rightfully Bhikkhus, in such a dispensation, the faith in the Teacher has not reached the highest point I say. The faith in the Teaching has not reached the highest point , I say. The completion of virtues has not reached the highest point., I say. And that rightful mutual understanding has not reached the highest point. What is the reason: Bhikkhus, it happens in a teaching not well proclaimed, not well explained, not leading beyond, not leading to appeasement, and taught by one not rightfully enlightened.

Bhikkhus, the Thus Gone One worthy, rightfully enlightened, acknowledges the knowledge of all holdings and explains all holdings. Explain the holding to sensuality, the holding to views, the holding to virtues and the holding to the self view. Bhikkhus, in such a dispensation, the faith in the Teacher has reached the highest point. The faith in the Teaching has reached the highest point. The completion of virtues has reached the highest point. The rightful mutual understanding has reached the highest point. What is the reason. Bhikkhus, it happens in a well

proclaimed teaching, in a well explained teaching, in a teaching leading beyond, in a teaching leading to appeasement, and when taught by one rightfully enlightened.

Bhikkhus, these four holdings, from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. They originate from craving, rise from craving, come to birth from craving, and develop with craving. Bhikkhus, this craving, from what does it originate, from what does it rise, from what does it come to birth, and with what does it develop. Craving originates from feelings, rise from feelings, come to birth from feelings and develop with feelings. Bhikkhus, these feelings, from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. Feelings originate from contact, rise from contact, come to birth from contact, and develop with contact. Bhikkhus, this contact from what does it originate, from what does it rise, from what does it come to birth, and with what does it develop. Contact originates from the six spheres, rises from the six spheres, comes to birth from the six spheres and develops with the six spheres. Bhikkhus, these six spheres from what do they originate, from what do they rise, from what do they come to birth, and with what do they develop. The six spheres originate from name and matter, rise from name and matter, come to birth from name and matter and develop with name and matter. Bhikkhus, this name and matter, from what does it originate, from what does it rise, from what does it come to birth and with what does it develop. Name and matter originates from consciousness, rises from consciousness, comes to birth from consciousness and develops with consciousness. Bhikkhus, this consciousness, from what does it originate, from what does it rise, from what does it come to birth, with what does it develop. Consciousness originates from determinations, rises from determinations, comes to birth from determinations, and develops with determinations. Bhikkhus, these determinations, from what do they originate, from what do they rise, from what do they come to birth and with what do they develop. Determinations originate from ignorance, rise from ignorance, come to birth from ignorance and develop with ignorance. Bhikkhus, when ignorance dispelled and turned out science arises, he does not hold to sensuality, does not hold to views, does not hold to virtues, and does not hold to the self view. Not holding is not worried, not worried, he by himself is extinguished: birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.

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

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MAJJHIMA NIKAAYA I

2.2 Mahaasiihanaadasutta.m

12, The Major Lion's Roar.

I heard thus.

At one time the Blessed One lived in Vesaali outside the city in the forest stretch below the fortress, it was the time when Sunakkhatta the son of the Licchavi's had recently left the dispensation. Then he went about Vesaali saying the recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught he reaches the rightful ending of unpleasantness by logical reasoning. Then venerable Saariputta putting on robes in the morning taking bowl and robes entered Vesaali for alms, when going for alms venerable Saariputta heard the son of the Licchavis saying this to those gatherings in Vesaali- The recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught, he reaches the rightful ending of unpleasantness by logical reasoning.

Then venerable Saariputta after the alms round, and after partaking of the meal and returning, approached the Blessed One worshipped, sat on a side and said thus to the Blessed One: Venerable sir, the son of the Licchavis, Sunakkhatta, who left the dispensation recently says this to the gatherings of Vesaali 'The recluse Gotama has no special knowledge above human, he teaches something realized by himself by logical and discriminative thinking and for whatever purpose it is taught he reaches the rightful ending of unpleasantness by logical reasoning.'

Saariputta, Sunakkhatta the foolish man says those words out of anger. Thinking I will blame he says those words, yet he praises the Thus Gone One with those words. Saariputta, it is praise for the Thus Gone One, when he says, for whatever purpose it is taught, he reaches the rightful ending of unpleasantness by logical reasoning.

Saariputta, the foolish man Sunakkhatta has not come to the main drift of my Teaching: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. Thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching. That Blessed One partakes of manifold super normal powers. Being one becomes many, Being many becomes one. Appearing and disappearing unobstructed across walls, embankments and rocks as moving in space. On earth diving and coming out as on water, On water going unbroken as on earth. In space sitting cross legged like birds small and large. The moon and sun as powerful as they are brushes with the hand, as far as the world of Brahmaa he holds power with the body. Saariputta, thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching. That Blessed One with the purified heavenly ear, beyond human, hears both sounds heavenly and human, far and near, Saariputta, thus too the foolish man Sunakkhatta has not come to the main drift of my Teaching- That Blessed One penetrates and sees the minds of other beings. Knows the greedy mind and the not greedy mind, - knows the contracted mind and the distracted mind, knows the developed mind and the undeveloped mind, knows the mind with compare and the mind without compare, knows the concentrated mind and the unconcentrated mind, knows the released mind and the unreleased mind .

Saariputta, the Thus Gone One endowed with these ten powers is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. What ten: Saariputta, the Thus Gone One knows the possibility as the possibility, and the impossibility as the impossibility, as it really is, endowed with this power the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the results of actions in the past future and present according to locality, cause and results as it really is, endowed with this power the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, the Thus Gone One knows the method in which everything goes to cessation, as it really is, endowed

with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, the Thus Gone One knows the innumerable elements in the diverse elemental worlds as it really is, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the various releases of beings as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the ranges of the mental faculties of other beings, as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One knows the defilements, purity and the risings from the jhaanas, releases, concentrations, and attainments as they really are, endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One recollects the manifold previous births such as one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span disappearing from there is born here. Thus the manifold previous births are recollected with all modes and details. Endowed with this power, the Thus Gone One is acknowledged the leader in gatherings roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One with the purified heavenly eye sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, knows beings according to their actions. These good beings misbehaving by body words and mind, blaming noble ones, with wrong view and acting with wrong view, after death go to loss, are born in hell. As for these good beings behaving by body, words and mind, not blaming noble ones, with right view, acting accordingly, after death go to increase, are born in heaven. Endowed with this power, the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Again, Saariputta, the Thus Gone One abides desires destroyed, the mind released and released through wisdom, here and now by himself

knowing and realizing Endowed with this power the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling.

Saariputta, the Thus Gone One endowed with these ten powers is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. Look! Saari-putta, to me who knows thus and sees thus and says thus if it was said the recluse Gotama has no supernatural knowledge above human, he teaches something realized by himself, by logically thinking and discriminating. Saari-putta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell as if led and lain there. Just as Saari-putta, a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saari-putta, without dispelling those words, without dispelling that mental state, without giving up that view, he is in hell as if led and lain there.

Saariputta, these four are the self confidences of the Thus Gone One, endowed with which the Thus Gone One is acknowledged the leader in gatherings, roars the lion's roar and keeps the divine wheel arolling. What four. By one acknowledging enlightenment rightfully, these things are not rightly understood. I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident.

To one who acknowledges the destruction of desires, a certain desire is not destroyed. I do not see, a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident.

To one pursuing the impedimental things, they are not sufficient impediments.* I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident. This teaching, for the destruction of unpleasantness does not lead one to the destruction of unpleasantness rightfully when logically argued. I do not see a possibility for this issue to be raised rightfully by a recluse, or brahmin, or god, or Maara, or Brahmaa, or by anyone in the world. Seeing this I abide appeased, fearless and self confident. .

Saariputta, the Thus Gone One endowed with these four self confidences is acknowledged the leader in gatherings, roars the lion's roar, and keeps the divine wheel arolling. Look! Saari-putta, to me who knows thus, sees thus and says thus, if it was said the recluse Gotama has no supernatural knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saari-putta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saari-putta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell as if led and lain there.

Saariputta, eightfold are the gatherings. Warrior gatherings, brahmin gatherings, householder gatherings, gatherings of recluses, gatherings of the four heavenly kings, gatherings of the thirty three gods, gatherings of Maaras, gatherings of Brahmaas, These are the eight gatherings. The Thus Gone One endowed with these four self confidences would approach any of these gatherings and accost them. I recall of various warrior gatherings approaching me. On account of their approach I would not change my sitting posture, my conversation or the topic of discussion. When they approached I did not experience any fear or timidity. Not seeing such fears, I abide fearless and self confident. I recall of various brahmin gatherings, -householder gatherings, -gatherings of recluses, gatherings of the four heavenly kings, gatherings of the thirty three gods, gatherings of Maaras, gatherings of Brahmaas, approaching me. On account of their approach I would not change my sitting posture, my conversation, or the topic of discussion. When they approached I did not experience any fear or timidity. Not seeing such fears, I abide fearless and self confident. Look! Saariputta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, fourfold are the ways of birth. What four: Birth from an egg, birth in water, birth in moisture and the spontaneous birth. What is birth from an egg. When beings are born from an egg it is called birth from an egg. What is birth in water. When beings are born in the membranous sheath of a male, it is called birth in water. What is birth in moisture. When beings are born in putrid fish, in a putrid carcase, in rotten rice, in a village pool or pond, it is called the birth in moisture. What is spontaneous birth. Saariputta, a being is once a god, again a hellish being, another time human, and again in loss to this is called a spontaneous birth. .

Saariputta, these are the fourfold ways of birth. Look! Saariputta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saariputta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saariputta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, fivefold are the behaviours. What five: hellish behaviour, animal behaviour, ghostly behaviour, human and godly behaviours. Saariputta, I know the hellish behaviour, the path and method for birth in hell, and how after death beings are born in loss in decrease in hell. I know

the animal behaviour, the path and method for birth as animal, and how after death are born as animals. I know the ghostly behaviour, the path and method for birth as ghost, and how after death are born as ghosts. I know human behaviour, the path and method for birth as human, and how after death are born as humans. I know godly behaviour too, the path and method for birth as god, and how after death are born as gods. I know the path and method of extinction, how with the destruction of desires, without desires the mind released and released through wisdom, here and now by oneself knowing and realizing would abide.

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in hell. After some time, with my purified heavenly eye, beyond human I see him, after death born in hell and feeling sharp rough unpleasant feelings. Like a man following the single path to a pit of burning embers which burns to about a man's height. He follows the path exhausted overcome by the heat and thirst. A wise man seeing him would say according to this man's deportment, and according to the path he has taken he will end in the pit of embers. Then he sees him fallen into the pit of embers and feeling sharp, rough unpleasant feelings. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself, and according to the path he has taken, after death, he will be born in hell feeling sharp, rough unpleasant feelings. After some time with my purified heavenly eye, beyond human, I see him, after death born in hell feeling sharp rough unpleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the animal world. After some time, with my purified heavenly eye, beyond human, I see him, after death born in the animal world feeling sharp, rough unpleasant feelings. Like a man following the single path to a pit of excreta, which is full up to the height of a man. He follows the path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken he will end in the pit of excreta. Then he sees him fallen into the pit of excreta and feeling sharp, rough unpleasant feelings. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the animal world, feeling sharp, rough unpleasant feelings. After some time with my purified heavenly eye, beyond human, I see him, after death born in the animal world feeling sharp rough unpleasant feelings. .

Saariputta, I penetrate and see the mind of a certain person and know, according to the manner this person deports himself, according to the path he has taken, after death he will be born in the sphere of ghosts. After some time, with my purified heavenly eye beyond human, I see him, after death born in the sphere of ghosts, feeling sharp unpleasant feelings. Like a man following a single path to a tree in an uneven area with few leaves and patchy shade. Then he falls to that path exhausted, overcome by heat and thirst. A wise man seeing him would say, according to his

deportment and the path he has taken, he will go to that same tree. Then he sees him seated or lying under that same tree feeling much unpleasantness. In the same manner I penetrate and see the mind of a certain person and know, according to the manner this person deports himself and according to the path he has taken, after death he will be born in the sphere of ghosts and after some time, with my purified heavenly eye beyond human, I see him after death born in the sphere of ghosts feeling sharp unpleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born with humans. After some time, with my purified heavenly eye beyond human, I see him, after death born among humans, feeling much pleasant feelings. Like a man following a single path to a tree in an even stretch of land with much leaves and a pleasant shade. Then he falls to that single path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken this good man will go to that same tree. Then he sees him seated or lying under the pleasant shade of the tree feeling much pleasantness. In the same manner, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born with humans. After some time, with my purified heavenly eye beyond human, I see him, after death born among humans, feeling much pleasantness.

Saariputta, I penetrate and see the mind of a certain person and know according to the manner this person deports himself, according to the path he has taken, after death he will be born in heaven. After some time, with my purified heavenly eye beyond human, I see him, after death born in heaven feeling only pleasant feelings. Like a man following a single path to a gabled mansion with walls white washed, with doors and windows fixed to ward off winds. Where there are couches, woollen rugs, fringed coverlets, overhead canopies, and red cushions placed on either side. Then he falls to that single path exhausted, overcome by the heat and thirst. A wise man seeing him would say, according to his deportment, and according to the path he has taken this good man will go to that gabled mansion. Then he sees him seated or lying on the cushion feeling only pleasant feelings. In the same manner, I penetrate and see the mind of a certain person and know according to this person's deportment and the path he has taken, after death will be born in heaven. After some time, with my purified heavenly eye beyond human, I see him, after death born in heaven feeling only pleasant feelings.

Saariputta, I penetrate and see the mind of a certain person and know, according to this person's deportment and the path he has taken, he will destroy desires and the mind released from desires and released through wisdom, here and now will abide knowing and realizing, feeling only pleasant feelings. Like a man following a single path to a pond of cool clear water, with a densely grown forest near by. Then he falls to that single path exhausted, overcome by heat and thirst. A wise man seeing him would say, according to his deportment and the path he has taken he will indeed reach the pond. Then he sees him descended in the pond, bathing, drinking

overcoming his thirst and weariness and coming up from the pond, sitting or lying in the dense forest feeling only pleasant feelings. In the same manner, I penetrate and see the mind of a certain person and know according to this person's deportment and the path he has taken, he will destroy desires, and the mind released from desires and released through wisdom, here and now will abide knowing and realizing, feeling only pleasant feelings. . .

Saariputta, these are the fivefold behaviours Look! Saari-putta, to me who knows thus sees thus, and says thus, if it was said the recluse Gotama has no supernormal knowledge above human, he teaches something realized by himself by logically thinking and discriminating. Without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there. Just as Saari-putta a bhikkhu endowed with virtues, concentration and wisdom is here and now convinced of perfection. Therefore I tell Saari-putta, without dispelling those words, without dispelling that mental state, without giving up that view, he is here and now in hell, as if led and lain there.

Saariputta, I have practised the fourfold holy life. Of austerities I have practised the highest, of coarsenesses I know the highest, of foulnesses I know the highest, and of seclusions I know the highest.

Saariputta, these were the austerities I observed, went without clothes, observed no manners, licked hands,

didn't accept an invitation, didn't extend an invitation, didn't accept anyone's support, didn't accept an offering, didn't accept, from a pot, from a basin, when a goat obstructed, when a stick obstructed, when a broom obstructed, when two were partaking, from a woman bearing a child, from one giving suck, from one gone with a man, from a defiled woman, or from where she is supported, or from a place where flies abound. Didn't accept fish, meat, intoxicating drinks, drinks brewed from flowers or gruel. I was supported in one house or on one morsel, in two houses, or on two morsels, in three houses or on three morsels, in four houses or on four morsels, in five houses or on five morsels, in six houses or on six morsels, in seven houses or on seven morsels I was supported on the givings of one woman, two women, three women, four women, five women, six women and seven women, I yoked myself to this method of support for two weeks. Then I partook vegetables, or millets, or raw rice, or dadulla rice, or water plants, or husked rice powder, or rice foam, or ground sesame, or grass, or cowdung, or roots in the forest, or picked fruits. I wore hemp garments, coarse garments, wretched garments, rag garments, bark garments, hide garments, grass garments, garments made of hair, garments made of tails and garments made of wings of owls. Then I yoked to pulling out hair of head and beard. I yoked myself to standing erect and rejecting seats, to squatting. Then I slept on beds of thorns. I was yoked to descending into water three times a day. Thus I was yoked to giving various kinds of torture to the body. Saari-putta, these are the highest austerities I practised.

Saariputta, these were my coarsenesses. On my body was collected dust for an innumerable number of years, from them shoots had sprung. Like a burnt stump near a hermitage, where is collected waste for an innumerable number of years with shoots coming up. In the same manner on my body was collected dust for an innumerable number of years, from them shoots had sprung. It did not occur to me I should brush this dirt with my hand, or may somebody else brush it away. Such was my coarseness.

Saariputta I practised the highest foulnesses, mindfully I went forward and mindfully I turned back with aroused compassion for even the drops of water, may I not hurt the smallest creatures owing to misconduct by body. Saariputta, I practised such foulness.

Saariputta, such was the seclusion I practised. I would enter a certain forest stretch and when cowherds or someone carrying grass or fire wood or even a wood cutter would come I would run from one forest stretch to another, from one valley to another. What is the reason. May they not see me and may I not see them. Just as a wild animal in the forest seeing humans would run from forest to forest and from valley to valley. In the same manner, seeing cowherds, or someone carrying grass, or fire wood or even a wood cutter I would run from forest to forest and from valley to valley. What is the reason. May they not see me and may I not see them. Saariputta, that was the seclusion I practised.

Saariputta, I approach the stables on my fours when the cowherd is away and partake of the cowdung and urine of the young cows and calves. If they are in the act of excreting or urinating, I partake of it then and there. Thus I partook very foul food.

Saariputta, I would enter and abide in fearful stretches of forest, if someone with greed were to enter such a forest, his hairs would stand on end. During winter when snow is falling, I would spend the night in open space, and during summer, I would spend the day in the hot sun and the night in the dense forest. Then this verse occurred to me never heard before.

Thoroughly heated and thoroughly cooled alone in the fearful forest

Naked but not seated on fire, thus the sage pursues desires.

Saariputta, I slept in the charnel ground supported on a skeleton, stray oxen wander there and strew chewed grass and cowdung on me, and sometimes particles get into my ear, yet anger or evil thoughts do not arise in me on account of it, such was my equanimity.

Saariputta, there are recluses and brahmins, who seek purity through food. So they say we will be supported on the jujube, they eat the jujube, and make various preparations out of the jujube. I know of being supported on a single jujube. Saariputta, do not think that the jujube was very large then. Supported on a jujube fruit, I got emaciated, as though I had completed eighty years, as though I had come to the end of my life span.. All my limbs emaciated on account of

partaking little food, my bottom was like a camel's foot., my back bone was like a chain of balls when raising and bending, my ribs were like the frame work of a roof, that was falling to pieces. My eyes were like two stars, in a deep well . My head was like a dried up bitter goad.. When I touched my stomach I got hold of my back bone. When I passed excreta or urine, I fell face downwards. When I stroked my body, the hairs on my body fell rotted at the roots. Because of the little food I partook.

Saariputta, there are recluses and brahmins, who seek purity through food. They say we will be supported on a green gram-on a sesame,-on a fine grain. They eat the fine grain, and make various preparations out of the fine grain. I know of being supported on a single fine grain. Saariputta, do not think that the fine grain was very laarge then. Supported on a single fine grain, I got emaciated, as though I had completed eighty years, as though I had come to the end of my life span. All my limbs emaciated on account of taking little food, My bottom was like a camel's foot, my back bone was like a chain of balls when raising and bending, my ribs were like the frame work of a roof that was falling to pieces. My eyes were like two stars, in a deep well. My head was like a dried up bitter goad. When I touched my stomach, I got hold of my back bone. When I passed excreta or urine, I fell face downwards. When I stroked my body, the hairs on my body fell rotted at the roots. Because of the little food I partook. Saariputta, following these difficult methods, I did not realize any supernormal knowledge above human: What is the reason:With this much only that noble wisdom is not attained, that noble wisdom attained by the noble ones which leads to the beyond, and by logical thinking leads to the destruction of unpleasantness.

Saariputta, there are recluses and brahmins who consider that purity comes through existences. In this long journey through existence there is no existence that I have missed except the pure abodes, if I had existed in the pure abodes, I would not have returned here. Saariputta, there are recluses and brahmins who consider that purity comes through births. In this long journey through existence, there is no birth that I have missed except the pure abodes, if I were born in the pure abodes, I would not have returned here. .Saariputta, there are recluses and brahmins who consider that purity comes through abodes, In this long journey through existence, there is no abode that I have missed, except the pure abodes I would not have returned here if I abode in the pure abodes. Ssariputta, there are recluses and brahmins who consider that purity comes through sacrifices. There is no sacrifice I have not done during this long journey through existence, that too as a king, or as a warrior, a head annointed brahmin, or as one of the householder stock. Saariputta, there are recluses and brahmins who desire purity by fire sacrifice. There is no sacrifice I have not done, during this long journey through existence, that too as a king, or a warrior, a head annointed brahmin. Or as one of the householder stock.

Saariputta, there are recluses and brahmins who maintain the view, that when a person is young with black hair, in the prime of youth he is endowed with the highest accomplishment of wisdom. They maintain that when he is decayed, grown old, about eighty or ninety years, come

to the end of the life span that endowment of wisdom deteriorates. Saariputta, that is a wrong conclusion. Look at me Saariputta, I am now an aged man in my eightieth year. There are four disciples of mine who have lived a hundred years, endowed with mindfulness, steady behaviour, and the highest accomplishment of wisdom. Like dexterous, well trained , wakeful archers who shoot at the right moment and destroy a palm shoot Likewise would be my four disciples who have lived a hundred years endowed with mindfulness, steady behaviour and the highest accomplishment of wisdom. They would ask me questions based on the four establishments of mindfulness, and whatever questions they asked, I would reply. They would bear in mind those replies, and those questions would not be asked again. This discussion would go non-stop other than time taken for tasting, drinking eating, enjoying, urinating and excreting. Yet the Teaching of the Thus Gone One would not exhaust, the wisdom would not exhaust, the words and phrases would come to him uninterrupted. Then at the end of the hundred years, my four disciples would die, and even if I were to be carried on a bed, yet my accomplishment of wisdom would be the same. . .

Saariputta, rightfully speaking that non-deluded man is born in the world for the good and welfare of many, for the welfare of gods and men. Rightly speaking, I am that non-deluded being, born for the good and welfare of many, born out of compassion for the world for the welfare of gods and men.

At that time venerable Naagasamaala was standing behind the Blessed One fanning him and said, wonderful venerable sir, hearing this discourse my hair stand on end. Venerable sir, what is the name of this discourse. Naagasamaala remember this discourse as the discourse which causes the hairs to stand on end.

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

Note.

* To one pursuing impedimental things, they are not sufficient impediments. ‘ ye kho pana te antaraayikaa dhammaa vutta te pa.tisevato naala.m antaraayaati’ The impedimental things are sensual desires, which certain ascetics of other sects believe are not impedimental. The Blessed One’s complete Teaching is based on the destruction of unpleasantness, and sensual desires are one of the causes for the arising of unpleasantness. The Blessed One clearly explains that extinction is not possible with even a little bit of a sensual desire. M.I.(22) Alagadduupamasutta completely explains this point.

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MAJJHIMA NIKAAYA I

2.3 Mahaadukkhakkhandhasutta.m

13, The Major Mass of Unpleasantness.

I heard thus.

At one time the Blessed One lived in the monasatery offered by Anaathapindika in Jeta's grove in Saavatthi. That morning a large number of bhikkhus put on robes and taking bowls and robes entered Saavatthi for alms. Then it occurred to those bhikkhus, it is too early to go for alms, what if we went to the monastery of the wandering ascetics . Then those bhikkhus went to the monastery of the wandering ascetics, exchanged friendly greetings and the bhikkhus sat on a side. Then the wandering ascetics said thus to the bhikkhus. Friends, the recluse Gotama points the accurate comprehension of sensuality, we too point the accurate comprehension of sensuality. The recluse Gotama points the accurate comprehension of matter, we too point the accurate comprehension of matter. The recluse Gotama points the accurate comprehension of feelings, we too point the accurate comprehension of feelings. So friends, what is the difference in the teaching and the advice given by our teacher and the recluse Gotama . Those bhikkhus, not pleased with those words of the wandering ascetics, and not able to protest, got up from their seats and went away thinking we will know the meaning of those words from the Blessed One.

Then those bhikkhus went the alms round in Saavatthi and after the meal was over and returning from the alms round approached the Blessed One and said thus: Venerable sir, this morning we put on robes and taking our bowls and robes entered Saavatthi for alms. Then it occurred to us, it is too early to go the alms round, what if we went to the monastery of the wandering ascetics. Then we went to the monastery of the wandering ascetics, exchanged friendly greetings and sat on a side. To us seated the wandering ascetics said thus: Friends, the recluse Gotama points the accurate comprehension of sensuality, we too point the accurate comprehension of sensuality. The recluse Gotama points the accurate comprehension of matter, we too point the accurate comprehension of matter. The recluse Gotama points the accurate comprehension of feelings, we too point the accurate comprehension of feelings. So friends, what is the difference, in the teaching and the advice given by our teacher and the recluse Gotama. Venerable sir, we were not pleased with the words of the wandering ascetics, yet unable to protest we got up from our seats and came away thinking we will know the meaning of those words from the Blessed One.

Bhikkhus, to the wandering ascetics who say thus this is the reply. Friends, what is the satisfaction in sensuality, what is the danger in sensuality, what is the escape from sensuality. What is the satisfaction in matter, what is the danger in matter, what is the escape from matter. What is the satisfaction in feelings, what is the danger in feelings and what is the escape from feelings. Bhikkhus, when asked thus the wandering ascetics unable to reply become annoyed. What is the reason: Bhikkhus, it is beyond their range. In this world of gods and men together with the Maaras and Brahmaas and recluses and brahmins, I do not see anyone who

could explain this other than the Thus Gone One, or a disciple of the Thus Gone One, or one who heard it here. .

Bhikkhus, what is the satisfaction in sensuality. Bhikkhus, fivefold are the strands of sensuality. What five: Exciting, agreeable, pleasant forms, arousing sensual desires, cognizable by eye consciousness. Exciting, agreeable, pleasant sounds, arousing sensual desires cognizable by ear consciousness. Exciting, agreeable, pleasant smells, arousing sensual desires cognizable by nose consciousness. Exciting, agreeable pleasant tastes, arousing sensual desires cognizable by tongue consciousness. Exciting agreeable pleasant touches, arousing sensual desires cognizable by body consciousness. Whatever pleasantness and pleasure arises on account of these five strands of sensuality, that is the satisfaction in sensuality.

Bhikkhus, what is the danger in sensuality. Whoever son of a clansman would have to make a living by some craft either handling money, or counting, or Mathematics, or farming, or trading, or rearing cattle, or ruling the country, or serving the king, or doing any other craft would have to under go cold and heat, the sting of gad flies and yellow flies, the heat of the air, the touch of creeping things, would have to bear hunger and thirst. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. This son of a clansman, strives and puts forth effort yet wealth does not accrue to him. He grieves and laments beats his breast and comes to bewilderment of mind. This son of a clansman strives and puts forth effort and wealth accrues to him, then he comes to unpleasantness and displeasure administering ways and means to protect his wealth. What if the king carries away my wealth, or thieves run away with it, what if fire burns it or be carried away by water. Or if unwelcome heirs carry it away. Then his wealth is either carried away by the king or carried away by thieves, or burnt by fire, or carried away by water, or some unwelcome heirs carry it away and he grieves and comes to much unpleasantness and displeasure. Bhikkhus, this is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again, bhikkhus, kings dispute with kings, warriors with warriors, brahmins with brahmins, householders with householders, mother disputes with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend, They dispute quarrel and approach each other with hands, clods, sticks, weapons, and even face death, or come to deadly unpleasantness. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again on account of sensuality the two parties, take swords and shields, bows and arrows, and other weapons and approach each other, throw slippery implements at each other, shoot arrows, swords flickering like lightening, boiling oil is sprinkled and each other is crushed with superior force, necks are cut and they face death or deathly unpleasantness. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. .

Again on account of sensuality, robbers break into houses, plunder, rob, stay in ambush, go to others' wives,.. The king metes them punishment are caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands are severed, legs are severed, or both hands and legs are severed, ears and nose are severed, are put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands are scorched, the bark dress is given, put with snakes, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a spike alive until death, and cutting the neck with the sword. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again, bhikkhus, on account of sensuality, misbehaving in body, in words and mentally, after death are born in loss, in decrease are born in hell. This is the danger of sensuality here after, the mass of unpleasantness owing to sensuality

Bhikkhus, what is the escape from sensuality, Whoever bhikkhu gives up the interest and greed for sensuality, that is the escape from sensuality. .

Bhikkhus, a recluse or brahmin who does not know the satisfaction of sensuality as the satisfaction, the danger of sensuality as the danger and the escape from sensuality as the escape, as it really is, would know sensuality himself accurately or teach others to attain accurate knowledge of sensuality is not a possibility. A recluse or brahmin, who knows the satisfaction of sensuality as the satisfaction, the danger of sensuality as the danger and the escape from sensuality as the escape, would know sensuality himself accurately or teach others to attain accurate knowledge of sensuality is a possibility.

Bhikkhus, what is the satisfaction of matter. Like a young girl of warrior caste, or brahmin caste, or of householder caste, in her fifteenth or sixteenth year, not too tall nor too short, not very thin nor very fat, not very dark nor very fair, that girl at that time has attained the highest perfection of beauty. Whatever pleasantness and pleasure arises on account of that perfection of beauty, that is the satisfaction in matter.

Bhikkhus, what is the danger of matter. That same sister with time becomes eighty years or ninety years or even a hundred years, and is seen decayed, bent like a rafter, shivering and supported on a stick, miserable all the youth gone, teeth broken, hair greyed, head bald, the skin wrinkled and spotted, all her earlier perfection of beauty vanished and the danger appeared. Bhikkhus, this is the danger of matter. That same sister is seen diseased, in unpleasantness, badly ill, immersed in her own urine and excreta, raised and laid by others. All her earlier perfection of beauty vanished and the danger appeared. Bhikkhus, this too is the danger of matter. Again, that same sister is seen dead abandoned in the charnel ground. After one, or two, or three days bloated, turned blue and festering, her earlier perfection of beauty vanished and danger appeared, this too is the danger of matter. Again, that same sister is seen abandoned in the charnel ground

devoured by crows, hawks, vultures or by dogs and foxes, or by various other living things, her earlier perfection of beauty vanished and danger appeared, this too is the danger of matter. Again, that same sister would be seen abandoned in the charnel ground a skeleton with flesh and blood joined with veins.- Skeleton without flesh or blood joined with veins. Bones thrown every where, in one place a hand bone, in another a foot bone, in another a knee bone, in another a thigh bone, in another a hip bone, in another the back bone and in another the skull, her earlier perfection of beauty vanished and the danger appeared. This too is the danger of matter. Again that sister is seen abandoned in the charnel ground, bones turned white the colour of shells, bones decayed after three years, -bones turned to dust. Her earlier perfection of beauty vanished and the danger appeared. Bhikkhus, this too is the danger of matter.

Bhikkhus, what is the escape from matter. The driving out of interest and greed, the dispelling of interest and greed for matter. That is the escape from matter. .

Bhikkhus, a recluse or brahmin who does not know the satisfaction of matter as the satisfaction, the danger of matter as the danger and the escape from matter as the escape, as it really is, would know matter himself accurately or teach others to attain accurate knowledge of matter is not a possibility. A recluse or brahmin, who knows the satisfaction of matter as the satisfaction, the danger of matter as the danger and the escape from matter as the escape, would know matter himself accurately or teach others to attain accurate knowledge of matter is a possibility.

Bhikkhus, what is the satisfaction in feelings: Here the bhikkhu secluded from sense desires, secluded from demeritorious thoughts with thoughts and thought processes and with joy born of seclusion abides in the first jhana. When the bhikkhu secluded from sense desires, secluded from demeritorious thoughts, with thoughts and thought processes and with joy born of seclusion abides in the first jhana, he does not think to hurt himself, nor does he think to hurt others. He does not think to hurt either. At such times he feels non-hurtful feelings only. Bhikkhus, I say, the satisfaction in feelings is the highest non-hurtfulness.

Again bhikkhus, when the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, concentrated and in one point, without thoughts and thought processes and with joy born of concentration abides in the second jhana-- abides in the third jhana - abides in the fourth jhana. When the bhikkhu dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, mindfulness purified with equanimity abides in the fourth jhana, he does not think to hurt himself, nor does he think to hurt others. He does not think to hurt either. At such times he feels non-hurtful feelings only. Bhikkhus, I say, the satisfaction in feelings is the highest non-hurtfulness.

Bhikkhus, what is the danger in feelings. That feelings are impermanent, unpleasant, changing things that is the danger in feelings.

Bhikkhus, what is the escape from feelings. That giving up and dispelling of interest and greed for feelings that is the escape from feelings.

Bhikkhus, a recluse or brahmin who does not know the satisfaction of feelings as the satisfaction, the danger of feelings as the danger and the escape from feelings as the escape, as it really is, would know feelings himself accurately or teach others to attain accurate knowledge of feelings is not a possibility. A recluse or brahmin, who knows the satisfaction of feelings as the satisfaction, the danger of feelings as the danger and the escape from feelings as the escape, would know feelings himself accurately or teach others to attain accurate knowledge of feelings is a possibility.

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

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MAJJHIMA NIKAAYA I

2. 4. Cuuladukkhakkhandhasutta.m-

14, The Minor Mass of Unpleasantness

I heard thus.

At one time the Blessed One was living in Nigrodhaa's monastery in Kapilavatthu in the country of the Sakyas. Then the Sakya Mahaanaama approached the Blessed One worshipped, sat on a side and said: I remember the Blessed One teaching some time ago that greed is a minor defilement of the mind, anger is a minor defilement of the mind, and delusion is a minor defilement of the mind. Venerable sir, I know this teaching well that greed, anger, and delusion are minor defilements of the mind, yet on some days greed takes hold of my mind and persists, anger takes hold of my mind and persists and delusion takes hold of my mind and persists. Then it occurs to me: Why are these things not dispelled from me internally, that on a day greed takes hold of me and persists, anger too takes hold of me and persists, and delusion too takes hold of me and persists.

Mahaanaama, those things are not dispelled in you internally, so one day greed takes hold of your mind and persist, anger takes hold of your mind and persist, and delusion takes hold of your mind and persist. .

Mahaanaama, if these things were dispelled in you internally, you would not live in a household and partake of sensuality. Mahaanaama, by a noble disciple, with his right wisdom, it is clearly seen that sensuality has little satisfaction, much unpleasantness, much trouble and many dangers and if he does not attain a joy and pleasantness away from sensual desires and away from

demeritorious thoughts or something more appeasing than that until then he falls for sensuality. When the noble disciple sees as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers he attains a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that. Then he falls no more for sensuality. Mahaanaama, I too, when a seeker of enlightenment, saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and when I did not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I did not realize of a no fall for sensuality. When I saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and attained a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I realized there is no fall for sensuality. .

Mahaanaama, what is the satisfaction in sensuality, Mahaanaama,. fivefold are the strands of sensuality. What five: Exciting, agreeable, pleasant forms, arousing sensual desires, cognizable by eye consciousness. Exciting, agreeable, pleasant sounds, arousing sensual desires cognizable by ear consciousness. Exciting , agreeable , pleasant smells, arousing sensual desires cognizable by nose consciousness. Exciting, agreeable pleasant tastes, arousing sensual desires cognizable by tongue consciousness. Exciting agreeable pleasant touches, arousing sensual desires cognizable by body consciousness Whatever pleasantness and pleasure arises on account of these five strands of sensuality, that is the satisfaction in sensuality.

Mahaanaama, what is the danger in sensuality Whoever son of a clansman would have to make a living by some craft either handling money, or counting, or Mathematics, or farming, or trading, or rearing cattle, or ruling the country, or serving the king, or doing any other craft would have to undergo cold and heat, the sting of gad flies and yellow flies, the heat of the air, the touch of creeping things, would have to bear hunger and thirst. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. This son of a clansman, strives and puts forth effort yet wealth would not accrue to him. He grieves and laments beats his breast and comes to bewilderment of mind. This son of a clansman strives and puts forth effort and wealth accrues to him, then he comes to unpleasantness and displeasure administering ways and means to protect his wealth. What if the king carries away my wealth, or thieves run away with it, what if fire burns it or be carried away by water. Or if unwelcome heirs carry it away. Then his wealth is either carried away by the king or carried away by thieves, or burnt by fire, or carried away by water, or some unwelcome heirs would carry it away and he grieves and comes to much unpleasantness and displeasure. Mahaanaama , this is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again, Mahaanaama, kings dispute with kings, warriors with warriors, brahmins with brahmins, householders with householders, mother disputes with the son, the son with the mother, the

father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend, They dispute quarrel and approach each other with hands, clods, sticks, weapons, and even face death, or come to deadly unpleasantness. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again on account of sensuality the two parties, take swords and shields, bows and arrows, and other weapons and approach each other, throw slippery implements at each other, shoot arrows, swords flickering like lightening, boiling oil is sprinkled and each other is crushed with superior force, necks are cut and they face death or deathly unpleasantness. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. .

Again on account of sensuality, robbers break into houses, plunder, rob, stay in ambush, go to others' wives,.. The king metes them punishment are caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tinsured, put in Raahu's mouth, garlanded with the blazing garland, hands are scorched, the bark dress is given, put with snakes, putting the flesh is hooked, pieces of flesh are cut from the body, a spike is driven from ear to ear, the body is made like straw beating, immersed in boiling oil, given to the dogs to be eaten, raised on a spike alive until death, and the neck is cut with the sword. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality.

Again, Mahaanaama, on account of sensuality, misbehaving in body, in words and mentally, after death are born in loss, in decrease are born in hell. This is the danger of sensuality here after, the mass of unpleasantness.

Mahaanaama, at one time I lived in Rajagaha on vultures' peak at that time many Niganthas were standing erect rejecting seats on the black rock on the Isigili side. They were feeling sharp rough unpleasant feelings. When I got up from my seclusion, I approached those Niganthas on the black rock on Isigili side and asked them -Friends, Niganthas, why do you stand erect rejecting seats and feel sharp rough unpleasant feelings. When, asked they said Friend, Nigantha Naathaputta acknowledges remainderless knowledge and vision is all knowing and all seeing . He said walking or standing or lying or awake constantly my knowledge and vision is established . Niganthas, you have earlier done demerit, by this difficult performance finish them; When you are now restrained in body, words and mind, demerit is not done for the future, the earlier actions are with austerities destroyed. When new actions are not done, there are no tricklings for the future. When there are no tricklings for the future, there is destruction of action. With the destruction of action, there is the destruction of unpleasantness, with the destruction of unpleasantness there is the destruction of feelings . With the destruction of feelings all unpleasantness finishes. We like this teaching and it appeals to us.

Then I asked the Niganthas," Niganthas, do you know, we were in the past or we were not in the past" -"No, friend." "Niganthas, do you know we did not do demerit in the past not we did

not do demerit in the past". "No friend." "Do you know, we did not do this demerit and this demerit" "No friend." "Nigan.thas, do you know , this much unpleasantness is finished, this much unpleasantness has to be finished, or when this much unpleasantness is finished all unpleasantness will finish." -"No friend." "Nigan.thas, do you know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions" "No. Friend" " So then, friends Nigan.thas, you do not know, we were in the past, not we were not in the past. You do not know we did not do demerit in the past, not we did not do demerit in the past. You do not know, we did not do this demerit and this demerit. You do not know, this much unpleasantness is finished, this much unpleasantness has to be finished, or when this unpleasantness is finished, all unpleasantness will finish. You do not know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions. When this is so, friends, Nigan.thas, those bloody handed with fierce actions born among humans go forth as Nigana.thas- Friend, Gotama, from pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama.

Indeed the Nigan.thas have spoken unreflective words 'From pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama' This question should have been asked from me, Who has a more pleasant abiding, king Seniya Bimbisara of Magadha or venerable Gotama. Indeed Gotama, we have said those words unreflectively. Now we ask venerable Gotama this question: Of the two venerable ones who has a more pleasant abiding , king Seniya Bimbisara of Magadha or or Gotama. Then Nigan.thas, I will cross question you on this, as it pleases, you may reply. Can king Seniya Bimbisara of Magadha abide in only pleasantness for seven nights and days without moving the body and without uttering a word. -Friend, it is not possible. Can king Ssnia Bimbisara of Magadha abide in only pleasantness for six nights and days, -five nights and days, -four nights and days, -three nights and days, - two nights and days, -one night and day without moving the body and without uttering a word- Friend, it is not possible. Friend, I can abide in only pleasantness for one night and day without moving the body and without uttering a word. I can abide in only pleasantness for two nights and two days without moving the body and without uttering a word. I can abide in only pleasantness for three nights and three days without moving the body and without uttering a word. I can abide in only pleasantness for four nights and four days without moving the body and without uttering a word. I can abide in only pleasantness for five nights and five days without moving the body and without uttering a word. I can abide in only pleasantness for six nights and six days without moving the body and without uttering a word. I can abide in only pleasantness for seven nights and seven days without moving the body and without uttering a word. Nigan.thas, when this is so, who has a more pleasant abiding, king Seniya Bimbisara or I. When this is so, venerable Gotama has a more pleasant abiding than king Seniya Bimbisara of Magadha.

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

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MAJJHIMA NIKAAYA I

2. 5. Anumaanasutta.m

15, Self Observation.

I heard thus.

At one time venerable Mahaamoggallaana lived in the deer park, in the Bhesakalaa forest among the Sumsumaara hills in the Bhagga country. Then venerable Mahaamoggallaana addressed the bhikkhus

Even if the bhikkhus concede to be advised, if they are unruly, with unruly talk, not submissive to advice, the co-associates in the holy should think not to advise them and not take them into their confidence. Friends what are the unruly things. The bhikkhu with evil desires is submerged in them. The bhikkhu with evil desires submerged in them is an unruly thing. Praising himself the bhikkhu disparages others. The bhikkhu praising himself and disparaging others is an unruly thing. Again the angry bhikkhu is overcome by it. The bhikkhu angry and overcome by it, is an unruly thing. Again the angry bhikkhu bears a grudge. The bhikkhu angry and bearing a grudge, is an unruly thing. Become angry the bhikkhu has a cursing nature. The bhikkhu angry and cursing on account of that anger, is an unruly thing..Become angry the bhikkhu speaks angry words. The bhikkhu angry, speaking angry words, is an unruly thing. When reprimanded the bhikkhu retorts. The reprimanded bhikkhu retorting is an unruly thing. When reprimanded the bhikkhu reprimands in return. The reprimanded bhikkhu reprimanding in return, is an unruly thing. When reprimanded the bhikkhu makes a counter charge. The reprimanded bhikkhu making a counter charge is an unruly thing. Again when reprimanded the bhikkhu evades the question and shows anger and discontent The reprimanded bhikkhu evading the question, and becoming angry and discontented, is an unruly thing. The reprimanded bhikkhu would not accept admonition. The reprimanded bhikkhu not accepting admonition is an unruly thing, Again the bhikkhu becomes hypocritical and unmerciful, The bhikkhu becoming hypocritical and unmerciful is an unruly thing. Again the bhikkhu becomes jealous and selfish. The bhikkhu becoming jealous and selfish is an unruly thing. Again the bhikkhu becomes crafty and fraudulent. The bhikkhu becoming crafty and fraudulent, is an unruly thing. Again the bhikkhu becomes obstinate and holds a high opinion of himself. The bhikkhu becoming obstinate and holding a high opinion of himself is an unruly thing. Again the bhikkhu stained with worldliness, holds to it tenaciously finding it difficult to give up. The worldly bhikkhu holding to views tenaciously and finding it difficult to give up, is an unruly thing. . .Even if the bhikkhus do not

ask for advice, are suave have a gentle disposition, patient, and full of reverence when advised , the bhikkhus should think to advise them and take them into confidence

Friends, bhikkhus, what are suave things. A bhikkhu not overcome by evil desires is a suave thing. Again . the bhikkhu not praising himself and not disparaging others is a suave thing. Again the bhikkhu not angry and not bearing a grudge is a suave thing. Again the bhikkhu not angry and not cursing others is a suave thing. Again the bhikkhu not speaking angry words is a suave thing. Again the bhikkhu not retorting when reprimanded is a suave thing. Again the bhikkhu not counter charging when reprimanded is a suave thing. Again the reprimanded bhikkhu not leading the conversation aside and not showing anger and discontent, is a suave thing. Again the reprimanded bhikkhu accepting admonition is a suave thing. Again the bhikkhu not hypocritical, is merciful is a suave thing. Again the bhikkhu not jealous and selfish is a suave thing. Again the bhikkhu not crafty and fraudulent is a suave thing. Again the bhikkhu not obstinate, not holding a high opinion of himself, is a suave thing.

Here, friends, by the bhikkhu himself should this observation be done, I do not like a person overcome by evil desires, in the same manner if I were overcome by evil desires, others would detest me, knowing this, I should arouse thoughts, not to be overcome by evil desires. I do not like a person praising himself and disparaging others, in the same manner, if I praise myself and disparage others, I would be detested, knowing this I should arouse thoughts to be careful when praising myself and disparaging others. I do not like an angry person, in the same manner, I would be detested, if overcome by anger, knowing this I should arouse thoughts not to be overcome by anger. I do not like a person with a grudge, in the same manner, if I had a grudge on account of anger, others would detest me, knowing this I should arouse thoughts not to bear a grudge. I do not like a cursing person, in the same manner others would detest me if I had a cursing nature, knowing this I should arouse thoughts to dispel the cursing nature. I do not like a person speaking angrily, in the same manner others would detest me if I spoke angry words, knowing this, I should arouse thoughts to overcome this nature I do not like a person who retorts when reprimanded, in the same manner, I would be detested if I retorted when reprimanded, knowing this I should not retort when reprimanded. I do not like a person who evades the question and becomes angry and discontented when reprimanded, if I did this, others would detest me, knowing this .I should not evade the question and become angry and discontented when reprimanded. I do not like a person who would not accept admonition after being reprimanded. If I did this others would detest me, knowing this I should accept admonition after being reprimanded. I do not like a merciless hypocrite. If I became a merciless hypocrite, others would detest me, knowing this I should be merciful and no hypocrite. I do not like a jealous selfish person, If I were jealous and selfish, others would detest me, knowing this I should be not jealous and selfish. I do not like a crafty fraudulent person. If I were crafty and fraudulent, others would detest me, knowing this I should be not crafty and not fraudulent. I do not like an obstinate person who has a high opinion of himself. If I was obstinate and had a high opinion of myself, others would detest me, knowing this I should not be obstinate and hold a high opinion

of myself. I do not like a worldly person who holds to views tenaciously and finds it difficult to give them up. If I was like that others would detest me, knowing this, I should not hold to views tenaciously and should give them up with ease.

Again, the bhikkhu should reflect, are there evil desires in me. If when reflecting the bhikkhu sees any evil desires, he should make an effort to dispel those evil desires. When reflecting, if the bhikkhu sees, there are no evil desires he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect, do I praise myself and disparage others. When reflecting if the bhikkhu sees, praising himself and disparaging others, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees not praising himself and not disparaging others, he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect am I overcome with anger. When reflecting if the bhikkhu sees himself overcome by anger, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not overcome by anger, he should abide delighted and joyful training in those meritorious things. Again the bhikkhu should reflect do I bear a grudge. When reflecting if the bhikkhu sees himself angry with a grudge, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not angry and without a grudge, he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect do I curse with an angry mind. When reflecting if the bhikkhu sees himself cursing and angry, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not angry and not cursing he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect, do I utter angry words. When reflecting if the bhikkhu sees himself uttering angry words, he should make an effort to dispel those evil things. When reflecting if he sees himself not uttering angry words, he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect, do I retort when reprimanded. When reflecting if the bhikkhu sees himself retorting when reprimanded, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not retorting when reprimanded, he should abide delighted and joyful training in those meritorious things. Again the bhikkhu should reflect, do I depreciate the reprimander. When reflecting if the bhikkhu sees himself depreciating the reprimander, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not depreciating the reprimander, he should abide delighted and joyful training in those meritorious things. Again the bhikkhu should reflect, do I reprimand the reprimander. When reflecting if the bhikkhu sees himself reprimanding the reprimander, he should make an effort to dispel those evil things. When reflecting if he sees himself not reprimanding the reprimander, he should abide delighted and joyful training in those meritorious things. Again, the bhikkhu should reflect do I evade the reprimander and show anger and discontent. When reflecting if the bhikkhu sees himself evading the reprimander and showing anger and discontent, he should make an effort to dispel those evil things. When reflecting if he sees himself not evading the reprimander and not showing anger and discontent, he should abide delighted and joyful training in those meritorious things. Again the bhikkhu

should reflect do I accept admonition from the reprimander. When reflecting if the bhikkhu sees himself not accepting admonition from the reprimander, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself accepting admonition from the reprimander, he should abide delighted and joyful training in those meritorious things day and night. Again the bhikkhu should reflect am I an unmerciful hypocrite. When reflecting if the bhikkhu sees himself an unmerciful hypocrite, he should make an effort to dispel those evil things. When reflecting if he sees himself merciful and not a hypocrite, he should abide delighted and joyful training in those meritorious things day and night. Again, the bhikkhu should reflect, am I jealous and selfish. When reflecting if the bhikkhu sees himself jealous and selfish, he make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not jealous or selfish, he should abide delighted and joyful, training in those meritorious things day and night. Again the bhikkhu should reflect am I crafty and fraudulent. When reflecting if the bhikkhu sees himself crafty and fraudulent, he should make an effort to dispel those evil things. When reflecting if the bhikkhu sees himself not crafty nor fraudulent, he should abide delighted and joyful, training in those meritorious things day and night. Again, the bhikkhu should reflect, am I obstinate and do I have a high opinion of myself. When reflecting if the bhikkhu sees himself obstinate with a high opinion of himself, he should make an effort to dispel those evil things. When reflecting if he sees himself not obstinate and without a high opinion of himself, he should abide delighted and joyful training in those meritorious things day and night. Again, the bhikkhu should reflect, am I worldly holding to views tenaciously and finding it difficult to give up. When reflecting if he sees himself holding to views tenaciously and finding it difficult to give up, he should make effort to dispel those evil things. When reflecting, if he sees himself not holding to views tenaciously and giving them up with ease, he should be delighted and joyful, training in those meritorious things day and night. .

When reflecting, if the bhikkhu sees all these evil things not dispelled, he should make effort to dispel all these evil things. When reflecting if he sees all these things dispelled, he should abide delighted and joyful training in those meritorious things day and night. Like a woman, a man, a child or youth fond of decoration would take a mirror, a clear surface, or a bowl of water and would see the reflection of the face, and seeing a speck of dirt would make effort to dispel it, not seeing a speck of dirt would be pleased on account of it. In the same way the bhikkhu when reflecting if he sees all these evil things should make effort to dispel them. When reflecting if he does not see these things should be delighted and joyful training in those meritorious things day and night.

Venerable Mahaamoggallāna said thus and those bhikkhus delighted in those words.

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MAJJHIMA NIKĀYA I

2. 6. Cetokhiilasutta.m

16, The Arrow in the Mind.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus. "O! Bhikkhus, if the five arrows in the mind of the bhikkhu are not dispelled, and if the five bonds are not cut, that bhikkhu should come to growth and development in the dispensation, is not a possibility. How are his five arrows of the mind not dispelled: Here the bhikkhu doubts and does not accept the Teacher with assurance. When he doubts and does not accept the Teacher with assurance his mind does not tend to exert and make effort to dispel. -This is the first arrow in the mind not dispelled. Again the bhikkhu doubts and does not accept the Teaching with assurance. When the bhikkhu doubts and does not accept the Teaching with assurance his mind does not tend to exert and make effort to dispel. This is the second arrow in the mind not dispelled. Again the bhikkhu doubts and does not accept the Community of bhikkhus with assurance. When the bhikkhu doubts and does not accept the Community of bhikkhus with assurance his mind does not tend to exert and make effort to dispel. This is the third arrow in the mind not dispelled. Again, the bhikkhu doubts and does not accept the Training with assurance. When the bhikkhu doubts and does not accept the Training with assurance his mind does not tend to exert and make effort to dispel. This is the fourth arrow in the mind not dispelled. Again, the bhikkhu angry with the co-associates in the holy life is displeased and hurt, and his mind does not tend to exert and make effort to dispel. This is the fifth arrow in the mind not dispelled. These five arrows in the mind are not dispelled.

How are the five bonds of the mind not cut. Here the bhikkhu has undisputed greed, interest, love, thirst and burning for sensuality. When he has not dispelled greed, interest, love, thirst and burning for sensuality, his mind does not tend to exert and make effort to dispel. This is the first bond not cut. Again the bhikkhu has undisputed greed, interest, love, thirst and burning for the body. When the bhikkhu has not dispelled greed, interest, love, thirst and burning for the body, his mind does not tend to exert and make effort to dispel. This is the second bond not cut. Again the bhikkhu has undisputed greed, interest, love, thirst and burning for matter. When the bhikkhu has not dispelled greed, interest, love, thirst and burning for material, his mind does not tend to exert and make effort to dispel. This is the third bond not cut. Again, the bhikkhu partaking food as much as he likes, is yoked to the pleasure of torpor touch and sleep. When the bhikkhu partaking food as much as he likes, is yoked to the pleasure of torpor, touch and sleep, his mind does not tend to exert and make effort to dispel. This is the fourth bond not cut. Again the bhikkhu observing these virtues and austerities and leading this holy life, aspires may I be with those gods, or may I be a certain god When the bhikkhu observes virtues and austerities and leads the holy life aspiring to be with a certain retinue of gods or to be a certain god his mind

does not tend to exert and make effort to dispel. This is the fifth bond not cut. These are the five bonds of the mind not cut. If in that bhikkhu the five arrows in the mind are not dispelled, the five bonds are not cut, that he should come to growth and development in this dispensation is not possible.

Whoever bhikkhu has the five arrows in the mind dispelled and the five bonds cut, that he should come to growth and development in this dispensation is possible. How are the five arrows in the mind dispelled. Here the bhikkhu does not doubt, accepts the Teacher with assurance. When he does not doubt accepts the Teacher with assurance his mind tends to exert and makes effort to dispel. -This first arrow in the mind is dispelled. Again, the bhikkhu does not doubt, accepts the Teaching with assurance. When he does not doubt accepts the Teaching with assurance his mind tends to exert and makes effort to dispel. This second arrow in the mind is dispelled. Again, the bhikkhu does not doubt, accepts the Community of Bhikkhus with assurance. When he does not doubt accepts the Community of Bhikkhus with assurance his mind tends to exert and makes effort to dispel. This third arrow in the mind is dispelled. Again, the bhikkhu does not doubt accepts the Training with assurance. When he does not doubt accepts the Training with assurance his mind tends to exert and makes effort to dispel. This fourth arrow in the mind is dispelled. Again the bhikkhu not angry with the co-associates in the holy life, is pleased and not hurt his mind tends to exert and makes effort to dispel. This fifth arrow in the mind is dispelled. Thus the five arrows in the mind are dispelled.

How are the five bonds in the mind cut. Here the bhikkhu has dispelled greed, interest, love, thirst and burning for sensuality. When the bhikkhu has dispelled greed, interest, love, thirst and burning for sensuality, his mind tends to exert and makes effort to dispel. This is the first bond cut. Again the bhikkhu has dispelled greed, interest, love, thirst and burning for the body. When the bhikkhu has dispelled greed, interest, love, thirst and burning for the body, his mind tends to exert and makes effort to dispel. This is the second bond cut. Again the bhikkhu has dispelled greed, interest, love, thirst and burning for matter. When the bhikkhu has dispelled greed, interest, love, thirst and burning for material, his mind tends to exert and makes effort to dispel. This is the third bond cut. Again, the bhikkhu not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep. When the bhikkhu not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep, his mind tends to exert and makes effort to dispel. This is the fourth bond cut. Again the bhikkhu observing these virtues and austerities and leading this holy life, does not aspire may I be with those gods, or may I be a certain god. When the bhikkhu observes virtues and austerities and leads the holy life not aspiring a certain retinue of gods or to be a certain god, his mind tends to exert and makes effort to dispel. This is the fifth bond cut. These are the five bonds of the mind cut. When the bhikkhu has dispelled the five arrows in the mind, and cut the five bonds, that he should come to growth and development in this dispensation is possible.

The bhikkhu develops the potential endowed with interest, concentration, effort, and determination, develops the potential endowed with endeavour, concentration, effort and determination. Develops the potential endowed with mind, concentration, effort, and determination. Develops the potential endowed with discrimination, concentration, effort and determination The fifth is exertion. With exertion there are fifteen things, endowed with these fifteen things it becomes possible for the bhikkhu to attain enlightenment.

It becomes possible to come to the noble end of the yoke. Like the hen that had sat on the eggs for eight, or ten or twelve days, then a desire would rise to her, why shouldn't the chicken, come out of the shell breaking it with the nails of their feet or with the beak. Then the chicken come out of the shell safely breaking the shell with the nails of their feet or with their beak. In the same manner endowed with these fifteen things it becomes possible for the bhikkhu to attain enlightenment, it becomes possible to come to the noble end of the yoke.

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

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MAJJHIMA NIKAAYA I

2.7 Vanapatthasutta.m

17, The Ways of the Forest.

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

From there the Blessed One addressed the bhikkhus, "Bhikkhus, I will teach the method of the forest, listen, and attend carefully, I will teach.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch . When abiding there, unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained , as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisites when ill are collected with difficulty Bhikkhus, he should not abide in that stretch of forest, he should leave it by night or by day.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch. When abiding there, unestablished mindfulness does not get established, unconcentrated mind does not concentrate, the not destroyed desires do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should reflect, I abide in this stretch of forest, to me abiding in this forest unestablished mindfulness does not get established, unconcentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living in this stretch of forest not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that bhikkhu considering should leave that stretch of forest, should not abide there.

Here, bhikkhus, the bhikkhu abides in a certain forest stretch, when abiding there, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me abiding in this stretch of forest unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That bhikkhu considering should not leave that stretch of forest, should abide there. .

Here, bhikkhus, the bhikkhu abides in a certain forest stretch, when abiding there, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained..That

bhikkhu considering should not leave that stretch of forest, should abide there, as long as life lasts. .

Here bhikkhus, the bhikkhu abides supported on a certain village-abides supported on a certain hamlet.-abides supported on a certain town,-abides supported on a certain state- abides supported on a certain person, Bhikkhus, when abiding supported on a certain person unestablished mindfulness does not get established, unconcentrated mind does not concentrate, non-destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected with difficulty. That bhikkhu should reflect, I abide supported on this person, to me abiding supported on this person unestablished mindfulness does not get established, unconcentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained , as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisites when ill are collected with difficulty Bhikkhus, he should not abide supported on that person he should leave that person by night or by day without informing, so that he may not follow. .

Here, bhikkhus, the bhikkhu abides supported by a person When abiding supported by a person unestablished mindfulness does not get established, unconcentrated mind does not concentrate, not destroyed desires, do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisities when ill are collected without difficulty. That bhikkhu should reflect, I abide supported by this person, to me abiding thus unestablished mindfulness does not get established, unconcentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should reflect, I abide supported by this person to me abiding thus unestablished mindfulness does not get established unconcentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living supported by this person, not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that bhikkhu should leave that person without informing , so that he may not follow. . .

Here, bhikkhus, the bhikkhu abides supported by a person when abiding thus, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty.

That bhikkhu should reflect, I abide supported by this person, to me abiding thus unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, for the sake of morsel food, for the sake of dwellings and for the sake of requisites when ill, yet to me abiding supported by this person, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That bhikkhu considering should follow that person, should not leave him.

Here, bhikkhus, the bhikkhu abides supported on a certain person, to him supported by that person, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with ease. That bhikkhu should reflect, I abide supported by this person, to me abiding thus, unestablished mindfulness gets established, the unconcentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, as a homeless robes, morsel food, dwellings and requisites when ill are collected without difficulty. That bhikkhu should follow that person as long as he lives, even if chased should follow.

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

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MAJJHIMA NIKAAYA I

2. 8. Madhupindikasutta.m

18, The Honey Ball.

I heard thus.

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then the Blessed One put on robes in the morning and taking bowl and robes entered Kapilavatthu for alms. After the meal was over and returning from the alms round entered the Great forest and sat at the root of a Beluwa shoot to spend the day. The Sakya Dandapaani too walking and wandering for exercise entered the Great forest, approached the Beluwa shoot where the Blessed One was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus: What view has the recluse and what does he teach." I have no dispute with anyone in this world of gods and men together with its Maaras, Brahmaas, the community of recluses

and brahmins and I abide unyoked to sensuality, duties done, doubts dispelled and without the slightest perception , ‘to be’ or ‘not to be’ Friend, I am of this view and teach it"

When this was said the Sakya Dandapaani shook his head, pulled out his tongue, and showing three forks on his forehead went away leaning on his stick.

Then the Blessed One getting up from his seclusion in the evening approached Nigrodha’s monastery, sat on the prepared seat and addressed the bhikkhus."Bhikkhus, I put on robes in the morning, and taking bowl and robes entered Kapilavatthu for alms, after the meal was over and returning from the alms round entered the Great forest and sat at the root of a Beluwa shoot to spend the day. The Sakya Dandapaani too walking and wandering for excise entered the Great forest, approached the Beluwa shoot where I was seated, exchanged friendly greetings and getting to a side leaned on a stick and said thus: What view has the recluse and what does the recluse teach. Then I said, I have no dispute with anyone in this world, of gods and men together with its Maaras, Brahmaas, the community of recluses and brahmins and I abide unyoked to sensuality, duties done, doubts dispelled and without the slightest perception, ‘to be’ and ‘not to be’. Friend, I am of this view and teach it.. When this was said the Sakya Dandapaani shook his head, pulled out his tongue and showing three forks on his forehead went away leaning on his stick.

When this was said, a certain bhikkhu said thus Venerable sir, what is that view, to have no dispute with anyone in this world of gods and men, Maaras, Brahmaas, the community of recluses and brahmins.and gods and men. And how does the Blessed One abide unyoked from sensuality, duties done, doubts dispelled, and without the slightest perception ‘to be’ and ‘not to be’. Bhikkhu, on whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it , then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks and weapons, to fight, to take sides, to dispute, to slander, to tell lies, all these cease remainderlessly.

The Blessed One said this and getting up from the seat entered the monastery. Soon after the Blessed One had gone to the monastery it occurred to those bhikkhus. Friends, the Blessed One pointed out the Teaching in short to us and entered the monastery ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks and weapons, to fight, to take sides, to dispute, to slander, to tell lies, all these cease remainderlessly. Now who will explain the meaning of this short exposition. Then it occurred to those bhikkhus, venerable Mahaakaccaana is praised as well developed and wise by the Teacher and also by the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. The bhikkhus thought about this and approached venerable Mahaakaccaana.

Then the bhikkhus approached venerable Mahaakaccaana exchanged friendly greetings sat on a side and said: Friend Mahaakaccana, the Blessed One pointed out this short exposition and without giving a detailed explanation entered the monastery- ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly’. Soon after the Blessed One had gone to the monastery it occurred to us, venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. We ask the meaning of this short exposition, explain it to us venerable Mahaakaccaana.

Friends, this is like a man wandering in search of heartwood, come to a standing huge tree ignoring the roots and the trunk, was to search the heartwood in the branches and the foliage. This act of the venerable ones, having come to the presence of the Teacher, not asking him would come to ask us, is something similar to that. That Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahmaa, practises what he preaches, has come to the essence and gives the deathless, is master of the Teaching, This is the time to ask its meaning from the Blessed One so that we could keep it in our minds. Indeed, venerable Kaccaana, the Blessed One knows what should be known, sees what should be seen, is the one with eyes, the one with wisdom, has become the Teaching, has become like brahmaa, practises what he preaches, has come to the essence and gives the deathless, is master of the Teaching. This is the time to ask its meaning from the Blessed One, so that we could keep it in our minds Yet venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates in the holy life. It is possible for venerable Mahaakaccaana to explain this short exposition in detail. Venerable Mahaakaccaana explain it if you do not mind. -Then friends, listen carefully, I will explain.

Friends, that which the Blessed One explained in short and went to the monastery, ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly’. I understand the detailed meaning of this short exposition as this: -Friends, on account of eye and forms arise eye consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness on account of that, diffused perceptive components of forms of the past, future and present cognizable by the eye consciousness arise and behave in that man. On account of the ear and sounds arise ear consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in

thoughts there is diffusedness, on account of that, diffused perceptive components of sounds of the past, future and present cognizable by ear consciousness arise and behave in that man. On account of the nose and smells arise nose consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness, on account of that, diffused perceptive components of smells of the past, future and present cognizable by nose consciousness arise and behave in that man. On account of tongue and tastes arise tongue consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness on account of that diffused perceptive components of tastes of the past, future and present cognizable by tongue consciousness arise and behave in that man. On account of body and touches arise body consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived, there is thinking, in thoughts there is diffusedness, on account of that diffused perceptive components of touches of the past, future and present cognizable by body consciousness arise and behave in that man. On account of mind and thoughts arise mind consciousness. The coincident meeting of the three is contact, on account of contact feelings, what is felt is perceived, of what is perceived there is thinking, in thoughts there is diffusedness, on account of the diffusedness, perceptive components of thoughts of the past, future and present cognizable by mind consciousness arise and behave in that man.

Friends, when the eye is present, forms are present, eye consciousness is present, the notion of a contact is present is possible. When the notion of contact is present, a notion of feelings is present is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception a notion of thinking is possible, when there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible, When the ear is present, sounds are present, and ear consciousness is present- when the nose is present, smells are present, and nose consciousness is present- when the tongue is present, tastes are present, and tongue consciousness is present- when the body is present, touches are present and body consciousness is present, When the mind is present, thoughts are present, mind consciousness is present, the notion of contact is present is possible. When the notion of contact is present, a notion of feelings is present is possible, when there is a notion of feeling a notion of perception is possible, when there is a notion of perception, a notion of thinking is possible, when there is a notion of thinking a notion of diffused perceptive components arising and behaving is possible..

Friends, when the eye is not present, forms are not present, eye consciousness is not present, the notion of a contact is not possible. When the notion of contact is not present, a notion of feelings is not possible, when there is not a notion of feeling a notion of perception is not possible, when there is not a notion of perception a notion of thinking is not possible, when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible, When the ear is not present, sounds are not present, and ear consciousness is not present- when the nose is not present, smells are not present, and nose consciousness is not

present- when the tongue is not present, tastes are not present, and tongue consciousness is not present- when the body is not present, touches are not present and body consciousness is not present- When the mind is not present, thoughts are not present, mind consciousness is not present, the notion of contact is not possible. When the notion of contact is not present, a notion of feelings is not possible, when there is not a notion of feeling a notion of perception is not possible, when there is not a notion of perception, a notion of thinking is not possible, when there is not a notion of thinking a notion of diffused perceptive components arising and behaving is not possible. Friends, that which the Blessed One explained in short and went to the monastery, ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly’. I understand the detailed meaning of this short exposition as this If you desire approach the Blessed One and ask him as he explains bear it in mind.

Then those bhikkhus agreeing and delighting in the words of the Blessed One got up from their seats and approached the Blessed One worshipped and sat on a side and said Venerable sir, the Blessed One pointed out this exposition in short and without giving the detailed explanation got up from the seat and entered the monastery ‘On whatever account there is behaviour in the diffusedness of the world, you should not be pleased, or welcome it and appropriate it, then all demeritorious things that rise from the latent tendencies to greed, to averse, to hold views, to doubt, to measure, to greed to be, to ignore, to take sticks, and weapons, to fight, to take sides, to dispute, to slander and to tell lies, cease remainderlessly’ Venerable sir, soon after you left it occurred to us, The Blessed One gave this short exposition and without giving the detailed explanation, got up from the seat and went into the monastery. Who could give a detailed explanation to this short exposition. Then it occurred to us: Venerable Mahaakaccaana is praised as well developed and wise by the Teacher and the co-associates of the holy life. It is possible for venerable Mahaakaccaana to explain this exposition in detail. So we approached venerable Mahaakaccaana and asked him to explain it to us. Venerable Mahaakaccaana explained it to us with these words and these phrases.

Bhikkhus, Mahaakaccaana is wise, even if you had asked me, I would have explained it as Mahaakaccaana had done it. That is its meaning, so bear it like that.

When this was said venerable Aananda said thus to the Blessed One: Like a man hungry and weak who had got a honey comb in whatever manner he tasted it, would enjoy its unmixed taste in the same manner any clever bhikkhu would penetrate into the meaning of this exposition and he would gain joy and satisfaction of mind. Venerable sir, what is the meaning of this exposition. Aananda, bear this, as the exposition .of the honey comb.

The Blessed One said this and venerable Aananda rejoiced in the words of the Blessed One.

MAJJHIMA NIKAAYA I

2. 9. Dvedhaavitakkasutta.m

19, The Twofold Thought Processes.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus "Bhikkhus, when I was a seeker of enlightenment, this occurred to me: What if I arranged my thoughts in two folds. So I arranged these sensual thoughts, angry thoughts and hurting thoughts in one fold., and arranged the non-sensual thoughts, non-angry thoughts and the non-hurting thoughts in the second fold. When I abide diligent to dispel, sensual thoughts would arise. Then I know, this sensual thought has arisen to me, it is injurious to me, to others and to both. It is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades, as I think it is injurious to others, it fades as I think it is injurious to both..It fades as I think it is a destroyer of wisdom, on the side of trouble and not conducive to extinction .Whatever sensual thoughts arise I dispel them and make them not to arise again. When I abide diligent to dispel angry thoughts arise. Then I know, this angry thought has arisen to me, it is injurious to me, to others and to both, is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades as I think it is injurious to others, it fades as I think it is injurious to both. It fades as I think it is a destroyer of wisdom, on the side of trouble, and not conducive to extinction. Whatever angry thoughts arise I dispel them and make them not to arise again. When I abide diligent to dispel hurting thoughts arise. Then I know, this hurting thought has arisen to me, it is injurious to me, to others and to both, is a destroyer of wisdom, on the side of trouble and not conducive to extinction. It fades as I think it is injurious to me, it fades as I think it is injurious to others, it fades as I think it is injurious to both. It fades as I think it is a destroyer of wisdom, on the side of trouble and not conducive to extinction..Whenever hurting thoughts arise, I dispel them and make them not to arise again. Bhikkhus, whatever thoughts are thought and discursively thought, to that the mind bends Bhikkhus, when sensual thoughts are thought and discursively thought, they drive out non-sensual thoughts, that mind bends to sensual thoughts. When angry thoughts are thought and discursively thought, they drive out non-angry thoughts, that mind bends to angry thoughts. When hurting thoughts are thought and discursively, they drive out non-hurting thoughts, that mind bends to hurting thoughts. Like the cowherd, in the autumn months protecting the the thick corn. would thrash the cattle, check them and turn them out. What is the reason. The cowherd knows the danger and the blame that he has to face on account of it. Bhikkhus, in the same manner, I saw the danger of defiling demeritorious things, and the benefits and purity of non-

sensual thoughts when I abide diligent to dispel, non-sensual thoughts arise. Then I know, this non-sensual thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted. When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed. When I abide diligent to dispel, non-angry thoughts arise. Then I know, this non-angry thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted. When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed. When I abide diligent to dispel, non-hurting thoughts arise. Then I know, this non-hurting thought has arisen to me, it is not injurious to me, not injurious to others and not injurious to either. It is not a destroyer of wisdom, not in the side of trouble and conducive to extinction. If these thoughts are thought and discursively thought, throughout the night I do not see any fear on account of it. If these thoughts are thought and discursively thought, throughout the day, I do not see any fear on account of it. If these thoughts are thought throughout and night and day, I do not see any fear on account of it. Yet when these thoughts are thought and discursively thought too long, the body gets exhausted. When the body is exhausted, the mind is disturbed, the disturbed mind is far from concentration. What is the reason. May my mind not be disturbed. Bhikkhus, whatever thoughts are thought and discursively thought, to that the mind bends. Bhikkhus, when non-sensual thoughts are thought and discursively thought, they drive out sensual thoughts, that mind bends to non-sensual thoughts. When non-angry thoughts are thought and discursively thought, they drive out angry thoughts, that mind bends to non-angry thoughts. When non-hurting thoughts are thought and discursively thought, they drive out hurting thoughts, that mind bends to non-hurting thoughts. Like the cowherd, in the last month in Summer, when all the corn is stored at the end of the village protecting the cattle, would be only mindful of them, in the shade of a tree or in the open. Bhikkhus, in the same manner, the bhikkhu has only to be mindful of these meritorious things.

Bhikkhus, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in the second jhaana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhaana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhaana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there is born here. Thus I recollect the manifold previous births.. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, misconducting in bodily, verbal and mental behaviour, blaming noble ones and with wrong view, at the end of life go to loss are born in hell. .

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states according to their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is, these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation

of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires ‘to be’., the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

Bhikkhus, just as there is a large marshy land in the forest woodlands, where supported many wild animals live. To a certain man arises unwholesome thoughts, he closes up the peaceful happy ways of the wild animals and opens up a vicious path, places a male and female decoy, a large number of animals come to destruction on account of that. A certain other man desires the welfare and relief of those same wild animals. He opens up a peaceful path that brings mental peace and calm, closes up the vicious path, destroys the male and female decoys. As time went a large number of wild animals came to growth and development.

Bhikkhus, this is only a simile to explain the meaning, A large marshy land is a synonym for sensuality, many wild animals is a synonym for beings, a man with unwholesome thoughts is a synonym for Maara the defiler. Bhikkhus, the vicious path is a synonym for the wrong eightfold path, such as wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Male decoy is a synonym for greed and interest. Female decoy is a synonym for ignorance.

The man who desires the welfare and relief of the wild animals is a synonym for the Thus Gone One, worthy and rightfully enlightened. The peaceful path that brings peace and mental calm is a synonym for the Noble eightfold path: such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Thus bhikkhus, I have opened peaceful path, that brings mental peace and calm, the vicious path is closed up, the male decoy is removed, the female decoy is destroyed. What a Teacher could do out of compassion for his disciples, that I have done, There are roots of trees and empty houses. Bhikkhus, concentrate do not be negligent and repent later. This is our advice to you.

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

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MAJJHIMA NIKAAYA I

2. 10. Vitakkasanthaanasutta.m-

20, The Discursively Thinking Mind.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapinddika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. "Bhikkhus, by the bhikkhu developing the mind five things should be attended to from time to time. What five: The bhikkhu attending to a certain sign if evil demeritorious thoughts arise conducive to interest, anger and delusion, he should change that sign and attend to some other sign conducive to merit, then those signs conducive to interest, anger and delusion fade, and the mind settles and comes to a single point. Like a clever carpenter or his apprentice would get rid of a coarse peg with the help of a fine peg. In the same manner the bhikkhu attending to a certain sign, if evil demeritorious thoughts arise conducive to interest, anger and delusion, he should change that sign and attend to some other sign conducive to merit, then those signs conducive to interest, anger and delusion fade, the mind settles and comes to a single point.

Even when the bhikkhu has changed the sign and attended some other sign, if evil demeritorious thoughts arise conducive to interest, anger and delusion, the bhikkhu should examine the dangers of those thoughts. These thoughts of mine are evil, faulty and bring unpleasant results. When the dangers of those thoughts are examined those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like a woman, a man, a child or youth fond of adornment would loathe and would be disgusted when the carcase of a snake, dog or a human corpse was wrapped round the neck. In the same manner when the bhikkhu has changed the sign and attended some other sign, if evil demeritorious thoughts arise conducive to interest, anger and delusion, the bhikkhu should examine the dangers of those thoughts. These thoughts of mine are evil, loathesome, faulty and bring unpleasant results. When the dangers of those thoughts are examined, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point.

Even when the bhikkhu has examined the dangers of those evil demeritorious thoughts conducive to interest, anger and delusion, if those evil demeritorious thoughts conducive to interest, anger and delusion arise, he should not attend to them. When those evil demeritorious thoughts conducive to interest, anger and delusion are not attended, they fade. With their fading the mind settles and comes to a single point. Like a man who would not like to see forms, that come to the purview would either close his eyes or look away. In the same manner when the bhikkhu has examined the dangers of those evil demeritorious thoughts conducive to interest, anger and delusion, if evil demeritorious thoughts conducive to interest, anger and delusion arise, he should not attend to them. When those evil demeritorious thoughts conducive to interest, anger and delusion are not attended, they fade. With their fading the mind settles and comes to a single point.

Even when the bhikkhu did not attend to those evil demeritorious thoughts conducive to interest, anger and delusion, if these evil demeritorious thoughts conducive to interest, anger and delusion arise, he should attend to appeasing the whole intentional thought process. When

attending to appeasing the whole intentional thought process, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like it would occur to a man walking fast: why should I walk fast, what if I stand. Then he would stand. Standing it would occur to him: Why should I stand, what if I sit. Then he would sit. Sitting it would occur to him: Why should I sit, what if I lie. Thus abandoning the more coarse posture, would maintain the finer posture. In the same manner when attending to appeasing the whole intentional thought process, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. .

Even when attending to appeasing the whole intentional thought process, those evil demeritorious thoughts conducive to interest, anger and delusion arise, the bhikkhu should press the upper jaw on the lower jaw and pushing the tongue on the palate should subdue and burn out those evil demeritorious thoughts conducive to interest, anger and delusion. Then those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like a strong man taking a weaker one by the head or body would press him and trouble him. In the same manner the bhikkhu should press the upper jaw on the lower jaw and pushing the tongue on the palate should subdue and burn out those evil demeritorious thoughts conducive to interest, anger and delusion. Then those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point.

Bhikkhus, the bhikkhu attending to a certain sign, if evil demeritorious thoughts conducive to interest, anger and delusion arise, he attends to another sign conducive to merit, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point .

When attending to the danger of those evil demeritorious thoughts conducive to interest, anger and delusion, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point. :When not attending to those evil demeritorious thoughts conducive to interest, anger and delusion, those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point: When attending to appeasing the whole intentional thought process, these evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point, The bhikkhu pressing the lower jaw with the upper jaw and pushing the tongue on the palate would subdue and burn out those evil demeritorious thoughts conducive to interest, anger and delusion. Then those evil demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point. Bhikkhus, this is called the bhikkhu is master over thought processes..Whatever thought he wants to think, that he thinks, whatever thought he does not want to think, that he does not think He puts an end to craving , dispels the bonds and rightfully overcoming measuring makes an end of unpleasantness. .

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

[End of the Siihanaadavagga]

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MAJJHIMA NIKAAYA I

3.1 Kakacuupamasutta.m

21, The Simile of the Saw.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time venerable Moliyaphagguna spent much time associating the bhikkhunis. This association was such that if any bhikkhu blamed the bhikkhunis in the presence of venerable Moliyaphagguna, he was annoyed and spoke much in favour of them and if any bhikkhu blamed venerable Moliyaphagguna in the presence of the bhikkhunis, they were annoyed and spoke much in favour of him. Venerable Moliyaphagguna and the bhikkhunis maintained such an association. Then a certain bhikkhu approached the Blessed One, worshipped the Blessed One, sat on a side and said thus: Venerable sir, venerable Moliyaphagguna spends much time associating the bhikkhunis. This association is such that if any bhikkhu blamed the bhikkhunis in the presence of venerable Moliyaphagguna, he gets annoyed and speaks much in favour of them. And if any bhikkhu blamed venerable Moliyaphagguna in the presence of the bhikkhunis, they were annoyed and spoke much in favour of him. Venerable Moliyaphagguna maintains such an association with the bhikkhunis. Then the Blessed One addressed a certain bhikkhu 'Come here bhikkhu, in my words, call bhikkhu Moliyaphagguna, tell the Teacher wants you' He consented and approached venerable Moliyaphagguna and said the Teacher calls you venerable Phagguna. He said yes, venerable one and approached the Blessed One worshipped and sat on a side. Then the Blessed One said thus:

Phagguna, is it true, that you spend much time with the bhikkhunis. Do you maintain such an association with the bhikkhunis that when a bhikkhu blames the bhikkhunis in your presence, you get annoyed and talk in favour of the bhikkhunis, and when a bhikkhu blames you in the presence of the bhikkhunis, they get annoyed and talk in favour of you. Phagguna, do you maintain such an association with the bhikkhunis-Yes, venerable sir.- Aren't you the son of a clansman who has gone forth as a homeless out of faith-I am venerable sir.-Phagguna, it is not suitable for the son of a clansman, who has gone forth as a homeless to spend much time with the bhikkhunis- Therefore Phagguna, when anyone blames the bhikkhunis in your presence, you should give up that worldly interest and worldly thoughts. Phagguna, there you should train like this -My mind will not change, I will not utter evil words, I will abide with compassion and

loving kindness without an angry thought. Again Pagguna, if anyone beat those bhikkhunis with their hands or with clods, or sticks, or weapons, you should train as above. Again Phagguna, if anyone blames you in the face, you should train as above. If anyone beats you with hands, or clods, or sticks, or weapons, you should give up that worldly interest and worldly thoughts. Phagguna, there you should train like this- My mind will not change, I will not utter evil words, I will abide with compassion and loving kindness, without an angry thought.

Then the Blessed One addressed the bhikkhus. O! Bhikkhus, at one time I convinced the minds of the bhikkhus to partake of one meal a day, this is what I said: Bhikkhus, I partake of one meal a day, partaking one meal a day I experienced few ailments, few disorders, lightness, power, and a comfortable abiding. Bhikkhus, you too partake of one meal a day and experience few ailments, few disorders, lightness, power and a comfortable abiding. There wasn't a need to advise those bhikkhus, the mere arousing of mindfulness was enough. Like a cart with thoroughbreds yoked, stationed on the four cross roads in some even land. Then a clever tamer of horses, a charioteer comes and mounting the cart takes the reins in the left hand and the whip in the right hand proceeds and receeds as he likes and where he likes. Even so there wasn't a need to advise those bhikkhus, only arousing mindfulness was necessary. Therefore bhikkhus, dispel demerit and pursue merit. In that manner, you come to growth and development in this dispensation of the Teaching Like a Sal grove near a village or hamlet would have an undergrowth of weeds. Then a certain man desiring their welfare uproots all the weeds which rob the moisture and throws them out and the Sal trees grow straight, and well . Thus in the mean time the Sal trees grow and develop well. Bhikkhus, in the same manner, dispel demerit and pursue merit. So you too grow and develop in this dispensation

At one time in this same Saavatthi there was a householder's wife named Vedehikaa and there was such praise given to her, Vedehikaa is gentle, humble and calm. This householder's wife had a slave named Kaali. She was clever, not lazy, and well arranged in her work. It occurred to Kaali, my mistress is praised as gentle, humble and calm, What, is my mistress really calm that she does not show the anger within, or is she not calm. Or is it because I am well arranged in my work that my mistress does not show her anger, or is she not calm What if I examined my mistress. So the slave Kaali got up late in the day. The householder's wife Vedehikaa called out, Hey Kaali! Why do you get up late. For no reason Lady. Evil one why do you get up late, without a reason, saying this she was angry and showed displeasure. Then to the slave Kaali it occurred thus: Does my mistress have anger within, which she does not show or hasn't she. Is it because am well arranged in my work that my mistress does not show anger and not that she hasn't. What if I examine her further. Then the slave Kaali got up still more late. Then the householder's wife Vedehikaa called out: Hey Kaali! Why do you get up late. For no reason lady. Evil one, why do you get up late, without a reason, saying this she was angry, showed displeasure and uttered distasteful words. Then it occurred to the slave Kaali, me' lady indeed has anger within which she does not put out, it is not she hasn't. It is because am well arranged in my work, that she does not show her anger and it is not that she hasn't anger. What if I examine my

mistress further. So she got up still more late. Then the householder's wife Vedehikaa called out, Hey Kaali! Why do you get up late. For no reason lady. Evil one, why do you get up late for no reason, saying this she showed anger, took a rolling pin and hit Kaali on her head. Then Kaali with her head split, blood oozing and dripping called out to the neighbours: Ladies look at the gentle one's work, look at the humble one's work, look at the calm one's work How could she hit the head, and split the head of her only slave, for getting up late. Then, the householder's wife Vedehika's ill fame spread. Vedehika the householder's wife is rough, not humble and not calm. Bhikkhus, in the same manner a certain bhikkhu would be gentle, humble and calm until he is touched by disagreeable words. It is when touched by disagreeable words that it should be known whether the bhikkhu is gentle, humble and calm. Bhikkhus, in the same manner a bhikkhu may become calm with the gain of robes, morsel food, dwellings and requisites when ill, not gaining robes, morsel food, dwellings and requisites when ill, he would not be calm any more.

The bhikkhu who becomes calm honouring the Teaching and according to the Teaching, is calm and suave.

Therefore you should train, we honouring the Teaching, and living according to the Teaching, will be calm and suave.

Bhikkhus, others speaking would speak in this fivefold way. At the right time, or not at the right time, The false or the truth. With kindness or roughly. For the good of someone, or for his disaster. With thoughts of loving kindness, or with anger. Then you should train thus: Our minds will not change, we will not utter evil words, We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person who uttered those words, with thoughts of loving kindness. With that same thought of loving kindness grown great and measureless, without enmity we will abide pervading everywhere. Bhikkhus, thus you should train. .

Like a man who comes with hoe and basket saying, I will make this great earth go without earth . Then he would dig here and there, throw earth here and there, spit here and there, urinate here and there and would say, be without earth. Yet would he be able to make this great earth without earth. This great earth is deep and immeasurable and it would not be possible to make this great earth go without earth, it will only bring fatigue to that man. In the same manner fivefold is the ways of speech. It would be at the right time or not at the right time. The false or the truth. With kindness or roughly. For the good of someone or for his disaster. With thoughts of loving kindness or with anger. Then you should train thus. Our minds will not change, we will not utter evil words. We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person who uttered those words with thoughts of loving kindness. With that same sign, grown great and developed extensively as much as the world I pervade and abide. Bhikkhus, you should train thus.

Like a man who comes with various colours of dye, red, yellow, blue and orange saying I will draw pictures in space. I will make them appear in space. Yet would he be able to draw pictures in space, to make them appear. In immaterial space, he cannot draw pictures and make them appear, it is not easy, it will bring him only fatigue. In the same manner fivefold is the ways of speech. It would be at the right time or not at the right time. The false or the truth. With kindness or roughly. For the good of someone or for his disaster. With thoughts of loving kindness or with anger. Then you should train thus. Our minds will not change, we will not utter evil words. We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person who uttered those words with thoughts of loving kindness. With that same sign, grown great and developed extensively as much as space I pervade and abide. Bhikkhus, you should train thus.

Like a man who comes with a burning grass torch saying I will heat, scorch and dry up river Ganges. Yet would he be able to heat, scorch and dry up river Ganges. As immense as the waters of river Ganges it is not possible to heat, scorch and dry her up, it will cause that man only fatigue. In the same manner fivefold is the ways of speech. It would be at the right time or not at the right time. The false or the truth. With kindness or roughly. For the good of someone or for his disaster. With thoughts of loving kindness or with anger. Then you should train thus. Our minds will not change, we will not utter evil words. We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person who uttered those words with thoughts of loving kindness. With that same sign, grown great and developed extensively as much as the water of Ganges, I pervade and abide. Bhikkhus, you should train thus.

Like a man who comes with a catskin bag threshed, polished and tested for soundlessness, saying I will make a sound with this catskin bag with a stick or stone. Yet would he be able to make a sound with the catskin bag with a stick or stone. That catskin bag is threshed, polished and tested for soundlessness, it would not be possible to make a sound with it, he will only gain fatigue on account of it. In the same manner fivefold is the ways of speech. It would be at the right time or not at the right time. The false or the truth. With kindness or roughly. For the good of someone or for his disaster. With thoughts of loving kindness or with anger. Then you should train thus. Our minds will not change, we will not utter evil words. We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person who uttered those words with thoughts of loving kindness. With that same sign, grown great and developed extensively as much as the catskin bag, I pervade and abide. Bhikkhus, you should train thus.

O! Bhikkhus, even if robbers cut your limbs one after another with a two handled saw, if your mind be defiled on account of that, you have not done the duty in my dispensation. Then too you should train thus. Our minds will not change, we will not utter evil words. We will abide compassionate with thoughts of loving kindness not angry. We will pervade that person with thoughts of loving kindness. With that same sign, grown great and developed extensively, I pervade and abide. Bhikkhus, you should train thus.

Bhikkhus, you should constantly attend to the advice on the simile of the saw. Is there anything small or large in those words of others which you would not endure. Therefore bhikkhus, constantly attend to the advice on the simile of the saw, it will be for your welfare and happiness for a long time.

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

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MAJJHIMA NIKAAYA I

3.2 Alagagadduupamasutta.m

22, The Simile of the Snake.

Thus I heard

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time to a bhikkhu named Ari.t.tha, 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 Ari.t.tha, 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 Ari.t.tha and asked him : Friend Ari.t.tha 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 Ari.t.tha from that evil view, cross questioned him, asked for reasons and discussed with him. Friend, Ari.t.tha 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 pitful 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 Ari.t.tha 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 Ari.t.tha from that evil view, they approached the Blessed One, worshipped, sat on a side and said thus: Venerable sir, to a bhikkhu named Ari.t.tha, 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 Ari.t.tha, 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 Ari.t.tha and asked him : Friend Ari.t.tha 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 Ari.t.tha from that evil view, cross questioned him, asked for reasons and discussed with him. Friend, Ari.t.tha 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 pitful 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 Ari.t.tha 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 Ari.t.tha 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 Ari.t.tha, tell, the Teacher wants him. That bhikkhu consenting approached the bhikkhu Ari.t.tha and told him, Friend, the Teacher wants you.. The bhikkhu Ari.t.tha saying yes, friend, approached the Blessed One, worshipped and sat on a side. Then the Blessed One said, Ari.t.tha, 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 unpleasantness 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 Ari.t.tha, a vulture trainer in his earlier birth from this dispensation When this was said the bhikkhu Ari,t.tha 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 Ari.t.tha 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 Ari.t.tha, 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 On 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 pursues 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 Ari.t.tha 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 mstter: 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 bhikhu. 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 unexalted, 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 unexalted, 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 and is 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 bhikkhu's 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 Inda, Brahmaa, Pajaapati 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 honour, revere and worship the Thus Gone One, for that the Thus Gone One has no blissful pleasurable joy. When others honour, 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 honour, 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 unpleasantness. 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.

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MAJJHIMA NIKAAYA I

3. 3. Vammikasutta.m

23, The Simile of the Ant Hill

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.. At that time venerable Kumaarakassapa lived in the Dark forest. When the night was waning a certain deity illuminated the whole of the Dark forest and approached venerable Kumaarakassapa stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The brahmin said

Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The brahmin said remove the obstacle wise one, and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The brahmin said, wise one

remove the swollen dead body and dig with the tool.. Digging with the tool he saw a forked path. Good one a forked path. The brahmin said, remove the forked path and dig with the tool. Good one a casket. The brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise. Good one, a tortoise. The brahmin said remove the tortoise and dig with the tool .Digging with the tool he saw a slaughter house. Good one a slaughter house. The brahmin said, wise one remove the slaughter house and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maaras, Brahmaas and the community of recluses and brahmins I do not see anyone who could answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it .Saying that the deity vanished from there.. .

Venerable Kumaarakassapa at the end of that night approached the Blessed One, worshipped and sat on a side. Sitting venerable Kumaarakassapa said thus to the Blessed One. Venerable sir, last night, a certain deity illuminated the whole of Dark the forest and approached me and stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The brahmin said Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The brahmin said remove the obstacle wise one,and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The brahmin said, wise one remove the swollen dead body and dig with the tool.. Digging with the tool he saw a forked path. Good one a forked path. The brahmin said, remove the forked path and dig with the tool. Good one a casket. The brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise.Good one a tortoise. The brahmin said , wise one remove the tortoise and dig with the tool Digging with the tool he saw a slaughter house. Good one a slaughter house. The brahmin said, wise one remove the slaughter house and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maaras, Brahmaas and the community of recluses and brahmins I do not see anyone who could answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it .Saying that the deity vanished from there.

Venerable sir, what is an ant hill, what is to smoke in the night. What is to blaze in the day. Who is the brahmin and who is the wise one, what is the tool, what is to dig, what is an obstacle, what is a swollen dead body, what is the forked path, what is a casket, what is a tortise, what is a slaughter house, what is a tendon of flesh, and who is the snake..

Bhikkhu, ant hill is a synonym for this four elemental body brought forth by mother and father, supported on rice and bread and subject to impermanence, brushing, breaking and destruction. Whatever work done during the day, is thought and discursively thought in the night, this is to smoke during the night. What is thought and discursively thought during the night is put into action through body, words and mind during the day, that is to blaze in the day Brahmin is a synonym for the Thus Gone One, worthy and rightfully enlightened. The wise one is a synonym for the trainer. The tool is a synonym for the noble one's wisdom.

Dig is a synonym for aroused effort. Obstacle is a synonym for ignorance. Remove the obstacle is dispel ignorance Its meaning is wise one take a tool and dig. Bhikkhu, a swollen dead body is a synonym for anger and restlessness. Take the tool dig and remove the swollen dead body is dispel anger and restlessness. A forked path is a synonym for doubts. Take the tool , dig and remove the forked path is its meaning. The casket is a synonym for the five hindrances;; sensual interest, aversion, sloth and torpor, restlessness and worry, and doubts. Dispel the five hindrances is. wise one take a tool dig and remove the casket is its meaning.. Tortoise is a synonym for the five holding masses. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations, and the holding mass of consciousness. Remove the tortoise is give up the five holding masses. Wise one take a tool, dig and remove the tortoise is its meaning. .Slaughter house is a synonym for the five strands of sensual pleasures. Such as pleasing agreeable forms arousing fondness cognizable by eye consciousness. Pleasing agreeable sounds arousing fondness cognizable by ear consciousness. Pleasing agreeable smells arousing fondness cognizable by nose consciousness. Pleasing agreeable tastes arousing fondness cognizable by tongue consciousness and pleasing agreeable touches arousing fondness cognizable by body consciousness. Remove the slaughter house is dispel the five strands of sensual desires. Wise one take the tool dig and remove the slaughter house is its meaning. A tendon of flesh is a synonym for interest and greed. Wise one take the tool and dig is its meaning. The snake is a synonym for the bhikkhu with desires destroyed. Wait! Do not hurt the snake, worship the snake, is its meaning.

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

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MAJJHIMA NIKAAYA I

3. 4 Rathaviniitasutta.m

24, The Simile of the Relay of Chariots.

I heard thus.

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha.. Then many bhikkhus, who had come to spend the rains in the home town having observed and spent the rains in the home town, approached the Blessed One worshipped the Blessed One and sat on a side. Then the Blessed One said thus:" Bhikkhus, out of the bhikkhus of the home town, which one is esteemed in this manner by the co-associates in the holy life. Himself with few desires, praises few desires. Satisfied praises satisfaction,. practising seclusion praises seclusion, withdrawing from the crowd praises withdrawal from the crowd, with aroused effort praises aroused effort, endowed with virtues, praises endowment of virtues, concentrated praises concentration, wise praises wisdom, released praises release, endowed with knowledge of release praises the endowment of knowledge of release, He is an adviser, giver of wisdom, an instructor, incitor and he is one who makes the hearts of the co-associates glad and light Venerable sir, venerable Punna Mantaaniputta of the home town is praised by the co-associates of the holy life as himself with few desires, praises few desires. Satisfied praises satisfaction,. practising seclusion praises seclusion, withdrawing from the crowd praises withdrawal from the crowd, with aroused effort praises aroused effort, endowed with virtues, praises endowment of virtues, concentrated praises concentration, wise praises wisdom, released praises release, endowed with knowledge of release praises the endowment of knowledge of release, He is an adviser, giver of wisdom, an instructor, incitor and he is one who makes the hearts of the co-associates glad and light

At that time venerable Saariputta was seated close to the Blessed One, and it occurred to him it is gain to venerable Punna Mantaaniputta, that the wise co-associates in the holy life praise him in such a superior manner, and the Teacher too agrees and praises in a superior and superior manner. Some day or other we will meet venerable Punna Mantaaniputta and have a conversation on this.

The Blessed One having lived as long as he liked in Raajagaha, left on a tour to arrive in Saavatti, and gradually arrived in Saavatti, and lived in the monastery offered by Anāthapindika in Jeta's grove Punna Mantaaniputta hearing that the Blessed One has arrived in Saavatti, arranged his dwelling and taking bowl and robes left on a tour to arrive at the monastery offered by Anāthapindika in Jeta's grove to the presence of the Blessed One. Having come to the presence of the Blessed One worshipped and sat on side. Then the Blessed One advised and instructed venerable Punna Mantaaniputta who was seated on a side and made his heart light. Venerable Punna Mantaaniputta delighted and the heart light with the advice given by the Blessed One got up from his seat, worshipped and circumbulated the Blessed One and went to the Dark forest to spend the day.

Then a certain bhikkhu approached venerable Saariputta and said, friend, venerable Punna Mantaaniputta of whom you praise again and again, was advised, instructed and made the heart light by the Blessed One, got up from his seat, worshipped and circumbulated the Blessed One and has just gone to the Dark forest to spend the day. Then venerable Saariputta hurriedly taking

a small seat followed after venerable Punna Mantaaniputta, keeping an eye on his top. Venerable Punna Mantaaniputta entered the Dark forest and sat at the root of a tree, to spend the day. Venerable Saariputta too entered the Dark forest and sat at the root of a certain tree to spend the day. Venerable Saariputta got up from his seclusion in the evening and approached venerable Punna Mantaaniputta, the two exchanged friendly greetings and venerable Saariputta sat on a side, and said, Friend, do you lead the holy life in the dispensation of the Blessed One--Yes, friend.--Friend, do you lead the holy life for purity of virtues.--No, friend.--Friend, do you lead the holy life for purity of mind.--No, friend.-- Friend, do you lead the holy life for the purity of view--No, friend.--Friend, do you lead the holy life for purity through dispelled doubts.--No, friend. --Friend, do you lead the holy life for the purity of knowledge and vision of the path and non path --No, friend.--Friend, do you lead the holy life for the purity of knowledge and vision--No, friend.--What friend, when asked is it for the purity of virtues, that you lead the holy life, you say no; When asked is it for the purity of mind, that you lead the holy life, you say no When asked is it for the purity of view, that you lead the holy life, you say no. When asked is it for the purity through dispelled doubts that you lead the holy life, you say no. When asked is it for purity of knowledge and vision of the path and the non-path that you lead the holy life, you say no. When asked is it for knowledge and vision that you lead the holy life you say no - Then indeed for what purpose do you lead the holy life--The holy life is lead in the dispensation of the Blessed One for the purpose of extinction without a hold..What friend, is purity of virtues extinction without a hold--No, friend.--Friend, is purity of mind, extinction without a hold. -No, friend.- Friend, is purity of view, extinction without a hold.--No, friend.--Friend, is purity through dispelled doubts, extinction without a hold.--No, friend.-- Friend, is purity of knowledge and vision of path and non-path, extinction without a hold.--No, friend.--Friend, is purity of knowledge and vision, extinction without a hold.--No, friend.- Friend, is there a non-holding extinction without these things.--No, friend.-- What friend, when asked, is purity of virtues extinction without a hold, you say no. When asked, is purity of mind extinction without a hold, you say no. When asked is purity of view extinction without a hold, you say no. When asked is purity through dispelled doubts extinction without a hold, you say no. When asked is purity of knowledge and vision of path and non-path, extinction without a hold, you say no. When asked is purity of knowledge and vision extinction without a hold, you say no. Friend, how should we know the meaning of these words.

Friend, if the Blessed One pointed non-holding extinction in the purity of virtues, he points out the non-holding extinction with holdings. If the Blessed One pointed non-holding extinction in the purity of mind, he points out the non-holding extinction, with holdings. If the Blessed One pointed non-holding extinction in the purity of view he points out the non-holding extinction, with holdings. If the Blessed One pointed non-holding extinction in the purity of dispelled doubts he points out the non-holding extinction, with holdings.. If the Blessed One pointed non-holding extinction in the purity of knowledge and vision of path and non-path he points out the non-holding extinction, with holdings. If the Blessed One pointed non-holding extinction in the purity of knowledge and vision he points out the non-holding extinction with holdings. Friend, if

there was non-holding extinction without these things, the ordinary one (*) would extinguish, for the ordinary one is without these things. Friend, I will give you a comparison, for some wise ones understand with a comparison. Just as king Pasenadi of Kosala, living in Saavatthi had some urgent work to do in Saaketa, and between Saavatthi and Saaketa seven chariots were prepared. Then king Pasenadi of Kosala got into the first chariot at the palace gate and arrived at the second chariot. Abandoning the first chariot there, got into the second chariot and arrived at the third chariot. Abandoning the second chariot there, got into the third chariot and arrived at the fourth chariot. Abandoning the third chariot there, got into the fourth chariot and arrived at the fifth chariot. Abandoning the fourth chariot there, got into the fifth chariot and arrived at the sixth chariot. Abandoning the fifth chariot there, got into the sixth chariot and arrived at the seventh chariot. Abandoning the sixth chariot got into the seventh chariot and arrived at the palace gate at Saaketa . At the palace gate friends and blood relations would ask did the great king come to Saaketa, from Saavatthi in this chariot How explaining would the king do it correctly, I living in Saavatthi had some urgent work to do in Saaketa, and between Saavatthi and Saaketa seven chariots were prepared. Then I got into the first chariot at the palace gate and arrived at the second chariot. Abandoning the first chariot there, got into the second chariot and arrived at the third chariot. Abandoning the second chariot there, got into the third chariot and arrived at the fourth chariot. Abandoning the third chariot there, got into the fourth chariot and arrived at the fifth chariot. Abandoning the fourth chariot there, got into the fifth chariot and arrived at the sixth chariot. Abandoning the fifth chariot there, got into the sixth chariot and arrived at the seventh chariot. Abandoning the sixth chariot got into the seventh chariot and arrived at the palace gate at Saaketa --Explaining it in this manner king Pasenadi of Kosala would explain it correctly. In the same manner purity of virtues is for the purpose of purity of mind , purity of mind is for the purpose of view, purity of view is for the purpose of purity through dispelled doubts, purity through dispelled doubts is for the purpose of purity of knowledge and vision of path and non-path and purity of knowledge and vision of path and non-path is for the purpose of purity of knowledge and vision. Purity of knowledge and vision is for the purpose of extinction without holding. It is for extinction without holding that the holy life is lived in the dispensation of the Blessed One.

Then venerable Saariputta said thus to venerable Punna Mantaaniputta: How do the co-associates of the holy life address the venerable one. Friend, my name is Punna, and the co-associates in the holy life know me as Mantaaniputta. Friend, it is wonderful, how a learned disciple like you should reply those questions leading to deeper and deeper depths in the dispensation of the Teacher. You are a gain to the co-associates in the holy life, even the sight and association is invaluable. Should be honoured even if found in the loin cloth, by the co-associates in the holy life. It is gain to me too, that I got an opportunity to meet and associate venerable Punna Mantaaniputta.

When this was said venerable Punna Mantaaniputta said thus to venerable Saariputta. What is the venerable one's name and how do the co-associates in the holy life address the venerable one.

Friend, my name is Upatissa and the co-associates in the holy life call me Saariputta. We without knowing had spoken to a highly esteemed disciple of the Teacher. If we knew it was venerable Saariputta we would not have spoken so much. Friend, it is wonderful how we were led on asking deep and more deep questions in the dispensation of the Teacher. You are a gain to the co-associates in the holy life, even the sight and association is invaluable. Should be honoured even if found in the loin cloth, by the co-associates in the holy life. It is a gain to me too, that I got an opportunity to meet and associate venerable Saariputta.

Thus the two Great Men delighted hearing each others words.

.Note:

*. Ordinary one, ‘puthujano’: An ordinary one has not attained any of the eight attainments of the Great Men. These attainments are the stream entry and its fruits. Once returner and its fruits. Non-returner and its fruit. The one extinguished and the one reaping the results.

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MAJJHIMA NIKAAYA I

3. 5. Nivaapasutta.m

25, The Simile of the Deer Feeder

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. From there the Blessed One addressed the bhikkhus: "Bhikkhus, the deer feeder does not feed the wild animals thinking may the wild animals eat this food, be beautiful, live long and may they feed on this food for a long time. Yet the deer feeder feeds the wild animals thinking may the wild animals encroaching for food be intoxicated, eat this food be swooned and be negligent and be subjected to the wicked actions in this encroachment.

The first set of wild animals, encroached the deer feeder’s encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder’s encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a

forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased , Then they went back to the deer feeder ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals were not released from the power of the deer feeder.

The third set of wild animals together thought thus: The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased , Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder.

Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment.

Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

The fourth set of wild animals together thought thus: The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released

from the power of the deer feeder .What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased , Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder .The third set of wild animals thought Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment. Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

Then it occurred to the fourth set of wild animals, what if we make our settlement in the encroachment so that the deer feeder and his followers do not know our comings and goings * and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder in that same encroachment. So they made their settlement in the encroachment, so that the deer feeder and his followers do not know their comings and goings and eating the fodder not swooned, not intoxicated and not negligent and not becoming subjects to the wishes of the deer feeder in the encroachment.

Then it occurred to the deer feeder and his followers, this fourth set of wild animals are crafty and trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the fourth set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and followers did not see the settlement of the wild animals and did not get at them. Then it occurred to the deer feeder and his followers: If we hurt the fourth set of wild animals, others will be hurt, and that will hurt others. What if we take care of the fourth set of wild animals. So the deer feeder and his followers took care of the fourth set of wild animals. Thus the fourth set of wild animals were released from the power of the deer feeder..

This is a comparison to explain the meaning, this is its meaning. Fodder is a synonym for the five strands of sensual pleasures. The deer feeder is a synonym for Maara the evil one. The Followers of the deer feeder is a synonym for Maara's following. Wild animals is a synonym for recluses and brahmins.

The first set of recluses and brahmins encroaching partook of the worldly matter of Maara, swooned and became intoxicated and negligent came under the power of Maara and worldly matter. like the first set of wild animals, I say this first set of recluses and brahmins are comparable to them.

The second set of recluses and brahmins together thought thus: The first set of recluses and brahmins encroaching partook of the worldly matter of Maara, swooned and became intoxicated and negligent came under the power of Maara and worldly matter, this first set of recluses and brahmins were not released from the power of Maara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cowdung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing they returned to partake of the worldly matter of Maara. They partaking food swooned became intoxicated and negligent and came under the power of Maara and worldly matter.. Thus the second set of recluses and brahmins were not released from the power of Maara like the second set of wild animals, I say, this second set of recluses and brahmins. are comparable to them.

The third set of recluses of brahmins together thought thus: The first set of recluses and brahmins encroaching partook of the worldly matter of Maara, swooned and became intoxicated and negligent were under the power of Maara and worldly matter, this first set of recluses and brahmins were not released from the power of Maara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cowdung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Maara. They partaking food swooned became intoxicated and negligent and came under the power of Maara and worldly matter.. Thus the second set of recluses and brahmins were not released from the power of Maara

Then it occurred to them what if we make our settlement in Maara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Maara and his worldly matter. They made their settlement in Maara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Maara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not after death. Is it the Thus Gone One, neither is nor is not after death. Thus bhikkhus, this third set of bhikkhus were not released from the power of Maara. like

the third set of wild animals I say, this third set of recluses and brahmins, are comparable to them.

The fourth set of recluses of brahmins together thought thus: The first set of recluses and brahmins encroaching partook of the worldly matter of Maara, swooned and became intoxicated and negligent came under the power of Maara and worldly matter, this first set of recluses and brahmins were not released from the power of Maara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cowdung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Maara. There they partaking food swooned became intoxicated and negligent and came under the power of Maara and worldly matter.. Thus the second set of recluses and brahmins were not released from the power of Maara

Then it occurred to them what if we make our settlement in Maara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Maara and his worldly matter. They made their settlement in the encroachment of Maara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Maara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul, the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not after death. Is it the Thus Gone One neither is, nor is not after death. Thus bhikkhus, this third set of bhikkhus were not released from the power of Maara. What if we make our settlement not accessible to death and his followers, in this same encroachment of death and this worldly matter, and partake this worldly matter not swooned, not intoxicated and not becoming negligent, we would not become the subjects of Maara in this same encroachment. They made their settlement not accessible to death and his followers, and settling in that same encroachment of death and this worldly matter partook of this worldly matter not swooned, not intoxicated and not becoming negligent, did not become the subjects of Maara in this same encroachment. Bhikkhus, in this manner the fourth set of recluses and brahmins were released from the power of Maara, like. the fourth set of wild animals, I say, this fourth set of recluses and brahmins are comparable to them..

Bhikkhus, what is inaccessible to Maara and the followings of Maara. Here, bhikkhus, the bhikkhu secluded from sensual thoughts and demeritorious thoughts with thoughts and thought processes and with joy and pleasaantness born of seclusion, attained to abides in the first jhaana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased and brought to one point, without thoughts and discursive thoughts,

with joy and pleasantness born of concentration attained to abides in the second jhaana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again, the bhikkhu with joy and with equanimity to detachment abides mindful and aware, experiences pleasantness too with the body, to this the noble ones say: mindfully abiding in pleasantness with equanimity. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu, giving up pleasantness, and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity attained to abides in the fourth jhaana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again the bhikkhu overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attains to abides in the sphere of space. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all perceptions of space with consciousness is boundless attains to abides in the sphere of consciousness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all the sphere of consciousness, with there is nothing attains to abides in the sphere of no-thingness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu, overcoming all the sphere of no-thingness, attains to abides in the sphere of neither-perception-nor-non-perception. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the bhikkhu overcoming all the sphere of neither-perception-nor-non-perception, attains to the cessation of perceptions and feelings and abides. Seeing it with wisdom too, desires get destroyed. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one.

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

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MAJJHIMA NIKAAYA I

3. 6 Ariyapariyesanasutta.m

26, The Noble Search.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One putting on robes in the morning, taking bowl and robes entered Saavatthi for the alms round. At that time many bhikkhus approached venerable Aananda and said. : Friend Aananda, it is long, since we heard the Teaching from the Blessed One. Good if we

could hear a discourse from the Blessed One—Then friends, approach the dwelling of the brahmin Rammaka, you will be able to hear a talk from the Blessed One himself. Those bhikkhus agreed. The Blessed One having gone the alms round and after the meal was over, returning from the alms round, addressed venerable Aananda. Let us go to the palace of Migaara's mother to spend the day. Venerable Aananda agreed and the Blessed One approached the palace of Migaara's mother with venerable Aananda, to spend the day. In the evening the Blessed One getting up from his seclusion addressed venerable Aananda and said Let us go to the eastern bath to wash the body. Having washed the body and come out of the bath stood in one robe until the body was dry. Then venerable Aananda said. Venerable sir, the brahmin Rammaka's dwelling is pleasant, shall we approach it out of compassion. At that time many bhikkhus were gathered in the dwelling of the brahmin Rammaka. Seated they were engaged in a talk on the Teaching The Blessed One stood outside the closed gate, until the talk ended and when it ended cleared his throat to make a noise. The bhikkhus opened the door for the Blessed One and he entered and sat on the prepared seat. Then the Blessed One addressed the bhikkhus; Bhikkhus, with what talk were you seated?. Our talk was on the Teaching and about the Blessed One himself and then the Blessed One arrived. Good bhikkhus, sons of clansmen who have gone forth, leaving the household should sit with a talk on the Teaching. When gathered like this there are two things you could do, either a talk on the Teaching or maintain noble silence.

Bhikkhus, twofold are the searches: The noble search and the ignoble search. What is the ignoble search. Here, bhikkhus, one subject to birth searches birth. One subject to decay searches decay. One subject to illness searches illness. One subject to death searches death. One subject to grief, searches grief. One with defilements searches defiling things. Bhikkhus, what things are subject to birth. Sons and wife are subject to birth. Slaves, men and women, are subject to birth. Goats, cows, fowl, pigs, horses, cattle and mares, are subject to birth. Gold and silver are subject to birth. Bhikkhus, these endearments are subject to birth, enslaved and swooned by them one becomes guilty of an offence, and searches for things subject to birth. What things are subject to decay. Sons and wife are subject to decay. Slaves, men and women, are subject to decay. Goats, cows, fowl, pigs, horses, cattle and mares, are subject to decay. Gold and silver are subject to decay. Bhikkhus, these endearments are subject to decay, enslaved and swooned by them one becomes guilty of an offence, and searches for things subject to decay. What things are subject to illness. Sons and wife are subject to illness. Slaves, men and women, are subject to illness. Goats, cows, fowl, pigs, horses, cattle and mares, are subject to illness. Gold and silver are subject to illness. Bhikkhus, these endearments are subject to illness, enslaved and swooned by them one becomes guilty of an offence, and searches for things subject to illness. What things are subject to death. .Sons and wife are subject to death. Slaves men and women, are subject to death. Goats, cows, fowl, pigs, horses, cattle and mares, are subject to death. Gold and silver are subject to death. Bhikkhus, these endearments are subject to death. Enslaved and swooned by them one becomes guilty of an offence, and searches for things subject to death. Bhikkhus, what is subject to grief Sons and wife are subject to grief. Slaves men and women, are subject to grief..Goats, cows, fowl, pigs, cattle and mares, are subject to grief. Gold and silver are subject to grief.

Bhikkhus, these endearments are subject to grief, enslaved and swooned by them one becomes guilty of an offence, and searches for things subject to grief. What things are subject to defilements?. Sons and wife are subject to defilements. Slaves men and women, are subject to defilements.. Goats, cows, fowl, pigs, horses, cattle and mares, are subject to defilement. Gold and silver are subject to defilements. Bhikkhus, these endearments are subject to defilements, enslaved and swooned by them, one become guilty of an offence, searches for things subject to defilements.. Bhikkhus, this is the ignoble search.

Bhikkhus, what is the noble search. Here a certain one subject to birth, knowing its dangers searches the not decaying noble end of the yoke extinction. One subject to decay, knowing the dangers of decay searches the not decaying noble end of the yoke extinction. One subject to illness, knowing the dangers of illness searches the non-ailing noble end of the yoke extinction. One subject to death, knowing the dangers of death searches the deathless noble end of the yoke extinction. One subject to grief, knowing the dangers of grief, searches the non-grieving noble end of the yoke extinction. One subject to defiling, knowing its dangers searches the non-defiled noble end of the yoke extinction. Bhikkhus, this is the noble search.

Bhikkhus, when I was not enlightened, yet a seeker of enlightenment, a subject of birth sought after birth. A subject of decay sought after decay. A subject of illness sought after illness.. A subject of death sought after death. A subject of grief sought after grief. A subject of defilements, sought after defilements. Bhikkhus, I reflected, subject to birth, why should I seek birth? Subject to illness, why should I seek illness. Subject to death, why should I seek death? Subject to grief, why should I seek that. Subject to defiling things, why should I seek that? A subject of birth, who knows the dangers of birth; why shouldn't I seek that non-born noble end of the yoke extinction? A subject of decay, who knows the dangers of decay, why shouldn't I seek that not decaying noble end of the yoke? A subject of illness, .who knows the dangers of illness, why shouldn't I seek that non- ailing noble end of the yoke? A subject of death who knows its dangers, why shouldn't I seek that deathless noble end of the yoke? A subject of grief, who knows its dangers, why shouldn't I seek that griefless noble end of the yoke extinction?. A subject to defiling, knowing its dangers, why shouldn't I seek that not defiling noble end of the yoke extinction?

When in the prime of youth, even with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard, donned yellow robes left the household and became homeless. Become a seeker of good and a seeker of the incomparable peaceful state, I approached Aalaara Kaalaama and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, the wise ones, before long, realise this teaching and abide like the teacher. Bhikkhus, I quickly learned that Teaching, to acknowledge I know and I see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I abide knowing and realising this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalaara Kaalaama and asked him.

Venerable one, how do you abide having realised this teaching? Then Aalaara Kaalaama declared the sphere of no-thingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration, and wisdom..I too have faith, effort, mindfulness, concentration and wisdom. What, if I arouse effort to realise this Teaching realised by him. Before long I realised that Teaching and abode. Then I approached Aalaara Kaalaama and asked him. Venerable one, is it this much, the teaching you have realised and abide. Friend, it is this much only, the teaching that I have realised, declare and abide in. Then I said, I too have realised this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life, That whatever Teaching I have realised, that, you too have realised So whatever Teaching I know, that, you too know. Now the two of us are on equal grounds. Let the two of us together guide this following. Bhikkhus, it was in this manner that my teacher, Aalaara Kaalaama honoured me, his pupil, offering me equal status. Then it occurred to me: this teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of no-thingness only. Not satisfied with it I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state, I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realise this teaching and abide like the teacher. Bhikkhus, I quickly learned that teaching to acknowledge I know and I see by uttering and reciting as the elders did. Then it occurred to me merely with this faith, Uddaka Raamaputta would not acknowledge I abide knowing and realising this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you abide knowing and realising this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Bhikkhus, then it occurred to me, it is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration and wisdom.I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realise this teaching realised by him. Before long I realised that teaching and abode. Then I approached Uddaka Raamaputta and asked him: Venerable one, is it this much, the Teaching you have realised and abide? Friend, it is this much only, the Teaching, that I have realised, declare and abide Then I said, I too have realised this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That whatever, I have realised and abide, that you too have realised and abide. So that whatever Teaching I know, that you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate honoured me as his teacher. Then it occurred to me, this Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only, not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state, wandering in stages, I came to the village of Senaani in Uruwela. There I saw a pleasant plot of land, with a stretch of forest close to it. There, a river with well formed white banks was flowing and in the

vicinity was a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, and a flowing river. In the vicinity is a village to pasture. Then I sat thinking this is the ideal place for a clansman to make effort.

Then bhikkhus, I a subject of death, knowing the dangers of death was searching the not born noble end of the yoke* and attained extinction. I, a subject of decay, knowing the dangers of decay was searching the non-decaying noble end of the yoke* and attained extinction. I, a subject of illness, knowing the dangers of illness was searching the not ailing noble end of the yoke* and attained extinction. I, a subject of death, knowing the dangers of death was searching the not dying noble end of the yoke* and attained extinction, I, a subject of grief, knowing the dangers of grief was searching, the not grieving noble end of the yoke* and attained extinction. I, a subject to defiling, knowing its dangers, was searching the not defiling noble end of the yoke* and attained extinction. Then knowledge and vision arose to me, my release is unchanged, this is my last birth, there is no more birth (*1).

Bhikkhus, it occurred to me. This Teaching that I have realised is deep, difficult to see, and understand, appeasing and exalted, it cannot be realised logically. It is clever and should be understood by the wise. The populace fond of settling and attached to settling, does not see this difficult point, that dependent arising is from this cause.(2) This point too is difficult to see, that is the appeasement of all determinations (3).and the giving up of all endearments (4) destruction of craving, detachment, cessation and extinction. If I teach this to others they would not understand it, and I would only reap fatigue. Then this wonderful stanza occurred to me.

I attained it with difficulty, why should I proclaim it,

By those overcome by greed and hate, this is difficult to be understood

Clever and going against the stream is deep and difficult to see

The greedily attached, do not see it shrouded with a mass of darkness.

Bhikkhus, when I reflected this, my mind bent to non-action, and not to teach. Then to Brahmaa Sahampathi who knew my mind, this thought occurred, the world will disappear, it will vanish, that the Thus gone One has made up the mind to non-action and not declaring the Teaching. Then Brahmaa Sahampatii vanished from the brahmaa world and appeared before me, as a strong man would stretch his bent arm or bend his stretched arm. Brahmaa Sahampatii arranging the shawl on one shoulder and clasping hands towards the Blessed One entreated me,: May the Blessed One preach. There are beings with little defilements, who would fall on account of not hearing the Teaching. There will be those who would realise the Teaching, and Brahmaa Sahampati further said thus.

In the past the Teaching arose in Magadha, impure with blemish.

Open the door to deathlessness sir, by making the pure Teaching to be heard. .

Like a man on top of a rocky mountain would see the populace on all sides

Wise one, the comparison is that, do ascend the rock and teach

Remove the grief of the populace drenched in grief,

Look at them overcome by birth and decay.

Hero, steady and win the battle, leading charioteer,

Abide in the world without a debt.

May the Blessed One teach, there will be those who understand.

Heeding the entreaty of Brahmaa and out of compassion for beings I looked with the eye of the Enlightened One and saw beings with little defilements and with much defilements. Saw beings with sharp mental faculties and weak mental faculties, with good dispositions and weak dispositions. Saw certain ones abiding fearing the other world. Like in a set of blue lotuses, red lotuses and white lotuses, a certain one would be born in the water grow and develop in the water and would bloom below the level of the water. Some others born in the water would grow, develop and bloom, in level with the water and certain others born in the water, grow and develop and stand right above the water and bloom. In the same manner I saw beings with little defilement and with much defilement, with sharp mental faculties, and weak mental faculties, with good dispositions and weak dispositions and certain ones fearing the other world. Then I replied to Brahmaa Sahampati saying a stanza.

Brahmaa, I have opened the doors of deathlessness,

May those who have ears be released through faith,

With practice we will speak words with the perception of non hurting

And the populace will get the exalted Teaching.

Then Brahmaa Sahampati knowing I have made it possible for the Teaching to be heard, worshipped and circumambulated me and vanished from there it self.

Then it occurred to me to whom shall I give the first discourse? Then I thought this Aalaara Kaalaama is very wise, has been with few defilements for a long time, if I give the first discourse to him, he will indeed realise this Teaching very quickly. Then the gods approached me and told. Venerable sir, he passed away seven days ago. Then the knowledge arose its seven days since he passed away. Then it occurred to me, Aalaara Kaalaama is wise if he had heard this Teaching, he

would have realised it quickly. Again, it occurred to me. To whom shall I give the first discourse? Uddaka Raamaputta is very wise and has long been with few defilements. If I give the first discourse to him, he will learn the Teaching quickly. Then the gods approached me and told. Venerable sir, he passed away last night.. Then knowledge arose to me, he passed away, last night. Again it occurred to me, to whom shall I preach the first discourse and who will know this Teaching quickly? Then it occurred to me, these fivefold bhikkhus were of great help, they attended on me until I gave up resolute striving. Then it occurred to me, where are the fivefold bhikkhus living at present? With my purified heavenly eye I saw them abiding in the deer park in Isipatana in Benares. After living as long as I wished in Uruwela, I left to go to Benares by stages . On the way I met, the wandering ascetic Upaka, between Gayaa and the Bo tree and he said. Friend, your mental faculties are pure and your skin colour is pure. Under whom do you lead the holy life, who is your Teacher and whose Teaching appeals to you? I replied him with this verse.

I have overcome everything, know everything. I'm not soiled by anything,

Giving up everything, with the destruction of craving I'm released,

I realised this by myself and have no Teacher.

Or an equal among gods and men

I'm perfect in this world. I'm the incomparable Teacher

By myself I rightfully realised Enlightenment. Cooled and extinguished.

I go to the city of Kaasi, to set the wheel of the Teaching rolling

It is to sound the drum of deathlessness to the blindfolded world.

Friend, as you acknowledge, it seems you are the world winner.

Upaka, all my demeritorious things are overcome, therefore I'm winner.

When this was said the wandering ascetic Upaka, shook his head and said: Friend, it may be so, and turning to a side track, went away.

Then bhikkhus, in stages I went to Benares, to Isipatana and to the deer park, and approached the fivefold bhikkhus. They seeing me approach in the distance settled among themselves. This is that recluse Gotama who gave up striving and returned to a life of abundance. We should not worship or attend on him and should not accept his bowl and robes. We will prepare a seat, if he likes he may sit. Bhikkhus, as I approached, the fivefold bhikkhus, they could not keep to their settlement. One approached to accept the bowl and robes, another prepared a seat, and the third

placed water to wash the feet. Yet they addressed me by name. Then I told the fivefold bhikkhus: Bhikkhus, do not address the Thus Gone One by name or as friend. The Thus Gone One is perfect and rightfully enlightened. Bhikkhus, listen, I will advise to attain deathlessness Those following the method, according to the advice given, before long will attain, the highest end of the holy life here and now. .When this was said the fivefold bhikkhus said thus: Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct knowledge and vision above human. Having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained.. Bhikkhus, the Thus Gone One is perfect, rightfully enlightened. Listen, I will advise to attain deathlessness. Those following the method according to the advice given, before long, will attain, the highest end of the holy life here and now.

For the second time, the fivefold bhikkhus told me. Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct knowledge and vision above human. Having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained?. For the second time I told the fivefold bhikkhus. Bhikkhus, I have not gone to abundance or abandoned striving. I'm perfect, rightfully enlightened. Listen I will advise, to attain deathlessness. Those following the method according to the advice given, before long will attain, the highest end of the holy life here and now.

For the third time the fivefold bhikkhus said thus: Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct knowledge and vision above human. Now having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained? When this was said, Bhikkhus, I asked the fivefold bhikkhus. Do you know me of talking like this before?. They said, No, venerable sir. I said, bhikkhus, .the Thus Gone One is perfect, rightfully enlightened. I will advice to attain deathlessness. Those following the method according to the advice given, before long, will attain that highest end of the holy life, here and now and abide. Bhikkhus, I could convince the fivefold bhikkhus. Then I advised two bhikkhus, and three would go for alms. Out of what is brought by three, each one partook one sixth..I sometimes advised three bhikkhus, and two went for alms. Out of what was brought by two, each one partook one sixth.

Bhikkhus, thus advised by me the fivefold bhikkhus themselves subject to birth, knowing the danger of birth, searched for the non-born noble end of the yoke, and attained it. Subject to decay, knowing the danger of decay, searched for the not decaying noble end of the yoke and attained it. Subject to ailing, knowing the danger of ailing searched for the non-ailing noble end of the yoke and attained extinction. Subject to death, knowing the danger of death, in search of the deathless noble end of the yoke attained extinction. Subject to grief, knowing the danger of grief, in search of the griefless noble end of the yoke attained extinction. Themselves subject to defiling, knowing the danger of defiling, in search of the undefiled noble end of the yoke attained

extinction. Knowledge and vision arose to them. Their release, was not changeable. They knew this is our last birth, now there is no more birth.

Bhikkhus, these five are the strands of sensual pleasures. What five?. Pleasant agreeable forms arousing fondness cognizable by eye consciousness. Pleasant agreeable sounds arousing fondness cognizable by ear consciousness. Pleasant agreeable smells arousing fondness cognizable by nose consciousness. Pleasant agreeable tastes arousing fondness cognizable by tongue consciousness. Pleasant agreeable touches arousing fondness cognizable by body consciousness. Bhikkhus, these are the five strands of sensual pleasures. Bhikkhus, whoever recluse or brahmin was to partake these five strands of sensual pleasures enslaved, swooned, guilty of an offence, not seeing the danger, and not wise about the escape should know we are in misfortune, have come to destruction and are in the power of death. Like the wild animals that partake of food bound, know we have come to destruction, are in danger, when the hunter comes we will be in his power. Whoever recluse or brahmin was to partake these five strands of sensual pleasures not enslaved, not swooned, not guilty of an offence, seeing the danger and wise about the escape, should know we are not in misfortune, have not come to destruction and are not in the power of death. Like the wild animals in the forest that partake of food unbound. They should know we do not come to destruction and are not in danger. When the hunter comes we will not be in his power. In the same manner those recluses or brahmins will not be in the power of death,

Like the wild animals wandering in the declivity would go with confidence, stand with confidence, sit with confidence and would lie with confidence. What is the reason. Bhikkhus, they are out of sight of the hunter. Bhikkhus, in the same manner, the bhikkhu secluded from sensual desires and evil thoughts with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhaana. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Having destroyed the feetless one has gone beyond the sight of death.

Again the bhikkhu, over coming, thoughts and thought processes, the mind internally settled and brought to one point, will be without thoughts and thought processes. With joy and pleasantness born of concentration he would attain to, abide in the second jhaana.. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Having destroyed the feetless one has gone beyond the sight of death.

Again the bhikkhu with equanimity to joy and detachment abides mindful and aware and also experiences pleasantness with the body and attained to abides in the third jhaana. To this abiding the noble ones say, abiding mindfully in equanimity. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Having destroyed the feetless one, has gone beyond the sight of death.

Again the bhikkhu, dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, purifies mindfulness with equanimity. Without unpleasantness and pleasantness and mindfulness purified with equanimity he attained to, abides in the fourth

jhaana. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Having destroyed the feetless one has gone beyond the sight of death.

Again the bhikkhu having overcome all perceptions of matter and perceptions of anger, not attending to various perceptions, with space is boundless, attained to, abides in the sphere of space. Bhikkhus, to this said, the bhikkhu has blindfolded death. Having destroyed the feetless one has gone beyond the sight of death. Having overcome all the sphere of space with consciousness is boundless attained to, abides in the sphere of consciousness. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Having destroyed the feetless one has gone beyond the sight of death. Having overcome all the sphere of consciousness, with there is nothing abides in the sphere of no-thingness. Having overcome all the sphere of no-thingness attained to abides in the sphere of neither perception nor non-perception. Overcoming all the sphere of neither-perception –nor-non-perception attains to the cessation of perceptions and feelings.. Seeing it with wisdom too desires get destroyed. Bhikkhus, to this is said, the bhikkhu has blindfolded death. Destroying the feetless one has gone beyond the sight of death. Crossing over to the beyond he goes with confidence, stands with confidence, sits with confidence and lies with confidence .What is the reason Has gone beyond the sight of death.

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

Notes

1. The not born, not decaying, not ailing, not dying, not grieving, not defiled end of the yoke which is extinction ‘ajaata.m, ajara.m, abhyadhi.m, amata.m, asokam, asankhilittha.m anuttara.m yogakhema.m nibbaana.m. It is by realising these things, that the fivefold bhikkhus attained extinction. It’s clear that it’s to one born that the rest comes, ie decay, ailments, death, grief, and defiling . So it is the cause for birth that has to be dispensed. Isn’t the desire to be this and that the reason for birth.

2 The populace fond of settling and attached to settling, does not see this difficult point that dependent arising is from this cause.’ Aalayaraamaa kho panaaya, m pajaa aalayarataa aalayasammudita. Aalayaraamaaya kho pana pajaaya aalayarataaya aalayasammuditaaya duddasa.m ida.m .thaana.m yadida.m idappaccayataa pa.ticcasamuppaado. The Blessed One tells clearly that dependent arising is a result of our settling in various ways. The undoing of this settlement is dependent cessation. This is a mental settlement

.3 The appeasement of all determinations.’ sabbasankhaarasamatho’ Determinations are threefold, as bodily, verbal and mental. Bodily determinations are in-breaths and out breaths, as these are bound up with the body and always with the body, they are bodily determinations. Verbal determinations are thinking and pondering, It is always after thinking and pondering that one speaks. So thinking and pondering are verbal determinations. Perceptions and feelings are bound up with the mind and are mental determinations. To appease these the Blessed One recommends

the jhaanas, in the order of rising, and it is after attaining to the highest attainment that one could experience cessation of perceptions and feelings. This if done with the right knowledge, the Blessed One says one could attain extinction.

4, Giving up of all endearments. 'sabbuupadhipa.tinissaggo.' endearments are explained in this Sutta, and it is their relinquishing that has to be done.

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MAJJHIMA NIKAAYA I

3.7 Cuulahatthipadopamasutta.m-

27, The Minor Discourse of the Simile of the Elephant's Footprint.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time the brahmin Jaanussoni was travelling in a chariot completely covered in white and seeing the brahmin Pilotika walking in the distance. asked him, from where is good Vacchaayana coming at this time of the day

Friend, I am now come from the presence of the Blessed One. What does good Vacchaayana think of the recluse Gotama's accomplishment of wisdom? Does he think he is wise? Who am I to know the wisdom of the recluse Gotama? It should be somebody like him to know the level of wisdom of the recluse Gotama. Indeed good Vacchaayana praises the recluse Gotama much Who am I to praise the recluse Gotama?. Out of the praiseworthy the recluse Gotama is one. He is chief among gods and men. Good Vacchaayana, seeing what good in the recluse Gotama praises him in this manner? Like a clever elephant hunter, who has entered an elephant grove, seeing the footprint of an elephant huge in length and breadth would come to the conclusion, indeed this is the foot print of a huge elephant. In the same manner I seeing these four characteristics in the recluse Gotama conclude. Indeed the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed and the Community of bhikkhus are well established: What four?

Friend, I see a certain wise warrior, a clever forceful disputer who could even split a hair, wandering about, thinking he is wise. Then he hears that the recluse Gotama had gone to a certain village or hamlet. Then they build up a question, approach the recluse Gotama and ask this question from him. Then he replies in this manner and by that they draw him for a dispute. Then he hears that the recluse Gotama has come to a certain village or hamlet so forming a question approaches the recluse Gotama. The recluse Gotama advises, instructs, makes the heart light and pleasant, He does not even ask the question, so where is a dispute, they become

all round disciples of the recluse Gotama. Seeing this first characteristic of the recluse Gotama I have come to the conclusion that the recluse Gotama is rightfully enlightened, the Blessed One's Teaching is well proclaimed and the community of bhikkhus have come to the right path.

Again, I see a certain wise brahmin a forceful clever disputer, who could even split a hair, wandering about, thinking he is wise. Then he hears that when the recluse Gotama had gone to a certain village or hamlet. they had built up a question, and approached the recluse Gotama, asked this question, when asked he had replied in this manner and they had drawn him to a dispute. Then he hears that the recluse Gotama has come to a certain village or hamlet and making up a question approaches the recluse Gotama. The recluse Gotama advises, instructs, makes the heart light and pleasant, he does not even ask the question, so where is a dispute, they become all round disciples of the recluse Gotama. Seeing this second characteristic of the recluse Gotama I have come to the conclusion that the recluse Gotama is rightfully enlightened. The Blessed One's Teaching is well proclaimed and the community of bhikkhus has come to the right path..

Again I see a certain wise householder, a clever forceful disputer who could even split a hair, wandering about, thinking he is wise. He hears that the recluse Gotama had gone to a certain village or hamlet. Then they made up a question, approached the recluse Gotama, asked this question, and he had replied in this manner had drawn him to a dispute thus. Then he hears that the recluse Gotama has come to a certain village or hamlet and making up a question approaches the recluse Gotama. The recluse Gotama advises, instructs, makes the heart light and pleasant. He does not even ask the question, so where is a dispute, they become all round disciples of the recluse Gotama. Seeing this third characteristic of the recluse Gotama I have come to the conclusion that the recluse Gotama is rightfully enlightened. The Blessed One's Teaching is well proclaimed and the community of bhikkhus have come to the right path..

Again, I see a certain wise recluse, a clever forceful disputer who could even split a hair, wandering about, thinking he is wise. Then he hears that when the recluse Gotama had gone to a certain village or hamlet. they had made up a question, had approached the recluse Gotama and asked this question. He had replied in this manner and had drawn him to a dispute. Then he hears that the recluse Gotama has come to a certain village or hamlet and building up a question approaches the recluse Gotama. The recluse Gotama advises, instructs, makes the heart light and pleasant, he does not even ask the question, so where is a dispute, they become all round disciples of the recluse Gotama. They ask for the going forth, to leave the household and become homeless. Withdrawn from the crowd would abide diligent for dispelling. For whatever purpose sons of clansmen leave the household and become homeless, that highest end of the holy life they here and now realise, and abide. They say, our mind nearly perished, now it is happy. Earlier we were not recluses although we thought we were recluses. Earlier we were not brahmins, yet we thought we were recluses and brahmins. Not perfect, we acknowledged we were perfect. Now we are perfect. Seeing this fourth characteristic of the recluse Gotama I have

come to the conclusion that the recluse Gotama is rightfully enlightened, the Blessed One's Teaching is well proclaimed and the community of bhikkhus has come to the right path..

When this was said, the brahmin Jaanussoni got down from his completely white chariot, arranged his shawl on one shoulder and clasping his hands towards where the Blessed One was repeated the words 'I worship that Blessed One perfect and rightfully enlightened ' three times. And said some day we will see good Gotama and have a conversation on this with him. Then the brahmin Jaanussoni approached the Blessed One, exchanged friendly greetings and sat on a side. Seated the brahmin Jaanussoni repeated the complete conversation between himself and the brahmin Pilotika. Then the Blessed One said brahmin, the simile of the elephant's footprint is not complete. I will explain it to you completely, listen and attend carefully.

Brahmin, like the elephant hunter gone to the elephant grove would see a footprint of an elephant huge in length and breadth. If he is clever he would not come to the conclusion, indeed this is the foot- print of a huge elephant. What is the reason: In the elephant grove there are she elephants by the name Vaamanikaa, they too have huge footprints like that. He ignores it and sees the footprint of an elephant huge by the length and breadth and placed at a high altitude. If he is a clever elephant hunter, he would not come to the conclusion, indeed this is the foot print of a huge elephant. What is the reason? In the elephant grove there are she elephants by the name uccaakaalarikaa, Who also have huge footprints..Ignoring that, he sees the foot- print of an elephant huge by the length and breadth placed at a high altitude and also furrows made with the tusk at a high altitude. If he is clever, he would not come to the conclusion, indeed this is the footprint of a huge elephant: What is the reason?. In the elephant grove, there are she elephants, by the name uccaakanerukaa. They too have huge footprints. Ignoring that he sees the footprint of an elephant placed at a high altitude and also furrows made with the tusk at a high altitude, and branches broken from a high altitude and sees the elephant himself at the root of a tree, in the open, standing, sitting or lying. Then he comes to the conclusion indeed this is the huge elephant. In the same manner brahmin, the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maaras, Brahmaas, the community of recluses and brahmins gods and men, that Teaching good at the beginning, in the middle and at the end full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements, going forth is like open space. It is not easy for one living a household life to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth as a homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slandering, hearing here does not say it elsewhere, to split these, hearing elsewhere does not say it here to split those, Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears, .and words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, .horses and mares.

Abstains from accepting fields and wealth, and abstains from doing the work of a messenger. Abstains from buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting, severing, destroying, highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings where ever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsel food, goes with all the belongings where ever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To him that abides with the mental faculty of the eye uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides protecting the mental faculty of the eye..Hearing a sound with the ear,- Cognizing a smell with the nose- tasting a taste with the tongue,- Cognizing a touch with the body- Cognizing an idea with the mind, does not take the sign or the element. To him that abides with the mental faculty of the mind uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties (1). Coming forward and returning is aware, looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware, tasting, drinking, eating and enjoying is aware, going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap straw.. Returning from the alms round and after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness .Dispelling anger he abides cleaning the mind of anger, compassionate for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, mindfully cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased and cleans the mind of restlessness and worry. Abides with doubts dispelled without doubts of meritorious things that should be done

The bhikkhu having dispelled the five hindrances of the mind, making the minor defilements weak through wisdom, away from sensual thoughts and away from demeritorious things, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhaana. Brahmin, to this is called the footprint of the Thus Gone One, the dwelling of the Thus Gone One, the delight of the Thus Gone One. The noble disciple does not conclude .yet, that the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path. Again brahmin, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, brought to a single point, without thoughts and thought processes and with joy and pleasantness born of concentration attained to abides in the second jhaana. To this is called the footprint of the Thus Gone One, the dwelling of the Thus Gone One, the delight of the Thus Gone One. The noble disciple does not conclude yet that the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path. Again, brahmin, the bhikkhu with equanimity to joy and detachment abides mindful and aware, and experiencing pleasantness with the body attained to abides in the third jhaana. To this the noble ones say abiding in pleasantness mindful of equanimity. This is called the footprint of the Thus Gone One, the dwelling of the Thus gone One, the delight of the Thus Gone One. The noble disciple does not conclude yet that the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the community of bhikkhus have gone the right path. Again, brahmin, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness, and mindfulness purified with equanimity attained to abides in the fourth jhaana. Brahmin. This also, is called the footprint of the Thus Gone One, the dwelling of the Thus Gone One, the delight of the Thus Gone One. The noble disciple does not conclude yet that the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the community of bhikkhus has gone the right path.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. Brahmin, this too is called the footprint of the Thus Gone One, the dwelling of the Thus Gone One, the delight of the Thus Gone One. The noble disciple does not conclude yet, the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the Community of bhikkhus has gone the right path.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly. Saw them arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind , not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. Brahmin, this too is called the footprint of the Thus Gone One, the dwelling of the Thus Gone One, the delight of the Thus Gone One. The noble disciple does not conclude yet, that the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed, the Community of bhikkhus has gone the right path.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, this is the path to the cessation of unpleasantness, as it really is. Knows these are desires, these are the arising of desires, these are the cessation of desires, and this is the path, to the cessation of desires as it really is. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path. When he knows this and sees this, his mind is released from sensual desires. It's released from the desires to be, and from desires of ignorance (2) When released knows, am released, knowledge arose, birth is destroyed, the holy life is lived to the end. What should be done is done, there is nothing more to wish. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone

One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path..Brahmin, in this manner, the simile of the footprint of the Blessed One is complete.

Then the brahmin Jaanussoni said, good Gotama, now I know, it is like something overturned is reinstalled , something covered is made manifest, it is as the path is told to one who has lost his way, as an oil lamp was lighted for those who have eyes to see forms. Thus good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until life lasts. . .

Notes.

1. Experiences the untouched pleasure of the mental faculties ‘ ajjhattam abyasaasukha.m pa.tisa.m vedeti’ A person who controls the mental faculties aims to experience this pleasure, with much pressure, that is his mind should not change on account of any data that come through the six spheres of mental contact. When the bhikkhu becomes an ‘arahant ‘ a perfected one this becomes a constant pleasure to him. Whatever the circumstance may be his mind does not change on account of a contact at one or the other door of the mental faculties.

2. Is released from the desires of ignorance.’avijjaasavaapi citta.m vimuccati‘ The desires of ignorance always come through the six spheres of contact. Whatever data we collect through seeing,hearing, smelling, tasting, touch of the body, and cognizing ideas, we take that data as agreeable, pleasaant, and mine, and this is called ignorance.

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MAJJHIMA NIKAAYA I

1.3.8. Mahaahatthipadopamasutta.m

28, The Major Discourse on the Simile of the Elephant’s Footprint.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. Then, venerable Saariputta addressed the bhikkhus "Friends, bhikkhus, just as the foot prints of all moving things get included in the footprint of the elephant and it becomes the biggest. Just so all things of merit get included in the four noble truths. What four? The noble truth of unpleasantness, the noble truth of its arising, the noble truth of its cessation, and the noble truth of the path, to the cessation of unpleasantness.

Friends, what is the noble truth of unpleasantness. Birth is unpleasant, decay, death, grief, lament, displeasure and distress are also unpleasant. Not to get one's desires is unpleasant, in short the five holding masses are unpleasant. Friends, bhikkhus, what are the five holding masses? They are the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness? Friends, what is the holding mass of matter: The four primary elements and the held on body from the four primary elements is the holding mass of matter. What are the four primary elements: Earth, water, fire and air are the four primary elements.

Friends, what is the earth element: There is internal earth element and external earth element. What is internal earth element. Whatever hard rough matter internally held as mine, such as hair of head and body, nails, teeth skin, flesh, nerves, bones, bone marrow, kidneys, heart, liver pleura, lungs lower intestines, bowels, belly, excreta, and any other hard, rough internally held matter, all that is internal matter. All this internal earth element, and external earth element, go as earth element..That is not mine, am not that, it is not my self. This should be known as it really is, with right wisdom. Seeing this, as it really is, with right wisdom, the mind should be detached from the earth element, There comes a time when the external water element is agitated, at that time the external earth element is closed up, in it .That shows the agedness and impermanence of the earth element. So why hold on to this body of three hundred bones as this is mine, am that, it is my self.. Again others .may revile, blame, arouse and distress the bhikkhu. Then he knows, these unpleasant feelings arise with a cause. What is the cause? Contact is the cause He reflects that contact is impermanent, feelings are impermanent, that perception is impermanent, determinations are impermanent, and that consciousness is impermanent. His mind springs forward with the sign and elements, is pleased, settled, and released..(1) Others may treat that same bhikkhu in disagreeable, unwelcome, unkind ways, with the contact of hands, clods, sticks, and weapons. Then he knows, this body should be such, that it endures the contact of hands, clods, sticks and weapons.

In the Simile of the saw the Blessed One said, even if robbers and bandits cut limb after limb with a two handled saw, if the mind is defiled on account of that, he has not done the duty in my dispensation. It will be, my effort will be aroused repeatedly, unconfused mindfulness established, the body appeased without anger, the mind concentrated, in one point. Let the body now endure, the contact of hands, clods, sticks and weapons. Thus the dispensation of the Enlightened Ones is done.If the mind of the bhikkhu who reflects the Enlightened One, the Teaching, and the Community of bhikkhus thus, does not settle in merit with equanimity, he should be remorseful . It is a loss for me, I have missed a rare chance, that my mind did not settle in merit with equanimity. Like the daughter –in-law who has seen the mother-in-law would be remorseful.In the same manner the bhikkhu reflecting the Enlightened One, the Teaching and the Community of bhikkhus, if the mind does not settle in merit with equanimity, he should be remorseful. It is loss for me, I have missed a rare chance, that my mind did not settle in merit with equanimity.

Friends, if the mind of the bhikkhu reflecting the Enlightened One, the Teaching, and the Community of bhikkhus settles in merit with equanimity, he should be delighted. The bhikkhu who has done this much, has done a lot.

Friends, what is the water element. There is internal water element and external water element. What is the internal water element. Whatever internal personal water, held as bile, phlegm, pus, blood, sweat and oil of the skin, tears and oil of the eye, spit and snot, synovial fluid and urine, whatever any other held cohesiveness is the internal water element. This internal water element and the external water element, all go as water element. That is not mine, am not that, its not my self. This should be seen with right wisdom, as it really is. Thus seeing it with right wisdom, as it really is, the mind should be detached from the water element. There's a time when the external water element agitates, it overflows villages and hamlets, towns and states, and the whole state. There is a time when the water in the ocean recedes as far as seven hundred miles, one thousand four hundred miles, two thousand one hundred miles, two thousand eight hundred miles, three thousand five hundred miles, four thousand two hundred miles, and recedes four thousand nine hundred miles. Friends, there is a time when the water in the ocean stands up to seven palms, six palms, five palms, four palms, three palms, two palms, a single palm. There's a time when the water in the ocean stands up to the height of seven men, six men, five men, four men, three men, two men, one man. It stands up to the height of half a man, stands only waist deep, only knee deep, only up to the ankle. There is a time when the water in the ocean is not enough to wet the toes. This, is evidence of the agedness and impermanence of the external water element. So why hold on to this body of three hundred bones? As this is mine, am that, it's my self. Again, others may revile, blame, arouse and distress the bhikkhu. Then he knows, these unpleasant feelings arise with a cause. What is the cause? Contact is the cause. He reflects that contact, those feelings, those perceptions those determinations and that consciousness is impermanent. His mind springs forward with the sign and elements, is pleased, settled, and released.(1) Others may treat that same bhikkhu in disagreeable, unwelcome, unkind ways, with the contact of hands, clods, sticks, and weapons. Then he knows, this body should be such, that it endures the contact of hands, clods, sticks, and weapons. In the Simile of the saw it has been said by the Blessed One. Even if robbers and bandits cut limb after limb with a two handled saw, if the mind is defiled on account of that, he has not done the duty in my dispensation. It will be, my effort will be aroused repeatedly, unconfused mindfulness established. The body appeased and without anger. The mind concentrated will be in one point. Let the body now endure, the contact of hands, clods, sticks and weapons. The dispensation of the Enlightened Ones is done. If the mind of the bhikkhu who reflects the Enlightened One, the Teaching, and the Community of bhikkhus thus, does not settle in merit with equanimity, he should be remorseful. It is a loss for me, I have missed a rare chance, that my mind did not settle in merit with equanimity. Like the daughter – in-law who has seen the mother-in-law would be remorseful. In the same manner if the mind of the bhikkhu reflecting the Enlightened One, the Teaching and the Community of bhikkhus does not settle in merit with equanimity, he should be remorseful. It is loss for me, I have missed a rare chance. That my mind did not settle in merit with equanimity Friends, if the mind of the

bhikkhu reflecting the Enlightened One, the Teaching, and the Community of bhikkhus, settles in merit with equanimity, he should be delighted. The bhikkhu who has done this much has done a lot. .

Friends, what is the fire element. There is internal and external fire element What is internal fire element? Whatever internal personal heat, the burning that causes decay, the digestion of whatever is enjoyed eaten and tasted. The internal fire held as mine, and any other fiery thing that is internal is internal fire element. The internal fire element and the external fire element go as fire element. That is not mine, I'm not that, it's not my self. This should be known as it really is, with right wisdom. Thus the mind should be detached from the fire element. There is a time when the fire element agitates villages and hamlets, towns and states, and complete states. It comes to the end of the green, end of the forest, to the coast, to the water's end, or to some pleasant stretch of land and extinguishes, owing to lack of fuel. There is a time when fire originates in the stem of a cock's feather or in a lump of veins.

That's evidence of the agedness and impermanence of the external fire element So why hold this body of three hundred bones as this is mine, I'm that, it's my self? Again, others .may revile, blame, arouse and distress the bhikkhu. Then he knows, these unpleasant feelings have arisen to me with a cause. What's the cause? Contact is the cause He reflects, contact is impermanent, feelings, perceptions and determinations are impermanent, and consciousness is impermanent. His mind springs forward with the sign and elements, is pleased, settled, and released.(1) Others may treat that same bhikkhu in disagreeable, unwelcome, unkind ways, with the contact of hands, clods, sticks, and weapons. Then he knows, this body should be such, that it endures the contact of hands, clods, sticks and weapons. In the Simile of the saw it has been said by the Blessed. Even when robbers and bandits cut limb after limb with a two handled saw, if the mind of the bhikkhu is defiled he has not done the duties in my dispensation. It will be my effort will be aroused repeatedly, unconfused mindfulness established, the body appeased without anger, the mind concentrated in one point. Let the body now endure, the contact of hands, clods, sticks and weapons. thus the dispensation of the Enlightened Ones is done. If the mind of the bhikkhu who reflects the Enlightened One, the Teaching, and the Community thus, does not settle in merit with equanimity, he should be remorseful. It is a loss for me, I have missed a rare chance. That my mind did not settle in merit with equanimity. Like the daughter –in-law who has seen the mother-in-law would be remorseful, in the same manner if the mind of the bhikkhu reflecting the Enlightened One, the Teaching and the Community of bhikkhus does not settle in merit with equanimity, he should be remorseful. It is loss for me, I have missed a rare chance. That my mind did not settle in merit with equanimity. Friends, if the mind of the bhikkhu reflecting the Enlightened One, the Teaching, and the Community of bhikkhus settles in merit with equanimity, he should be delighted. The bhikkhu who has done this much has done a lot.

Friends, what is the air element. There is internal air element and external air element. What is internal air element The internal personal airiness that is held, as up going winds, down going

winds, winds in the stomach and bowels. Winds going up and down limbs, in-breaths and out-breaths and any other airiness held as mine, is internal air element. This internal and external air element goes as air element. That is not mine, am not that, it's not my self. This should be seen with right wisdom, as it really is and the mind should be detached from the air element.

Friends, there is a time when the external air element is agitated and it wields power over village and hamlet, town and state and over the complete state. In the last months of the Summer there is a time when the wind has to be sought by fanning. Then water does not flow and blades of grass do not move. That is evidence of agedness and, impermanence of the external air element. So why hold to this body of three hundred bones as this is mine, I'm that, it's my self?. Again, others may revile, blame, arouse and distress the bhikkhu, then he knows. These unpleasant feelings arise with a cause. What is the cause? Contact is the cause. He reflects contact is impermanent, feelings, perceptions and determinations are impermanent, and consciousness is impermanent. His mind springs forward with the sign and elements, is pleased, settled, and released..(*1) Others may treat that same bhikkhu in disagreeable, unwelcome, unkind ways, with the contact of hands, clods, sticks and weapons. Then he knows, this body should be such, that it endures the contact of hands, clods, sticks and weapons.. In the Simile of the saw, the Blessed One has said, when robbers and bandits cut limb after limb with a two handled saw, if the mind is defiled on account of it, he has not done the duty in my dispensation. It should be, my effort will be aroused repeatedly, unconfused mindfulness established, the body appeased without anger and the mind concentrated in one point. Let the body now endure, the contact of hands, clods, sticks and weapons. Thus the dispensation of the Enlightened Ones is done. When the bhikkhu reflects the Enlightened One, the Teaching, and the Community of bhikkhus thus, if the mind does not settle in merit with equanimity, he should be remorseful on account of it. It is a loss for me, I have missed a rare chance. That my mind did not settle in merit with equanimity. Like the daughter –in-law who has seen the mother-in-law would be remorseful. In the same manner if the mind of the bhikkhu reflecting the Enlightened One, the Teaching and the Community of bhikkhus, does not settle in merit with equanimity, he should be remorseful.. It is loss for me, I have missed a rare chance. That my mind did not settle in merit with equanimity. Friends, when the bhikkhu reflected the Enlightened One, the Teaching, and the Community of bhikkhus if the mind settled in merit with equanimity, he should be delighted. The bhikkhu who has done this much has done a lot.

Friends, an enclosure made in space with sticks, creepers, grass, and mud is a house likewise an enclosure made out of bones, nerves and flesh is matter. When the internal eye is unimpaired, external forms do not come to the purview, with the complementary coming together, the respective consciousness does not arise. When the internal eye is unimpaired, external forms come to the purview, without the complementary coming together, the respective consciousness does not arise. .When the internal eye is unimpaired, external forms come to the purview, with the complementary coming together, the respective consciousness arises. Whatever matter arises there from, goes to the holding mass of matter. Feelings to the holding mass of feelings.

Perceptions to the holding mass of perceptions. Determinations to the holding mass of determinations and whatever consciousness goes to the holding mass of consciousness. It is in this manner, that the five holding masses accumulate, come together and momentarily behave together). The Blessed One has said, he who sees dependent arising, sees the Teaching, He who sees the Teaching sees dependent arising (*2) Indeed these five holding masses arise dependently. The interest, settlement, follow up and the appropriation in the five holding masses is the arising of unpleasantness (*3) Dispelling the interest and greed for the five holding masses, is the cessation of unpleasantness (*4).. When this is done, the bhikkhu has done much. When the internal ear is unimpaired—the nose is unimpaired, --the tongue is unimpaired,--the body is unimpaired, When the mind is unimpaired, external ideas do not come to the purview, with the complementary coming together the respective consciousness does not arise. When the mind is unimpaired, external ideas come to the purview, without the complementary coming together, the respective consciousness does not arise. When the mind is unimpaired, external ideas come to the purview, and with the complementary coming together the respective consciousness arises. Whatever matter produced there, goes to the holding mass of matter. Feelings, to the holding mass of feelings. Perceptions, to the holding mass of perceptions. Determinations, to the holding mass of determinations. Consciousness to the holding mass of consciousness. It is in this manner, that the five holding masses accumulate, come together and momentarily behave together. The Blessed One has said, he who sees dependent arising, sees the Teaching. He who sees the Teaching sees dependent arising. Indeed these five holding masses arise dependently. The interest, settlement, follow up and the appropriation in the five holding masses is the arising of unpleasantness. Dispelling the interest and greed for the five holding masses, is the cessation of unpleasantness, The bhikkhu who has done this much has done a lot.

Venerable Saariputta said thus and those bhikkhus delighted in the words of venerable Saariputta,

Notes.

1. His mind springs forward with the sign and elements, is pleased settled and released. ‘tassa dhaataarammana.m eva citta.m pakkhandati pasiidati santiti,t,thati’ This springing of the mind is -always for a change in the mind, it causes a feeling to arise. Here the bhikkhu has overcome a disagreeable feeling becomes pleased, gets settled and finds release of the mind, instead of being disagreeable and averse to that situation and feeling. This is a development to the bhikkhu. Several such developments and growths should come to the bhikkhu in his development up to arahanta. The sign is the thought, or attention and the elements are the things that mattered at one or the other sense door. ie a sight, a sound etcetra..

2. He who sees dependent arising sees the Teaching. He who sees the Teaching sees dependent arising.’yo paticcasamuppaada.m passati, so dhamma.m passati. Yo dhamma.m passati so paticcasamuppaada.m passati’ This reciprocal statement tells us that we have to understand

dependent arising to understand the Teaching. Dependent arising means anyone born, is subject to decay, ailments, death, grief, lament and unpleasantness. There are some other ways of explaining Dependent Arising. Here it is necessary that we remove the cause; birth. It is not an easy task to remove the intention 'to be'.

3. The interest, settlement, follow up and the appropriation in the five holding masses is the arising of unpleasantness. 'yo emesu pancupaadaanaskandesu chando aalayo anusayo ajjhosaana.m, so dukkhasamudayo' Thus we see that the interested following up of material things external and internal and thinking they are mine is the holding mass of matter, and is the arising of unpleasantness. The interested following up of feelings external and internal and thinking they are mine is the holding mass of feelings, which is the arising of unpleasantness. External feelings are born on account of contact at the six doors of mental contact, and internal feelings are born when the idea gets ingrained that the feeling is mine. The interested following up of perceptions thinking they are mine is the holding mass of perceptions, and this too is the arising of unpleasantness. Perceptions are born on account of contacts at one or other of the doors of mental contact. Or they may be born in imagination. The interested following up of determinations, thinking they are mine is the holding mass of determinations, this is the arising of unpleasantness. The interested following up of consciousness through one or the other of the doors of mentality is the holding mass of consciousness, this is also unpleasant.

4. Dispelling the interest and greed for the five holding masses is the cessation of unpleasantness. This is a very slow and tedious process which has to be done with care and attention..

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MAJJHIMA NIKAAYA I

3. 9. Mahaasaaropamasutta.m

29, The Major Discourse on Heartwood

I heard thus.

At one time the Blessed One lived on vultures' peak in Raajagaha soon after Devadatta had left the dispensation and the Blessed One addressed the bhikkhus on account of Devadatta.

"Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death leaves the household out of faith and becomes a homeless thinking I am submerged in grief, lament, unpleasantness, displeasure, distress and death, saying only a few declare the complete ending of this mass of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Satisfied with it, his desires fulfilled with that gain, honour and fame, he praises himself and disparages others. I am a gainer of hospitality, these other bhikkhus are impotent and not wise. He becomes

intoxicated and negligent on account of that gain honour and fame and abides in unpleasantness (*1). Like a man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood would ignore the heartwood, sapwood, bark and shoots, and cutting the branches and leaves would carry them away thinking it's the heartwood. – A wise man seeing him would say: This good man does not know the heartwood, sapwood, bark, shoots, branches or leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood has ignored the heartwood, sapwood, bark and shoots. He has cut the branches and leaves and is carrying them away thinking that it is the heartwood, Whatever work he has to do with the heartwood, to that he would not come. Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death leaves the household out of faith. He becomes homeless thinking I am submerged in grief, lament unpleasantness, displeasure, distress and death and says only a few declare the complete ending of this mass of unpleasantness. Gone forth he is reborn in gain, honour and fame. Satisfied with that, and his desires fulfilled he praises himself and disparages others. I am a gainer of hospitality, these other bhikkhus are impotent and not wise. Thus he becomes intoxicated and negligent on account of that gain, honour and fame and lives in unpleasantness. Bhikkhus, to this is said, the bhikkhu has come to the end of the holy life among the branches and leaves.

Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death leaves the household out of faith and becomes a homeless thinking I am submerged in grief, lament, unpleasantness, displeasure, distress and death. He says only a few declare the complete ending of this mass of unpleasantness..Gone forth thus he is reborn in gain, honour and fame. Satisfied with it desires not fulfilled with that gain, honour and fame he does not praise himself or disparage others. He is not intoxicated and not negligent on account of that gain honour and fame and takes upon himself to observe the virtues. Satisfied with it and desires fulfilled he praises himself and disparages others. Saying my virtues are pure, these others are evil, and become intoxicated and negligent abides in unpleasantness*. Like a man in need of heartwood wandering in search heartwood, coming to a standing tree with heartwood would ignore the heartwood and sapwood. Cutting the shoots would carry them away thinking that is the heartwood. A wise man seeing him would say: This good man does not know the heartwood, sapwood, bark, shoots, branches or leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood has ignored the heartwood, sapwood, and bark. Cutting the shoots he is carrying them away thinking that it is heartwood. Whatever work he has to do with the heartwood, to that he would not come. Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household out of faith. Becoming a homeless, thinking I am submerged in grief, lament unpleasantness, displeasure, distress and death, would say only a few make known the complete ending of this mass of unpleasantness. Having gone forth thus is reborn in gain, honour and fame. Satisfied with it and his desires not fulfilled he would not praise himself nor disparage others. He would .take upon himself to observe the virtues. Satisfied with it and his desires fulfilled he would praise himself and disparage others. My virtues are pure, these others are evil without virtues. Become intoxicated

and negligent, he abides in unpleasantness*. Bhikkhus, to this said, the bhikkhu has come to the end of the holy life among the shoots.

Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death leaves the household out of faith. Become a homeless he thinks, I am submerged in grief, lament, unpleasantness, displeasure, distress and death, only a few make known the complete ending of this mass of unpleasantness. Having gone forth thus is reborn in gain, honour and fame. Satisfied with it, yet his desires not fulfilled with that gain, honour and fame does not praise himself or disparage others. Not intoxicated and not negligent on account of that gain honour and fame takes upon himself to observe the virtues. Satisfied with it and his desires not fulfilled with the endowment of virtues, does not praise himself and disparage others. Not intoxicated and not negligent takes upon himself the endowment of concentration. Satisfied and his desires fulfilled with the endowment of concentration, praises himself and disparages others—I am concentrated with the mind in one point other bhikkhus are with distracted minds, intoxicated and negligent, on account of the endowment of concentration abides in unpleasantness*. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood ignoring the heartwood and the sapwood would cut the bark and carry it away thinking that is the heartwood. – A wise man seeing him would say: This good man does not know the heartwood, sapwood, bark, shoots, and the branches and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood has ignored the heartwood and the sapwood has cut the bark and is carrying it away thinking it's the heartwood. Whatever work he has to do with the heartwood, he would not come to that. Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household out of faith and become a homeless thinking I'm submerged in grief, lament unpleasantness, displeasure, distress and death. He would say, only a few declare the complete ending of this mass of unpleasantness. Gone forth thus is reborn in gain, honour and fame. Satisfied with it and his desires not fulfilled with that gain, honour and fame, he wouldn't praise himself nor disparage others. He would take upon himself to observe the virtues. Satisfied with it and his desires not fulfilled with the endowment of virtues would not praise himself nor disparage others. Not intoxicated and not negligent would take upon himself the endowment of concentration Satisfied and his desires fulfilled with the endowment of concentration would praise himself and disparage others. Saying I'm concentrated with the mind in one point, other bhikkhus are with distracted minds. Intoxicated and negligent on account of the endowment of concentration would abide in unpleasantness. Bhikkhus, to this said, the bhikkhu has come to the end of the holy life in the bark.

Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death would leave the household out of faith and would become a homeless, thinking I am submerged in grief, lament, unpleasantness, displeasure, distress and death, saying only a few declare the complete ending of this mass of unpleasantness. Having gone forth thus, he is reborn in gain, honour and fame. Satisfied with it and his desires unfulfilled would not praise himself or disparage others, and not

intoxicated nor negligent on account of that gain honour and fame, would diligently take upon himself to observe the virtues. Satisfied with it and his desires not fulfilled with the endowment of virtues, would not praise himself and disparage others. Not intoxicated nor negligent would take upon himself the endowment of concentration. Satisfied and his desires not fulfilled with the endowment of concentration would not praise himself or disparage others. Not intoxicated and not negligent would take upon himself to attain knowledges and vision. Satisfied and his desires fulfilled with the endowment of knowledges and vision would praise himself and disparage others. Saying I abide knowing and seeing. Other bhikkhus abide not knowing and not seeing, intoxicated and negligent on account of the endowment of knowledges and vision would abide in unpleasantness*. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood would ignore the heartwood, cut the sapwood and carry it away thinking, it is the heartwood.. A wise man seeing him would say: This good man does not know the heartwood, sapwood, bark, shoots, the branches and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood ignoring the heartwood has cut the sapwood and is carrying it away thinking it is the heartwood. Whatever work he has to do with the heartwood, to that he would not come. Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household out of faith and become a homeless. Thinking I am submerged in grief, lament, unpleasantness, displeasure, distress and death. Only a few declare the complete ending of this mass of unpleasantness. Gone forth thus, is reborn in gain, honour and fame. Satisfied with it, yet desires not fulfilled with that gain, honour and fame would not praise himself or disparage others. He would take upon himself to observe the virtues. Satisfied with it and desires unfulfilled, with the endowment of virtues would not praise himself nor disparage others. Not intoxicated and not negligent would take upon himself the endowment of concentration Satisfied with it and his desires not fulfilled with the endowment of concentration would not praise himself nor disparage others. Not intoxicated and not negligent would take upon himself to develop knowledges and vision. Satisfied, and desired fulfilled he would think. I abide knowing and seeing, these other bhikkhus abide not knowing and not seeing. Intoxicated and negligent on account of the endowment of knowledges and vision would abide in unpleasantness. Bhikkhus, to this is said, the bhikkhu has come to the end of the holy life in the sapwood.

Here, bhikkhus, a certain son of a clansman victimised by birth, decay and death would leave the household out of faith and become a homeless thinking I am submerged in grief, lament, unpleasantness, displeasure, distress and death. Saying only a few declare the complete ending of this mass of unpleasantness Gone forth thus is reborn in gain, honour and fame. Satisfied with it, and his desires unfulfilled with that gain, honour and fame would not praise himself or disparage others. Not intoxicated nor negligent on account of that gain honour and fame would take upon himself to observe the virtues. Satisfied with it and his desires not fulfilled with the endowment of virtues, would not praise himself and disparage others. Not intoxicated and not negligent would take upon himself the endowment of concentration. Satisfied with it and his desires unfulfilled with the endowment of concentration would not praise himself or disparage others.

Not intoxicated and not negligent would take upon himself to attain knowledges and vision. Satisfied with it and desires not fulfilled with the endowment of knowledges and vision would not praise himself nor disparage others. Not intoxicated nor negligent on account of the endowment of knowledges and vision would take upon himself to attain the timeless release of mind. Bhikkhus, it is not possible that the bhikkhu should fall from the timeless release of mind.. Like a man in need of heartwood wandering in search of heartwood, coming to a standing tree with heartwood would cut the heartwood and carry it away knowing it is heartwood.. A wise man seeing him would say: This good man, knows the heartwood, sapwood, bark, shoots, branches and leaves. So this man in need of heartwood, wandering in search of heartwood, coming to a standing tree with heartwood, has cut the heartwood and is carrying it away knowing that it is the heartwood. Whatever work he has to do with the heartwood, to that he would come. Bhikkhus, in the same manner, a certain son of a clansman, victimised by birth, decay and death would leave the household out of faith. Become a homeless would think I'm submerged in grief, lament unpleasantness, displeasure, distress and death. Saying only a few declare the complete ending of this mass of unpleasantness. Gone forth thus, is reborn in gain, honour and fame. Satisfied with it and his desires not fulfilled with that gain, honour and fame, would not praise himself nor disparage others. Would take upon himself to observe the virtues. Satisfied with it and his desires not fulfilled with the endowment of virtues would not praise himself nor disparage others. Not intoxicated nor negligent, would take upon himself the endowment of concentration Satisfied with it and his desires not fulfilled with the endowment of concentration would not praise himself nor disparage others. Not intoxicated and not negligent would take upon himself to develop knowledges and vision Satisfied with it and desired unfulfilled with the endowment of knowledges and vision would take upon himself to attain the timeless release of mind. Bhikkhus, it is not possible that the bhikkhu should fall from the timeless release of mind (*2)

So then, bhikkhus, the holy life is led not for, gain, honour and fame, not for the endowment of virtues, not for the endowment of concentration, not for the endowment of knowledges and vision. Bhikkhus, it is for the unshakeable release of mind*,2) that is the essence and end of the holy life, .

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

Notes.

1. Intoxicated and negligent on account of the endowment of concentration abides in unpleasantness.'so taaya samaadhisampadaaya majjati pamajjati pamaada.m aapajjati pamatto samaano dhukkha.m viharati' We see the bhikkhu abiding in unpleasaantness on several occasions when he is intoxicated and negligent over his gain honour and fame, attainment of virtues, attainment of concentration, attainment of knowledges and vision. The person who has realised the timeless release of mind only does not abide in unpleasaanatness. The lessening of

unpleasaantness starts with the attainment of the entry into the stream of the Teaching and reaches the climax with the attainment of extinction. Arahatta.

2. The timeless release of mind, the unshakeable release of mind.'asamaya vimokkha.m aaraadeti' 'akuppaacetovimutti' This is the attainment of extinction, when attained to it, unpleasaantness is not experienced any more.

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MAJJHIMA NIKAAYA I

3 10. Cuulasaaropamasutta.m

30, The Shorter Discourse on the Simile of the Heartwood..

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the brahmin Pingalakoccha approached the Blessed One exchanged friendly greetings and sat on a side. Seated, the brahmin said to the Blessed One: Good Gotama, these recluses and brahmins, with followers and teachers of followers are famous ford makers They are the highly considered Puraana Kassapa, Makkhali Gosaala, Ajita Kesakambali, Pakudha Kaccaayana, Sa~n~njaya Bela.t.thaputta and Nigan.tha Naataputta. Venerable sir, did they all realise their view completely or didn't they. Or is it that some realised and some did not realise? Brahmin, whether they all realised their view completely or did not realise their view completely, or some realised and some did not realise, leave it alone. I will teach it listen carefully and attentively. The brahmin Pingalakoccha agreed and the Blessed One said:

Brahmin, like a man wandering in search of heartwood, would come to a standing huge tree with heartwood and he would ignore, the heartwood, sapwood, bark and shoots and would cut the branches and leaves, and go away with it thinking it is the heartwood. A wise man seeing him would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a huge standing tree with heartwood ignoring the heartwood, sapwood, bark and shoots, has cut the branches and leaves and is carrying them away thinking it is heartwood. The purpose for which he sought heartwood will not be served.

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood.He would ignore, the heartwood, sapwood and bark and cutting the shoots would go away with it thinking it is the heartwood. A wise man seeing him would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood ignoring the heartwood, sapwood and

bark has cut the shoots and is carrying them away thinking it is heartwood the purpose for which he sought the heartwood will not be served.. .

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore the heartwood and sapwood, and cutting the bark would go away with it thinking it is heartwood. A wise man seeing him would say. This good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood has ignored the heartwood and sapwood, has cut the bark and is carrying it away thinking it is the heartwood. The purpose for which he sought heartwood will not be served..

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore the heartwood and cutting the sapwood would go away with it thinking it is the heartwood. A wise man seeing him would say, this good man does not know the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood ignoring the heartwood has cut the sapwood and is carrying it away thinking it is the heartwood. The purpose for which he sought heartwood will not be served..

Brahmin, like a man wandering in search of heartwood would come to a standing huge tree with heartwood and he would cut the heartwood itself and go away with it knowing it is the heartwood. A wise man seeing him would say. This good man knows the heartwood, sapwood, bark, shoots, branches and leaves. He wandering in search of heartwood, come to a standing huge tree with heartwood has cut the heartwood and is carrying it away knowing it is the heartwood the purpose for which he sought heartwood will be served..

Brahmin, a certain person leaving his household would go forth as a homeless, out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. It is only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Satisfied with it and his desires fulfilled, he would praise himself and disparages others. I am a gainer of hospitality, these other bhikkhus are impotent and not wise. He does not arouse interest or effort to realise something more exalted than gain, honour and fame and abides infatuated and lethargic.

Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore its heartwood, sapwood, bark and shoots, cutting the branches and leaves and would carry them away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that purpose he would not come. Brahmin, I say, this person is comparable to that.

Brahmin, a certain person leaving his household would go forth as a homeless out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. It is

only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. He neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others. He arouses interest and makes effort to realise something more exalted than gain, honour and fame. Not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied with it and his desires fulfilled praises himself and disparages others. I'm virtuous these other bhikkhus are with evil demerit. He does not arouse interest nor make effort to realise something more exalted than the endowment of virtues..

Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He would ignore its heartwood, sapwood and bark. Would cut the shoots and carry them away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that he would not come. Brahmin, I say, this person is comparable to that..

Brahmin, a certain person leaving his household would go forth as a homeless out of faith. Thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. Would think, it's only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others. He arouses interest and makes effort to realise something more exalted than gain, honour and fame. Not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied with it and his desires not fulfilled does not praise himself nor disparage others.. He arouses interest and makes effort to realise something more exalted than the endowment of virtues and takes upon himself the endowment of concentration. Satisfied with it and his desires fulfilled with the endowment of concentration, praises himself and disparages others. I am concentrated with the mind in one point. These other bhikkhus are not concentrated, are distracted. He does not arouse interest or make effort to realise something more exalted than the endowment of concentration, and abides infatuated and lethargic. Like a man wandering in search of heartwood would come to a standing huge tree with heartwood. He ignoring its heartwood and sapwood would cut the bark and carry it away thinking it is the heartwood. For whatever purpose he needs the heartwood, to that purpose he would not come. Brahmin, I say, this person is comparable to that.

Brahmin, a certain person leaving the household would go forth as a homeless out of faith thinking I am submerged in birth, decay, death, grief lament unpleasantness and distress. Would think it's only a few that declare the complete ending of unpleasantness. Gone forth thus, he is reborn in gain, honour and fame. Neither satisfied with it nor his desires fulfilled, does not praise himself nor disparage others. Arouses interest makes effort to realise something more exalted than gain, honour and fame and not infatuated nor lethargic takes upon himself the endowment of virtues. Satisfied with it and his desires not fulfilled does not praise himself nor disparage others.. Arouses interest and makes effort to realise something more exalted than the endowment of virtues. He takes upon himself the endowment of concentration. Satisfied with it and his desires not fulfilled with the endowment of concentration does not praise himself nor disparage

others. Arouses interest and makes effort to realise something more exalted than the endowment of concentration. Not infatuated nor lethargic takes upon himself the endowment of knowledges and vision. Satisfied with it and desires not fulfilled does not praise himself nor disparage others. Arouses interest and makes effort to realise something more exalted than the endowment of knowledges and vision and abides not infatuated nor lethargic.

Brahmin, what thing is more noble and exalted than knowledges and vision. Here brahmin, the bhikkhu, secluded from sensual desires and secluded from demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision

Again, brahmin, the bhikkhu overcoming thoughts and thought processes, the self internally appeased, the mind in one point, with joy and pleasantness born of concentration attained to abides in the second jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body, attained to the third jhaana. The noble ones call this, abiding mindfully in pleasantness .with equanimity. This thing is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and with mindfulness purified with equanimity, attained to abides in the fourth jhaana. Brahmin, this thing is more noble and exalted than knowledges and vision.

Again, brahmin, overcoming all perceptions of matter and all perceptions of anger not attending to various perceptions, with space is boundless attained to abides in the sphere of space. Brahmin, this too is more noble and exalted than knowledges and vision.

Again, brahmin, the bhikkhu overcoming all the sphere of space, with consciousness is boundless attained to abides in the sphere of consciousness. Brahmin, this too is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of consciousness, with there is no-thing attained to abides in the sphere of no-thingness. Brahmin, this too is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of no-thingness attained to abides in the sphere of neither-perception-nor-non-perception. Brahmin, this is more noble and exalted than knowledges and vision.

Again the bhikkhu overcoming all the sphere of neither-perception –nor non-perception attained to abides in the cessation of perceptions and feelings. Seeing this with wisdom, desires are also destroyed. Brahmin, this too is more noble and exalted than knowledges and vision.

Brahmin, like a man wandering in search of heartwood come to a huge standing tree with heartwood would cut the heartwood and would carry it away knowing it is the heartwood, for whatever purpose he sought that heartwood, to that purpose he would come. I say, this person is comparable to that.

Brahmin, this holy is led not for, gain honour and fame, not for endowment of virtues, not for endowment of concentration, and not for the endowment of knowledges and vision. Brahmin, it is for the unshakeable release of mind. This is the essence of the holy life, it is the heartwood and the end of the holy life.

When this was said the brahmin Pingalakocca said to the Blessed One, I understand good Gotama, it is as though, something overturned is reinstated something covered is made manifest. As though the path is told to someone who had lost his way .Or as lighting an oil lamp for those who have eyes to see forms in the dark. Thus good Gotama has explained the Teaching in many ways. Now I take refuge in good Gotaama, in the Teaching, and the Community of bhikkhus. May good Gotama bear me as a lay disciple who has taken refuge from today until life lasts.

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MAJJHIMA NIKAAYA I

4.1 Cuulagosingasutta.m

31, The Minor Discourse in the Gosinga Forest..

I heard thus.

At one time the Blessed One was living in a brick house in Naadikaa. At that time venerables Anuruddha, Nandiya and Kimbila were abiding in the Gosinga Sala forest gifted by the king. The Blessed One getting up from his seclusion in the evening approached the Sala forest. The forest keeper saw the Blessed One coming in the distance and said, recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them. Venerable Anuruddha heard this conversation between the forest keeper and the Blessed One and told the forest keeper. Do not obstruct the Blessed One, it is our Teacher, the Blessed One. Venerable Anuruddha addressed venerables Nandiya and Kimbila, come! Venerable ones, our Teacher has arrived. Then Venerables Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the

prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: Anuruddha, are you alright, do you have any fatigue owing to want of morsel food? Venerable sir, we are alright, we have no fatigue owing to lack of morsel food. Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes? Venerable sir, we are united like milk and water, friendly, without a dispute and abide seeing each other with friendly eyes. Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes? Venerable sir, this thought occurs to me It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness towards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly Sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.

Venerable Nandiya and venerable Kimbila too said to the Blessed One, venerable sir, this thought occurs to me. It is gain for me, that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness openly and secretly. With mental actions of loving kindness openly and secretly Sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and one single in mind.

..

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts into some water where there is no life. He puts away the seats, and the vessels of water, washes the spittoons and sweeps the refectory, Whoever sees the water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling. Good, Anuruddha, you abide diligently for dispelling (*1). Have you attained any distinctive knowledge above human? Why not venerable sir, Whenever we desire, seclude the mind from sensual thoughts and defiling thoughts and with joy and pleasantness born from seclusion attained to abide in the first jhaana.

Venerable sir, that is the distinctive knowledge we have attained above human. Good, Anuruddha, overcoming that and above that, is there any distinctive knowledge you have attained and abide above human?. Why not venerable sir. Whenever we desire, overcoming thoughts and thought processes, the mind internally settled in one point, with joy and pleasantness born of concentration attained to abide in the second jhaana. Venerable sir, overcoming that and above that, this is the distinctive knowledge we have attained and abide above human. Good, Anuruddha, having overcome that and above that is there any distinctive knowledge you have attained to, abide above human..Why not venerable sir? Whenever we desire, with equanimity to joy and detachment we abide mindful and aware experiencing pleasantness with the body, in the third jhaana... To this, the noble ones say abiding mindfully in pleasantness with equanimity. Good Anuruddha, having overcome that and above that is there any distinctive knowledge you attain to abide above human? Why not venerable sir. Whenever we desire, dispelling pleasantness and unpleasantness, having overcome pleasure and displeasure earlier, with equanimity mindfulness purified, attained to, we abide in the fourth jhaana. Venerable sir, overcoming that and above that, this is the distinctive knowledge we have attained and abide above human. Good, Anuruddha, overcoming that and above it, is there any distinctive knowledge you attained to, abide above human?. Why not venerable sir. Whenever we desire overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attained to, abide in the sphere of space. Venerable sir, overcoming that and above that, this is the distinctive knowledge we attained to, abide above human..Good, Anuruddha, having overcome that and above that is there any distinctive knowledge and vision you have attained to, abide above human?. Why not venerable sir? Whenever we desire overcoming all the sphere of space, with consciousness is boundless, and with there is nothing, attained to, abide in the sphere of no-thingness. Overcoming all the sphere of no-thingness attained to abide in the sphere of neither-perception-nor-non-perception, Venerable sir, overcoming that and above it, this is the distinctive knowledge and vision we attained to abide, above human. Good, Anuruddha, overcoming that, is there any distinctive knowledge and vision you have attained to, abide above human? Why not venerable sir. Whenever we desire attaining to the sphere of neither- perception –nor –non-perception we abide in the cessation of perceptions and feelings. Seeing this with wisdom desires get destroyed. Venerable, sir, overcoming that and above that, this is the distinctive knowledge and vision we attained to, abide, above human. Venerable sir, we have not seen a more noble and a more exalted abiding above this.—Good, Anuruddha, there is no abiding more noble and more exalted than this. . .

Then the Blessed One advised, instructed, incited, and made the hearts light of venerables Anuruddha, Nandiya and Kimbila and getting up from the seat went away. When the Blessed One was going the three venerables Anuruddha, Nandiya and Kimbila followed after the Blessed One and stopped short. Then venerables Nandiya and Kimbila asked venerable Anuruddha. What, did we tell you venerable Anuruddha, that we are gainers of those abidings and attainments .that the venerable one told the Blessed One as much as our destruction of desires?

Not that the venerable ones told me about their abidings and attainments yet we penetrated the minds of the venerable ones and knew that the venerable ones are gainers of those attainments. The gods too told me about this, and when the Blessed One questioned me about it I replied.

Then the demon Diigha approached the Blessed One worshipped, stood on a side and said thus to the Blessed One: Venerable sir, ‘It is great gain for the Vajjis that the Blessed One abides perfect and rightfully enlightened and also these three sons of clansmen, venerable Anuruddha, venerable Kimbila and venerable Nandiya’ . Hearing the sound of the demon Diigha the terrestrial gods echoed it. Hearing the sound of the terrestrial gods, the retinue of the four great kings echoed it . Hearing the sound of the four great kings, the group of thirty two gods echoed it. Hearing the sound of the group of thirty two gods, the Yaama gods echoed it. Hearing the sound of the Yaama gods, the gods of happiness echoed it, Hearing the sound of the gods of happiness, the gods attached to creations, echoed it. Hearing the sound of the gods attached to creations, the gods attached to the creations of others, echoed it. Hearing the sound of the gods attached to the creations of others, the brahma gods echoed it . In a moment it was known as far as the Brahmaa world

Diigha, this is so, from whatever clan these three sons of clansmen went forth, if those clans recall these three with a pleasant mind, it will conduce to their happiness for a long time. If their family circle,----the people in the village from where they went forth--- from whatever hamlet,--- from whatever town,---- from whatever state---whoever warriors recall these three sons of clansmen--- whoever brahmins –whoever householders--- whoever outcastes recall these three clansmen with a pleasant mind it will conduce to their happiness for a long time. Diigha, anyone in this world of gods and men together with its Maaras, Brahmaas, were to recall these three sons of clansmen, it will conduce to their happiness for a long time.

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

Notes.

1. Abide diligently for dispelling. ‘eva.m kho maya.m bhante appamattaa aataapino pahitatta.m viharaamaati’ When asked how they abode diligently for dispelling, he gives a complete picture of how they behaved. It becomes such behaviour where there are no disputes what so ever. Yet all the necessary work is done with complete clarity and preciseness This kind of behaviour involves a lot of clear thinking and dispelling all kinds defilements in the mind such as sensual thoughts, angry thoughts and hurting thoughts..This behaviour is founded on a lot of loving kindness, compassion, intrinsic joy and also equanimity and it promotes harmony. These are indeed the basics necessary for concentration.

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MAJJHIMA NIKAAYA I

4. 2. Mahaagosingasutta.m

32, The longer Discourse in the Gosinga Forest.

I heard thus.

At one time the Blessed One lived in the Gosinga Saala forest, with many well versed elder disciples such as venerables Saariputta, Mahaamoggallaana, Mahaakassapa, Anuruddha, Revata, Aananda and many other well versed elder disciples. Venerable Mahaamoggallaana getting up from his seclusion in the evening approached venerable Mahaakassapa and said; Kassapa, let us go to venerable Saariputta, to hear the Teaching. Venerable Mahaakassapa agreed and venerable Mahaamoggallaana, venerable Mahaakassapa and venerable Anuruddha approached venerable Saariputta. Venerable Aananda saw venerables, Mahaamoggallaana, Mahaakassapa and Anuruddha approaching venerable Saariputta to hear the Teaching and venerable Aananda approached venerable Revata and said, friend, Revata, the Great Men are approaching venerable Saariputta to hear the Teaching, shall we too go to hear the Teaching. Venerable Revata agreed and venerable Revata and venerable

Aananda approached venerable Saariputta.

Venerable Saariputta saw venerables Revata and Aananda coming in the distance and said, welcome friend, Aananda, the close and near attendant of the Blessed One. Friend, Aananda, in the moon light, the Saala forest is very pleasing the flowers in full bloom, give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, a learned bhikkhu, who bears all the Teaching, treasures that, which is good at the beginning, in the middle and at the end, and declares the completely pure holy life. Of that Teaching he should become a bearer by words and practise and an experiencer of it through penetration. He would teach it to the fourfold gatherings, with the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties. Friend, Saariputta, such a bhikkhu would adorn the Gosinga .Saala forest.

When this was said, venerable Saariputta addressed venerable Revata, Friend, Revata, venerable Aananda has declared this according to his understanding, now we ask you: Friend Revata, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, a bhikkhu who is fond of seclusion, yoked to internal appeasement of the mind. He would not neglect jhaana, endowed with wise reflection, and would develop the abidings without thoughts and discursive thoughts. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Anuruddha: Friend, Anuruddha, venerable Revata has declared this according to his understanding, now we ask you. Anuruddha,. in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly

scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Like a man who has climbed to the top most storey of his mansion would be looking at a disc with thousandfold circumferences. In the same manner the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Mahaakassapa, Friend, Kassapa, venerable Anuruddha has declared this according to his understanding, now we ask you. Kassapa, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, the bhikkhu, a forest dweller praises forest dwelling. A partaker of morsel food praises the partaking of morsel food. A rag robe wearer, praises wearing rag-robles. Confined to three robes, praises that. With few desires praises few desires, and satisfied praises satisfaction Secluded praises seclusion, withdrawn, praises withdrawal from the crowd. With aroused effort, praises arousal of effort and virtuous, praises endowment of virtues. Concentrated praises endowment of concentration and wise praises endowment of wisdom. Released praises endowment of release and endowed with the knowledge and vision of release, praises the knowledge and vision of release. Such a bhikkhu would adorn the Gosinga Saala forest.

When this was said, venerable Saariputta addressed venerable Mahaamoggallaana

Friend, Moggallaana, venerable Mahaakassapa has declared this according to his understanding, now we ask you. Friend, Moggallaana, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, two bhikkhus discussing a deep point in the Teaching would ask questions from each other. Would find replies for each others questions. They would not fall out with each other, their talk would be timely and beneficial. Such a bhikkhu would adorn the Gosinga Saala forest.

Then venerable Mahaamoggallaana addressed venerable Saariputta. Friend, Saariputta we all have declared this according to our understanding. Now we ask you. Friend, Saariputta, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent, what kind of bhikkhu would adorn this Saala forest. Here, friend, Moggallaana, the bhikkhu wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, in that, he abides in the morning. Whatever abiding he desires to abide in the mid day, in that he abides in the mid day. Whatever abiding he desires to abide in the evening, in that he abides in the evening. Like a head anointed king, or his chief minister who had a casket full of clothes of various colours, would choose the set of clothes he wanted to wear in the morning, in the mid day, and in the evening. In the same manner the bhikkhu wields power over the mind and does not abide in the power of the mind. In whatever abidings he desires to

abide, in the morning, at mid day, and in the evening, in that respective abiding he abides in the morning, at mid day, and in the evening. Such a bhikkhu adorns the Gosinga Saala forest.

Then venerable Saariputta said thus to those venerable ones-Let us approach the Blessed One, and inform all this and as he explains it let us bear it in mind. Those venerable ones agreed and they approached the Blessed One, worshipped and sat on a side. Then venerable Saariputta said thus to the Blessed One: Venerable sir, venerable Revata and venerable Aananda approached me to hear the Teaching, I seeing venerables Revata and Aananda coming in the distance, said welcome friend, Aananda, the close and near attendant of the Blessed One. Friend, Aananda, in the moon light, the Saala forest is very pleasing the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest.? Venerable sir, then venerable Aananda said: Friend, Saariputta, a learned bhikkhu, treasures the Teaching which is good at the beginning, in the middle and at the end. That Teaching which declares the completely pure holy life. Of that Teaching he should become a bearer by words and practise and an experienter through penetration He would teach it to the fourfold gatherings, the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties. Friend, Saariputta, such a bhikkhu would adorn the Gosinga .Saala forest..Good Saariputta, as Aananda himself has explained, is learned bears the Teaching and treasures the Teaching good at the beginning, in the middle and at the end. The Teaching which declares the complete and pure holy life. He bears it in mind by words and practise and experiences it through penetration and he teaches the four gatherings, the words coming to him without difficulty, for the destruction of the latent tendencies of those with sharp mental faculties.

When this was said, venerable sir, I addressed venerable Revata. Friend, Revata, venerable Aananda has declared this according to his understanding, now we ask you: Revata, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest?. When this was said, venerable Revata said thus to me. Friend, Saariputta, a bhikkhu fond of seclusion, yoked to the internal appeasement of mind, would not neglect jhaana, endowed with wise reflection (*1). He would develop the abidings overcoming thoughts and discursive thoughts. Such a bhikkhu would adorn the Gosinga Saala forest.Good, Saariputta, As Revata himself explains is fond of seclusion yoked to the internal appeasement of mind, does not neglect jhaana develops abidings overcoming thoughts and discursive thoughts.

When this was said, venerable sir, I told venerable Anuruddha: Friend, Anuruddha, venerable Revata has declared this according to his understanding, now we ask you. Friend, Anuruddha, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest?. When this was said venerable Anuruddha said thus to me. Friend, Saariputta, the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Like a man who has climbed to the top most storey of his mansion would look at a disc with a thousandfold circumference. In the same

manner the bhikkhu with the heavenly eye purified beyond human would look at the thousandfold world systems. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, as Anuruddha himself explains with the heavenly eye purified beyond human, he looks at the thousandfold world systems

When this was said, venerable sir, I told venerable Mahaakassapa, Friend, Kassapa, venerable Anuruddha has declared this according to his understanding, now we ask you. Friend, Kassapa, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? When this was said, venerable Mahaakassapa said thus to me. Friend, Saariputta, the bhikkhu a forest dweller praises dwelling in the forest. Partaking morsel food praises the partaking of morsel food. A rag robe wearer, praises wearing rag-robles. Confined to three robes, praises that and with few desires praises few desires. Satisfied praises satisfaction, and secluded praises seclusion. Withdrawing from the crowd, praises withdrawal from the crowd. With aroused effort, praises arousal of effort and virtuous praises endowment of virtues. Concentrated praises endowment of concentration and wise, praises endowment of wisdom. Released praises endowment of release. Endowed with the knowledge and vision of release, praises the knowledge and vision of release. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, As Kassapa himself explains he a forest dweller praises forest dwelling, himself endowed with the knowledge and vision of release praises the knowledge and vision of release. .

When this was said, venerable sir, I told venerable Mahaamoggallana Friend, Moggallana, venerable Mahaakassapa has declared this according to his understanding, now we ask you. Friend, Moggallana, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent. What kind of bhikkhu would adorn this Saala forest? Friend, Saariputta, two bhikkhus discussing a deep point in the Teaching would ask questions from each other. They would find replies for each others questions, would not fall out with each other. Their talk would be timely and beneficial. Such a bhikkhu would adorn the Gosinga Saala forest. Good, Saariputta, As Moggallana himself explains he is a good preacher.

Then venerable Mahaamoggallana said thus to the Blessed One: venerable sir, then I said to venerable Saariputta. Friend, Saariputta we all have declared this according to our understanding, now we ask you.. Friend, Saariputta, in the moon light, the Saala forest is very pleasing, the flowers in full bloom give a heavenly scent, what kind of bhikkhu would adorn this Saala forest. When this was said venerable Saariputta said thus to me. Here, friend, Moggallana, the bhikkhu wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, in that he abides in the morning, whatever abiding he desires to abide, at mid day, in that he abides, at mid day, whatever abiding he desires to abide in the evening, in that he abides in the evening. Like a head anointed king, or his chief minister who had a casket full of clothes of various colours. From it he would choose whatever set of clothes he wanted to wear in the morning, in the mid day, and in the evening.. In the same manner the

bhikkhu wields power over the mind and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, at mid day and in the evening, in that respective abiding he abides respectively Friend, Moggallaana, such a bhikkhu adorns the Gosinga Saala forest. Good Moggallaana! As Saariputta himself explains it, he wields power over the mind, and does not abide in the power of the mind. Whatever abiding he desires to abide in the morning, at mid day and in the evening, in those and those he would abide respectively...

When this was said venerable Saariputta said thus to the Blessed One -Venerable sir, Whose words are the best?.Saariputta, all these are good words, in a certain order, yet listen to what I have to say: Here, Saariputta, the bhikkhu,. when the meal is over and returning from the alms round sits in a cross legged posture, keeping his body straight and mindfulness established in front. The he determines, until my mind is released without desires, I would not change this posture. Saariputta, such a bhikkhu, adorns the Gosinga Saala forest.

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

Notes.

1. Would not neglect jhaana endowed with wise reflection. 'aniiraakata jhaano vipassanaaya samannaagato' When jhaanas are practised, they should be accompanied with wise reflection. 'vipassanaa bhaavanaa' is this wise reflection and it is none other than reflecting that those pure thought moments are impermanent, changing, so they are unpleasant, and so it is foolish to appropriate them as me or mine. This helps the yogi to drop the self view little by little.

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MAJJHIMA NIKAAYA I

4. 3. Mahaagopaalakasutta.m

33, The Major Discourse on the Cowherd.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus:

Bhikkhus, it is not possible for the cowherd to increase his fold endowed with eleven characteristics. What eleven: The cowherd does not know matter, is not clever in marks, is not a dispeller of nits, does not dress wounds, does not make smoke, does not know the ford, does not experience joy, does not know the path, is not clever in finding pastures, does the mistake of not leaving a remainder, does not pay special attention to the forefathers of the herd. Endowed with these eleven factors, it is not possible that the cowherd could care for his herd or increase his

herd, --In the same manner, the bhikkhu endowed with these eleven characteristics would not come to growth and increase in this dispensation, What eleven?. The bhikkhu does not know matter, is not clever in marks, does not dispel nits, does not dress wounds, does not make smoke, does not know the ford, does not experience joy, does not know the path, is not clever in finding pastures, does the mistake of not leaving a remainder, does not pay special attention to the forefathers of the Community. Endowed with these eleven factors, it is not possible that the bhikkhu could come to growth and increase in this dispensation.

Bhikkhus, how does the bhikkhu not know matter. The bhikkhu does not know as it really is, that all matter is matter of the four great elements and the matter held as mine from the four great elements. Thus, the bhikkhu does not know matter. How is the bhikkhu not clever in marks. The bhikkhu does not know as it really is, the fool by his actions, and the wise one by his actions, thus the bhikkhu is not clever in marks. How does the bhikkhu not dispel nits. Here the bhikkhu endures sensual thoughts does not chase them out and make them not rise again,. Endures angry thoughts, does not chase them out, and make them not rise again. Endures hurting thoughts, does not chase them out, and make them not rise again. Endures arisen demerit does not chase it out, and make it not rise again. Thus the bhikkhu does not dispel nits. How does the bhikkhu not dress the wounds. The bhikkhu seeing a form with the eye takes the sign and the details. To one abiding uncontrolled in the faculty of the eye, evil demerit of covetousness and displeasure may trickle down, to its control he does not fall, does not protect the faculty of the eye. Hearing a sound with the ear—Cognizing a smell with the nose—Cognizing a taste with the tongue, -- Cognizing a touch with the body, Cognizing an idea with the mind does not take the sign or the details. To one abiding uncontrolled in the faculty of the mind, evil demerit, of covetousness and displeasure may trickle down. To its control he does not fall, does not protect the faculty of the mind. Thus the bhikkhu does not dress the wounds. Bhikkhus, how does the bhikkhu not make smoke Here the bhikkhu, does not explain the Teaching to others as he has learnt and experienced, Thus the bhikkhu does not make smoke. Bhikkhus, how does the bhikkhu not know the ford: The bhikkhu does not approach the learned bearers of the Teaching and Discipline, those who know the headings, from time to time, to question and cross question, to know the meanings. So that those venerable ones would explain the hidden meanings and would dispel doubts. Thus the bhikkhu does not know the ford. Bhikkhus, how does the bhikkhu not experience joy? In the Teaching and Discipline declared by the Thus Gone One, the bhikkhu does not experience the meanings in the Teaching and the joy on account of it.* Thus the bhikkhu does not experience joy. How does the bhikkhu not know the paths?. Here the bhikkhu does not know the noble eightfold path as it really is. Thus the bhikkhu does not know the path. How is the bhikkhu not clever in finding pastures? Here the bhikkhu does not know as it really the four establishments of mindfulness. Thus the bhikkhu is not clever in finding pastures. How does the bhikkhu make the mistake of not leaving a remainder. Here the bhikkhu accepts robes, morsel food, dwellings and requisites when ill, offered by householders out of faith, not knowing the amount to accept. Thus the bhikkhu makes the mistake of not leaving a remainder. How does the bhikkhu not pay attention to the forefathers of the Community. Here the bhikkhu does not

attend with bodily actions of loving kindness, verbal actions of loving kindness, and mental actions of loving kindness, towards the leaders of the Community. Those with a long standing and need special attention. Thus the bhikkhu does not attend to the forefathers of the Community. It is not possible that the bhikkhu endowed with these eleven characteristics should come to growth and development in this Teaching and Discipline. .

Bhikkhus, it is possible that the cowherd could increase his fold endowed with eleven characteristics. What eleven: The cowherd knows matter. Is clever in knowing marks. Dispels nits, dresses wounds, makes smoke, knows the ford, experiences joy, and knows the path. Is clever in finding pastures, does no mistake of not leaving a remainder. Pays special attention to the forefathers of the herd. Endowed with these eleven factors, it is possible that the cowherd could care his herd and increase his herd. In the same way, the bhikkhu endowed with these eleven characteristics would come to growth and increase in this dispensation. What eleven? The bhikkhu knows matter. Is clever in marks, dispels nits, dresses wounds, makes smoke, knows the ford, experiences the joy, knows the path and is clever in finding pastures. He does no mistake of not leaving a remainder. Pays special attention to the forefathers of the Community.. Endowed with these eleven factors, it is possible that the bhikkhu could come to growth and increase in this Teaching and Dispensation

Bhikkhus, how does the bhikkhu know matter. The bhikkhu knows as it really is, that all matter, is matter of the four great elements and the matter that is held as mine. Thus, the bhikkhu knows matter. How is the bhikkhu clever in marks? The bhikkhu knows as it really is, the fool by his actions, and the wise one by his actions. Thus the bhikkhu is clever in marks. How does the bhikkhu dispel nits. Here the bhikkhu does not endure sensual thoughts chases them out, and makes them not rise again..Does not endure angry thoughts, chases them out, and makes them not rise again. Does not endure hurting thoughts, chases them out, and makes them not rise again. Does not endure arisen demerit chases it out, and makes it not rise again. Thus the bhikkhu dispels nits. How does the bhikkhu dress the wounds? Seeing a form with the eye does not take the sign and details. To one abiding uncontrolled in the faculty of the eye, evil demerit of covetousness and displeasure may trickle down, to its control he falls, protects the faculty of the eye. Hearing a sound with the ear—Cognizing a smell with the nose—Coignizing a taste with the tongue, --Cognizing a touch with the body, Cognizing an idea with the mind, does not take the sign or the details.To one abiding uncontrolled in the faculty of the mind, evil demerit, of covetousness .and displeasure may trickle down. To its control he falls, protects the faculty of the mind. Thus the bhikkhu dresses wounds. Bhikkhus, how does the bhikkhu make smoke? Here the bhikkhu, explains the Teaching to others as he has learnt and experienced, Thus the bhikkhu makes smoke. Bhikkhus, how does the bhikkhu know the ford: The bhikkhu approaches learned bearers of the Teaching and Discipline, who know the headings, from time to time, to question and cross question, to know the meanings. So that those venerable ones would explain the hidden meanings and would dispel doubts. Thus the bhikkhu knows the ford. Bhikkhus, how does the bhikkhu experience joy? In the Teaching and Discipline declared by the Thus Gone One the

bhikkhu experiences meanings, in the Teaching and the resulting joy from it.(*1) Thus the bhikkhu experiences joy. How does the bhikkhu know the paths. Here the bhikkhu knows the noble eightfold path as it really is. Thus the bhikkhu knows the path. How is the bhikkhu clever in finding pastures? Here the bhikkhu knows, as it really is, the four establishments of mindfulness. Thus the bhikkhu is clever in finding pastures. How does the bhikkhu make no mistake of not leaving a remainder? Here the bhikkhu accepts robes, morsel food, dwellings and requisites when ill, offered by householders out of faith, knowing the amount to accept. Thus the bhikkhu makes no mistake of not leaving a remainder. How does the bhikkhu not pay attention to the forefathers of the Community. Here the bhikkhu attends with bodily actions of loving kindness, verbal actions of loving kindness, and mental actions of loving kindness, towards the leaders of the Community. Those with a long standing and needing special attention. Thus the bhikkhu attends to the forefathers of the Community. It is possible that the bhikkhu endowed with these eleven characteristics should come to growth and development in this Teaching and Discipline. .

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

Notes.

1. In the Teaching and Discipline declared by the Thus Gone One, the bhikkhu experiences meanings in the Teaching and the joy on account of it.'Idha bhikkhave bhikkhu Tathaagatapavedite dhammavinaye desiyamaane labhati dhammaveda.m labhati dhammuupasa.mhita.m paamujja.m'- The bhikkhu that experiences meanings in the Teaching comes to right understanding (sammaadi.t.thi) this is equivalent to entering the stream of the Teaching (sotaapanna) which comes about by studying and understanding the Teaching declared by the Blessed One. The joy experienced is on account of dispelling a large portion of the unpleasantness inherent to any born ordinary person (puthujjana)

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MAJJHIMA NIKAAYA I

4. 4 Cuulagopaalakasutta.m

34, The Minor Discourse on the Cowherd.

I heard thus.

At one time the Blessed One lived in the country of the Vajjis, in Ukkaacela on the bank of river Ganges. From there the Blessed One addressed the bhikkhus.

Bhikkhus, in the past, there was a foolish cowherd, in Magadha. At the end of the rains, in Autumn he did not reflect the hither bank, nor the thither bank and even without a ford made his herd cross the river to go to the other bank. That herd in the middle of the river got caught in a whirlpool of the stream and came to destruction. What is the reason: As the foolish cowherd of Magadha at the end of the rains, in Autumn without reflecting the hither bank or the thither bank and without a ford would make his herd cross to the other bank of river Ganges. Likewise if someone listens and takes faith in such recluses and brahmins, not clever of this world, or the other world, not clever about the domain of death, or the domain of non-death, not clever about the sphere of death, or the sphere of non-death, it would be for their undoing and unpleasantness for a long time.*1).

Bhikkhus, in the past, there was a wise cowherd, in Magadha. At the end of the rainy months in Autumn reflecting the hither bank and the thither bank, and from a ford he made his herd cross river Ganges to the other bank. First he sent the bulls, the leaders of the herd, the forefathers of the herd, they cut the stream of the Ganges and safely reached the other bank. Then he sent the powerful, tamed bulls, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young bulls and cows, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young calves and weaklings, they too cut the stream of the Ganges and safely reached the other bank. It happened that even the young ones, those recently born, that had to follow the calling of the mother, cut the stream of the Ganges and safely reached the other bank. Bhikkhus, the wise cowherd of Magadha, at the end of the Autumn rains, reflecting the hither bank and the thither bank, and from a ford made his herd cross to the other bank of river Ganges. Likewise if someone, listens and takes faith in such recluses and brahmins, clever in this world, clever in the other world, clever about the domains of death, clever about the domains of non-death, clever about the sphere of death and clever about the sphere of non-death, it would be for their well being for a long time.(*1)

Bhikkhus, the bulls, the leaders the forefathers of the herd would cut the stream of the Ganges and safely reach the other bank. Likewise the perfected bhikkhus, with desires destroyed, the holy life lived, done what should be done, put the weight down, come to the highest good, and destroyed the bindings 'to be' and released knowing rightfully, they too have cut the stream of death and have safely reached the other bank.. The powerful and tamed bulls, cut the stream of the Ganges and safely reached the other bank. Likewise the bhikkhus, who have destroyed the five bindings to the sensual world, born spontaneously,*2) would not proceed from there, would extinguish in that same birth. They would not fall from there, cutting the stream of death would safely reach the other shore. The young bulls and cows, would cut the stream of the Ganges, and safely reach the other bank Likewise the bhikkhus, who have destroyed the three lower fetters and lessened greed hate and delusion, would come once more to this world, to make an end of unpleasantness. They too have cut the stream of death and have safely reached the other shore. The young calves and weaklings, too cut the stream of the Ganges and safely reached the other bank. Likewise the bhikkhus who have destroyed the three lower bonds enter the stream of the

Teaching, not falling from there, are intent on extinction. They too have cut the stream of death and have safely reached the other shore. The young ones, born recently, and had to follow the calling of the mother, they too cut the stream of the Ganges and safely reached the other bank. Likewise those abiding in the Teaching through faith too cut the stream of death and safely reach the other shore. Bhikkhus, as for me I am clever in this world, clever in the other world, clever in the domain of death, clever in the domain of non-death, clever in the sphere of death and clever in the sphere of non-death. Bhikkhus, it will be for their well fare and good for a long time that some will think to listen and take faith in me. Then the Blessed One further said thus:

The one who knows has declared this world and the other world,

What could be attained by death and what could not be attained by death.

The rightfully enlightened one has realised the whole world,

The door is open to deathlessness, to attain appeasement and extinction

The Evil One's stream is cut, destroyed and made useless

Bhikkhus, you that have attained appeasement and highest good rejoice!

Notes.

1. If someone will think to listen and take faith in such recluses and brahmins not clever of this world, not clever of the other world, not clever of the domains of death, not clever of the domains of non-death, not clever of the sphere of death, not clever of the sphere of non-death, it would be for their undoing and unpleasantness for a long time.'ye hi keci samanaa vaa braahamanaa vaa akusalaa imassa lokassa akusalaa parassa lokassa akusalaa Maaradheyyassa akusalaa aMaaradeyyassa akusalaa Maccudheyyassa akusalaa aMaccudheyyassa, tesa.m ye sotabba.m saddahaatabba.m ma~n~nissanti tesa.m ta,m bhavissati diigharatta.m ahitaaya dukkhaaya.'

To be clever of this world is the ability to show, how one could lead an accomplished life in this world to lead a righteous life, to have a right livelihood and to be doing right actions. Clever of the other world the Blessed One shows that there is another world, another birth, and instructs to avoid misbehaviour by body, speech and mind, in expectation of avoiding a hellish birth in the future. Clever of the domains of death, the Blessed One shows the domains of death as the lurings of sensuality, and the lurings to the material world, as these are subject to death. The domain of non-death, the Blessed One shows a domain where one could overcome death. [For further reading M.1.26 Ariyapariyesanasutta.m] It is the attainment of extinction. Clever of the sphere of death., all attainments that do not group with the attainments of the eight noble beings are the sphere of death. How ever high those attainments may be, there is ultimate death for them, even Sakka and Brahmaa.comes under the sway of death. The sphere of non- death, The

Blessed One shows the sphere of the Thus Gone Ones, and the sphere of the noble disciples of the Thus Gone One as the sphere of non-death.

2. Beings born spontaneously ‘opapaatikaa’ Even in this very life one could become an enterer to the stream of the Teaching, one would not find any outward evidence, that kind of change in the mind is called a spontaneous birth.

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MAJJHIMA NIKAAYA I

4. 5 Cuulasaccakasutta.m-

35, The Shorter Discourse to Saccaka.

I heard thus.

At one time the Blessed One lived in a peaked hall, in the Great forest in Vesaali. At that time Saccaka, the son of Nigan.tha, a clever disputant, considered wise by many lived in Vesaali. He would go about Vesaali saying, I do not see a recluse, a brahmin, a leader of a crowd, a teacher of a crowd, or one acknowledging he is perfect and rightfully enlightened not shivering, trembling and sweating when invited to a dispute by me.. Even a lifeless pillar drawn to a dispute by me would shiver and tremble, so what of a human being. Then venerable Assaji putting on robes in the morning, taking bowl and robes entered Vsaali for alms. Saccaka the son of Nigan.tha walking and wandering for exercise saw venerable Assaji coming in the distance and approached venerable Assaji., exchanged friendly greetings and standing on a side said: "Good Assaji, how are the disciples of the recluse Gotama trained, and in what section are they given a lot of the training. Then venerable Assaji said, Aggivessana, the Blessed One gives his disciples a lot of advice and trains the disciples much in this section:"Bhikkhus, matter is impermanent. Feelings are impermanent. Perceptions are impermanent. Determinations are impermanent and consciousness is impermanent. Bhikkhus, matter is not self. Feelings are not self. Perceptions are not self. Determinations are not self, and consciousness is not self. All determinations are impermanent. All things are not self" (*1). Aggivessana, the Blessed One advises the bhikkhus much on this and the training is much on this..Good Assaji, we heard something that should not be heard. If the recluse Gotama is of this view, indeed we should meet him for a conversation on this. To dispel doubts on this view.

At that time about five hundred Licchavis were assembled in the assembly hall for some purpose. Then Saccaka the son of Nigan.tha approached them and said: Come Licchavis, today there is a dispute between me and the recluse Gotama, If the recluse Gotama affirms this view of his disciple bhikkhu Assaji, we will draw the recluse Gotama to a dispute, pulling him about and dragging him about. Like a strong man taking a sheep by its long fleece, would pull it and drag it

about. Or like a strong brewer of liqueur submerging a huge crater in a deep pond, would shake it about, and holding it by the ears would shake it about. In the same manner we would pull and drag about the recluse Gotama in a dispute. Like an elephant of sixty cubits, descending a deep pond, would enjoy the game of washing hemp. We would enjoy the game of washing hemp with the recluse Gotama. Come Licchavis, there will be a dispute between me and the recluse Gotama. Then a certain Licchavi would say. What has the recluse Gotama a dispute with Saccaka the son of Nigantha? Or is it that Saccaka the son of Nigantha has a dispute with the recluse Gotama? Another Licchavi would say. What, is resplendent Saccaka the son of Nigantha drawing the recluse Gotama for a dispute? Or is the recluse Gotama drawing Saccaka the son of Nigantha for a dispute? Then Saccaka the son of Nigantha approached the gabled hall in the Great forest followed by about five hundred Licchavis. At that time many bhikkhus were doing the walking meditation in the open. Then Saccaka the son of Nigantha approached those bhikkhus and asked. Where does good Gotama abide at this time, we like to see him. Aggivessana, the Blessed One has entered the great forest and is seated at the root of a tree to spend the day. Then Saccaka the son of Nigantha approached the Great forest and the Blessed One, exchanging friendly greetings with him sat on a side. Then some of those Licchavis worshipped the Blessed One and sat on a side. Some exchanged friendly greetings and sat on a side, some clasped their hands in the direction of the Blessed One and sat on a side, some voiced their names and clans and sat on a side, and others sat on a side silently.

Saccaka the son of Nigantha then said thus to the Blessed One. We would ask a certain question from good Gotama. If good Gotama would give us leave and would explain it to us. The Blessed One said, ask Aggivessana what you desire. How does good Gotama advise the disciples and in what sections are they given much training? Aggivessana, I advise and train my disciple much in this manner. "Bhikkhus, matter is impermanent. Feelings are impermanent. Perceptions and determinations are impermanent. Consciousness is impermanent. Bhikkhus, matter is not self. Feelings are not self. Perceptions and determinations are not self. Consciousness is not self. All determinations are impermanent. All things are not self. Aggivessana, I advise my disciples and train them much in this section. Good Gotama, a comparison occurs to me. Say it Aggivessana. Like these seed groups and vegetable groups that grow and develop, established and supported on earth. So also all powerful work, that has to be done, should be done, established and supported on earth. In the same manner this person, established in matter, with the material self accrues merit or demerit. This feeling person established in feelings accrues merit or demerit. The perceiving person established in perceptions accrues merit or demerit. The determining person established in determinations, accrues merit or demerit. The conscious person established in consciousness, accrues merit or demerit. Aggivessana, do you say Matter is my self. Feelings are my self. Perceptions are my self. Determinations are my self. Consciousness is my self.? Good Gotama, I say. matter is my self. Feelings are my self. Perceptions are my self. Determinations are my self. Consciousness is my self, so also this large crowd says it. What does this large crowd say about your view? You should dispute on your view. Good Gotama, I say,

matter is my self. Feelings are my self. Perceptions are my self. Determinations are my self, and consciousness is my self.

Then, I will cross question you on this and you may reply, as it pleases you..Aggivessana, do head anointed warrior kings like king Pasenadi of Kosala, king Ajaatasattu of Magadha wield power over their kingdoms, to execute those that have to be executed, to produce those that have to be produced, and to banish those that have to be banished?Yes, good Gotama, the head anointed warrior kings such as king Pasenadi of Kosala and king Ajaatasattu of Magadha wield power in their kingdoms to execute those that have to be executed, to produce those that have to be produced, and to banish those that have to be banished. Even the leaders, gathered here, of the Vajjis and Mallas, wield power in their kingdoms to execute those that have to be executed, to produce those that have to be produced and to banish those that have to be banished, so there are no doubts, about head anointed warrior kings, like king Pasenadi of Kosala and king Ajaatasattu of Magadha. Aggivessana, you say matter is your self, do you wield power over that matter, as may my matter be thus and not thus?. When this was said Saccaka the son of Nigan.tha became silent. For the second time, the Blessed One asked, Aggivessana, you say matter is your self, do you wield power over that matter, as may my matter be thus and not thus?. For the second time Saccaka the son of Nigan.tha became silent. Then the Blessed One said, explain it, Aggivessana. It is not the time for you to be silent. If someone does not reply a rightful question asked by the Thus Gone One up to the third time, his head splits into seven pieces..At that moment Vajrapaani the demon was seen in space with a flaming thunderbolt in his hand, as though to split the head of Saccaka the son of Nigan.tha if he did not reply the rightful question asked up to the third time by the Thus gone One. Vajrapaani the demon was seen by the Blessed One and Saccaka the son of Nigan.tha. Then Saccaka the son of Nigan.tha frightened and with hairs standing on end, sought the refuge and protection of the Blessed One said, Good Gotama, ask me, I will explain.

Aggivessana, you that say, matter is your self, do you wield power over that matter, as may my matter be thus, and not otherwise? .No, good Gotama. Attend carefully and reply Aggivessana. What you said earlier does not agree with what you say now. Aggivessana, you that say, feelings are your self, do you wield power over those feelings, as may my feelings be thus, and not otherwise? No, good Gotama. .Attend carefully and reply Aggivessana. What you said earlier does not agree with what you say now. Aggivessana, you that say, perceptions are your self, do you wield power over those perceptions, as may my perceptions be thus and not otherwise? No, good Gotama. Attend carefully and reply Aggivessana. What you said earlier, does not agree with what you say now.. Aggivessana, you, that say, determinations are your self, do you wield power over those determinations, as may my determinations be thus and not otherwise. No, good Gotama. Attend carefully and reply Aggivessana. What you said earlier does not agree with what you say now. Aggivessana, you, that say, consciousness is your self, do you wield power over that consciousness, as may my consciousness be thus and not otherwise? No, good Gotama. Attend carefully and reply Aggivessana. What you said earlier does not agree with what you say now. What do you think, Aaggivessana, is matter permanent or impermanent? Impermanent

good Gotama. That impermanent thing, is it unpleasant or pleasant? Unpleasant good Gotama. That impermanent, unpleasant, changing thing, is it suitable to be considered; that is mine, that I be, that is my self? No good Gotama.. Aggivessana, are feelings—are perceptions,—are determinations,—is consciousness permanent or impermanent? Impermanent good Gotama. That impermanent thing is it unpleasant or pleasant? Unpleasant, good Gotama. That impermanent, unpleasant, changing thing, is it suitable to be considered, that is mine, that I be, that is my self? No, good Gotama.. Aggivessana, a certain one clinging to unpleasantness, over powered by it, pressed down by it and reflecting it's mine, would think it's my self. Would he accurately understand unpleasantness by himself or ward it off and abide? Good Gotama, how could it be. No, good Gotama, that would not happen.

Aggivessana, like a man, wandering in search of heartwood, would enter a forest with a dagger, seeing a tall, straight, new plantain tree he would cut its roots and top and felling it, would open up the sheaves, and would not come even to sapwood, so where is heartwood. In the same manner, Aggivessana, with your own dispute you being cross questioned, asked for reasons and we studying with you found you empty, useless and gone wrong. Have you said to these gatherings in Vesaali such a thing. I do not see a recluse, or brahmin, a leader of a crowd, a teacher of a crowd, or even one who acknowledges he is perfect and rightfully enlightened drawn into a dispute by me would not shiver tremble and sweat. Even a lifeless pillar drawn to a dispute by me would shiver and tremble, so what of a human being. As for you Aggivessana, there is sweat trickling down your forehead and some drops of sweat have pierced your over shawl and has fallen on the ground, on my body at the moment there is no sweat. Saying that the Blessed One disclosed his golden hued body to that gathering. When this was said, Saccaka, the son of Nigantha became silent, confused, his form drooping, face turned down, unable to reply, sat down.

Then Dummukha the son of the Licchavis, saw Saccaka the son of Nigantha silent, confused, the form drooping, face turned down, unable to reply sitting. He said to the Blessed One; venerable sir, a comparison comes to me. The Blessed One said, say it Dummukha. Venerable sir, close to a village or hamlet, there's a pond, in it a crab lives. Then a lot of boys and girls approach the pond, descend it and pull out the crab on to dry land. Whenever the crab puts out a limb, a boy or a girl would cut it and destroy it, with a stick or a stone. Thus the crab with all his limbs destroyed, is unable to descend to the pond as before. In the same manner, the Blessed One has cut, broken and destroyed, all the distortions of views and the restlessness of Saccaka the son of Nigantha, and it is not possible that he should approach the Blessed One with the intention of a dispute. When this was said, Saccaka the son of Nigantha said thus to Dummukha the son of the Licchavis. Wait, Dummukha, we have to discuss with good Gotama

Good Gotama, this view of mine, is also the view of all other recluses and brahmins. I think it is idle talk. How do the disciples of good Gotama, do the work in the dispensation, follow the given advice, dispelling doubts, become confident, and abide not relying on a teacher, in the

dispensation of the Teacher. Here, Aggivessana, my disciples see whatever matter, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all that matter is not mine. I'm not that, it is not my self. This is seen with right wisdom, as it really is. Whatever feelings, whatever perceptions, whatever determinations, whatever consciousness, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all consciousness is not mine. I'm not that, it is not my self. This is seen with right wisdom as it really is. Aggivessana, with this much, my disciples have done the work in my dispensation, followed the advice, dispelling doubts have become confident not relying on a teacher abide. Good Gotama, how does the bhikkhu become perfect with desires destroyed, the holy life lived having done what should be done, the weight put down, attained the highest good, the desire 'to be' destroyed, and rightly knowing released..Here, Aggivessana, whatever matter, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all matter is not mine. I'm not that, it is not my self, This should be seen with right wisdom, as it really is, and the mind released without holdings (*2). Whatever feelings, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all feelings are not mine. I'm not that, it's not my self. This should be seen with right wisdom, as it really is and the mind released without holdings..Whatever perceptions, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all perceptions are not mine. I'm not that, it's not my self. This should be seen with right wisdom, as it really is, and the mind released without holdings. Whatever determinations, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all determinations are not mine. I'm not that, it's not my self. This should be seen with right wisdom, as it really is, and the mind released without holdings. Whatever consciousness, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all consciousness is not mine. I'm not that, it's not my self. This should be seen with right wisdom, as it really is, and the mind released without holdings. Aggivessana, when this much is done the bhikkhu is perfect with desires destroyed, the holy life lived, what should be done, done, the weight put down, come to the highest good, the desires 'to be' destroyed, and rightly knowing is released. Aggivessana, the mind of the bhikkhu so released is endowed with three nobilities: The nobility of vision, the nobility of method, and the nobility of release. Aggivessana, the bhikkhu so released honours, reveres, and esteems the Thus Gone One:.The Blessed One is enlightened, preaches for enlightenment, the Blessed One tamed preaches for taming, the Blessed One appeased preaches for appeasement. The Blessed One crossed over, preaches for crossing over, the Blessed One extinguished preaches for extinguishing.

When this was said Saccaka the son of Nigantha said thus to the Blessed One; We were bold and daring and thought should insult good Gotama with a dispute. One insulting a furious elephant would be safe, yet not a man insulting good Gotama. There is safety to a man disturbing a burning flame, but there is no safety to a man insulting good Gotama. A man insulting a venomous snake would find safety, yet one insulting good Gotama would not find safety. We were bold and daring and thought to insult good Gotama with a dispute. May good Gotama,

accept tomorrow's meal from me together with the Community of bhikkhus. The Blessed One accepted in silence.

Then Saccaka the son of Nigantha knowing that the Blessed One had accepted addressed the Licchavis: Good Licchavis, listen. I have invited the Blessed One and the Community of bhikkhus for tomorrow's meal. Bring what ever you think is suitable. Then those Licchavis at the end of that night brought five hundred bowls filled with cooked rice. Saccaka the son of Nigantha too caused to prepare plenty of nourishing eatables and drinks in his own monastery, and informed the time to the Blessed One: Good Gotama, it is time, the food is ready. Then the Blessed One putting on robes in the morning and taking bowl and robes, approached the monastery of Saccaka the son of Nigantha and sat on the prepared seat together with the Community of bhikkhus. Then Saccaka the son of Nigantha with his own hands offered plenty of nourishing eatables and drinks to the Community of bhikkhus headed by the Enlightened One. Saccaka the son of Nigantha saw that the Blessed One had finished taking the meal and had put away the bowl, then he took a low seat sat on a side, and said to the Blessed One. May the excellent merits of this offering, be to those givers. Aggivessana, may merits accrued from offerings made to you, not free from greed, hate and delusion, be to the givers. May merits accrued from making offerings to me, free of greed, hate and delusion,(*3) be to you.. .

Notes

1. Bhikkhus, matter is impermanent. Feelings are impermanent. Perceptions are impermanent. Determinations are impermanent and consciousness is impermanent. Bhikkhus, matter is not self. Feelings are not self. Perceptions are not self. Determinations are not self, and consciousness is not self. All determinations are impermanent. All things are not self 'ruupa.m bhikkhave anicca.m, vedanaa anicca, sa~n~naa anicca, sankhaaraa anicca, vi~n~naana.m anicca.m.ruupa.m bhikkhave anattaa, vedanaa anattaa, sa~n~naa anattaa, sankhaaraa anattaa, vi~n~naana.m anattaa, sabbe sankhaaraa anicca, sabbe dhamme anattaa.ti'. This is the quintessence of the Teaching of the Blessed One, to drive this home is the realization of the Teaching. These things, matter, feelings, perceptions, determinations and consciousness should be thoroughly understood first. It is for this purpose that the words of the Blessed One should be widely read, discriminately thought about and the essence taken.

2. Whatever matter, in the past, future or present, internal or external, coarse or fine, un-exalted or exalted, far or near, all matter is not mine. I'm not that, it is not my self, This should be seen with right wisdom, as it really is, and the mind released without holdings 'yankinci ruupa.m atiitanaagata paccuppanna.m ajjhattha.m vaa bahiddhaa vaa olaarika.m vaa sukhuma.m vaa hiina.m vaa paniita.m vaa ya.m duure santike vaa, sabbam ruupa.m 'neta.m mama nesohamasmi nameso attaati eva.m eta.m yathaabhuuta.m sammappa~n~naaya disvaa anupaadaa vimutto hoti This selection shows how the mind is released from matter, and there are four more selections to show how the mind is released from feelings, perceptions, determinations and consciousness.

These five together are the five holding masses which is equivalent to the self view. If someone makes an effort to undo his ties to at least one of these, he makes a steadfast attempt to lessen his self view. That is the training in the dispensation of the Blessed One. This kind of concentration is called 'vipassanaa' in Pali. The translation of which is "seeing with insight".

3. Merits accrued from making offerings to me, free from greed, hate and delusion. 'maadisa.m dakkhineyya.m aagamma viitaraaga.m viitadosa.m viitamoha.m, ta.m tuyha.m bhavissati' The Blessed One tries to explain that offerings made to those free of greed, hate and delusion accrue the highest merit.

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MAJJHIMA NIKAAYA I

4. 6 Mahaasaccakasutta.m-

36, The Major Discourse to Saccaka.

I heard thus.

At one time the Blessed One lived in the gabled hall in the Great forest in Vesaali. One day the Blessed One put on robes in the morning and taking bowl and robes was about to leave for the alms round. Then Saccaka the son of Nigan.tha walking and wandering for exercise approached the Great forest and the gabled hall. Venerable Aananda saw Saccaka the son of Nigan.tha coming in the distance and told the Blessed One: I see Saccaka the son of Nigan.tha coming in the distance. He is a clever disputant, considered wise and welcomed by many. Venerable sir, he desires to run down the Enlightened One, the Teaching and the Community of bhikkhus. Good if the Blessed One would sit a moment out of compassion. The Blessed One sat on the prepared seat. Then Saccaka the son of Nigan.tha approached the Blessed One, exchanged friendly greetings, sat on a side and said thus:.

Good Gotama, there are certain recluses and brahmins yoked to the development of the body and not the development of the mind. They experience bodily unpleasant feelings. It happened that, to some who experienced these bodily unpleasant feelings even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a mind, led by the body and over powered by the body. Why is that? Because the mind is not developed. Good Gotama, there are certain recluses and brahmins yoked to the development of the mind and not the development of the body. They experience mental unpleasant feelings. It happened that to some who experienced these mental unpleasant feelings, even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a body led by the mind and over powered by the

mind. Why is that? Because the body is not developed. . It occurs to me, that the disciples of good Gotama abide yoked to the development of the mind and not the development of the body.

Aggivessana, what have you heard about the development of the body. Good Gotama, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosaala, go without clothes, without manners lick their hands. They do not accept an invitation, nor extend an invitation. Do not accept what is brought, or what is specially prepared. Do not accept from the rim of a pot or the rim of a cooking vessel, or when a goat is about the place. Do not accept across a stick or broom. Do not accept from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Do not accept from a place where flies abound. Do not accept fish or meat, or intoxicating drinks or brewed drinks. They support themselves in one house, on one morsel, in two houses on two morsels, ----or in seven houses on seven morsels. Or they are supported on what is given by one woman, two women,---- or even seven women. Or are supported on what is brought by one man, two men, --- or seven men. They are yoked to this method of partaking food for half a month- What Aggivessana are they supported on that much only? No good Gotama, on some days, they partake superior eatables and drinks and grow and develop their bodily powers. Aggivessana, what they once give up, is taken up again, and there is increase and decrease to this body. Aggivessana, what have you heard about the development of the mind?. When asked about the development of the mind, Aggivessana could not explain.

Then the Blessed One said to Saccaka the son of Nigan.tha, Aggivessana, what you earlier told as development of the body, is not the rightful development of the body in the dispensation of the noble ones. You do not know the development of the body, so from where could you know the development of the mind? Yet I will explain to you the undeveloped body and the undeveloped mind, the developed body and the developed mind. Attend carefully and listen. Saccaka the son of Nigan.tha agreed and the Blessed One said.

Aggivessana, how is the undeveloped body and the undeveloped mind. Here to a not learned ordinary man arises a pleasant feeling. Touched by that pleasant feeling he becomes greedy for pleasantness, then that pleasant feeling fades. With its fading arises unpleasant feelings. Touched by that unpleasant feeling he grieves, laments and beats his breast and comes to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body, and arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Aggivessana, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. This is the undeveloped body and the undeveloped mind (*1). Aggivessana, how is the developed body and the developed mind?.

Here, to the learned noble disciple arises a pleasant feeling, touched by that pleasant feeling does not become greedy for pleasantness. When that pleasant feeling fades unpleasant feelings arise. Touched by that unpleasant feeling he does not grieve, lament, and beat the breast and does not come to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. Aggivessana, to whomever arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. This is the developed body and the developed mind (*2).

I'm pleased, and sure that good Gotama is with developed body and developed mind..Indeed Aggivessana, you speak words close upon praise, yet I will tell you how, from the day I shaved head and beard, put on yellow clothes, left the household and became a homeless, how it was not possible that arisen pleasant feelings should take hold of my mind and settle, arisen unpleasant feelings should take hold of my mind and settle.Is it that such pleasant feelings do not arise to good Gotama to take hold of the mind and settle? Such unpleasant feelings do not arise, to take hold of the mind and settle? Aggivessana, how could it not be?

‘Aggivessana, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life while living in a household. What if I shaved head and beard, donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard, donned yellow robes leaving the household became homeless. I becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalaara Kaalaama and said: ‘Venerable one, I want to lead the holy life in this dispensation.’ ‘Come friend, the wise before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalaara Kaalaama and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalaara Kaalaama declared the sphere of nothingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Aggivessana, it was in this manner that my teacher Aalaara Kaalaama honoured me,

his pupil, giving me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka Raamaputta would not acknowledge I know and have realised this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Aggivessana, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state wandering in stages came to the village of Senaani in Uruwela, there I saw a pleasant piece of land, with a forest, a flowing river with well formed white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman

Aggivessana, then three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Aggivessana, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama.. What is the reason?. That wet, sappy log of wood put in the water, when rubbed with the over cover, will not produce fire. That man will reap only fatigue. Aggivessana, in the same way, when recluses or brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and

brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realise knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before.

Aggivessana, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. Aggivessana, in the same way, recluses and brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Aggivessana, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. Aggivessana, in the same way, recluses and brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment..Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Aggivessana, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out-breaths, entering through the nose and mouth, air entering through the ear lobes made much noise. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out-breaths, entering through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further.. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out-breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach. As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out-breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose,

mouth and the ear lobes for a longer time, I felt a lot of burning in the body. Like a strong man taking a weaker one, by his hands and feet was burning and scorching him in a pit of burning charcoal.. In the same manner when I stopped in-breaths and out breaths, entering through my nose and mouth, and ear lobes for a longer time I felt a lot of burning in the body.. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle. Then the gods seeing me thus said, the recluse Gotama is dead. A certain deity said thus: The recluse Gotama is not dead. Will not die. Will become perfect like this.

Aggivessana, then it occurred to me, what if I give up partaking all food. The gods approached me and said, good sir, do not fall to that method, if you do we will inject heavenly essence through the pores of the skin and will support. you Then it occurred to me: When I abstain from all food if these gods inject, heavenly essence, that action of mine would be a deception. So I dismissed those gods.

Aggivessana, then it occurred to me, what if I partake food in trifling amounts, drop by drop, the essence of, green grams, peas, chick-peas or pea soup. I partook food in trifling amounts, the essence of, green grams, peas, chick peas, or pea soup. Partaking food in this manner my body emaciated much. I looked as though I had reached my eightieth year or had come to the end of life Thus were my limbs large and small. My back was like a camel's foot, the backbone was like a threaded string of beads when bending and stretching, My rib bones were like the beams of the roof of a decaying hall, that were about to fall apart. My eyes, deeply set in the sockets were like two stars set in a deep well. The skin of my head was like a bitter- goad plucked young and dried in the sun and hot air. Thus were my limbs large and small owing to taking trifling amounts of food. When I touched the skin of the stomach, I got hold of the back bone. When excreting or urinating, I fell face downwards. If I touched the body to appease it, the hairs of the body decayed at the roots fell off. Thus was my body owing to taking trifling amounts of food. People seeing me said, the recluse Gotama is dark. One said, he is not dark but tan. Another said the recluse Gotama is neither dark nor tan but of golden hue. Aggivessana, my pure skin complexion was destroyed owing to partaking trifling amounts of food.

Aggivessana, then it occurred to me, whoever recluse or brahmin experienced sharp, rough, unpleasant feelings, in the past, he did not experience anything more than this. Whoever recluse or brahmin, would experience sharp rough unpleasant feelings in the future, would not experience anything more than this. Whoever recluse or brahmin experiences sharp, rough, unpleasant feelings, at present, he does not experience anything more than this. It occurred to me: Doing these difficult exertions, I will not attain, any noble distinctive knowledge and vision above human. There should be some other method for the realization of enlightenment. Then Aggivessana, I recalled the experience under the shade of the rose apple tree near my father's field: Secluded from sensual thoughts and secluded from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, how I attained to the first

jhaana. Then consciousness arose is this the path to enlightenment. .I thought, why should I fear this pleasantness, which is other than sensual pleasure and away from thoughts of demerit

Aggivessana, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook of coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhaana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhaana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhaana. To this abiding the noble ones said, abiding mindfully in pleasantness. Aggivessana, even those pleasant feelings did not take hold of my mind and settle. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhaana. Aggivessana, even those pleasant feelings, did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. the manifold previous births...Aggivessana, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle..

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un - exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions:

These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Aggivessana, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires.. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is.: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires ‘to be’, and from ignorant desires When released knowledge arose, I’m released, birth is destroyed, what should be done is done.. The holy life is lived to the end. I knew, there is nothing more to wish. Aggivessana, this is the third knowledge, I attained in the last watch of the night. Ignorance was dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

Aggivessana, I know of giving instructions to innumerable crowds. Of them a certain one would think, it is to me that the recluse Gotama is preaching. Aggivessana, it should not be thought in that manner. Thus Gone Ones preach with the intention of making others knowledgeable. I on the other hand, at the end of that discourse, establish my mind on the same thought I was established in, before the discourse. Good Gotama, after the attainment of perfection, and rightful enlightenment, do you know of sleeping in the day time? In the last month of Summer, after returning from the alms round having folded the robe in four and turning to my right, I know of going to sleep mindful and aware. Some recluses and brahmins say that, it is abiding in delusion. Aggivessana, with this much it is not a deluded abiding, nor a non-deluded abiding. Yet I will tell you the deluded abiding and the non-deluded abiding. Listen and attend to it carefully.

Aggivessana, if someone’s desires, the defilements to be born again, with unpleasant results of future birth, decay and death are not dispelled, to that I say delusion. When desires are not dispelled, that is delusion.. Aggivessana, if someone’s desires, the defiling things to be born again, with unpleasant results of future birth, decay, death are dispelled, to that I say non-delusion. When desires are dispelled, that is non-delusion. Aggivessana, in the Thus Gone One, the desires, the defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled .They are pulled out from the roots, made palm stumps and made things that would not rise again. Aggivessana, when the top of the palm is cut, it would not grow again. The desires, defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled in the Thus Gone One, and made things that would not rise again.

When this was said Saccaka the son of Nigan.tha said thus to the Blessed One. It is wonderful when questions closely directed are asked, the purity of the skin becomes more apparent and the face becomes pleasant, as it is of the perfect rightfully enlightened one. I have experience of disputing with Puraana Kassapa, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin colour becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one.. I have experience of disputing with Makkhali Gosaala—Ajita Kesakambala—Pakudha Kaccaayana,—Sa~njaya Bela,t.thiputta—with Nigan.thanaataputta, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin colour becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one..Good Gotama, now we will go we have much work to do. Aggivessana, do as you think fit.

Then Saccaka the son of Nigan.tha delighted and agreeing with the words of the Blessed One got up from his seat and went away.

Notes.

1. Aggivessana, this is the undeveloped body and the undeveloped mind. 'eva.m kho Aggivessana, abhaavita khaayoca abhaavita cittoca' The Blessed One explains, the feelings of a worldling. Arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Pleasant feelings constantly arise, at one or the other of the doors of mental contact. It's when they fade that unpleasant feelings arise. 'sukha, dukkha' When these two feelings take hold of the mind and settle, it is called dukkha-unpleasant. The Blessed One throughout this sutta, explains that the mind should be freed from these feelings. The mind should not be elevated on account of pleasant feelings and it should not be depressed on account of unpleasant feelings. For this we should be watchful of feelings, see how they arise, see how they fade and see how they fade for good.

2 Aggivessana, this is the developed body and the developed mind. 'eva.m kho Aggivessana, bhaavita khaayoca bhaavita cittoca'. The Blessed One alludes the developed body and the developed mind to those who are perfect ie. arahants. Throughout this sutta it is shown, how the Blessed One had not settled in the worst of feelings, nor in the best of feelings, ie those attained to in the jhaanas and the higher abidings. The mind should be released from all these feelings.

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MAJJHIMA NIKAAYA I

4. 7. Cuulatanhaasankhayasutta.m

37, The Shorter Discourse On the Destruction of Craving.

I heard thus.

At one time the Blessed One was living in the Pubba monastery, in the palace of Migaara's mother in Saavatthi. Then Sakka the king of gods approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the bhikkhu released, by destroying craving in short? How does he become perfect, come to the end of the yoke and end of the holy life and become the chief among gods and men?

Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. Becomes learned, learning all things thoroughly and accurately recognising all things. Feels all feelings pleasant, unpleasant or neither unpleasant nor pleasant. In those feelings he sees impermanence, detaches the mind from them, and sees their cessation, and gives them up. Abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed, done what should be done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much, the bhikkhu is highly perfect, thoroughly come to the end of the yoke, is released by the destruction of craving and becomes the chief among gods and men. Then the king of gods, delighting and agreeing with the words of the Blessed One worshipped and circumambulated the Blessed One and vanished from there itself.

At that time venerable Mahaamoggallaana was seated near the Blessed One and it occurred to venerable Mahaamoggallaana did this non-human really understand the words of the Blessed One, delighted or didn't he, I should find it out. Then venerable Mahaamoggallaana, as a strong man would stretch his bent arm or bend his stretched arm, vanished from the Pubba monastery the palace of Migaara's mother and appeared with the gods of the thirty two. At that time Sakka the king of gods was in the park of the single white lotus attended by the fivefold heavenly music. Sakka the king of gods seeing venerable Mahaamoggallaana coming in the distance, dismissed the fivefold heavenly music approached venerable Mahaamoggallaana and said: Welcome! Sir Moggallaana, it is after a long time that sir Moggallaana has found an occasion to come here. Sit, sir, the seat is ready. Venerable Mahaamoggallaana sat on the prepared seat. Sakka the king of gods too sat on a low seat, and venerable Mahaamoggallaana said thus to the king of gods.

Kosiya, how did the Blessed One explain to you the release through the destruction of craving in short. We too like to hear it. Good sir, we have much work to do, and much to do for the gods of the thirty two. Yet sir, Moggallaana, we heard it, grasped it well, thoroughly considered it and bore it in mind, and we vanished immediately. In the past there was a battle between the gods and the demi gods. We defeated the demi gods in that battle and on returning after the victory to celebrate the victory, I created a mansion named Vejanta. This mansion has one hundred pinnacles, and each pinnacle has seven, seven hundred gables, each gable has seven nymphs and each nymph has seven attendants. Sir, Moggallaana, do you desire to see the splendour of the Vejanta mansion. Venerable Mahaamoggallaana accepted in silence.

Then Sakka the king of gods and Vessavana the great king approached the Vejanta mansion following venerable Mahaamoggallaana. Seeing venerable Mahaamoggallaana approaching in the distance, the attendants of Sakka the king of gods entered their own rooms with remorse and shame, like the daughters-in-law who have seen the mother-in-law. Then Sakka the king of gods and Vessavana the great king wandering to and fro in the Vejanta palace said. Sir Moggallaana look at the splendour of the Vejanta palace. This splendour is on account of venerable Kosiya having done merit in the past. Even people seeing something good would say, it is splendid, would say it is the work of the gods of the thirty two. Venerable Kosiya lives in splendour owing to having done merit in the past. Then it occurred to venerable Mahaamoggallaana. This foolish non human lives in negligence, what if I arouse consternation in him. Then venerable Mahaamoggallaana exercised a psychic power by which he caused the Vejanta mansion to shake and tremble with his toe. Sakka the king of gods, the great king Vessavana and the retinue of gods of the thirty three, were amazed, and surprised to think that a recluse could shake violently a heavenly mansion with the toe of his foot. Then venerable Mahaamoggallaana knowing that Sakka the king of gods was frightened and was with hairs standing on end, said thus to him.

Kosiya, how did the Blessed One tell you the release through the destruction of craving in short, we too would like to hear it Sir, Moggallaana, I approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the bhikkhu released with the destruction of craving in short? How is he highly perfected, thoroughly come to the end of the yoke and the end of the holy life and become the chief among gods and men? Sir, Moggallaana then the Blessed One said thus:to me. Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly, accurately recognising all things, feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in those feelings, detaches the mind from them, sees their cessation, and gives them up. Thus abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry, not worried is internally extinguished. Birth is destroyed, what should be done, is done. The holy life lived, knows there is nothing more to wish. O! king of gods, with this much done, the bhikkhu is released with the destruction of craving in short. Thus he becomes highly perfected, thoroughly come to the end of the yoke, end of the holy life and becomes the chief among gods and men.. Sir, Moggallaana, the Blessed One explained the release through the destruction of craving in short thus . Then venerable Mahaamoggallaana delighting and agreeing with the words of Sakka the king of gods vanished from the presence of the gods of the thirty three and appeared in the Pubba monastery the palace of Migaara's mother as a strong man would stretch his bent arm or bend his stretched arm. Soon after venerable Mahaamoggallaana had left, the attendant gods of Sakka the king of gods said thus to him-Sir, is that the Blessed One your teacher-Sirs he is not the Blessed One, our Teacher, he is a co-associate of mine. Venerable Mahaamoggallaana..It is gain for you sir, your co-associate is so powerful, so what about your Teacher.

Then venerable Mahaamoggallaana approached the Blessed One worshipped and sat on a side and said thus to the Blessed One: Venerable sir, does the Blessed One remember explaining the release through the destruction of craving in short to a certain powerful non human. Mahaamoggallaana, I remember. Here, Sakka the king of gods approached worshipped me and stood on a side and asked Venerable sir, how is the bhikkhu released with the destruction of

craving in short? How does he become highly perfect and thoroughly come to the end of the yoke and the end of the holy life. Moggallaana, when this was said, I said thus, to Sakka the king of gods, Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly and accurately recognising all things. He feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in these feelings. Detaching his mind from them and seeing their cessation, gives them up. Thus he abides seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed. What should be done is done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much done the bhikkhu is released with the destruction of craving in short. Become highly perfect, thoroughly come to the end of the yoke and the end of the holy life. Becomes the chief among gods and men.. Moggallaana, I remember explaining the release through the destruction of craving in short to Sakka the king of gods, thus.

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

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MAJJHIMA NIKAAYA I

4..8 Mahaatanhaasankhayasutta.m

38, The Major Discourse on the Destruction of Craving

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time to a bhikkhu named Saati the son of a fisherman this view had arisen: As I know the Teaching of the Blessed One this consciousness transmigrates through existences, not anything else. Many bhikkhus, heard that this evil view had arisen to a bhikkhu, named Saati the son of a fisherman: 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else'. Then those bhikkhus approached, bhikkhu Saati the son of a fisherman and asked: Friend, Saati, is it true, that such an evil view has arisen to you: 'As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else' Yes, friends, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else. Then those bhikkhus, desirous of dissuading the bhikkhu Saati from that evil view, cross questioned, asked for reasons and studied with him: Saati, do not say that, do not blame the Blessed One. It is not good to blame the Blessed One. The Blessed One did not say this. The Blessed One has said in various ways, that consciousness arises dependently. Without a cause there is no arising of consciousness. Even when those bhikkhus, cross questioned, asked for reasons and studied together with him, he held on to his evil view tenaciously and would not give it up and said. 'As

I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else’

As those bhikkhus could not dissuade the bhikkhu Saati from that evil view, they approached the Blessed One, worshipped, and sat on a side. They said to the Blessed One: Venerable sir, to a bhikkhu named Saati the son of a fisherman this view has arisen: ‘As I know the Teaching of the Blessed One this consciousness transmigrates through existences, not anything else’ Then we approached the bhikkhu Saati and asked him. Friend, Saati, is it true, that such an evil view has arisen to you: ‘As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else’. Venerable sir, bhikkhu Saati said thus to us. Yes, friends, ‘as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else’. Then, we bhikkhus, desirous of dissuading the bhikkhu Saati from that evil view, cross questioned, asked for reasons and studied with him: Saati, do not say that. Do not blame the Blessed One. It is not good to blame the Blessed One. The Blessed One did not say this. The Blessed One has said in various ways, that consciousness is dependently arisen. Without a cause there is no arising of consciousness. Even when we cross questioned, asked for reasons and studied together with him, he held on to his evil view tenaciously and would not give it up. As we could not dissuade the bhikkhu Saati from that evil view, we approached the Blessed One, to inform about this.

Then the Blessed One addressed a certain bhikkhu: Come! Bhikkhu, address the bhikkhu Saati in my words, tell that the Teacher wants him That bhikkhu agreed and approached the bhikkhu Saati and said the Blessed One wants you. Bhikkhu Saati said yes friend and approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the bhikkhu Saati: Saati, is it true, that such an evil view has arisen to you. ‘As I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else’.. Yes, venerable sir, as I know the Teaching of the Blessed One, this consciousness transmigrates through existences, not anything else. Saati, how is that consciousness? Venerable sir, this uttering and feeling one, that reaps the results of actions good and evil done here and there. Foolish man, to whom do you know me having preached this Teaching. Haven’t I told, in various ways that consciousness is dependently arisen. Without a cause, there is no arising of consciousness. Yet, you foolish man, because of your wrong grasp, blame me, destroy yourself, and accumulate much demerit and that will be for your undoing and unpleasantness for a long time.

Then the Blessed One addressed the bhikkhus, Bhikkhus, what do you think, shouldn’t this bhikkhu Saati, son of a fisherman be chastised from this dispensation of the Teaching. What is good, venerable sir, why shouldn’t we? When this was said, the bhikkhu Saati became silent, confused, with drooping body and face turned down, sat down unable to reply. Then the Blessed One knowing that bhikkhu Saati son of a fisherman has become silent, confused, was unable to reply. Said thus to him. Foolish man you will be pointed out with your evil view. Now I am going to question the bhikkhus on this. Then the Blessed One, addressed the bhikkhus:

Bhikkhus, do you too know this Teaching, wrongly grasped by the bhikkhu Saati the son of a fisherman. By that he blames me. Destroys himself, and accumulates much unpleasantness. No, venerable sir. In various ways we are told, that consciousness arises dependently. Without a cause there is no arising of consciousness. Bhikkhus, it is good, you know the Teaching preached by me. In various ways I have preached that consciousness arises dependently. Without a cause, there is no arising of consciousness. Yet, this bhikkhu Saati son of a fisherman, grasping this wrong view blames me and destroys himself, and accumulates much demerit. It will be for his undoing and unpleasantness for a long time.

Bhikkhus, founded on whatever, consciousness arises, it is reckoned on that. On account of eye and forms arises consciousness, it's reckoned eye consciousness. On account of ear and sounds arises consciousness, it's reckoned ear consciousness. On account of nose and smells arises consciousness, it's reckoned nose consciousness. On account of tongue and tastes arises consciousness, it's reckoned tongue consciousness. On account of body and touches arises consciousness, it's reckoned body consciousness. On account of mind and ideas arises consciousness, it's reckoned mind consciousness. Bhikkhus, just as based on whatever fire burns, it is reckoned by that. Fire ablaze with sticks is stick fire. Ablaze with twigs is twig fire. Ablaze with grass is grass fire. Ablaze with cowdung is cowdung fire. Ablaze with grain thrash is grain thrash fire. Ablaze with dirt is dirt fire. In the same manner consciousness on account of eye and forms is eye consciousness. Consciousness on account of ear and sounds is ear consciousness. Consciousness on account of nose and smells is nose consciousness. Consciousness on account of tongue and tastes is taste consciousness. Consciousness on account of body and touches is body consciousness. Consciousness on account of mind and ideas is mind consciousness.

Bhikkhus, do you see, that it has arisen (*?(1a) Yes, venerable sir. Do you see, that it arises supported? Yes, venerable sir. Bhikkhus, Do you see, that if the support ceases, the arising too ceases? Yes, venerable sir.

Bhikkhus, when not sure whether it has arisen do doubts arise? Yes, venerable sir. When not sure, whether it is supported, do doubts arise.? Yes, venerable sir. Bhikkhus, when not sure with the support ceasing the arisen too would cease, do doubts arise.? Yes, venerable sir.

Bhikkhus, do doubts of one fade, when he sees with right wisdom, that it has arisen? Yes, venerable sir. Bhikkhus, do doubts of one fade, when he sees with right wisdom, that they arise supported? Yes, venerable sir. Bhikkhus, do doubts of one fade, when he sees with right wisdom that with the cessation of supports the arisen too would cease? Yes, venerable sir

Bhikkhus, this has arisen, are you with dispelled doubts about that? Yes, venerable sir. Bhikkhus, this has arisen supported, are you with dispelled doubts about that? Yes, venerable sir. Bhikkhus, when the support ceases the arising too ceases, are you with dispelled doubts about that? Yes, venerable sir.

Bhikkhus, do you clearly see, as it really is, with right wisdom, this is arising? .Yes, venerable sir. Bhikkhus, do you clearly see, with right wisdom, that this arises supported? .Yes, venerable sir. Bhikkhus, do you clearly see, with right wisdom, that when the support ceases the arising too ceases? Yes, venerable sir.

Bhikkhus, this view, so clean and pure, if you covet, fondle, treasure and take pride in it do you know this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding? .No, venerable sir. Bhikkhus, this view of yours so clean and pure, do not covet, fondle, treasure and take pride in it. Do you know this Teaching comparable to a raft, taught for the purpose of giving up and not for the purpose of holding? Yes, venerable sir.

Bhikkhus, these four are the supports, for the arisen for the upkeep of beings and as help for those seeking birth. What four. Material food, coarse or fine, the second is contact, mental cogitation is third and consciousness is fourth.

Bhikkhus, from what do these four supports originate, rise, take birth and develop?

These four supports originate, rise, take birth and develop from craving.

Bhikkhus, from what does craving originate, rise, take birth and develop?

Craving originates, rises, takes birth and develops from feelings..

Bhikkhus, from what do feelings originate, rise, take birth and develop?

Feelings originate, rise, take birth and develop from contact.

Bhikkhus, from what does contact originate, rise, take birth and develop?.

Contact originates, rises, takes birth and develops from the six mental faculties.

Bhikkhus, from what do the six mental faculties originate, rise, take birth and develop?

The six mental faculties originate, rise, take birth and develop from name and matter.

Bhikkhus, from what do name and matter originate, rise, take birth and develop?

Name and matter originate, rise, take birth and develop from consciousness.

Bhikkhus, from what does consciousness originate, rise, take birth and develop?.

Consciousness originates rises, takes birth and develops from determinations.

Bhikkhus, from what do determinations originate, rise, take birth and develop?.

Determinations originate, rise, take birth and develop from ignorance

Thus bhikkhus, from ignorance determinations, from determinations consciousness, from consciousness name and matter, from name and matter the six mental spheres, from the six mental spheres, contact, from contact feelings, from feelings craving, from craving being, from being birth, from birth decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus the arising of this whole mass of unpleasantness.

Bhikkhus, it is said, decay and death arise from birth. Do decay and death arise from birth or not, or how does it happen here? Venerable sir, decay and death, arise from birth. It happens thus to us. Decay and death arise from birth.

Bhikkhus, it is said, birth arises from being (*1). Does birth arise from being or not or how does it happen here? Venerable sir, birth arises from being, it happens thus to us. Birth arises from being.

Bhikkhus, it is said, being arises from holding (*2). Does being arise from holding or not or how does it happen here? Venerable sir, being rises from holding. It happens thus to us. Being arises from holding. .

Bhikkhus, it is said, holding arises from craving (*3). Does holding arise from craving or not or how does it happen here? Venerable sir, craving arises from holding. It happens thus to us. Craving arises from holding.

Bhikkhus, it is said, craving arises from feelings (*4). Does craving arise from feelings or not or how does it happen here? Venerable sir, craving arises from feelings. It happens thus to us. Craving arises from feelings

Bhikkhus, it is said, feelings arise from contact (*5). Do feelings arise from contact or not or how does it happen here? Venerable sir, feelings arise from contact It happens thus to us. Feelings arise from contact.

Bhikkhus, it is said, contact arises from the six mental spheres (*6)..Does contact arise from the six mental spheres or not or how does it happen here?. Venerable sir, contact arises from the six mental spheres. It happens thus to us. Contact arises from the six mental spheres.

Bhikkhus, it is said, the six mental spheres arise from name and matter (*7). Do the six mental spheres arise from name and matter, or not or how does it happen here?. Venerable sir, the six mental spheres, arise from name and matter. It happens thus to us. The six mental spheres arise from name and matter.

Bhikkhus, it is said, name and matter arise from consciousness (*8). Do name and matter arise from consciousness, or not or how does it happen here? Venerable sir, name and matter arise from consciousness. It happens thus to us. Name and matter arise from consciousness.

Bhikkhus, it is said, consciousness arise from determinations (*9) . Does consciousness arise from determinations, or not or how does it happen here? Venerable sir, consciousness arises from determinations. It happens thus to us. Consciousness arises from determinations.

Bhikkhus, it is said, determinations arise from ignorance (*10) Do determinations arise from ignorance or not or how does it happen here? Venerable sir, determinations arise from ignorance. It happens thus to us. Determinations arise from ignorance.

Good! Bhikkhus, you say this and I too say it. Thus when this is present, this happens. When this arises, this arises. Such as, because of ignorance arise determinations. Because of determinations arise consciousness. Because of consciousness arise name and matter. Because of name and matter arise the six mental spheres. Because of the six mental spheres arise contact. Because of contact arise feelings. Because of feelings arise craving. Because of craving arise holding. Because of holding arise being. Because of being arise birth. Because of birth arise decay, death, grief, lament, unpleasantness, displeasure and distress. Thus arise the complete mass of unpleasantness. With the complete cessation of ignorance, cease determinations. With the complete cessation of determinations, cease consciousness. With the cessation of consciousness, ceases name and matter. With the cessation of name and matter, ceases the six mental spheres. With the cessation of the six mental spheres, ceases contact. With the cessation of contact, ceases feelings. With the cessation of feelings, cease craving. With the cessation of craving ceases holding. With the cessation of holding, ceases being. With the cessation of being, ceases birth. With the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus is the complete cessation of unpleasantness. . . .

When birth ceases decay and death cease it is said.. Bhikkhus, do decay and death cease when birth ceases, or does it not or how does it happen. Venerable sir, when birth ceases decay and death cease. Thus it happens to us, when birth ceases decay and death cease.

When being ceases birth ceases it is said. . Bhikkhus, does birth cease when being ceases, or does it not, or how does it happen? Venerable sir, when being ceases birth ceases. Thus it happens to us. When being ceases birth ceases.

When holding ceases being ceases it is said. Bhikkhus, does holding cease when being ceases, or does it not, or how does it happen? Venerable sir, when holding ceases being cease. Thus it happens to us. When holding ceases being cease.

When craving ceases holding ceases it is said. Bhikkhus, does craving cease when holding ceases, or does it not, or how does it happen?. Venerable sir, when craving ceases holding ceases. Thus it happens to us. When craving ceases holding ceases.

When feeling ceases craving ceases it is said, bhikkhus, does craving cease when feeling ceases, or does it not, or how does it happen?. Venerable sir, when feeling ceases craving ceases. Thus it happens to us. When feeling ceases craving ceases.

When contact ceases feeling ceases it is said, bhikkhus, does feeling cease when contact ceases or does it not, or how does it happen?. Venerable sir, when contact ceases feeling ceases. Thus it happens to us. When contact ceases feeling ceases.

When the six mental spheres cease contact ceases it is said. Bhikkhus, do the six mental spheres cease when contact ceases or does it not, or how does it happen?. Venerable sir, when the six mental spheres cease contact ceases. Thus it happens to us. When the six mental spheres cease contact ceases.

When name and matter cease the six mental spheres cease it is said. Bhikkhus, do the six mental spheres cease when name and matter cease or does it not, or how do they happen?. Venerable sir, when name and matter cease the six mental spheres cease. Thus it happens to us. When name and matter cease the six mental spheres cease.

When consciousness ceases name and matter cease it is said. Bhikkhus, do name and matter cease when consciousness ceases or do they not, or how does it happen?. Venerable sir, when consciousness ceases name and matter cease. Thus it happens to us. When consciousness ceases name and matter cease.

When determinations cease consciousness ceases it is said. Bhikkhus does consciousness cease when determinations cease or does it not, or how does it happen?.

Venerable sir, when determinations cease consciousness ceases. Thus it happens to us.

When determinations cease consciousness ceases

When ignorance cease determinations cease it is said. Bhikkhus, do determinations cease when ignorance ceases or does it not, or how does it happen. Venerable sir, when ignorance ceases determinations cease. Thus it happens to us, when ignorance ceases determinations cease.

Good O! bhikkhus, you say this, and I too say it. When this is not present, this is not. When this ceases this ceases. Such as with the cessation of ignorance cease determinations. With the cessation of determinations cease consciousness. With the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six mental spheres. With the cessation of the six mental spheres cease contact. With the cessation of contact cease feelings.

With the cessation of feelings cease craving. With the cessation of craving cease holding. With the cessation of holding cease being. With the cessation of being cease birth. With the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress..Thus cease the complete mass of unpleasantness.

Yet bhikkhus, you who know thus and see thus, would your mind run to the past? Was I in the past or was I not in the past?. What was I in the past? How was I in the past?. Being who was I in the past? No, venerable sir. Bhikkhus, would your mind who knows and see thus, run to the future? Will I be in the future, or will I not be in the future?. What will I be in the future? How will I be in the future?. Who will I be in the future?.No, venerable sir.Bhikkhus, you who know, and see thus, would you have doubts of the present? Am I, or am I not? What am I? How am I?. This being from where did it come? Where will it go? No, venerable sir..

Yet bhikkhus, you who know and see thus would you say, we have reverence for the Teacher. We say it out of reverence to the Teacher?. No, venerable sir. Yet bhikkhus, you who know and see thus would you say. Our recluse said it, these are the recluse's words. We do not say that? No, venerable sir. Bhikkhus, you who know and see thus would you seek another teacher? No, venerable sir. Bhikkhus, you who know and see thus, would you see essence in religious rites, ceremonies and festivals of other recluses and brahmins? No, venerable sir. Bhikkhus, isn't it that you by yourself knowing, seeing and experiencing say it? Yes, venerable sir. Good! O! bhikkhus, I have led you up in this Teaching. It is here and now. Time does not matter. It is open to inspection, leads to the beyond and is to be experienced by the wise, by themselves. Bhikkhus, if it was said the Teaching is here and now. Time does not matter, is open to inspection, leads to the beyond and is to be realised by the wise by themselves, it was said on account of this.

Bhikkhus, with the coming together of three things a descent to the womb comes about: Here the mother and father come together. It is not the season of the mother. The one to be born does not attend Then there is no descent to the womb. Here, mother and father come together. It is the season of the mother. The one to be born does not attend. Then there is no descent to the womb. Here mother and father come together. It is the season of the mother and the one to be born attends. Then there is a descent to the womb. That mother protects the womb for nine or ten months with great anxiety and trouble. After nine or ten months that mother gives birth with great anxiety and trouble. She supports the born with her own blood. In the noble ones' dispensation mother's milk is called blood. Bhikkhus, that boy grows and his faculties mature and he plays games that boys play. Such as mock games as taking a bowl, turning somersaults, making toy wind mills with palm leaves, making small carts and bows. Bhikkhus, that boy, grows and his faculties develop and is provided with the five strands of sense pleasures, and he lives enticed by pleasing agreeable forms cognisable by eye consciousness, agreeable sounds cognisable by ear consciousness, agreeable smells cognisable by nose consciousness, agreeable tastes cognisable by tongue consciousness and agreeable touches cognisable by body consciousness.

He seeing a form with the eye becomes greedy for a pleasant form, or averse to a disagreeable form. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is, where thoughts of demerit cease completely (*11). He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings he appropriates them. To him delighted, pleased and appropriating those feelings arises interest. That interest for feelings is the holding (* 12) To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness. Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, becomes greedy for a pleasant idea. Becomes averse to a disagreeable idea. Abides with mindfulness of the body not established and with a limited mind. Not knowing the release of mind nor the release through wisdom as it really is. Not knowing how thoughts of demerit cease completely. He falls to the path of agreeing and disagreeing and feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Delighted and pleased with those feelings, appropriates them. To him delighted, pleased and appropriating those feelings arise interest. That interest for feelings is the holding (*12) To him holding, there is being, from being arises birth, from birth decay and death, grief, lament, unpleasantness, displeasure and distress, thus arises the complete mass of unpleasantness.

. Here bhikkhus, the Thus Gone One is born in the world perfectly enlightened. Endowed with knowledge and conduct, well gone, knower of the worlds the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maaras, Brahmaas, the community of recluses, brahmins, gods and men. The Teaching good at the beginning, in the middle and in the end. Full of meaning even in the letters and declaring the complete and pure holy life. A householder, or the son of a householder or one born in some clan, hears the Teaching and gains faith in the Thus Gone One. With that gain of faith reflects. The household life is full of difficulties, is a defiling path. Going forth is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. What if I. shave head and beard, put on yellow clothes and go forth as a homeless. At some suitable time he gives up a little wealth or a large mass of wealth.. Leaves behind a small circle of friends, or a large circle of friends. Shaving head and beard and donning yellow clothes goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. .Abstaining from low sexual intercourse leads the holy life .Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Gives up slandering, hearing here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to

unite. Giving up rough talk, says pleasant words pleasing to the ears. Says words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats, cows, fowl, pigs, elephants, cattle, .horses and mares.

Abstains from accepting fields and wealth. Abstains from doing the work of a messenger and buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting, severing, destroying and highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes, feeding the belly with morsel food, goes with all the belongings where ever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To one abiding with the mental faculty of the eye uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mental faculty of the eye..Hearing a sound with the ear, Cognizing a smell with the nose, tasting a taste with the tongue, Cognizing a touch with the body, Cognizing an idea with the mind, does not take the sign or the elements. To one abiding, with the mental faculty of the mind uncontrolled, may trickle demerit and displeasure by coveting. He abides protecting the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties Coming forward and returning is aware, looking on and aside is aware. Bending and stretching is aware. Bearing bowl and the three robes is aware. Tasting, drinking, eating and enjoying is aware.Going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, this control of the mental faculties of the noble ones, the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap of straw.. Returning from the alms round after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness Dispelling anger he abides cleaning the mind of anger with compassion for all born Dispelling sloth and torpor he abides, mindful and aware of a perception of light, cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased, cleaning the

mind of restlessness and worry. Abides with doubts dispelled of meritorious things that should be done

The bhikkhu dispelling the five hindrances of the mind and wisely making the minor defilements weak, turns out sensual thoughts and thoughts of demerit. With thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhana.

Again, the bhikkhu overcoming thoughts and thought processes, the mind, internally appeased in one point, with joy and pleasantness born of concentration attained to abides in the second jhana. Again the bhikkhu with equanimity to joy and detachment abides mindful and aware, with the body experiencing pleasantness too attained to abides in the third jhana.. To this the noble ones say mindfully abiding in pleasantness with equanimity.

Again the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhana.

He seeing a form with the eye does not greed for a pleasant form, nor become averse to a disagreeable form. Abides with mindfulness of the body established and with a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely. Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. To him neither delighted, nor pleased and not appropriating those feelings the interest for them ceases. When interest ceases the holding ceases. When holding ceases being ceases. When being ceases birth ceases. When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress cease. Thus the complete mass of unpleasantness. ceases. Hearing a sound with the ear, cognising a smell with the nose, cognising a taste with the tongue, cognising a touch with the body, cognising an idea with the mind, does not become greedy for a pleasant idea. Does not become averse to a disagreeable idea. Abides with mindfulness of the body established and with a limitless mind, knowing the release of mind and the release through wisdom as it really is, where thoughts of demerit cease completely. Dispelling agreeing and disagreeing feels whatever feeling, pleasant, unpleasant, or neither unpleasant nor pleasant. Neither delighted nor pleased with those feelings does not appropriate them. Then the interest for those feelings cease. When interest ceases the holding ceases. When holding ceases being ceases. When being ceases birth ceases. When birth ceases decay and death, grief, lament, unpleasantness, displeasure and distress, cease. Thus the complete mass of unpleasantness ceases. Bhikkhus, remember this as the destruction of unpleasantness in short. As for the bhikkhu Saati the son of a fisherman is bound in a net of much craving.

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

Notes.

1a. Bhikkhus, do you see that it has arisen? 'bhuutamidanti bhikkhave passathaati' The Blessed One alludes it, to consciousness.

1. Birth arises from being, 'bhava paccayaa jaati ti'

2. Being arises from holding, 'upaadaana paccayaa bhavo'

3. Holding arises from craving, 'tanhaa paccayaa upaadaana.m'

4. Craving arises from feelings, 'vedanaa paccayaa tanhaa'. Turning this the other way round we see that the centrifugal point is feeling. It is from a feeling that craving, holding, being and birth come about. With a contact there is a feeling. On account of the feeling there is craving, Craving is the interested following up of the feeling, either with like or dislike. Then there is a mental hold of this situation, on account of which is being, that is being with those feelings, perceptions and thoughts. On account of this there is birth. It's the birth of a thought. Or even birth too happens in this manner.

5. Feelings arise from contact. 'phassa paccayaa vedanaa' Contact is impingement at one or the other of the doors of mental contact, which causes to arouse feelings.

6. Contact arises from the six mental spheres. 'salaayatana paccayaa phasso' Contact is for someone who has his six spheres of mental contact, and has a self to wake, at any moment.

7. The six mental spheres arise from name and matter. 'naama ruupa paccayaa salaayatana.m' The waking of the self complete with his six doors of mental contact takes place at one or the other of the doors of mental contact. This point of waking is called name and matter. Name are the fivefold reactions of the mind in the form of feelings, perceptions, attention, contact and mental cognition. Matter is this body of ours together with the doors of mental contact, and the various things that matter at the doors, such as sights, sounds etcetra

8. Name and matter arises from consciousness 'vi~n~naana paccayaa naama ruupa.m' There should be a conscious door, eye, ear or anything else, for name and matter to take birth.

9. Consciousness arises from determinations, 'sankhaara paccayaa vi~n~naana.m ti'

Determinations are threefold, as bodily, verbal and mental. Bodily determinations are in and out breaths, verbal determinations are thinking and pondering and mental determinations are feelings and perceptions. When these internal and prior activities of breathing, thinking, feeling and perceiving are present, there a consciousness would arise.

10. Determinations arise from ignorance 'avijjhaa paccayaa sankhaaraati' These activities of breathing, thinking, pondering, feeling and perceiving is on account of ignorance.

11. Abides with mindfulness of the body not established, not knowing the release of mind and the release through wisdom, where thoughts of demerit cease completely. 'anupa.t.thita kaaya sati vaa viharati paritta cetaso tanca ceto vimutti.m pa~n~naa vimutti.m yataa bhuuta.m nappajaanaati' The release of mind is gained when the bhikkhu completely handles the control of his mental faculties. Such a one enjoys the non-touched pleasure of his doors of mental contact. This is also called the release through knowing. The release through wisdom is gained by attaining to the jhaanas, ascending from the first and descending from the top most. Throughout these abidings, the mind ceases to behave in demerit. When the mind abides in jhaanas and higher abidings, the message should be registered in the mind, that those pure states of mind are impermanent, so unpleasant, and it is foolish to take them as me or mine. This is for the purpose of giving up the self view- 'sakkaayadi.t.thi'

12. The interest for feelings is the holding 'yaa vedanaasu nandi tad-upaadaana,m' This is one of the twelve links of dependent arising. Here the Blessed One points out how we should pierce through from one of these links, so that we could see dependent cessation. It is this interest for feelings that we have to dispel little by little. Reading the discourse several times would be helpful, for realising dependent arising and dependent cessation

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MAJJHIMA NIKAAYA I

4. 9. Mahaassapurasutta.m

39, The Longer Discourse in Assapura.

I heard thus.

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura and addressed the bhikkhus from there.

Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, who have promised to be a recluse, should take upon yourself to abide by the things that make you a recluse and a brahmin. By that our recluse-ship becomes true, and our promise is carried out. May it be fruitful to them that offer us robes, morsel food, dwellings and requisites when ill. May my going forth be fruitful, and full of results. Bhikkhus, you should train thus.

Bhikkhus, what are the things that make you a recluse and a brahmin? We will be endowed with shame and remorse. Bhikkhus, thus you should train. Bhikkhus, it might occur to you thus; We are endowed with shame and remorse. With this much our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat, and announce to you, do not fall from your recluse-ship, there is something more to do.

Bhikkhus, what further thing has to be done? We will be pure in our bodily actions manifest, open and without a flaw. Yet on account of that purity of bodily actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse and our bodily actions will be pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do.

Bhikkhus, what further thing has to be done? We will be pure in verbal actions manifest, open and without a flaw. Yet on account of that purity of verbal actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do.

.....

Bhikkhus, what further thing has to be done. We will be pure in mental actions manifest, open and without a flaw. Yet on account of that purity of mental actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do. ...

Bhikkhus, what further thing has to be done? We will be pure in our livelihood manifest, open and without a flaw. Yet on account of that purity of livelihood we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure .and our livelihood is pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do.

Bhikkhus, what further thing has to be done? We will be with protected mental faculties. Seeing a form with the eye we will not take the sign or the details. To one living with the mental faculty of the eye not protected, evil demerit of covetousness and displeasure may arise. To control it, we fall. Hearing a sound with the ear, Cognising a smell with the nose, Cognising a taste with the tongue, Cognising a touch with the body, Cognising an idea with the mind will not take the sign or the details. To one living with the mental faculty of the mind not protected, evil demerit of covetousness and displeasure may arise. To control it we fall. Thus you should train It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure .and our livelihood is pure. We are controlled in our mental faculties. When this much is done, our recluse-ship is done. If you be satisfied, thinking

there is nothing more to do, I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do.

Bhikkhus, what further thing has to be done? We will know the right amount to partake food. Reflecting we will partake food, not for play, not for intoxication, not for growth and beauty, for the upkeep of this body, not to enjoy soups. As support to lead the holy life. Putting an end to earlier feelings, will not arouse new feelings. It will be without blame for a pleasant abiding. Thus you should train. It might occur to you. We are endowed with shame and remorse, pure bodily actions, pure verbal actions, pure mental actions and a pure livelihood. We are controlled in our mental faculties. We know the right amount to partake of food... When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, do not fall from your recluse-ship. There is something more to do.

Bhikkhus, what further thing has to be done? We should be yoked to wakefulness. During the day seated in the chankamana, we will clean the mind of obstructing things. In the first watch of the night seated in the chankamana, we will clean the mind of obstructing things. In the middle watch of the night, turning to the right side making the lion's posture, keeping one foot over the other, mindful and aware of the time of waking we will lie. In the last watch of the night seated in the chankamana we will clean the mind of obstructing things. Thus you should train.

Bhikkhus, it might occur to you thus. We are endowed with shame and remorse, our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food... We are yoked to wakefulness.. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, do not fall from your recluse-ship, there is something more to do.

Bhikkhus, what further thing has to be done?. We will be endowed with mindful awareness. Coming forward and turning back we will be aware. Looking on and looking away we will be aware. Bending and stretching we will be aware, Wearing the three robes and bowl we will be aware. Tasting, drinking, eating and enjoying we will be aware. Urinating and excreting we will be aware. Going, standing, sitting, lying, awake, talking or being silent we will be aware. Thus you should train. Bhikkhus, it might occur to you. We are endowed with shame and remorse. Our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food... We are yoked to wakefulness... We are mindful and aware. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, do not fall from your recluse-ship. There is something more to do.

Bhikkhus, what further thing has to be done. We will abide in a secluded dwelling a forest, the root of a tree, mountain grotto or cave, a charnel ground, a forest jungle, an open space, or a heap of straw. Returning from the alms round, after the meal is over, we will sit in a cross legged

posture, mindfulness established in front. Dispelling covetousness for the world. Will abide with a mind free of covetousness. Dispelling anger will abide with a mind free of anger. With the perception of light will abide sloth and torpor dispelled from the mind. Will abide appeasing the self, dispelling restlessness and worry. Will abide dispelling doubts, about merit that should and should not be done

Bhikkhus, like a man would borrow some money to engage in some business. When that business prospered, he would pay off the debt and would have some money remaining for his wife and children. So he would reflect, earlier I borrowed this money and engaged in this business. It prospered. I paid off the debt and now I have some money remaining to attend to my wife and children. He gains joy and pleasure on account of it. Or like a man who was seriously ill, not desiring even to take food, and in the meantime he would get over the illness Food too will become agreeable to him and he would regain his bodily strength. So he reflects, earlier I was seriously ill, food was not agreeable to me. Now I have overcome that illness, food is agreeable, and now I have regained my bodily strength. Recalling this he gains joy and pleasure. Or like a man, released from prison. Happy and without fear and not losing his wealth. He reflects, earlier I was a prisoner, now am free and happy. I have not lost my wealth and now I live without fear. Recalling that he gains pleasure and joy. Or like a man who was a slave under another's power, not in his own power, not able to go where he liked. Released he is no more under another's power, using his power, freed from slavery would go where he liked. He reflects, earlier, I was a slave, under another's power, not in my own power. Now I 'm free, in my own power, free to go where I like. On account of that he gains joy and pleasure. Or like a man in a desert with his wealth. Would safely cross the desert without loss of wealth. He would reflect, I entered the desert path with all my wealth and crossed the desert safely without loss of life or wealth and he gains pleasure and joy on account of it. In the same manner the bhikkhu sees himself as though in debt, with an illness, in prison, as a slave, and as in a desert path when the five hindrances are not dispelled, When they are dispelled he sees himself as the debt paid off, the illness subsided, released from prison, released from slavery, and as having crossed the desert path

Dispelling the five hindrances and wisely making less the minor defilements of the mind, he secludes the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, attained to abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness born of seclusion, not leaving a single spot untouched with that joy and pleasantness.

Again, the bhikkhu overcoming, thoughts and thought processes, would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would attain to abide in the second jhaana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rain water too would not enter it. The cool water coming up, would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration. . .

Again, the bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too with the body and abide attained to the third jhaana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness.

Again the bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhaana. Then he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind. .

When the mind is concentrated, pure, free from minor defilements is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there, was born there, with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there, is born here. Thus with all modes and all details he recollects the manifold previous births.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires.. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is.: Knows these are desires, this the arising of desires, this the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus his mind is released from sensual desires, the desires ‘to be’, and desires of ignorance. Knowledge arises I’m released, birth is destroyed, have done what should be done. The holy life is lived, there is nothing more to wish. Like a man standing on the bank of a pond in a mountain glen with pure clear undisturbed water would clearly see shells, pebbles, stones and gravel and shoals of fish moving and floating in the water. In the same manner, he knows this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is. Knows, these are desires, this the arising of desires this is the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus, his mind is released from sensual desires, from desires ‘to be’ and from desires of ignorance. Knowledge arises I’m released He knows birth is destroyed, what should be done, is done. The holy life is lived, there is nothing more to wish.

Bhikkhus, to this is said the bhikkhu becomes a recluse, a brahmin, a bather, an authority, one mentally well, a noble one, a perfect one. Bhikkhus, how does the bhikkhu become a recluse?. He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death. (*1) Thus the bhikkhu becomes a recluse. How does the bhikkhu become a brahmin? He has expelled (*2) the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the bhikkhu becomes a brahmin. How does the bhikkhu become a bather?. He has washed out (*3) the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the bhikkhu becomes a bather. How does the bhikkhu become an authority?. He becomes the authority (*4) of the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the bhikkhu becomes an authority. How does the bhikkhu become mentally well? He becomes sharp (*5) about the defiling things of evil demerit, heavy with future results of birth, decay death. Thus the bhikkhu becomes sharp. Bhikkhus, how does the bhikkhu become noble? He moves far away from the defiling things of evil demerit, heavy with

future results of birth, decay and death. Thus the bhikkhu becomes noble. Bhikkhus, how does the bhikkhu become perfect? He moves far away from the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the bhikkhu becomes perfect..

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

Notes.

1. He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death. 'samitaassa honti paapakaa akusalaa dhammaa sankhilesikaa ponobhavikaa sadaraa dukkha vipaakaa aayati.m jaatijaraamaraniyaa.' The recluse arranges for himself the defiling things of evil demerit, heavy with future results of birth, decay and death. This means that if the recluse knows what he has to do he could either end his unpleasantness in this very birth or else put it off for a future birth.
2. He has expelled the defiling...re..... death 'bahitaassa honti' The brahmin has expelled these same things.
3. He has washed out the defiling...re... death. 'naahaatassa honti' The bather has washed these same things.
4. He becomes the authority of those defiling... re... death. 'viditaassa honti' He becomes the authority of these same things. This means that he could give advice to others to overcome all the unpleasantness and to put an end to birth and death.
5. He becomes sharp about the defiling.... re...death. 'nissuutaassa honti'. To become mentally well he has to be sharp to see that he does not get involved in these same things..

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MAJJHIMA NIKAAYA I

4.10 Cuulassapursutta.m.–

40, The Shorter Discourse in Assapura.

I heard thus.

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura. The Blessed One addressed the bhikkhus from there. Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, recluses, have a promise to keep. Should take upon yourself to follow that method of recluse-ship. So that our recluse-ship becomes true, and our promise carried out. May it be of much fruit to those who offer us of robes, morsel food,

dwelling and requisites when ill. By that our going forth will be fruitful and full of results. (*1)
Bhikkhus, you should train thus.

Bhikkhus, how doesn't the bhikkhu follow the method of recluse-ship. The bhikkhu whose covetousness is not dispelled, the corrupt heart isn't dispelled, anger is not dispelled, ill will is not dispelled, hypocrisy is not dispelled, malice is not dispelled, jealousy is not dispelled, selfishness is not dispelled, craftiness is not dispelled, deceit is not dispelled, evil desires are not dispelled, wrong view is not dispelled, has not fallen to the method of recluse-ship. Without dispelling these impurities, defects and blemishes, which bring hellish feelings to a recluse, I say, you have not fallen to the method of recluse-ship. To the edges of the yellow robe is fixed a weapon named Matajaa, sharp on both edges, and with it the bhikkhu is wrapped. I compare the going forth of the bhikkhu with these impurities, to that.

Bhikkhus; for the matter of wearing the three robes, I do not call him a recluse, for the matter of going naked I do not call him a recluse, for living with dust and dirt, I do not call him a recluse, for that matter of descending to water I do not call him a recluse. For sitting at the root of a tree, for living in open space, for maintaining the standing posture, I do not call him a recluse. For taking food at regular intervals, for reciting the Teaching, for wearing a headress one does not become a recluse.

Bhikkhus, when wearing the three robes, if the coveting mind fades, the corrupt heart fades, anger fades, ill will fades, hypocrisy fades; the malice fades, the jealousy fades, the selfishness fades, the craftiness fades, the deceit fades, evil desires fade, and the wrong view gets dispelled. His friends and blood relations should make him wear the three robes and maintain it, from his birth. Come! You lucky one when you wear the three robes, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one wearing the three robes with covetousness, I say that, for the matter of wearing the three robes one is not a recluse.

Bhikkhus, if for the matter of going naked,-- living in dust and dirt,-- ascending the water,-- sitting at the root of a tree,-- living in open space,--maintaining the standing posture, --being fed at regular intervals, --reciting the Teaching,--when wearing a headress, if covetousness fades, corruptions in the heart fades, anger fades, ill will fades, hypocrisy fades; malice fades, jealousy fades, selfishness fades, craftiness fades, deceit fades, evil desires fade, and if wrong view gets dispelled. His friends and blood relations should make him wear the headress and maintain it, when he is born. Come! You lucky one when you wear the headress, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one, wearing the headress with covetousness, I say that, for the matter of wearing the headress one is not a recluse.

Bhikkhus, how does the bhikkhu follow the method of recluse-ship. When covetousness is dispelled, the corrupt heart is dispelled, anger is dispelled, ill will is dispelled, hypocrisy is dispelled, malice is dispelled, jealousy is dispelled, selfishness is dispelled, craftiness is dispelled, deceit is dispelled, evil desires are dispelled, wrong view is dispelled, I say you have fallen to the method of recluse-ship. When these impurities, defects and blemishes of a recluse, which bring hellish feelings are dispelled, I say, you have fallen to the method of recluse-ship. Seeing himself pure when all these evil things of demerit are dispelled, he finds himself relieved. When released he is delighted. To the delighted arises joy. The body of one with joyful mind is appeased. An appeased body feels pleasant. The pleasant mind concentrates. He abides pervading one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, entirely, the thought of loving kindness grown great limitless, free of ill will and anger. He abides pervading one direction with thoughts of compassion, ---- He abides pervading one direction with thoughts of intrinsic joy,--- He abides pervading one direction with thoughts of equanimity, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, entirely, with the thought of equanimity grown great limitless, free of ill will and anger, he abides.

Bhikkhus, there is a pond with clear, transparent, pure, cool, water with well formed banks in a pleasant setting. A man from the east would come to it thirsty, tired and overcome with the heat and the burning. Coming there he would dispel his thirst, and burning. A man from the west would come,--from the north would come,---from the south would come. In whatever direction they come; coming to that pond they would quench their thirst and dispel the burning. In the same manner, even from the warrior clan a certain one would go forth as a homeless to the discipline declared by the Thus Gone One and developing thoughts of loving kindness, compassion, intrinsic joy and equanimity will gain internal appeasement When internally appeased, I say he has followed the method of recluse-ship. One gone forth as a homeless even from the warrior clan, would destroy desires, his mind released and released through wisdom here and now, knowing realising would abide. With the destruction of desires he is a recluse. One gone forth as a homeless even from the brahmin clan—even from the householder clan,--even from the clan of out castes, would also destroy desires, his mind released and released through wisdom here and now, knowing and realising would abide. He with the destruction of desires is a recluse.

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

Notes.

1. By that our going forth will be fruitful and full of results.'amhaakancaaya.m pabbajjaa avanjhaa bhavissati saphalaa saudraa' To those who offer the four requisites, to the bhikkhu, much merit will accumulate, and it will be fruitful to the bhikkhu, when he attains some distinction above human.

MAJJHIMA NIKAAYA I

5. 1. Saaleyyakasutta.m-

41, The Discourse Given at Saalaa

I heard thus.

At one time the Blessed One was touring the kingdom of Kosala with a large community of bhikkhus and entered the brahmin village Saalaa. The householders of Saalaa heard that the good recluse Gotama the son of the Sakyas, who had gone forth as a homeless was touring the kingdom of Kosala, with a large community of bhikkhus, has entered the brahmin village of Saalaa. Such fame had spread of that good Gotama. That blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. To this world of gods and men, together with its Maaras, Brahmaas, the community of recluses and brahmins and gods and men, he declares a teaching by himself known and realised. It is good at the beginning, in the middle and at the end. It is full of meaning even in the letters proclaiming the pure and complete, holy life. It is good to see such noble ones. Then the brahmin householders of Saalaa approached the Blessed One. Some worshipped the Blessed One, some exchanged friendly greetings with the Blessed One, some clasped hands towards the Blessed One, some announced their clan and name and some were silent. Then they all sat on aside. Then those brahmin householders said thus to the Blessed One: Good Gotama, why do some beings after death go to loss, to hell and why do some beings go to increase and are born in heaven? O! householders, owing to misbehaving and not living according to the Teaching some go to loss, to hell and others conducting themselves well and living according to the Teaching go to increase and are born in heaven..We do not understand this short exposition of good Gotama. Good if this short exposition be explained to us. The Blessed One said, then householders listen and attend carefully I will explain.

O! householders, threefold is wrong conduct by body, fourfold is wrong conduct by words, and threefold is wrong conduct by mind. Householders, what is the threefold wrong conduct by body?. Here, a certain one destroys living things. Is cruel, with bloody hands. Is engaged in destroying living things without compassion. In village or forest takes others' possessions stealthily. Misbehaves in sexuality, misbehaving with those protected by father, mother, mother and father, brother, sister, relations, with those with a husband, becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold wrong conduct by body. Householders, what is the fourfold wrong conduct by words. Here, householders, a certain one tells lies. In an assembly, in a gathering, amidst relations, in the guild, or in the

presence of the royal family, called upon to stand witness and when asked to tell what he knows. Not knowing would say I know and knowing would say I do not know. Not seeing would say I saw and seeing would say, I did not see. Thus for one's benefit, for another's benefit, or for some small gain would tell lies with awareness. Would slander, hearing here would tell it elsewhere to make a split here and hearing elsewhere would tell it here to make a split there. Thus would disunite the united, fond of disuniting would talk words to disunite. Would talk roughly, saying insolent words that are sharp and cursing. Words bordering on anger and not conducive to concentration. Would talk frivolous, untimely, untruthful words, not in keeping with the Teaching and the discipline. Words that could not be treasured. Householders, this is the fourfold verbal wrong conduct..Householders, what is the threefold wrong conduct in mind? Here, householders, one covets (*1) others' possessions, thinks may they be mine. Is angry with a defiled mind, thinks may they come to destruction and may they not exist. Is with wrong perverted view, such as there are no results for a gift and sacrifice, there are no results for pure and impure actions. There is no this world, other world, no mother, no father, no spontaneously arisen beings. There are no recluses and brahmins who have come to the right path and by themselves realising declare this world and the other world. Householders, this is the threefold mental misbehaviour. Householders, on account of this wrong conduct and not living according to the Teaching, a certain one after death is born in loss and go to hell (*2).

O! householders, right conduct by body is threefold, by words is fourfold and by mind is threefold. Householders, what is the threefold right bodily conduct? Here, a certain one abstains from destroying living things, throwing away stick and weapon ashamed abides compassionate to all living things In the village or forest does not take what is not given. Does not take others' possessions stealthily. Does not misbehave in sexuality by misbehaving with those protected by father, mother, mother and father, brother, sister, relations, with those with a husband becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold right conduct by body. Householders, what is the fourfold right conduct by words? Here, householders, a certain one does not tell lies. In an assembly, a gathering, amidst relations, in the guild, or in the presence of the royal family, called upon to stand witness when asked to tell what he knows, not knowing would say, I do not know. Knowing would say I know. Not seeing would say I did not see, seeing would say, I saw. Thus for his benefit, or another's or for some small gain would not tell lies with awareness.Would not slander, hearing here would not tell it elsewhere to make a split here. Hearing elsewhere would not tell it here to make a split there. Thus does not disunite the united, fond of uniting talks words to unite. Does not talk roughly. Says polite loving words going straight to the heart. Words pleasing to the populace at large. Does not talk frivolously. Says words that are timely, truthful and in accordance with the Teaching and discipline. Words that could be treasured. Householders, this is the fourfold right conduct in words. Householders, what is the threefold right conduct in mind? . Here, householders, one does not covet others' possessions. Does not think may they be mine. Is not angry, is not with a defiled mind. Thinks may these beings be well and happy. Is with right view not perverted Thinks there are results for a gift and sacrifice. There are results for pure and

impure actions. There is this world, the other world, mother, father. There are spontaneously arisen beings, in the world. There are recluses and brahmins who have come to the right path and by themselves realising declare this world and the other world. Householders, this is the threefold right mental conduct. O! householders, on account of this right conduct and living according to the Teaching, after death, a certain one is born in increase in heaven*3).

Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the warrior householders after death, there is a possibility that he will be born with the warrior householders, after death. What is the reason: It happens to him living in right conduct, according to the Teaching. --may I be born with the brahmin householders after death,-- with the householder stock after death, there is a possibility, that he will be born with the householder stock after death. .Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the retinue of the protecting gods -- with the retinue of the gods of the thirty three,--with the Yaama gods,--with the gods of happiness, --with the gods attached to creating, -- with the gods attached to creating others, with gods holding brahma bodies, -- with the gods of lustre,--with gods of limited lustre,--with gods of limitless lustre,--with the radiant gods,-- with the gods of pleasantness,--with the gods of limited pleasantness,-- with the gods of limitless pleasantness,--with the gods full of happiness,--with the gods wielding power in space,--with the gods of non-destruction, --with the dissatisfied gods,-- with the gods with insight,--with the gods of the highest heaven,--with the retinue of gods, in the sphere of space, in the sphere of consciousness, in the sphere of neither -perception -nor -non -perception, after death, there is a possibility, that they will be born, with the retinue of the gods in the sphere of neither-perception-nor-non- perception. What is the reason. It happens to those living in right conduct, according to the Teaching. If someone living in right conduct according to the Teaching were to wish, may I destroying desires, the mind released and released through wisdom, here and now realise and abide, there is a possibility that he should destroying desires, the mind released and released through wisdom, here and now will realise and abide. What is the reason: It happens to those living in right conduct

When this was said, the brahmin householders of Saalaa said thus to the Blessed One. Now we understand venerable sir, It is as though good Gotama has reinstated something over turned. Made manifest something that was covered. As though the path was told to those who had lost their way, As though an oil lamp was lighted for those who have sight to see forms. Thus in many ways the Teaching is explained. Now we take refuge in good Gotama, in the Teaching and the Community. We are disciples who have taken refuge from good Gotama, from today until life lasts. .

Notes.

1. To covet-‘abhijjhaalu hoti’ This is something done with the mind. It’s to think greedily of other’s possessions. It is one of the ten demerits.

2. On account of this wrong conduct and not living according to the Teaching, a certain one after death is born in loss and go to hell ‘eva.m adhammacariyaa visamacariyaa hetu kho gahapatayo evamidhekacce satta kaayassa bedhaa para.m maranaa apaaya.m duggati.m vinipaata.m niraya.m uppajjanti’ The Blessed One here does not mention that all those who follow the wrong conduct and do not live according the Teaching, after death, go to loss and hell. So there is an interrogation. We should make a thorough inquiry into this. 3. On account of this right conduct and living according to the Teaching, a certain one after death is born in increase in heaven.’eva.m dhammacariyaa samacariyaa hetu kho gahapatayo evamidhekacce satta kaayassa bedhaa para.m maranaa sugati.m sagga.m loka.m uppajjanti’ Again the Blessed One here does not mention, that all those who follow the right conduct and live according to the Teaching, after death are born in increase, in heaven. The mere following up of these ten actions of merit – ‘dasakusalakammaa’ do not lead one to heaven, there should be some convincement about one’s actions. So the Blessed One in this Sutta explains that the doer of those actions should have some aspiration for something higher than what one is now established in. There should be the nature of building one’s character in all fields, constantly.

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MAJJHIMA NIKAAYA I

5. 2. Vera~njakasutta.m-

42, The Discourse to the Householders of Veranjaka

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. At that time the brahmin householders of Veranjaka were resident in Saavatthi, having come to Saavatthi on some purpose. They heard that .the good recluse Gotama, the son of the Sakyas, who had gone forth from the clan of the Sakyas was abiding in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. Such fame had spread about him, the Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, is well gone. He is knower of worlds, and is the incomparable tamer of those to be tamed. He is Teacher of gods and men, is enlightened and blessed. To this world of gods and men, together with its Maaras, Brahmaas, the community of recluses, brahmins, gods and men, he declares a teaching by himself known and realised. It is good at the beginning, in the middle and at the end. It is full of meaning even in the letters and proclaims the pure and complete, holy life. It is good to see such noble ones. Then the brahmin householders of Veranja approached the Blessed One. Some worshipped the Blessed One, some exchanged friendly greetings with the Blessed One, some clasped hands towards the Blessed One, some announced their clan and name, and some were silent. They all sat on a side. Then those brahmin householders said thus to the Blessed

One: Good Gotama, why do some beings go to loss, to hell after death and why do some others go to increase and be born in heaven, after death? O! householders, owing to misbehaving and not living according to the Teaching some go to loss go to hell and others conducting themselves well and living according to the Teaching go to increase and are born in heaven, after death..We do not understand this short exposition of good Gotama. Good if this short exposition be explained to us. The Blessed One said, then householders listen and attend carefully I will explain.

O! householders, threefold is wrong conduct by body, fourfold is wrong conduct by words, and threefold is wrong conduct by mind. Householders, what is the threefold bodily wrong conduct?. Here, a certain one is cruel, destroys living things, is with bloody hands. Engaged in destroying living things without compassion. From village or forest takes others' possessions stealthily. Takes what is not given. Misbehaves in sexuality, misbehaving with those protected by father, mother, mother and father, by brother, sister, relations, with those with a husband, becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold bodily wrong conduct. Householders, what is the fourfold verbal wrong conduct? Here, householders, a certain one tells lies, in an assembly, at a gathering, amidst relations, gone to the guild, or in the presence of the royal family. Called upon to stand witness and asked to tell what he knows, not knowing would say I know. Knowing would say I do not know. Not seeing would say I saw, seeing would say, I did not see. Thus for his benefit, for another's benefit, or for some small gain he would tell lies with awareness. Would slander, hearing here would tell it elsewhere to make a split here. Hearing elsewhere would tell it here to make a split there. Thus he disunites the united, fond of disuniting talks words to disunite. Would talk roughly, saying insolent words that are sharp and cursing. Words bordering on anger and not conducive to concentration. Would say frivolous, untimely, untruthful words, not in keeping with the Teaching and the discipline. Words that could not be treasured. Householders, this is the fourfold verbal wrong conduct. Householders, what is the threefold mental wrong conduct? Here, householders, one covets* others' possessions, thinks may those things be mine. Is angry with a defiled mind, thinks may they come to destruction and not exist. Is with wrong, perverted view that there are no results for a gift and sacrifice. There are no results for pure and impure actions. There is no this world, no other world, no mother, father, no spontaneously arisen beings and no recluses and brahmins who have come to the right path and by themselves realising declare this world and the other world. Householders, this is the threefold mental wrong conduct O! householders, on account of this wrong conduct and not living in accordance with the Teaching, a certain one after death is born in loss and go to hell*1).

O! householders, right conduct by body is threefold, by words fourfold and by mind threefold. Householders, what is the threefold right bodily conduct? Here, a certain one abstains from destroying living things, throwing away stick and weapon ashamed abides compassionate to all living things In village or forest does not take what is not given, the possessions of others. Does not misbehave in sexuality, not misbehaving with those protected by father, mother, mother and

father, brother, sister, relations, or with those with a husband, becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold right conduct by body. Householders, what is the fourfold right conduct by words?. Here, householders, a certain one does not tell lies. In an assembly, a gathering, in the midst of relations, gone to the guild, or in the presence of the royal family, called upon to stand witness, when asked to tell what he knows, not knowing would say, I do not know. Knowing would say I know. Not seeing would say I did not see, and seeing would say, I saw. Thus for his own good or for another's or for some small gain he would not tell lies with awareness. Would not slander, hearing here would not tell it elsewhere to make a split here. Hearing elsewhere would not tell it here to make a split there. Thus does not disunite the united, fond of uniting would talk words to unite. Would not talk roughly, saying polite loving words going straight to the heart, words pleasing to the populace at large. Not talking frivolously, would talk words that are timely, truthful and in accordance with the Teaching and the discipline. Words that could be treasured. Householders, this is the fourfold right conduct in words. Householders, what is the threefold mental good conduct? Here, householders, one does not covet others' possessions, thinking may they be mine. Is not angry and not with a defiled mind, thinking may these beings be well and happy. Is with right view not perverted. There are results for a gift and sacrifice There are results for pure and impure actions. There is this world, and the other world There is mother, father, and spontaneously arisen beings. In this world there are recluses and brahmins who have come to the right path and by themselves realising declare this world and the other world. Householders, this is the threefold mental right conduct. On account of this right conduct and living according to the Teaching, a certain one after death is born in increase in heaven.

Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the warrior householders after death, there is a possibility that he will be born with the warrior householders, after death. What is the reason: It happens to him living in right conduct, according to the Teaching.. --may I be born with the brahmin householders after death,-- with the householder stock after death, There is a possibility, that he will be born with the householder stock after death. .Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the retinue of the protecting gods -- with the retinue of the gods of the thirty three,--with the Yaama gods,--with the gods of happiness, --with the gods attached to creating, -- with the gods attached to creating others, with gods holding brahma bodies, -- with the gods of lustre,--with gods of limited lustre,--with gods of limitless lustre,--with the radiant gods,-- with the gods of pleasantness,--with the gods of limited pleasantness,-- with the gods of limitless pleasantness,--with the gods full of happiness,--with the gods wielding power in space,--with the gods of non-destruction, --with the dissatisfied gods,-- with the gods with insight,--with the gods of the highest heaven,--with the retinue of gods, in the sphere of space, in the sphere of consciousness, in the sphere of neither -perception -nor -non -perception, after death, there is a possibility, that they will be born, with the retinue of the gods in the sphere of neither-perception-nor-non- perception. What is the reason. It happens to those living in right conduct, according to the Teaching. If someone living in right conduct according

to the Teaching were to wish, may I destroying desires, the mind released and released through wisdom, here and now realise and abide, there is a possibility that he should, destroying desires, the mind released and released through wisdom, here and now will realise and abide. What is the reason: It happens to those living in right conduct

When this was said, the brahmin householders of Saalaa said thus to the Blessed One. Now we understand venerable sir. It is as though good Gotama has reinstated something that was over turned. Made manifest something that was covered. As though the path was told to those who have lost their way. As though an oil lamp was lighted for those who have sight to see forms. Thus in many ways the Teaching is explained. Now we take refuge in good Gotama, in the Teaching and the Community of bhikkhus. We are disciples who have taken refuge in good Gotama, from today until life lasts.

*Refer notes in the previous sutta.

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MAJJHIMA NIKAAYA I

5. 3. Mahaavedallasutta.m-

43, The Longer Discourse-Questions and Answers.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then venerable Mahaako.t.thita getting up from his seclusions in the evening, approached venerable Saariputta, exchanging friendly greetings, sat on a side and said:

Friend, it is said, lacking in wisdom. What is lacking in wisdom? Friend, does not know, therefore it is said lacking in wisdom. Does not know what?: Does not know, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness. Does not know these, therefore it is said lacking in wisdom. Venerable Mahaako.t.thita agreeing and delighting, with the words of venerable Saariputta asked another question. It is said wise, for what is it said wise? Knows, therefore it is said wise. Knows what? Knows this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness. Knows these, therefore it is said wise. It is said consciousness. Friend, what is consciousness?: Knows, therefore conscious. Knows what? Knows this is pleasant, this is unpleasant and knows this is neither unpleasant nor pleasant. Knows therefore it is said conscious. Friend, this knowledge and this consciousness, are they associated or dissociated? Is there a method to differentiate them and show them apart? What is known is consciousness and consciousness is knowledge. Therefore these things are

associated and not dissociated and it is not possible to differentiate them and show them apart. Friend, of these things that are associated and not dissociated, what is their difference? Friend, of these things associated and not dissociated knowledge should be developed and consciousness should be accurately known. That is their difference.

Friend, it is said feeling? What is feeling? When felt it is said feeling. What is felt?: Pleasant feeling, unpleasantness feeling and neither unpleasantness nor pleasant feeling. These feelings are felt. Friend, it is said perception, what is perception? Perceives therefore it is said perception. What is perceived? Blue is perceived, yellow is perceived, red is perceived and white is perceived. Therefore it is said perception..Friend, this feeling, perception, and this consciousness, are these associated or dissociated? Is it possible to differentiate them and show them apart?: Friend, feelings, perceptions and consciousness are associated and not dissociated and it is not possible to differentiate them and show them apart: Friend, the felt is perceived, and the perceived is consciously known Therefore these things are associated and not dissociated and it is not possible to differentiate them and show them apart.

Friend, when the five sense faculties do not lead, to what is the purified faculty of the mind led? Friend, when the five sense faculties do not lead, the purified faculty of the mind leads to space with space is boundless, leads to consciousness with consciousness is boundless, leads to the sphere of no-thing with there is nothing. Friend, how is this leading to be known? Friend, this leading should be known with the eye of wisdom. Friend, for what purpose is wisdom? Wisdom is for depth realisation, thorough knowing and for giving up.

Friend, how many ways are there for the arising of right view? Friend, there are two ways for the arising of right view. Either hearing it from an outside source or internally reflecting the root causes. In these two ways right view arises. Friend, in how many ways does there come about, the release of mind with right view and the results of the release of mind, the release through wisdom with right view and the results of the release through wisdom: Friend, the release of mind with right view and its results and the release through wisdom with right view and its results, come about in five ways. Friend, that right view comes with virtues, learning, discussion, appeasement and wisdom. In these five ways there comes about, the release of mind through right view and its results, and the release of mind.:through wisdom and its results. Friend, how many kinds of 'being' are there? Friend, its threefold: Being with sensuality, with matter and with non-matter. (*!)Friend, how does future rebirth come about?. Friend, beings shrouded in ignorance and bound to craving delight here and there, thus comes about rebirth in the future (*2). Friend, how does future rebirth not come about? When ignorance is dispelled science arises and craving ceases, thus future rebirth does not come about (*3)

Friend, what is the first jhaana? Here, friend, the bhikkhu secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhaana. Friend, how many factors has the first jhaana? The

first jhaana has five factors.: Here friend, the bhikkhu attained to the first jhaana maintains thoughts, thought processes, joy, pleasantness and one pointedness of mind. The first jhaana has these five factors.. Friend, in the first jhaana how many factors are dispelled, and how many factors are maintained? One attained to the first jhaana dispels five factors and maintains five factors. Here, friend, the bhikkhu attained to the first jhaana has dispelled the interest for sensuality, anger, sloth and torpor, restlessness and worry and doubts. He maintains, thoughts, thought processes, joy, pleasantness, and one pointedness of mind. Friend, the first jhana is devoid of these five and endowed with these five.

Friend, these five mental faculties with varying provinces and pastures not partaking each others province and pasture such as the faculties of the eye, ear, nose, tongue and body, where are they restored and who partakes the pasture commonly?.

Friend, these five mental faculties with varying provinces and pastures not partaking each others province and pasture such as the faculties of the eye, ear, nose, tongue and body. They are restored in the mind and it partakes the pasture commonly.

Friend, these five mental faculties of the eye, ear, nose, tongue and body, on what do they rely? Friend, these five mental faculties of eye, ear, nose, tongue, and body rely on life span. Friend, this life span, on what does it rely? Friend, life span relies on breath. Friend, on what does breath rely? Breath relies on life span. Now we understand the words of venerable Saariputta thus. Life span relies on breath and breath relies on life span. How could we understand these words of venerable Saariputta?. Then I will give you an example, for some wise understand when an example is given. Just as the burning wick of an oil lamp shows a light on account of the flame and a flame on account of the light. In the same manner life span relies on breath and breath on life span.

Friend, is life span the same as the field of feelings or else is life span different from the field of feelings? (*4) Friend, life span is not the field of feelings . If it happened that life span was the field of feelings a bhikkhu's rising from the attainment, the cessation of perceptions and feelings could not be explained. Since the life span is different from the field of feelings the rising from the attainment, cessation of perceptions and feelings could be explained.. Friend, when this body is forsaken, useless and lies lifeless like a log, how many things are thrown out of it? Friend, when three things, life, heat and consciousness, are thrown out, this body becomes useless and lifeless like a log of wood. Friend, what is the difference between a dead body and a bhikkhu attained to the cessation of perceptions and feelings? Friend, in a dead body the bodily determination has ceased and is appeased The verbal determination has ceased and is appeased The mental determination has ceased and is appeased (*5). Life span has exhausted. The heat has extinguished, and the mental faculties have broken. up. Of the bhikkhu attained to the cessation of perceptions and feelings, the bodily determination has ceased and is appeased The verbal determination has ceased and is appeased The mental determination has ceased is appeased. The

life span is not exhausted. The heat is not extinguished. The mental faculties are very clear. Friend, this is the difference between a dead body and of one attained to the cessation of perceptions and feelings. Friend, how many factors are there in the release in neither unpleasant nor pleasant feelings? The release in neither unpleasant nor pleasant feelings is based on four factors. Here, the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, and mindfulness purified with equanimity attained to abides in the fourth jhana. Based on these four is the release from neither unpleasant nor pleasant feelings. Friend, based on how many factors is the release of mind in signlessness?. The release of mind in signlessness is based on two factors. Not attending to any signs and attending to the no-sign element. Based on these two factors the release of mind in signlessness is attained. On account of what is the duration of the release of mind in signlessness? The duration of the release of mind in signlessness is based on three factors. Not attending to any signs, attending to the no-sign element, and making a determination earlier. Friend, based on these three is the duration of the release of mind in the no-sign element.. Friend, how is the rising from the release of mind in the no-sign element? Based on two factors is the rising from the release of mind in the no-sign element: Attending to all signs and not attending to the no-sign element. Based on these two is the rising from the attainment, release of mind in the no-sign element.

Friend, the limitless release of mind, the release of mind in no-thingness, the release of mind in voidity, and the release of mind in the no-sign element, are they different in meaning and different in words or are they the same in meaning and different in words? There is a method in which they are different in meaning and different in words and there is a method in which they are the same in meaning and different in words. Friend, how are they different in meaning and different in words. Here the bhikkhu abides with the thought of loving kindness pervading one direction, so too the second, third, and fourth directions, above, below and across, in all circumstances, for all purposes, towards all, this thought grown great and extensive without anger. The thought of compassion—The thought of intrinsic joy,---The thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, towards all, this thought grown great and extensive without anger he abides. This is the limitless release of mind. Friend, what is the release of mind in no-thingness: Here the bhikkhu overcoming all the sphere of consciousness attained to abides in the sphere of no-thingness. To this is said, the release of mind in the sphere of no-thingness. Friend what is release of mind in voidity? Here the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects This is void of a self or the belongings of a self. Friend to this is said the release of mind in voidity. Friend, what is the release of mind in the no-sign element: Here the bhikkhu not attending to any sign, attends to the no-sign element and abides in it. To this is said the release of mind in the no-sign element. According to this method, these things are different in meaning and different in words.

Friend, how are these things the same in meaning and different in words. Here, friend, greed is a limiting factor, hate is a limiting factor, delusion is a limiting factor,

To the bhikkhu with desires destroyed these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the boundless releases of the mind the immovable release of mind is the highest, it is said (*6). Friend that immovable release of mind is void of greed, void of hate and void of delusion. Friend, greed is something, hate is something, delusion is something. To the bhikkhu with desires destroyed these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the release of mind in no-thingness, the immovable release of mind is the highest it is said. Friend, the immovable release of mind is void of greed, void of hate and void of delusion. Friend, greed is a sign, hate is a sign, and delusion is a sign. To the bhikkhu with desires destroyed, these things are dispelled, pulled out with the roots, have the tops cut off, made things that would not grow again. Of the release in signlessness, the immovable release is the highest it is said. Friend, the immovable release of mind is void of greed, void of anger, void of delusion. According to this method, these things are the same in meaning and different in words.

Venerable Saariputta said thus and venerable Mahaako.t.thita delighted in the words of venerable Saariputta. . .

Notes.

1. Being with sensuality, with matter and with non-matter. 'kaamabhava ruupabhava aruupabhava' Being 'bhava' Bava the Pali word translated as being is the ramblings of the mind in sensual desires, in material things and in immaterial states such as the jhaanas, and attainments described in this Sutta.
2. Beings (sattaa) shrouded in ignorance and bound to craving delight here and there, thus comes about rebirth in the future. 'avijjaaniivaranaana.m kho aavuso sattaana.m tanhasanyojanaana.m eva.m aayati.m punabbhavaanibbanti honti' Rebirth in the future is a result of the mind's ramblings in sensuality, matter and non-matter covered by ignorance and bound to craving.
3. When ignorance is dispelled, science arises and craving ceases, thus future rebirth does not come about. 'avijjaaviraagaa kho aavuso vijjuppaadaa ta.nhaanirodhaa eva.m aayati.m punabbhavaanibbanti na honti.' The dispelling of the rambling mind's interest in sensuality, matter and non-matter is the dispelling of ignorance and the arising of science and that is the cessation of craving..
4. Is life span the same as the field of feelings? 'teva nukho aavuso aayusankhaaraa teva vedaniiyaa dhammaa udaahu a~n~ne aayusankhaaraa a~n~ne vedaniiyaa dhammaa?.' The field of feelings is the sixfold sphere of mental contact, based on which feelings constantly arise with every contact at one or the other of the doors of mental contact.
5. In a dead body the bodily determination has ceased and is appeased. The verbal determination has ceased and is appeased. The mental determination has ceased and is appeased. 'yavaaya.m

aavuso mato kaalakato tassa kaayasankhaaraa niruddhaa pa.tipassaddhaa vaciisankhaaraa niruddhaa pa.tipassaddhaa cittasankhaaraa niruddhaa pa.tipassaddhaa.’ The bodily, verbal and mental determinations are in and out breaths, thinking and pondering, and feeling and perceiving. When one is dead, these things have ceased and are appeased, that is they do not worry him any more.

6. Of the boundless releases of the mind the immovable release of mind is the highest, it is said. ‘yaavataa kho aavuso appamaana ceto vimuttiyo akuppaa taasa.m ceto vimutti aggamakkhaayaati’ The releases of mind experienced by those free of greed, hate and delusion is the highest. This in other words is the experience of arahanta, extinction.

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MAJJHIMA NIKAAYA I

5. 4 Cuulavedallasutta.m-

44, The Shorter Discourse on Questions and Answers.

I heard thus.

At one time the Blessed One lived in the squirrels’ Sanctuary in Raajagaha. Then Visaakha the lay disciple approached bhikkhuni Dhammadinnaa worshipped her, sat on a side and said:

Noble lady, it is said the self, for what did the Blessed One say self.? Friend, Visaakha, to these five holding masses the Blessed One said self. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. To these five holding masses the Blessed One said, self. The lay disciple Visaakha agreeing with the words of bhikkhuni Dhammadinnaa asked a further question. Noble lady, it is said, the arising of the self, to what did the Blessed One say the arising of the self?.

Friend, Visaakha, to this same craving to be born in the future accompanied with interest and greed delighting here and there with greed for sensuality, greed ‘to be’ and greed ‘not to be’, to this the Blessed One said, the arising of the self. Noble lady it is said the cessation of self, to what did the Blessed One say the cessation of self? The complete cessation, giving up, the release from that craving is the cessation of self, said the Blessed One..Noble Lady, it is said the path to the cessation of self, to what did the Blessed One say, the path to the cessation of self? Friend, Visaakha, the Blessed One declared this same Noble Eightfold path, is the path, for the cessation of the self. Such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Noble lady, is the holding, in that same five holding masses, or is there a holding other than that? No, friend Visaakha, there is

no holding other than the five holding masses. Friend, Visaakha, the interest and greed for these five masses, is the holding.

Noble Lady, how does the self view arise? Here, friend, Visaakha, the not learned ordinary man who has not seen the 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. Friend, Visaakha, thus arises the self view. Noble Lady, how does the self view not arise? Here, friend Visaakha 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, nor a material self, nor in self matter, nor in matter self. Does not reflect feelings in self, nor a feeling self, nor in self feelings, nor in feelings self. Does not reflect perceptions in self, nor a perceiving self, nor in self, perceptions, nor in perceptions, self. Does not reflect determinations in self, nor a determining self, nor in self determinations, nor in determinations self. Does not reflect consciousness in self, nor a conscious self, nor in self consciousness, nor in consciousness self. Thus the self view does not arise.. .

Noble Lady, what is the Noble Eightfold path? Friend Visaakha, it is this same Noble Eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Noble lady, is the Noble Eightfold path compounded or uncompounded? Friend Visaakha, the Noble Eightfold path is compounded. Noble Lady, are the three compounds comprised in the Noble Eightfold path or the Noble Eightfold path comprised in the three compounds? Friend Visaakha, it is not that the three compounds are comprised in the Noble Eightfold path, the Noble Eightfold path is comprised in the three compounds. Friend Visaakha, right speech, right actions and right livelihood go to the compound virtues, right effort, right mindfulness and right concentration go to the compound concentration, and right view and right thoughts go to the compound wisdom. Noble Lady, what is concentration? What are the signs of concentration? What are the properties of concentration and what is the development of concentration? Friend Visaakha, one pointedness of mind is concentration. The four foundations of mindfulness are the signs of concentration. The four right efforts (* are the properties of concentration. To practice, develop, and make much of these things is the development of concentration.

Noble Lady, what are determinations: Friend, Visaakha, these three are the determinations. Bodily determinations, verbal determinations and mental determinations. Lady, what are bodily determinations? What are verbal determinations and what are mental determinations? Friend Visaakha in-breaths and out-breaths are bodily determinations Thinking and pondering are verbal determinations and perceptions and feelings are mental determinations. Noble lady, how

are in-breaths and out-breaths bodily determinations, thinking and pondering verbal determinations and perceptions and feelings mental determinations? Friend Visaakha, in-breaths and out-breaths are a bodily matter, are bound up with the body, therefore in-breaths and out-breaths are bodily determinations. Friend, Visaaka, earlier having thought and pondered, someone breaks into speech, therefore thinking and pondering are verbal determinations. Perceiving and feeling is done with the mind, they are things bound up with the mind, therefore perceptions and feelings are mental determinations.

Noble lady, how is the cessation of perceptions and feelings attained? Friend Visaakha, not that it occurs to the bhikkhu I will attain to the cessation of perceptions and feelings. Or I'm attaining to the cessation of perceptions and feelings. Or I have attained to the cessation of perceptions and feelings. Yet his mind should be developed so that it is led to that. Noble lady, of one attained to the cessation of perceptions and feelings, what ceases first? Is it bodily determinations, verbal determinations or mental determinations? Friend Visaakha, of one attained to the cessation of perceptions and feelings, verbal determinations cease first. Next bodily determinations and lastly mental determinations. Noble lady, how is the rising from the cessation of perceptions and feelings. Friend Visaakha, not that it occurs to the bhikkhu rising from the cessation of perceptions and feelings: I will rise from the cessation of perceptions and feelings. Or I'm rising from the cessation of perceptions and feelings. Or I have risen from the cessation of perceptions and feelings. Yet his mind should be developed so that, it is led to that. To a bhikkhu rising from the cessation of perceptions and feelings, what things arise first? Is it bodily determinations, verbal determinations or mental determinations? Friend, Visaakha, to a bhikkhu rising from the cessation of perceptions and feelings, mental determinations arise first. Then bodily determinations and lastly verbal determinations. Noble Lady, what are the signs that touch the bhikkhu rising from the cessation of perceptions and feelings? Friend Visaakha, three signs touch the bhikkhu rising from the cessation of perceptions and feelings. The sign of voidity, the element of no-sign, and the sign of non-settlement, touches him. Noble lady, what is the bend of the mind of the bhikkhu arisen from the cessation of perceptions and feelings. Friend, Visaakha, the bend of the mind of the bhikkhu arisen from the cessation of perceptions and feelings is to seclusion.

Noble lady, how many feelings are there? Friend Visaakha, there are three feelings, pleasant, unpleasant and neither unpleasant-nor-pleasant feelings..Noble lady what are pleasant feelings? What are unpleasant feelings and what are neither unpleasant nor pleasant feelings? Friend Visaakha, whatever agreeable feeling felt with the body or mind is a pleasant feeling. (*1) Whatever disagreeable, unpleasant feeling felt with the body or mind is an unpleasant feeling (*2). Whatever neither disagreeable nor agreeable feeling felt with the body or mind is a neither unpleasant nor pleasant feeling (*3).Noble lady, in pleasant feelings what is pleasant and what is unpleasant? In unpleasant feelings what is unpleasant and what is pleasant? In neither unpleasant nor pleasant feelings what is pleasant and what is unpleasant?.Friend Visaakha, in pleasant feelings the presence is pleasant and the change is unpleasant. In unpleasant feelings the

presence is unpleasant and the change is pleasant. In neither unpleasant nor pleasant feelings the knowledge is pleasant and ignorance is unpleasant. Noble lady, from pleasant feelings what latent tendencies trickle? From unpleasant feelings what latent tendencies trickle? From neither unpleasant nor pleasant feelings what latent tendencies trickle? From pleasant feelings the latent tendency greed trickles. From unpleasant feelings the latent tendency aversion trickles. From neither unpleasant nor pleasant feelings the latent tendency delusion trickles. Noble lady, does greed trickle from all pleasant feelings? Does aversion trickle from all unpleasant feelings? Does delusion trickle from all neither unpleasant nor pleasant feelings. No, friend Visaakha, from all pleasant feelings greed does not trickle. From all unpleasant feelings aversion does not trickle. From all neither unpleasant nor pleasant feelings delusion does not trickle. Noble lady, from pleasant feelings what should be dispelled? From unpleasant feelings what should be dispelled? From neither unpleasant nor pleasant feelings what should be dispelled? Friend Visaakha, from pleasant feelings the latent tendency to greed should be dispelled, from unpleasant feelings the latent tendency to aversion should be dispelled and from neither unpleasant nor pleasant feelings the tendency to ignorance should be dispelled Noble lady, should the tendency to greed be dispelled from all pleasant feelings? Should the tendency to aversion be dispelled from all unpleasant feelings and should the tendency to ignorance be dispelled from all neither unpleasant nor pleasant feelings? No, friend, Visaakha, the tendency to greed need not be dispelled from all pleasant feelings. The tendency to aversion need not be dispelled from all unpleasant feelings and the tendency to ignorance need not be dispelled from all neither unpleasant nor pleasant feelings. Here, friend Visaakha, the bhikkhu secluded from sensual desires and from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, attained to abides in the first jhana. He dispels greed for it, and the latent tendency to greed does not trickle. Then friend, Visaakha, the bhikkhu reflects. O! when shall I attain to, abide in that sphere in which the noble ones attain to abide now. Thus when delight is aroused for the incomparable release, pleasure arises to him, and aversion is dispelled, by that the latent tendency to aversion does not trickle. Then friend Visaakha, the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and with equanimity mindfulness purified attained to abides in the fourth jhana, by that he dispels ignorance, by that the latent tendencies to ignorance do not trickle.

Noble lady, what is the counterpart of pleasant feelings? Friend Visaakha, the counterpart of pleasant feelings are unpleasant feelings. What is the counterpart of unpleasant feelings? Friend Visaakha, the counterpart of unpleasant feelings is pleasant feelings. Noble lady, what is the counterpart of neither unpleasant nor pleasant feelings? Friend Visaakha, the counterpart of neither unpleasant nor pleasant feelings is ignorance. Noble Lady what is the counterpart of ignorance? Friend, Visaakha, the counterpart of ignorance is knowledge..Noble lady, what is the counterpart of knowledge?. Friend, Visaakha, the counterpart of knowledge is release. Noble lady what is the counterpart of release?. Friend, Visaakha, the counterpart of release is extinction. Noble lady, what is the counterpart of extinction?.

Friend, Visaakha, the questions have gone beyond limits. It is not possible to go beyond this limit. Friend, Visaakha the holy life is immersed in extinction and extinction is the ultimate aim and end. If you desire approach the Blessed One and ask this question and as he explains it, bear it in mind.

Then the lay disciple Visaakha, delighting and agreeing with the words of bhikkhuni Dhammadinna, getting up from his seat worshipped bhikkhuni Dhammadinna and circumambulated her and approached the Blessed One. He worshipped the Blessed One, sat on a side and related all the conversation between himself and bhikkhuni Dhammadinna. When this was said the Blessed One said, Visaakha, bhikkhuni Dhammadinna is very wise, if you had asked these questions from me, I too would have given the same answers. So bear these in your mind as she has explained.

The Blessed One said thus and the lay disciple Visaakha delighted in the words of the Blessed One.

Notes.

1. Whatever agreeable feeling felt with the body or mind is a pleasant feeling. 'ya.m kho aavuso Visaaka, kaayika.m vaa cetasika.m sukha.m saata.m vedayita.m, aya.m sukha.m' Agreeable or disagreeable all bodily feelings are born at one or the other of the doors of mental contact. If on account of one or the other of these feelings the self is elated it is a pleasant feeling of the mind.

2. Whatever disagreeable unpleasant feeling felt with the body or mind is an unpleasant feeling. 'ya.m kho aavuso Visaaka, kaayika.m vaa cetasika.m vaa dukkha.m asaata.m vedayita.m aya.m dukkha vedanaa' An unpleasant feeling felt with the body could be a wound in the body, or some ache or pain. When the wound, or ache, causes acute pain coming even close upon death, it is a feeling of the mind and causes more feelings than the bodily one. They are unpleasant feelings of the mind.

3. Whatever neither disagreeable nor agreeable feeling felt with the body or mind is a neither unpleasant nor pleasant feeling 'ya.m kho aavuso Visaaka, kaayika.m vaa cetasika.m vaa nevasaata.m vaanaasaata.m vedayita.m aya.m adukkhamasukha vedanaati' When neither unpleasant nor pleasant feelings are felt with the body, they are not even known, and when such become feelings in the mind, we think we are bored and go in for some excitement. This is called ignorance.

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MAJJHIMA NIKAAYA I

5.5 Cuuladhammasamaadaanasutta.m—

45, The Shorter Discourse on Observances.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi and the Blessed One addressed the bhikkhus from there:

Bhikkhus, these four are the observances in the Teaching, what four. There is an observance, which is pleasant now and brings unpleasant results in the future. There is an observance which is unpleasant now and brings unpleasant results in the future. There is an observance which is unpleasant now and brings pleasant results in the future. There is an observance which is pleasant now and brings pleasant results in the future.

Bhikkhus, what is that observance which is pleasant now and brings unpleasant results in the future. Bhikkhus, there are certain recluses and brahmins who hold the view there is nothing wrong in sensuality, and they fall for sensuality. They are the followers of those wearing a knot on the head. They said, these good recluses and brahmins seeing what future fear in sensuality, declared the dispelling of sensuality with a thorough knowledge of it. The hairy soft hands of these young ascetic women are pleasant. Thus they falling for sensuality and after death went to loss and were born in hell. There they experience sharp rough unpleasant feelings. They then say, these good recluses and brahmins seeing this future fear in sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality. Like in the last month of Summer the Maaluwaa shoots bear fruits. The seeds that have split and had fallen under the trees are collected under a certain tree.. Then bhikkhus, the goddess who lived in that tree was frightened and shivered. Her friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified her. Good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals. Some will be burnt by forest fires and the foresters will uproot some. Termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hung on the Saala tree and grew on her. Then it occurred to that goddess: My friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified me. They said, good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals and some will be burnt by forest fires. The foresters will uproot some, termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hang on the Saala tree and grew on her. They have embraced the Saala tree making an overhead tuft and have broken open large parts of the trunk. Now I experience sharp rough unpleasant feelings on account of the Maaluwaa seeds. Bhikkhus, in the same manner, there are certain recluses and brahmins who have this view. They saying there is nothing wrong in sensuality, fall for it. They are the followers of those wearing a knot on the head. They said, these good recluses and brahmins seeing what future fear in sensuality, asked the dispelling

of sensuality declaring a thorough knowledge of sensuality. The hairy soft hands of these young ascetic women are pleasant. They falling for sensuality after death go to loss and are born in hell. There they experience sharp rough unpleasant feelings. Then they said, these good recluses and brahmins seeing this future fear of sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality.

Bhikkhus, what is the observance which is now unpleasant and brings unpleasant results in the future. Here, bhikkhus, a certain one goes without clothes and without manners licks the hands. Does not accept an invitation, or extend an invitation. Does not accept what is brought, or specially prepared. Does not enjoy an invitation. Does not accept from the rim of a pot, the rim of a cooking vessel,. when a goat is about the place, across a stick, across a broom, from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Does not accept from a place where flies abound. Does not accept fish, meat, intoxicating drinks and brewed drinks. Is support in one house, on one morsel, in two houses on two morsels, or in seven houses on seven morsels. Or is supported on what is given by one woman, two women, or even seven women. Or is supported on what is brought by one man, two men, or seven men..Is yoked to this method of partaking food for half a month. Eats vegetables and millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, flour of oil seeds, grass, cowdung, forest roots and fruits. Or is supported on what falls on the way. Wears hemp clothes, coarse clothes, miserable garments, rag clothes, bark clothes, skin clothes, strips of skin, grass clothes, bark clothes, clothes made of planks and of hair, tails and the wings of owls. Is yoked to pulling hairs of head and beard. Is yoked to standing, rejecting seats, is yoked to sitting, yoked to lying on a bed of thorns, descending in water up to three time by night fall. Thus practises the torture and mortification of the body, and after death goes to loss is born in hell. Bhikkhus, this is the observance which is unpleasant now and brings unpleasant results in the future.

Bhikkhus, what is the observance which is now unpleasant and brings pleasant results in the future. Bhikkhus, here a certain one who is greedy by nature, constantly feeling displeased and unpleasant on account of that greed. Angry by nature and constantly feeling displeased and unpleasant on account of anger. Deluded by nature and constantly feeling displeased and unpleasant on account of that delusion. With tears leads the holy life. He after death, goes to increase and is born in heaven. Bhikkhus, this is the observance which is now unpleasant and brings pleasant results in the future.

Bhikkhus, what is the observance which is now pleasant and also brings pleasant results in the future. Bhikkhus, here a certain one not greedy by nature, does not feel displeased and unpleasant on account of greed. Not angry by nature does not feel displeased and unpleasant on account of anger. Not deluded by nature does not feel displeased and unpleasant on account of delusion. He secluding the mind from sensual desires and demerit, with thoughts and thought processes and with joy and pleasant born of seclusion attained to abide in the first jhaana. Again

overcoming thoughts and thought processes, and appeasing the mind internally brings it to one point, and without thoughts and thought processes and with joy and pleasantness born of concentration attained to abide in the second jhaana. Again with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body and attained to abides in the third. Jhaana To this the noble ones say, abiding mindfully in pleasantness..Dispelling pleasantness and unpleasantness, and earlier having overcome pleasure and displeasure, without unpleasantness and pleasantness and with equanimity mindfulness purified, attained to abides in the fourth jhaana. He after death is born in increase, in heaven. This is the observance which is pleasant now and also brings pleasant results in the future.

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

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MAJJHIMA NIKAAYA I

5.6 Mahaadhammasamaadaanasutta.m

46, The Longer Discourse on Observances

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.

Bhikkhus, humans are always with interests, desires and intentions, like these. May unwelcome, disagreeable and unpleasant things decrease and may welcome, agreeable and pleasant things increase. Bhikkhus, to them, with such interests, desires and intentions, unwelcome, disagreeable and unpleasant things increase and welcome, agreeable and pleasant things decrease. Bhikkhus, do you understand the reason for it. Venerable sir, the Blessed One is the originator, leader and the refuge of the Teaching, may the Blessed One himself explain the meaning of these words. The bhikkhus will bear it in mind, hearing it from the Blessed One. Then bhikkhus, listen carefully I will preach.

Here bhikkhus, the not learned ordinary man, who has not seen noble ones, and Great Men, not heard their Teaching and not trained in their Teaching, does not know the things that should be practised and the things that should not be practised. He practises things that should not be practised and does not practise the things that should be practised. To him who practises things that should not be practised and does not practise things that should be practised unwelcome, disagreeable, unpleasant things increase and welcome, agreeable, pleasant things decrease. What is the reason? Bhikkhus, it happens thus to the unwise.

Bhikkhus, as for the noble disciple who has seen noble ones, and Great Men, has heard their Teaching and is trained in their Teaching. He knows the things that should be practised and the things that should not be practised. He practises things that should be practised and does not practise things that should not be practised. To him who practises things that should be practised and does not practise things that should not be practised, unwelcome, disagreeable, unpleasant things decrease and welcome, agreeable, pleasant things increase. What is the reason? Bhikkhus, it happens thus to the wise.

Bhikkhus, these four are the observances in the Teaching. What four? There is an observance, which is now unpleasant and brings unpleasant results in the future. There is an observance which is pleasant now and brings unpleasant results in the future. There is an observance which is now unpleasant and brings pleasant results in the future and there is an observance which is pleasant now and brings pleasant results in the future.

Bhikkhus, this observance which is unpleasant now and brings unpleasant results in the future. The foolish do not know it, as it really is, that this observance is unpleasant now and brings unpleasant results in the future and they observe it. To them observing it, unwelcome, disagreeable, unpleasant feelings increase and welcome, agreeable, pleasant feelings decrease. What is the reason? Bhikkhus, it so happens to the foolish. Bhikkhus, this observance which is pleasant now and brings unpleasant results in the future, the foolish do not know it, as it really is, that this observance is pleasant now and brings unpleasant results in the future. So they observe it. To them observing it, unwelcome, disagreeable, unpleasant feelings increase and welcome, agreeable, pleasant feelings decrease. What is the reason? Bhikkhus, it so happens to the foolish. Bhikkhus, this observance which is unpleasant now and brings pleasant results in the future, the foolish do not know it, as it really is, this observance is unpleasant now and it brings pleasant results in the future, and they do not observe it. To them not observing it, unwelcome, disagreeable, unpleasant feelings increase and welcome, agreeable pleasant feelings decrease. What is the reason? Bhikkhus, it so happens to the foolish. Bhikkhus, this observance, which is pleasant now and brings pleasant results in the future, the foolish do not know it, as it really is. This observance is now pleasant and brings pleasant results in the future, and they do not observe it. To them not observing it, unwelcome, disagreeable, unpleasant feelings increase and welcome agreeable pleasant feelings decrease. What is the reason. Bhikkhus, it so happens to the foolish. :

Bhikkhus, this observance which is unpleasant now and brings unpleasant results in the future. The wise know it, as it really is. This observance is unpleasant now and brings unpleasant results in the future and they do not observe it. To them not observing it, unwelcome, disagreeable, unpleasant feelings decrease and welcome, agreeable, pleasant feelings increase. What is the reason? Bhikkhus, it so happens to the wise. Bhikkhus, this observance which is pleasant now and brings unpleasant results in the future, the wise know it, as it really is. This observance is pleasant now and it brings unpleasant results in the future, and they do not observe it. To them not observing it, unwelcome, disagreeable, unpleasant feelings decrease and welcome, agreeable,

pleasant feelings increase. What is the reason? Bhikkhus, it so happens to the wise. Bhikkhus, this observance which is unpleasant now and brings pleasant results in the future, the wise know it, as it really is. This observance is unpleasant now and it brings pleasant results in the future, and they observe it. To them observing it, unwelcome, disagreeable, unpleasant feelings decrease and welcome, agreeable pleasant feelings increase. What is the reason?: Bhikkhus, it so happens to the wise. Bhikkhus, this observance, which is pleasant now and brings pleasant results in the future, the wise know it, as it really is. This observance is now pleasant and brings pleasant results in the future, and they observe it. To them observing it, unwelcome, disagreeable, unpleasant feelings decrease and welcome agreeable pleasant feelings increase. What is the reason? Bhikkhus, it so happens to the wise

Bhikkhus, what is the observance that is unpleasant now and brings unpleasant results in the future. Here, a certain one with displeasure destroys living things and on account of it experiences unpleasantness. With displeasure takes what is not given and on account of it experiences unpleasantness. With displeasure misbehaves sexually and on account of it experiences unpleasantness. With displeasure tells lies and on account of it experiences unpleasantness. With displeasure says malicious things and on account of it experiences unpleasantness. With displeasure talks roughly and on account of it experiences unpleasantness. With displeasure talks frivolously and on account of it experiences unpleasantness. With displeasure becomes covetous and on account of it experiences unpleasantness. With displeasure bears an angry mind and on account of it experiences unpleasantness. With displeasure maintains wrong view and on account of it experiences unpleasantness. He after death goes to decrease and is born in hell. This is the observance that is unpleasant now and brings unpleasant results in the future.

Bhikkhus, what is the observance that is pleasant now and brings unpleasant results in the future. Here, a certain one with pleasure destroys living things and experiences pleasantness. With pleasure takes what is not given and experiences pleasantness. With pleasure misbehaves sexually and experiences pleasantness. With pleasure tells lies and experiences pleasantness. With pleasure says malicious things and experiences pleasantness. With pleasure talks roughly and experiences pleasantness. With pleasure talks frivolously and experiences pleasantness. With pleasure becomes covetous and experiences pleasantness. With pleasure bears an angry mind and experiences pleasantness. With pleasure maintains wrong view and experiences pleasantness. He after death goes to decrease and is born in hell. Bhikkhus, this is the observance that is pleasant now and brings unpleasant results in the future.

Bhikkhus, what is the observance that is unpleasant now and brings pleasant results in the future. Here, a certain one with displeasure abstains from destroying living things and on account of it experiences unpleasantness. With displeasure abstains from taking what is not given and experiences unpleasantness. With displeasure abstains from misbehaviour in sexuality and experiences unpleasantness. With displeasure abstains from telling lies and experiences

unpleasantness. With displeasure abstains from telling malicious things and on account of it experiences unpleasantness. With displeasure abstains from talking roughly and on account of it experiences unpleasantness. With displeasure abstains from talking frivolously and experiences unpleasantness. With displeasure abstains from coveting and experiences unpleasantness. With displeasure abstains from bearing an angry mind and experiences unpleasantness. With displeasure maintains right view and on account of it experiences unpleasantness. He after death goes to increase and is born in heaven. This is the observance that is unpleasant now and brings pleasant results in the future.

Bhikkhus, what is the observance that is pleasant now and brings pleasant results in the future. Here, a certain one with pleasure abstains from destroying living things and experiences pleasantness. With pleasure abstains from taking what is not given and experiences pleasantness. With pleasure abstains from misbehaviour in sexuality and experiences pleasantness. With pleasure abstains from telling lies and experiences pleasantness. With pleasure abstains from telling malicious things and experiences pleasantness. With pleasure abstains from talking roughly and experiences pleasantness. With pleasure abstains from talking frivolously and experiences pleasantness. With pleasure abstains from coveting and experiences pleasure and pleasantness. With pleasure abstains from bearing an angry mind and on account of it experiences pleasantness. With pleasure maintains right view and on account of it experiences pleasure and pleasantness. He after death goes to increase and is born in heaven. This is the observance that is pleasant now and brings pleasant results in the future. Bhikkhus, these are the four observances in the Teaching.

Bhikkhus, a man who wants to live and not die, who likes pleasantness, loathes unpleasantness, would come along and is told :Friend, this is a drink prepared out of the bitter goad, and it is mixed with poison. It is not agreeable to sight, smell, or taste, and drinking it you will come to death or deathly unpleasantness. If you desire drink. Not reflecting about it, he would drink. To sight, smell or taste it would not be agreeable and drinking it, he would come to death or deathly unpleasantness. Bhikkhus, I say, this observance of the Teaching is comparable to this, as it is unpleasant now and brings unpleasant results in the future.

Bhikkhus, a man who wants to live and not die, who likes pleasantness and loathes unpleasantness, would come along and is told :Friend, there is a drink in this bowl, it is mixed with poison. It is agreeable to sight, smell, and taste, and drinking it you will come to death or deathly unpleasantness. If you desire drink. Not reflecting about it he would drink it. To sight, smell and taste it would be agreeable and drinking it, he would come to death or deathly unpleasantness. Bhikkhus, I say, this observance of the Teaching is comparable to this, as it is pleasant now and brings unpleasant results in the future..

Bhikkhus, a man would come along suffering from jaundice and he is told: Friend, there is a drink made out of putrid urine, with various kinds of medicines put in it. If you desire drink.

When drinking it would not be agreeable to sight, smell or taste but drinking it you will get over your illness. He reflects about it and drinks it. It would not be agreeable to sight, smell or taste, yet he would get over that illness. I say this observance of the Teaching is comparable to this, as it is now unpleasant and brings pleasant results in the future.

Bhikkhus, a man suffering from bloody dysentery comes along and he is told, good man, there is a mixture made of curd, honey, ghee and sugar molasses. It is agreeable to sight, smell and taste, and if you drink it, you will get over your disease. He reflects and drinks it finds it agreeable to sight, smell and taste even while drinking, and drinking he gets over his disease. Bhikkhus, I say, this observance of the Teaching is comparable to this, as it is now pleasant and brings pleasant results in the future Bhikkhus, in the last month of the rains, in Autumn when the sky is clear of rainy clouds, the sun shines resplendent expelling all the darkness giving radiance and heat, in the same manner, this observance of the Teaching, which is pleasant now and brings pleasant results in the future, expels all the teachings of other recluses and brahmins.

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

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MAJJHIMA NIKAAYA I

5.7 Viima.msakasutta.m-

47, The Examination.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the Blessed One addressed the bhikkhus from there.

Bhikkhus, by a bhikkhu who could read the thought processes of another, an examination of the Thus Gone One should be done. Is he rightfully enlightened or not or only conscious of it?

Venerable sir, the Blessed One is the origin of the Teaching, the leader and the refuge of the Teaching. Good that the meaning of these words occur to the Blessed One. Hearing it from the Blessed One, the bhikkhus will bear it in mind. Then bhikkhus, listen, I will teach.

Bhikkhus, by the bhikkhu who could examine the thought processes of another the Thus Gone One should be examined on two things. On things cognisable by eye consciousness and ear consciousness. Are defiled things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. These defiled things cognisable by eye and ear consciousness (*1) are not evident in the Thus Gone One. Then he should make a further examination: Are mixed things cognisable by eye and ear consciousness evident in the Thus

Gone One or are they not? When examining he knows. These mixed things cognisable by eye and ear consciousness (*2) are not evident in the Thus Gone One. Then he should make a further examination: Are pure things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. The pure things cognisable by eye and ear consciousness (*3) are evident in the Thus Gone One.

Then he should make a further examination. Has the venerable one attained to these things of merit since long or are they attained to recently? When examining he knows these things of merit were attained since long, and not recently. Then he should make a further examination. Is the venerable one internally convinced of this attainment? Is there a possible danger evident? He should make a thorough examination to know whether there is some danger evident. When examining he knows the venerable one is internally convinced of the attainment and there is no danger evident.

Then he should further examine. Does the venerable one not indulge in sensuality, through destruction of greed or through fear? When examining he knows. The venerable one does not indulge in sensuality through destruction of greed, and not through fear.

Then the others should question that bhikkhu. On what grounds did the venerable one say, that the venerable one did not indulge in sensuality because greed is destroyed and not through fear? If that bhikkhu should reply rightly, he should say: Whether the venerable one is in the midst of the community, or living alone. Living there well or miserably, if when advising a crowd, he sees someone fallen for materiality, or someone not soiled by materiality, the venerable one does not look down on him: This I heard in the presence of the Blessed One, and he acknowledged it 'I do not indulge in sensuality because my greed is destroyed, not out of fear.'

Then further it may, even be questioned from the Thus Gone One himself: Are defiled things cognisable by eye and ear consciousness evident in the Thus Gone One or are they not? Then I would declare. 'Defiled things cognisable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are mixed things cognisable by eye and ear consciousness evident in the Thus Gone One, or are they not? I would declare. 'Mixed things cognisable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are pure things cognisable by eye and ear consciousness evident in the Thus Gone One, or are they not? I would declare. 'Pure things cognisable by eye and ear consciousness are evident in the Thus Gone One. That is my path and pasture, but I do not make them mine'. Bhikkhus, a Teacher who says thus, is suitable to be approached to hear the Teaching. He teaches leading one to more and more exalted states, showing the dark and white counterparts'. When teaching leading to more and more exalted states, at a certain point he reaches the summit (*4) and establishes faith in the Teacher: The Blessed One is rightfully enlightened, the Teaching is well proclaimed, the Community of bhikkhus have gone well.

Then the others should question that bhikkhu. On what grounds did the venerable one say, the Blessed One is rightfully enlightened, the Teaching is well proclaimed and the Community of bhikkhus have gone well? That bhikkhu replying rightly should say, I approached the Blessed One to listen to the Teaching. The Blessed One taught me leading to more and more exalted states, showing the dark and white counterparts. When teaching, leading me to more and more exalted states, at a certain point I reached the summit, and then I established faith in the Teacher and came to the conclusion, the Blessed One is rightfully enlightened, the Teaching is well proclaimed, and the Community of bhikkhus has gone dwell.

Bhikkhus, in whomever faith is established in the Thus Gone One in this manner with these phrases and words, it becomes well established, thoroughly rooted faith and insight. It cannot be changed by a recluse, brahmin, god, Maaraa Brahmaa or by anyone in the world.

Bhikkhus, that is the search in the Teaching of the Thus Gone One, and is the propriety of reaching the summit (*5) in the Teaching of the Thus Gone One..

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

Notes:

1. Defiled things cognisable by eye and ear consciousness'ye sankili.t.thaa cakkusota vi~n~naaneyyaa dhammaa' These are defiled perceptions born of eye and ear consciousness. Those are thoughts with greed, hate and delusion
2. Mixed things cognisable by eye and ear consciousness. 'ye vitimissaa cakkhusota vi~n~naaneyyaa dhammaa' This is a mixed up perception, when not sure whether it is seen or heard. They are thoughts with a mixture of greed, hate and delusion.
3. Pure things cognisable by eye and ear consciousness'ye vadaataa cakkhusota vi~n~naaneyyaa dhammaa' These are pure perceptions and thoughts born of eye and ear consciousness, free of greed, hate and delusion. .
4. At a certain point reaches the summit.'idha ekacca.m dhamma.m ni.t.tha.m aagama.m' Here, it is realising the Teaching of the Blessed One, and it is equivalent to attaining one or the other of the eight attainments of the Noble disciple. These attainments have to go in due order and the first of them is the entry into the stream of the Teaching. There is no progress without it.
5. The search in the Teaching of the Thus Gone One and the propriety of reaching the summit.'eva.m kho bhikkhave tathaagata dhammasamannesanaa hoti. Eva.m ca pana tathaagato dhammataasusamanni.t.tho honti' It means that the understanding of the Teaching should come from within, and it becomes the fitness to see through.

MAJJHIMA NIKAAYA I

5.8 Kosambiyasutta.m

48, The Discourse at Kosambi

I heard thus.

At one time the Blessed One was living in Ghosita's monastery in Kosambi. At that time the bhikkhus of Kosambi had aroused a dispute and were quarrelling with each other, throwing sharp words at each other. They would not discuss the matter among themselves and come to an understanding. A certain bhikkhu approached the Blessed One, worshipped, sat on a side and said, Venerable sir, the bhikkhus of Kosambi have aroused a dispute and are quarrelling with each other, throwing sharp words at each other. They would not discuss the matter among themselves and come to an understanding. Then the Blessed One addressed a certain bhikkhu: Come bhikkhu in my words address those bhikkhus, and tell, the Teacher wants you. That bhikkhu agreed, approached those bhikkhus, and said Bhikkhus, the Teacher wants you: Those bhikkhus agreed, approached the Blessed One, worshipped and sat on a side. Then the Blessed One said to those bhikkhus; Bhikkhus, is it true that you have aroused a dispute among yourselves are quarrelling with each other throwing sharp words at each other. You wouldn't discuss the matter among yourselves and come to an understanding? Yes, venerable sir. Bhikkhus, at a time when you have aroused a dispute among yourselves are quarrelling with each other throwing sharp words at each other, are you established in bodily actions of loving kindness, towards co-associates in the holy life openly and secretly? Established in verbal actions of loving kindness, towards co-associates in the holy life openly and secretly? Established in mental actions of loving kindness, towards co-associates in the holy life openly and secretly? No, venerable sir. Bhikkhus, you have aroused a dispute among yourselves quarrelling with each other, throwing sharp words at each other. Now you are not established in bodily actions of loving kindness, towards co-associates in the holy life openly or secretly. You are not established in verbal actions of loving kindness, towards co-associates in the holy life openly or secretly. You are not established in mental actions of loving kindness, towards co-associates in the holy life openly or secretly. Foolish men, seeing what good have you aroused this dispute? You do not discuss this matter among yourselves and come to an understanding. Foolish men, this will be for your undoing for a long time

Then the Blessed One addressed the bhikkhus: Bhikkhus, there are six things which conduces to reverence, unity, friendliness and love for each other. What six: Here, bhikkhus, the bhikkhu should be established in bodily actions of loving kindness towards co-associates in the holy life openly and secretly. This is a thing which conduces to reverence, unity, friendliness and love for each other. Again, the bhikkhu should be established in verbal actions of loving kindness towards co-associates in the holy life openly and secretly. This too is a thing which conduces to

reverence, unity, friendliness and love for each other. Again the bhikkhu should be established in mental actions of loving kindness towards co-associates in the holy life openly and secretly. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Again bhikkhus, gains rightfully obtained, as far as what is put into the bowl, the bhikkhu would not partake without sharing equally with the co-associates in the holy life. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Again the bhikkhu becomes equal in virtues with the co-associates in the holy life openly and secretly. The virtues that are not broken, fissured or spotted, are consistent and praised by the wise as unaffected and conducive to concentration. This too is a thing that conduces to reverence, unity, friendliness and love for each other . Again the bhikkhu becomes equal with the co-associates in the holy life in the noble view that leads to the beyond. Which rightfully shows the destruction of unpleasantness to one who thinks logically. This too is a thing that conduces to reverence, unity, friendliness and love for each other. Bhikkhus, these are the six things that conduces to reverence, unity, friendliness and love for each other. Bhikkhus, of these six the noble view that leads to the beyond and rightfully shows the destruction of unpleasantness to one who thinks logically is the foremost and the chief. It binds all others at the top most beam of the gabled house. ..

Bhikkhus, what is that noble view that leads to the beyond and rightfully shows the destruction of unpleasantness to one who thinks logically. Here. Bhikkhus, the bhikkhu gone to a forest or to the root of a tree, or to an empty house reflects. Are there undisputed hindrances in me? Do they obstruct my mind, from knowing and seeing as it really is? Am I overcome by sensual lust, or is my mind hindered by them? Am I overcome by anger, or is my mind hindered by it? Am I overcome by sloth and torpor, or is my mind hindered by sloth and torpor? Am I overcome by restlessness and worry, or is my mind hindered by restlessness and worry? Is my mind overcome with doubts, about this world and the other world? Or am I with a dispute quarrelling, throwing rough words at others, is my mind hindered in this manner?

The bhikkhu knows, I haven't undisputed hindrances on account of which my mind would not see it, as it really is. These things are thoroughly dispelled from my mind and it is ready for realising the truth. This is the first noble knowledge attained, not of the world and not shared by the ordinary (*1).

Again, the noble disciple reflects When I practise and develop this view much, I experience internal appeasement, and internal extinction (*2). This is the second noble knowledge attained, not of the world and not shared by the ordinary.

Again the noble disciple reflects. This view I have gained is it also the view of the recluses and brahmins of other sects. Then he knows, this view with which I am endowed, is not shared by recluses and brahmins of other sects. This is the third noble knowledge attained, not of the world and not shared by the ordinary.

Again, bhikkhus, the noble disciple reflects. I share this view with those come to righteousness of view. I'm also endowed with that unique characteristic. Bhikkhus, what is that unique characteristic of one come to righteousness or view? When he does any wrong, it becomes manifest to him, and he instantly goes to the Teacher or a wise co-associate in the holy life and declares and makes it manifest and makes amends for future restraint, like a toddler who is slow to stand and lie would tread on a burning piece of charcoal and would instantly pull away from it. In the same manner when he does any wrong, it becomes manifest to him, and he instantly goes to the Teacher or a wise co-associate in the holy life and declares and makes amends for future restraint. This is a unique character of one come to righteousness of view. This is the fourth noble knowledge attained, not of the world and not shared by the ordinary.

Again, bhikkhus, the noble disciple reflects. I share this view, with those come to righteousness of view. I'm also endowed with that unique characteristic. Bhikkhus, what is that unique characteristic of one come to righteousness of view? It is the unique characteristic of one come to righteousness view, to be greatly intent in completing any work high or low that has to be done for the co-associates in the holy life. Mindful of the high virtues, training, and high wisdom. Like the cow which would even pull out the post to which it is tied in an effort to save her calf. In the same manner would be greatly intent in completing any work high or low that has to be done for the co-associates in the holy life. Mindful of the high virtues, much training and high wisdom. Then he knows, I share this view, with those come to righteousness of view. I'm endowed with that unique characteristic. This is the fifth noble knowledge attained, not of the world and not shared by the ordinary.

Again, the noble disciple reflects I share this power, with those come to righteousness of view. I'm endowed with that power. What is that power with which the one come to righteousness of view is endowed? One come to righteousness of view listens to the Teaching attending carefully to take the essential with the mind well concentrated. Then he knows, I'm endowed with the power of one come to righteousness of view. This is the sixth noble knowledge attained, not of the world and not shared by the ordinary.

Again, the noble disciple reflects. I share this power, with those come to righteousness of view. I'm endowed, with that power. What is that power with which the one come to righteousness of view is endowed? It is the power of one come to righteousness of view to listen to the Teaching taught by the Blessed One and gain the meanings, experience the Teaching and experience the joy. Then he knows, with whatever power the one, come to righteousness of view is endowed, I too share that power. . This is the seventh noble knowledge attained, not of the world and not shared by the ordinary.

When the noble disciple is endowed with these seven characteristics, he is ready to realise the fruits of the entry into the stream of the Teaching.

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

Notes

1. This is the first knowledge attained not of the world and not shared with the ordinary 'idamassa pa;thama.m ~naana.m adhigata.m honti ariya.m lokuttara.m asaadhaarana.m puthujjanehi'. This knowledge does not belong to the world, as the data does not enter through any of the doors of mental contact. So it is not shared by the ordinary worldling. It is some knowledge realised by the noble disciple.

2. When I practise and develop this view much, I experience internal appeasement and internal extinction. 'ima.m nukho aha.m di.t.thi aasevanto baavento bahulii karonto labhaami paccatta.m samatha.m labhaami paccatta.m nibbuuta.mti' The view of the noble disciple when his mind is freed from the five hindrances, when he practises and develops this view, he experiences internal appeasement and internal extinction.

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MAJJHIMA NIKAAYA I

5.9 Brahmanimantanasutta.m-

49, An Address to Brahma.

I heard thus.

At one time the Blessed One was living in the monastery, offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.

Bhikkhus, at one time I was living in Uka.t.tha, at the root of a big Saala tree in the Subhaga forest. At that time, to Baka brahma an evil view like this had arisen. This is permanent, eternal, complete and a not changing thing. This is not born, does not decay, does not die, is not re-born, and there is no refuge higher than this. I cognised the thought processes in the mind of Baka brahma and as a strong man would stretch his bent arm, or bend his stretched arm, disappeared from the Subhaga forest and appeared in the Brahma world. Seeing me in the distance Baka brahma said, welcome! good sir. It's after a long time, that you have come. Sir, this is permanent, eternal, complete and a not changing thing. Not born does not decay, does not die, is not re-born and there is no refuge higher than this. When this was said, I said thus to Baka brahma: Indeed Baka brahma is deluded, that he says, an impermanent, not eternal, incomplete, changing thing is permanent, eternal, complete and not subject to change. To a born, decaying, dying, fading and reappearing thing, he says is not born, does not decay, does not die, fade and is not re-born When there is a refuge more noble than this, he says there is no refuge more noble than this

Then Death the Evil One took possession of a member of the retinue of Brahma and said to me: Bhikkhu, do not hinder this one. He is the great conqueror, the unvanquished one, he wields power over everything. He is the ruler of creations, the chief among creators, the father wielding power over all creators. Bhikkhu, there were recluses and brahmins before you. They loathed and reviled, earth, water, fire, air, the born, the gods, brahma, the creators and the wives of creators. After death they were born in a lower state. Bhikkhu, there were recluses and brahmins before you, they praised, and took pleasure in earth, water, fire, air, the born, the gods, brahma, the creators, the wives of creators. After death they were born in a higher state.

Bhikkhu, I tell you this, Come sir, do what Brahma asks you to do. Bhikkhu, if you exceed the words of Brahma, like a man come to give splendour is turned out with a stick. Or like a man trying to fall into hell was pulled out from earth with hands and feet. Such a thing will happen to you. Come! Good sir, do whatever Brahma asks you to do and do not exceed him. Do you see the retinue of Brahma seated? The Evil One pointed out the retinue of Brahma to me. When this was said, I said thus to the Death Evil One: Evil One, I know you, Brahma and all his retinue are under your power,

Do you think that I 'm in your power?

When this was said, Baka brahma said thus to me: Sir, I'm permanent, stable, eternal, complete and not doomed to fall and say that I'm permanent, stable, eternal, complete, and not doomed to fall. Not born, not decaying, not dying, not fading, not re-born, and not seeing any refuge more exalted than this, say I not born, will not decay, die, fade and be re-born, and see no refuge more exalted than this. Bhikkhu, there were recluses and brahmins before this. Their austerities lasted as long as their sign of concentration lasted. Would they know whether there is a refuge more noble than this, or there is no refuge more noble than this? Even if there be no refuge more noble than this, it will bring you only fatigue and trouble.

Bhikkhu, if you cleave to earth, water, fire, air, the born, to gods, to the lords of the populace, to Brahma, I will be at your bidding, protecting wealth, doing your wishes and standing outside. Brahma, I know your goings and your splendour. Baka brahma has such powers and such splendour. Good sir, what do you know about my powers and splendour?

As far as the moon and sun wield power illuminating, the directions,

As far as the thousandfold world systems, you wield power,

You know this world and the other world, and those with greed and without,

And the movements of thoughts of beings 'to be' here and there.

Thus I know your movements, splendour, and power. Baka brahma is so powerful and has such splendour. Brahma you have three other bodies, do you know and see that? You have a body

named Aabhassara. (lustrous) Fading from that is born here. Owing to settling there long, lost mindfulness, you do not know, or see that. So I'm your better in higher knowledge..Brahma you have names Subhakinnaa (full of good) and Vehapphalaa(power in the air) You do not know and see that. So I'm your better in higher knowledge. Brahma, I thoroughly know, and become earth to the least possible extent. Do not appropriate it, or take pleasure in it.. Brahma, I thoroughly know water, fire, air, the born, those wielding power over the populace, gods, Brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa,The Almighty Brahma and All I thoroughly know and become All, to the least possible extent.Do not appropriate All and take pleasure in All. So I'm your better in higher knowledge.Good sir, if you are not born of All, you would be useless and empty. Consciousness is non-indicative limitless and illuminates all over. If you were not born of earth, water, fire, air, gods, the lords of the populace, brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa, the Almighty brahma, I will now disappear you. Brahma if it is possible do so. Then Brahma saying I will make the recluse Gotama disappear was not able to do so. Then bhikkhus, I said, brahma I will make you disappear. Then I performed a fete of super normal power in which Brahma, his retinue and his gathering could not see me, yet could hear me and I said this verse.

I saw fear in being and non-being, not desiring any being (*1)

I did not hold with interest to anything.

Then bhikkhus, Brahma, the brahma gathering and his retinue were surprised, and said, wonderful is the majesty and the power of the recluse Gotama. Before this we have not seen a recluse or brahmin so majestic and wonderful as the recluse Gotama, the son of the Sakyas, who has gone forth from the clan of the Sakyas. Friends, the populace is amused in being, fond of being and has arisen from being, has completely come out of being (*2).

Then bhikkhus, Death the Evil One took possession of one of the retinue of Brahma and said thus to me. Good sir, since you know so well and is enlightened, do not lead or teach disciples, or give them the going forth. Do not greed for disciples. Bhikkhu, before this there were recluses and brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They gave the going forth to the disciples and were greedy for disciples. After death they were born in lower states Bhikkhu, before this there were recluses and brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They did not give the going forth to the disciples and were not greedy for disciples. After death they were born in exalted states. Therefore, bhikkhu, live at ease, abide in pleasantness here and now, the not told is clever, do not advise others. Then I said thus to Death the Evil One: Death I know you, it is not out of compassion that you speak thus. You know that to whomever the recluse Gotama gives the Teaching, they go beyond your power. Evil One, there are those not rightfully enlightened, acknowledging we are rightfully enlightened. As for me, Evil One, I'm rightfully enlightened, and acknowledge I'm rightfully enlightened. Evil One, whether the Thus Gone One teaches and

leads disciples or not it is the same to the Thus gone One. What is the reason? Evil One, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again. Evil One when the top is cut the palm does not grow. In the same manner, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again.

As this discourse is addressed to Maara, and Brahma so this discourse has a synonymn as An address to Brahma.

Notes.

1. I saw fear in being and non-being, not desiring any being did not hold with interest anything. ‘bhavecaaha.m bhaya.m disvaa bhava.m ca vibhavesina.m bhava.m naabhivadi.m kinci nandinca upaadiyinti’ It is quite clear that the fear should be to live with desires, it is desires that carry us in various directions.

2. The populace is amused in being, fond of being and has arisen from being. ‘bhavaraamaaya vata bho pajaaya bhavarataaya bhavasammuditaaya samuula.m bhava.m udabbahiitii’ Again we see how humanity amused and fond of living with desires are born because of them..

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MAJJHIMA NIKAAYA I

5.10 Maaratajjhaniyasutta.m –

50, Frightening the Evil One.

I heard thus.

At one time venerable Mahaamoggallaana was living in the Bhagga country, in the deer park among the Su.msunaara peaks in the Bhesakalaa forest. At that time venerable Mahaamoggallaana was walking in the open. Death the Evil One entered venerable Mahaamoggallaana’s stomach through the groins Then it occurred to venerable Mahaamoggallaana, why is my stomach so heavy, as though in advanced pregnancy. Then venerable Mahaamoggallaana stepped out of the walking meditation and entered the monastery and sat on the seat prepared. .Seated he directed his attention inside. When attending internally he saw the Evil One in the stomach entered through the groins, and addressed him: Evil One get out! Do not worry the Thus Gone One and the disciples of the Thus Gone One. It will be for your unpleasantness for a long time. Even his Teacher would not know me so quickly, how could his disciple know me so quickly. Evil One I know you thinking, He does not know me You are the

Evil One. I knowing and seeing you address. Get out Evil One! Do not worry the Thus Gone One. Do not worry the disciples of the Thus Gone One. It will be for your unpleasantness for a long time . Even if it was his Teacher, he would not know me so quickly. How could his pupil know me so quickly Evil One did it occur to you, even his teacher would not know me so quickly, how could the pupil know me so quickly? Then it occurred to Death the Evil One, This recluse knows me and sees me and says Get out! Evil One. Do not worry the Thus Gone One and do not worry the disciples of the Thus Gone One. It will be for your unpleasantness for a long time. Then Death the Evil One came out of the mouth and got stuck in the throat.

Venerable Mahaamoggallaana saw the Evil One stuck in the throat and said, I see you there too. You are stuck in the throat. In the past there was an Evil One named Duusi. To me there was a sister named Kaali. You were her son. Then you were my nephew. It was at the time of the perfect rightfully enlightened Blessed One Kakusanda's time. To the perfect rightfully Enlightened One, Kakusanada, there were two chief disciples named Vidura and Sa~njiiva. Out of the disciples of the Enlightened One Kakusanda, there wasn't anyone comparable to venerable Vidura in teaching. He was so sharp, with that meaning he was given the name Vidura. As for venerable Sa~njiiva, gone to the forest, to the root of a tree or to an empty house, would without difficulty attain the cessation of peceptions and feelings. It happended that one day venerable Sa~njiiva attained to the cessation of perceptions and feelings. Then the cowherds, cattle-herds, farmers and wayfarers saw venerable Sa~njiiva attained to the cessation of perceptions and feelings, at the root of a certain tree. Then it occurred to them, it is wonderful, and surprising this recluse has fulfilled time seated. Then they collected grass, sticks, cowdung and dirt on top of him and set fire to it, and went away. Then venerable Sa~njiiva got up from the cessation of perceptions and feelings at the end of that night. Cleaning up his bowl and robes and putting on robes and taking bowl and robes entered that village for alms. The cowherds, cattleherds, farmers and wayfarers seeing venerable Sa~njiiva going for alms were surprised and said, this recluse had fulfilled time seated and now he has got up from it, he is alive again. Thus the name sa~njiiva came to him

Then to the Evil One Duusi it occurred thus: I do not know the comings and goings*1) of these virtuous bhikkhus, what if I took possession of the brahmin householders and scolded and abused the virtuous bhikkhus. Then if we arouse the bhikkhus, we would get a chance to change the minds of these bhikkhus*2). Then the Evil One Duusi took possession of the brahmin householders and scolded the bhikkhus and worried them: These are recluse shavellings, menials, wicked ones, born from the foot of Brahma, saying we concentrate, muse with drooping heads and face turned down. Reflect and waste, like owls waiting among branches for mice. These recluse shavellings, menials, wicked ones, born from the foot of Brahma, saying we concentrate, muse with drooping heads and face turned down..Reflect and waste, like jackals on the bank of the river waiting for fish. These recluse shavellings, menials, wicked ones, born from the foot of Brahma saying we concentrate muse with drooping heads and face turned down. Reflect and waste, like a cat waiting for rats on a heap of rubbish. These recluse shavellings,

menials, wicked ones, born from the foot of Brahma, saying we concentrate mind with drooping heads and face turned down. Reflect and waste, like a donkey released from its burden standing in a heap of rubbish. O! Evil One, many humans who died at that time, were born in loss, in hell.

Then the perfect and rightfully enlightened, Blessed One addressed the bhikkhus: Bhikkhus, the brahmin householders are possessed by the Evil One Duusi. If they scold and worry these bhikkhus we will get a chance, when the minds of these bhikkhus change. Come bhikkhus, abide with the thought of loving kindness pervading one direction, so too the second, the third, the fourth, above, below and across. In all circumstances, for all purposes, and towards all, abide with that thought of loving kindness developed and grown great without anger. Abide with the thought of compassion. Abide with the thought of intrinsic joy. Abide with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across. In all circumstances, for all purposes and towards all abide with the thought of equanimity developed and grown great without anger. Evil One, those bhikkhus advised by the enlightened one Kakusanda, gone to the forest, to the root of a tree, or to an empty house, abode with the thought of loving kindness pervading one direction, so too the second, the third, the fourth, above, below and across. In all circumstances, for all purposes, and towards all, abode with that thought of loving kindness developed and grown great without anger. Abode with the thought of compassion. Abode with the thought of intrinsic joy. Abode with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across. In all circumstances, for all purposes and towards all, abode with the thought of equanimity developed and grown great without anger.

Then it occurred to Duusi the Evil One, doing this the goings and comings of the virtuous bhikkhus, are not known. What if I possessed the minds of these brahmin householders and made them revere, honour and worship these virtuous bhikkhus. Then we will get a chance, when the minds of these bhikkhus change. Come, householders, revere, honour, and worship these virtuous bhikkhus. So the brahmin householders revered, honoured, and worshipped the virtuous bhikkhus. Most of the humans who died at that time went to increase, were born in heaven.

Then O! Evil one, the perfect, rightfully enlightened Kakusanda Blessed One, addressed the bhikkhus. Bhikkhus, the brahmin householders are possessed by the Evil One Duusi. He says, come, revere, honour and worship these virtuous bhikkhus. Then we will get a chance, when the minds of these bhikkhus change Therefore bhikkhus abide developing loathsomeness of the body, loathsomeness of supports, the perception of detachment from the whole world. Seeing impermanence in all determinations. Then those bhikkhus, thus advised by the perfect rightfully enlightened Kakusanda Blessed One gone to the forest, to the root of a tree or to an empty house would abide developing loathsomeness of the body, loathsomeness of supports, the perception of detachment from the whole world and seeing impermanence in all determinations.

Then the perfect rightfully enlightened Kakusanda Blessed One, putting on robes in the morning and taking bowl and robes entered the village for alms with venerable Vidura as second recluse. Then Duusi the Evil One taking possession of a certain boy taking a stone hit on the head of Venerable Vidura. The head split and with blood streaming he followed close behind. The perfect rightfully enlightened Kakusanda Blessed One looked at him with the elephant's look thinking this Maara Duusi should know his limits, and together with that look he was born in the Great Hell. This hell has three names; The sphere of the six contacts, pulled along with iron spikes, giver of internal pain. Then I approached the waderers of that hell and asked, good sirs, from when were your hearts pierced with spikes. They do not know it, and experience it since a thousand years. O! Evil One, I have experience of suffering in that hell for a hundred thousand years. For ten thousand years I suffered in that hell prominently suffering with a special pain. Evil One in that hell I had the body of a human and the head of a fish.

How was the hell that Duusi suffered,

Harming the disciple Vidhura and the brahmin Kakusanda.

A hundred iron spikes pierced the heart giving internal pain,

Duusi suffered in such a hell, harming the disciple Vidhura and

The brahmin Kakusanda

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu I would go to dark unpleasantness.

In the middle is a mansion which stands for a world cycle

It shines like the lapis gem

Nymphs dance there decked in various colours.

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu would go to dark unpleasantness

He who was chosen by the enlightened one, out of the community,

To shake the palace of Migaara's mother with the toe.

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu I would go to dark unpleasantness

He shook the Vejanta palace with his toe,
Full of super normal powers aroused consternation in the gods.
If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness,
At the Vejanta palace, he questioned Sakka
Venerable one do you know the release with the destruction of craving.
To him Sakka explained, when the question was asked
The disciple of the enlightened one who could do this much
If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness.
He questioned, Brahma fearlessly in the Sudhamma assembly,
Venerable one do you maintain that view, you had earlier,
That we see you, enjoying the pleasures of the brahma world..
Then Brahma explained in stages, that he does not maintain that view
Although I enjoy the pleasures of Brahma
I know it is a mistake to think it is permanent and eternal.
If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness
He touched the peak of Mahaameru attained to voidity
Touched the forests of Pubbavidheha and the people sleeping there
If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness.
Fire does not think I will not burn the fool,

It burns the fool and also the wrong doer

Thus Evil One, you have hurt the Thus Gone One,

By oneself is one burnt, as the fool who has touched fire.

Evil One you have accumulated demerit, hurting the Thus Gone One

Evil One do you think, results of demerit will not come to me

Evil One, the doer accumulates demerit throughout a long time,

Evil One, go away from the enlightened one, do not worry the bhikkhu.

Thus the Evil One did not hurt the bhikkhu in the Bhesakalaa forest.

The displeased demon, vanished from there.

Notes.

1. Does not know the goings and comings ‘n’eva jaanaami aagati,m vaa gati.m vaa’ This is to know the desires, wishes, and intentions, A person’s thoughts and thought processes would be according to his desires, wishes, and intentions

2. If we arouse the bhikkhus, we would get a chance . to change the minds of these bhikkhus ‘siyaa cittassa a~n~nathatta.m yathaa ta.m Duusi maaro labhetha otaranti’ To change the mind is to arouse feelings, so that Death could wield power over their minds.

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Volume 2

MAJJHIMA NIKAAYA II

II.1.1. Kandarakasutta.m

51, To Kandaraka the Ascetic

I heard thus.

At one time the Blessed One lived in Champa on the bank of the pond Gaggaraa, with a large Community of bhikkhus. Pessa, the elephant rider’s son and the ascetic Kandaraka approached the Blessed One. Pessa the elephant rider’s son worshipped the Blessed One and sat on a side, and Kandaraka the ascetic exchanged friendly greetings with the Blessed One and stood on a

side. He observed the large silent Community of bhikkhus and said to the Blessed One. Good Gotama, it is surprising and wonderful, this training of the Community of bhikkhus. Did rightfully enlightened ones in the past train their Community of bhikkhus, in this same manner? Would perfect rightfully enlightened ones in the future train their Community of bhikkhus, in this same manner? Yes, Kandaraka, the perfect rightfully enlightened ones in the past trained the Community of bhikkhus, in this same manner. The Perfect rightfully enlightened ones in the future will train the Community of bhikkhus in this same manner. Kandaraka, in this Community of bhikkhus, there are ones who are perfect, with desires destroyed, the holy life lived and what should be done, done. There are trainers in this Community of bhikkhus, become clever and appeased through virtues and the mind well established in the fourfold ways of establishing mindfulness. What four: Abiding mindful and aware, to dispel covetousness and displeasure for the world by reflecting the body in the body. Abiding mindful and aware, to dispel covetousness and displeasure for the world, by reflecting feelings in feelings. Abiding mindful and aware, to dispel covetousness and displeasure for the world, by reflecting the mental qualities in the mind, and abiding mindful and aware, to dispel covetousness and displeasure for the world, by reflecting thoughts in the Teaching.

When this was said, Pessa, the elephant rider's son said. Venerable sir, it is wonderful, how wisely the Blessed One has shown the four establishments of mindfulness for the purification of beings, for the overcoming of grief, and lament, and for dispelling unpleasantness and displeasure for attaining knowledge and realising extinction. Venerable sir, as a lay disciple wearing white clothes, from time to time I abide, in the four ways of establishing mindfulness. I abide mindful and aware, to dispel covetousness and displeasure for the world, by reflecting the body in the body. Abide mindful and aware, to dispel covetousness and displeasure for the world, reflecting feelings in feelings. Abide mindful and aware to dispel covetousness and displeasure for the world, reflecting the mental states in the mind. Abide, mindful and aware to dispel covetousness and displeasure for the world, reflecting the Teaching. Venerable sir, it is wonderful, you who live in the grip of humans, tolerating their blemishes, and craftinesses, know what is good for humans and what is bad for humans. Venerable, sir, the human grip is strong, as for the animals they live at ease..Venerable sir, I know the various ways in which the elephant is usually trained in Champa, correcting all its craftinesses, fraudulent ways and deceitful ways. As for us in body we behave as servants, messengers, workmen or anything else, by words we are something else, and in mind we are not that. Venerable sir, it is wonderful, you who live in the grip of humans, tolerating their blemishes, and craftinesses, know what is good for humans and what is bad for humans. Venerable, sir, the human grip is strong, as for the animals they live at ease. Yes, Pessa, the human grip is strong, and the animals live at ease. Pessa, there are four persons evident in the world. What are the four? Pessa, a certain person torments himself, yoked to tormenting himself. A certain person torments others yoked to tormenting others. A certain person torments himself and others yoked to tormenting all. A certain person does not torment himself, or others and is not yoked to tormenting either Not tormenting himself, or others, is here

and now extinguished, cooled, and abides in pleasantness, become one like Brahma. Pessa, of these four persons who is more pleasing to you?.

Venerable sir the person who torments his self, yoked to it, does not please me. The person who torments others yoked to it, does not please me. The person who torments his self and others yoked to tormenting his self and others does not please me. The person who does not torment his self, or others, is not yoked to tormenting either is here and now extinguished, cooled, and abides in pleasantness, become one like Brahma (*3). This person pleases me. Pessa, why do these three persons not please you?. Venerable sir, this person who torments his self, yoked to it, torments his self that desires pleasantness and loathes unpleasantness. Therefore this person does not please me. This person that torments others yoked to it, torments others desiring pleasantness and loathing unpleasantness. Therefore this person does not please me. This person, that torments his self and others yoked to tormenting his self and others, torments himself and others that desire pleasantness and loathe unpleasantness. Therefore he does not please me. This person who does not torment his self or others is not yoked to tormenting his self or others is here and now extinguished, cooled, and abides in pleasantness, become one like Brahma. This is the person who pleases me. Venerable sir, we have to go now, we have a lot of work to do. Pessa, do what you think is fit. Then the elephant rider's son Pessa pleased and delighted with the words of the Blessed One got up from his seat, worshipped and circumambulated the Blessed One and went away.

Soon after the elephant rider's son had left. The Blessed One addressed the bhikkhus: Bhikkhus, if the elephant rider's son had waited some more time until I explained these four persons, he would have amassed, much knowledge. O! Blessed One, this is the time to explain these four persons. The bhikkhus, hearing it from the Blessed One would bear it in mind. Bhikkhus, listen carefully, I will tell..

Bhikkhus, who torments his self, yoked to tormenting his self? A certain one goes without clothes, licks the hands without manners. Does not accept or extend an invitation. Does not accept what is brought, or specially prepared. Does not enjoy an invitation. Does not accept from the rim of, a pot, a cooking vessel or when a goat is about the place. Does not accept across a stick or a broom. Does not accept from two people partaking food, a woman bearing child, a woman giving suck, a woman gone with a man, a defiled woman, or from where she is supported. Does not accept from a place where flies abound. Does not accept fish, meat, intoxicating drinks and brewed drinks. Is supported in one house, on one morsel, in two houses on two morsels, or in seven houses on seven morsels. Or is supported on what is given by one woman, two women, or seven women. Or is supported on what is brought by one man, two men, or seven men. Is yoked to this method of partaking food for half a month. Eats vegetables and millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, flour of oil seeds, grass, cowdung, forest roots and fruits, or is supported on what falls on the way. Wears hemp clothes, coarse clothes, miserable garments, rag clothes, bark clothes, skin clothes, strips of skin,

grass clothes, bark clothes, clothes made of planks and of hair, tails and the wings of owls. Is yoked to pulling out hairs of head and beard. Is yoked to standing, rejecting seats Is yoked to sitting or lying on a bed of thorns. Is yoked to descending into water, up to three times by night fall. Thus he practises various kinds of torment for the body. Bhikkhus, this person torments himself yoked to it.(*2).

Bhikkhus, which person torments others yoked to it? Bhikkhus, here a certain person is a killer of pigs, goats, birds, a hunter of wild animals, a fisherman, a robber, a highway robber, one who keeps a prison, or engaged in any other vicious activity. This person torments others yoked to tormenting others.

Bhikkhus, who torments his self and others, yoked to it? A certain king or the head anointed king of warrior, or brahmin or householder clan, builds a new assembly hall. Shaving head and beard, and putting on a rough garment, he smears his body with ghee and oil. Pricking the horn of a deer on his back, enters the assembly hall, with the queen consort and the brahmin adviser. Within the enclosure, on some greenery he lies down. From a certain young cow, milk is drawn from one nipple to support the king, from the second to support the queen, from the third to support the adviser with the milk from the fourth nipple the sacrificial cake is cooked. With the remaining milk the calf is fed. Then he orders, the people kill so many bulls for the sacrifice, so many cows, so many goats, so many sheep. He orders cut so many trees for the sacrificial post, and clear so much space for the sacrifice. The slaves, servants, and messengers are frightened with a stick and made to do the necessary work. Bhikkhus, this one torments himself, and others yoked to it.

Bhikkhus, who does not torment his self or torment others, unyoked? Bhikkhus, the Thus Gone One is born in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maaras, Brahmaas, the community of recluses, brahmins, gods and men, that Teaching, good at the beginning, in the middle and the end, full of meaning even in the letters declaring the complete and pure holy life. A householder, or the son of a householder or one born into some clan hears the Teaching and gains faith in the Thus Gone, he reflects. The household life is full of difficulties. It is a path of defilements. Going forth homeless, is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. Shaving head and beard, putting on yellow clothes, why shouldn't I go forth homeless? At some suitable time he gives up a little wealth or a large mass of wealth, either leaving behind a small circle of friends, or a large circle of friends shaving head and beard and donning yellow clothes, goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu. He gives up hurting living things, throwing away stick and weapon ashamed he abides arousing compassion for all beings.

Abstaining from taking what is not given, desires the given, making his mind pure, without theft he abides. Abstains from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Gives up slandering. Hearing it here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those, Thus he unites the split, promotes unity. Fond of unity talks words to unite. Gives up rough talk, saying pleasing words that go straight to the heart of all. Abstains from frivolous talk saying appropriate, truthful and meaningful words, in accordance with the Teaching and Discipline, words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women. Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and doing the work of a messenger. Abstains from buying and selling and unfair ways of weighing and measuring. Abstains from cutting severing, destroying and highway robbery, and wrong ways of gaining food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally.

Seeing a form with the eye, does not take the sign or the elements .To one abiding with the mental faculty of the eye uncontrolled, demerit of covetousness and displeasure may trickle. He abides protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell with the nose, tasting, cognizing touches with the body, Cognizing an idea with the mind, does not take the sign or the elements. To him abiding with the mental faculty of the mind not controlled, demerit of covetousness and displeasure may trickle. He abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Going forward or returning he is aware. Looking on, or looking aside is aware. Bending or stretching is aware. Bearing the bowl and three robes is aware. Tasting, drinking, eating and enjoying is aware. Going, standing, sitting, lying, if awake, and keeping silence he is aware.

Endowed, with the mass of virtues, the control of the mental faculties, right mindfulness of the noble ones, he abides in a secluded dwelling, such as a forest, the root of a tree, a mountain grotto a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. After the meal

and returning from the alms round, he sits legs crossed, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides freeing the mind. Dispelling anger he abides with a mind free of anger, compassionate to all born. Dispelling sloth and torpor he abides, aware of a perception of light, mindful of cleaning sloth and torpor. Dispelling restlessness and worry he abides with a mind internally appeased, cleaning the mind of restlessness and worry. Abides with doubts dispelled of merit that should be, and should not be done.

The bhikkhu dispelling the five hindrances of the mind, and wisely making the minor defilements weak, secludes the mind from sensual thoughts and demerit. With thoughts and thought processes and with joy and pleasantness, born of seclusion he abides in the first jhaana..

Again the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, in a single point, with joy and pleasantness born of concentration abides in the second jhaana.

Again, the bhikkhu with equanimity to joy and detachment and aware of experiencing pleasantness, with the body too (*1), abides in the third jhaana. The noble ones say this is abiding in pleasantness, mindful of equanimity.

Again, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, mindfulness purified with equanimity abides in the fourth jhaana.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to the results of actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind not blaming noble ones, with the right view of actions after

death are born in heaven. Thus, with the heavenly eye purified beyond human sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. He knows this is unpleasant, this its arising, this its cessation, and this, the path to the cessation of unpleasantness as it really is. Knows these are desires, this, their rising, this, their cessation and this, the path to their cessation as it really is. His mind that knows and sees thus, is released from sensual desires, from desires ‘to be’ and from ignorant desires. When released, he knows, I’m released, birth is destroyed, the holy life is lived, what should be done is done. There’s nothing more to wish.

Bhikkhus, this person, not tormenting his self or others is unyoked, is here and now appeased, extinguished, cooled, and abides pleasantly like Brahma. (*3)

The Blessed One said thus and those bhikkhus rejoiced in the words of the Blessed One.

Notes.

1. Aware of experiencing pleasantness with the body too. ‘kaayenaca sukha.m phassati’ This is the pleasure enjoyed by one not touched by the six doors of mental contact.
2. This person torments his self yoked to tormenting. He thinks by tormenting himself he fulfils a vow, and thinks it is merit. Where as he is born in loss on account of his wrong view
3. He abides like Brahma.’brahma bhuuto’ The one who has attained extinction has a mind which is much better than the mind of Brahma.To be like Brahmaa, we have to develop the four divine abidings. They are loving kindness, compassion, intrinsic joy and equanimity.

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MAJJHIMA NIKAAYA II

II.1.2. A.t.thakanaagarasutta.m.

52, Preached at Atthakanaagara.

I heard thus.

At one time venerable Aananda was living in the small village Beluwa in Vesaali. It happened that the householder Dasama, a good citizen had come to Pataliputta for some business. Then the householder Dasama approached a certain bhikkhu in Kukkutaaraama, worshipped him and sat on a side. The householder Dasama asked. ‘Venerable sir, where does venerable Aananda live at this time?’ ‘Householder, venerable Aananda, abides in Vesaali in the small village Beluwa’.

Then the householder Dasama, having finished his business in Pataliputta approached venerable Aananda in the small village Beluwa, worshipped him, sat on a side and said to venerable Aananda

Venerable sir, Aananda, is there an abiding shown by the Blessed One perfect, rightfully enlightened, knows and sees, abiding in which, a bhikkhu diligent for dispelling, would gain the release of his unreleased mind, destroying his undestroyed desires, would attain the not attained, noble end of the yoke? Householder, there is an abiding shown by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling desires, gains the release of his unreleased mind, destroying his undestroyed desires, attains the not attained noble end of the yoke. Venerable sir, what is that attainment told by the Blessed One?

Householder, the bhikkhu, secluding the mind from sensual thoughts and thoughts of demerit, with thoughts and discursive thoughts and joy and pleasantness born of seclusion abides in the first jhaana. Then he reflects: This first jhaana is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest, for that purity, he destroys the five lower fetters and arises spontaneously to extinguish in this same birth and not proceed (* 1). This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling desires, gains the release of his unreleased mind and destroying his undestroyed desires attains the noble end of the yoke.

Again, householder, the bhikkhu overcoming thoughts and discursive thoughts, the mind internally appeased and brought to a single point, with joy and pleasantness born of concentration abides in the second jhaana. He reflects, this second jhaana too is something compounded and mentally developed. All compounded and mentally developed things are impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity he destroys the five lower fetters and arises spontaneously to extinguish in this same birth and not proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees, abiding in which a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

Again, householder, the bhikkhu with equanimity to joy and detachment, abides in pleasantness, mindful of pleasantness with the body too (* 2), abides in the third jhaana..To this the noble ones say abiding in pleasantness with equanimity. He reflects this third jhaana too is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity, destroying the five lower fetters he arises spontaneously to extinguish in this same birth

and not proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

Again, householder, the bhikkhu dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and with mindfulness purified with equanimity abides in the fourth jhaana. Then he reflects this fourth jhaana too is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity destroying the five lower fetters he arises spontaneously to extinguish in this same birth and not proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the not attained noble end of the yoke.

Again, householder, the bhikkhu, abides with the thought of loving kindness, pervading one direction. So too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, towards all, this thought grown great is developed. Then he reflects, the thought of loving kindness is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity destroying the five lower fetters he arises spontaneously to extinguish in that same birth and not proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in which a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the not attained noble end of the yoke.

Again, householder, the bhikkhu, abides with the thought of compassion, with the thought of intrinsic joy. He abides with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, towards all, the thought of equanimity grown great is developed. Then he reflects, this thought of equanimity too is something compounded something mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity he destroys the five lower fetters and arises spontaneously to extinguish in that same birth and not proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in which a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

Again, householder, the bhikkhu overcoming all perceptions of matter and aversion, not attending to various perceptions, with space is boundless abides in the sphere of space. This sphere of space too is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease, he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for them he destroys the five lower fetters and arises spontaneously to extinguish in that same birth not to proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

Again, householder, the bhikkhu overcoming all perceptions of space, with consciousness is boundless abides in the sphere of consciousness. This sphere of consciousness too is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease he gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity, destroying the five lower fetters he arises spontaneously to extinguish in that same birth not to proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling desires, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

Again, householder, the bhikkhu overcoming all perceptions of consciousness, with there is nothing, abides in the sphere of nothingness. This sphere of nothingness too is something compounded, mentally developed. Whatever is compounded and mentally developed is impermanent. Thoroughly knowing that impermanent things cease gets established in that and destroys desires. If his desires don't get destroyed, because of greed and interest for that purity, destroying the five lower fetters he arises spontaneously, to extinguish in that same birth not to proceed. This is that attainment told by the Blessed One perfect, rightfully enlightened, knows and sees. Abiding in it a bhikkhu diligent for dispelling desires, gains the release of his unreleased mind, destroys his undestroyed desires, and attains the noble end of the yoke.

When this was said the householder Dasama said. Venerable sir, it is like a man in search of a single treasure has come to know eleven treasures, in one and the same search. In the same way we came to hear a single gateway to deathlessness and here we are told eleven gateways to deathlessness. It is like to a man's house there are eleven doors and when the house is on fire he could escape through one of those doors. In the same manner I can make myself safe through one or the other of these eleven doors to deathlessness. The ascetics of other sects examine the treasures of their teacher. Why shouldn't we make an offering to venerable Aananda. Then the householder Dasama assembling the bhikkhus of Paataliputta and Vesaali, offered them nourishing eatables and drinks with his own hands, and offered each bhikkhu a pair of robes and venerable Aananda a set of three robes, and caused five hundred monasteries to be built for venerable Aananda..

Notes:

1.He destroys the five lower fetters and arises spontaneously, to extinguish in this same birth not to proceed ‘ ‘ Destroying the five lower fetters and arising spontaneously is something that happens in the twinkling of a moment.In Pali it is called ‘anaagaami’ not returning to this sensual world for future birth. This would be known by the one who attained it and not by any other person

2.Mindful of pleasantness with the body. ‘kaayenaca sukha.m phassati’ This pleasantness is experienced when the one in jhaana is not touched by contacts at any of his doors of mental contact. The Blessed One says that this is a constant pleasantness enjoyed by the arahants.

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MAJJHIMA NIKAAYA II

II.1.3. Sekhasutta.m-

53, The Trainer, for Enlightenment.

I heard thus.

At one time the Blessed One was living with the Sakyas, in Nigrodha’s monastery in Kapilavatthu. During that time the Sakyas of Kapilavatthu had built a new assembly hall, and before anyone dwelt in it, the Sakyas of Kapilavatthu wanted the Blessed One to live in it. So they approached the Blessed One, worshipped, sat on a side and said: Venerable sir, we have built a new assembly hall and before any, recluse, brahmin of any human being dwells there, we want the Blessed One to dwell there. Venerable sir, dwell in it first and the Sakyas of Kapilavatthu will dwell in it afterwards, and it will be for their good and well being for a long time. The Blessed One accepted in silence. When the Sakyas knew that the Blessed One had accepted, they got up, worshipped and circumambulated the Blessed One and went to the assembly hall. They covered the complete floor with carpets, prepared seats, placed pots of water and lighted oil lamps and approached the Blessed One, worshipped, stood on a side and informed: Venerable sir, the floor is covered with carpets, seats are prepared, pots of water are placed, and lamps are lighted. It is time for the Blessed One to do what is fitting. The Blessed One putting on robes and taking bowl and robes, together with the Community of bhikkhus, approached the assembly hall, the Blessed One washed his feet and entered the assembly hall and sat on the prepared seat against the middle post facing the east. The bhikkhus, washed their feet, entered the hall and sat against the wall in the west facing the east. Then the Sakyas of Kapilavatthu leading the rest of the crowd, washed their feet entered the hall and sat against the wall in the east facing the west. The Blessed One then addressed the Sakyas of Kapilavatthu deep into the night advised, incited, and made their hearts light. When the night was far spent,

the Blessed One addressed Aananda: Aananda, preach the Sakyas of Kapilavatthu the method of training, of a trainer.(1) My back is aching and like to stretch myself. Then the Blessed One folded the robe in four and laying it stretched on it turning to the right, keeping one foot over the other and making the lion's posture, attending to the perception of waking.

Then venerable Aananda, addressed Mahaanaama the Sakya. Mahaanaama, the noble disciple should become virtuous, protecting his doors of mental contact, should know the right amount to partake food, should be yoked to wakefulness, and should be endowed with these seven good things. Of the four jhaanas and the higher abidings, which are pleasant here and now, he should be a gainer for nothing, a quick gainer and a gainer without difficulty. Mahaanaama, how does the noble disciple become endowed with virtues? The noble disciple should abide by the higher code of rules. Become virtuous, should see fear in the slightest fault. Mahaanaama, how does the noble disciple protect the doors of mental contact?. Mahaanaama the noble disciple seeing a form with the eye will not take the sign or the details. To him abiding with the mental faculty of the eye not protected, evil demerit of covetousness and displeasure may arise. To its control he falls. Hearing a sound with the ear, Cognising a smell with the nose, Cognising a taste with the tongue, Cognising a touch with the body, Cognising an idea with the mind will not take the sign or the details. To him abiding with the mental faculty of the mind not protected, evil demerit of covetousness and displeasure may arise. To its control he falls. Mahaanaama, the noble disciple protects the doors of mental contact thus. Mahaanaama, how does the noble disciple partake food reflecting? The noble disciple partakes food, reflecting. It's not for play, intoxication, or to look beautiful. It's for the upkeep of this body, not to enjoy soups, to maintain the body to lead the holy life. I will put an end to earlier feelings, will not arouse new feelings, so that I may have a pleasant abiding. Mahaanaama, the noble disciple knows the right amount to partake food thus. Mahaanaama, how is the bhikkhu wakeful? The noble disciple, during the day, sits in the chankamana, cleaning the mind of obstructing things. During the first watch of the night cleaning the mind of obstructing things. During the middle watch of the night goes to sleep, with the perception of waking, turning to the right and making the lion's posture, keeping one foot over the other. Then in the last watch of the night sits in the chankamana cleaning the mind of obstructing things. Mahaanaama thus the noble disciple is yoked to wakefulness. Mahaanaama, what are the seven good things the noble disciple is endowed with? The noble disciple establishes faith in the enlightenment of the Thus Gone One. That blessed one is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. The noble disciple becomes shameful, of misbehaviour by body, speech and mind, fearing a fall for demerit and becoming remorseful of such misbehaviour. Becomes learned and bears that Teaching, which is good at the beginning, in the middle and end, explaining the complete and pure holy life. Learns the Teaching by word order, the essential, and experiences the Teaching. Arouses effort to dispel demerit and accumulate merit. Becomes firm in the search for merit thoroughly yoked to it.(2) Becomes mindful in the very minute things done long ago, recalling them at will. Becomes wise, endowed with the wisdom of the noble ones about the rising and

falling of the five holding masses for the rightful destruction of unpleasantness. Mahaanaama, the noble disciple is endowed with these seven good things. Mahaanaama, how does the noble disciple become a gainer for nothing, a quick gainer, a gainer without difficulty of the four jhaanas and the higher abidings. Mahaanaama, the noble disciple secluded from sensual desires, and thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first jhaana...in the second jhaana,...in the third jhaana,...in the fourth jhaana. Mahaanaama, thus the noble disciple becomes a gainer for nothing, a quick gainer, a gainer without difficulty of the four jhaanaa the higher abidings of the mind.

Mahaanaama, when the noble disciple is endowed with these virtues. Is protected in his the mental faculties. Knows the amount, to partake food. Is yoked to wakefulness. Is endowed with these seven good things, and becomes a quick gainer without difficulty, of the four jhaanas and the higher abidings of the mind. It is said, that the trainer has fallen to the method of training and is ready, for enlightenment, to come to the end of the yoke. Like an egg, that is ready to hatch. Mahaanaama, when the hen had sat on the eggs for eight, ten or twelve days and when they are well warmed, and developed, it would occur to the hen O! When will this chicken safely come out breaking the shell with their beaks or the nails of their feet. In the same manner, when the noble disciple, endowed with these virtues, protected in the mental faculties, knew the amount to partake food, yoked to wakefulness, endowed with these seven good things, became a quick gainer without difficulty, of the four jhaanas and the higher abidings of the mind, it is said, the trainer has fallen to the method of training and is ready, for enlightenment, to come to the end of the yoke. Mahaanaana, the noble disciple having come to this purity of mind through equanimity recollects the manifold previous births such as one birth, two births, ---with all modes and all details recollects the various previous births. That to him is the first knowledge, as the chicken that come out of the egg-shell. Mahaanaama, this noble disciple having come to this purity of mind through equanimity with the heavenly eye purified above human, sees beings disappearing and appearing in un exalted and exalted states, beautiful and ugly in good and bad states... sees beings according their actions. This is the second knowledge, as it would come to the chicken, that come out of the egg-shell. Mahaanaama, this noble disciple having come to this purity through equanimity, the mind released, and released through wisdom abides released here and now. This to him is the third knowledge, as it would come to the chicken, that come out of the egg-shell.

Mahaanaama, when the noble disciple is endowed with virtues, that's his good conduct. When controlled in the mental faculties, that is his good conduct. When he knows the right amount to partake food, that is his good conduct. When he is yoked to wakefulness, that is his good conduct, when the noble disciple is endowed with these seven good things, that becomes his good conduct. Mahaanaama, when the noble disciple is a quick gainer for nothing, of the four jhaanas, and the higher abidings of the mind, that's his good conduct. Mahaanaama, when the noble disciple recollects the various previous births, that to him is knowledge. With the purified heavenly eye when he sees beings disappearing and appearing, in good and bad states, that to

him is knowledge. Mahaanaama, when the noble disciple, destroys desires and abides with the mind released and released through wisdom, that to him is knowledge. To this, is said the noble disciple is endowed with knowledge. Thus the noble disciple is endowed with knowledge and conduct.

Brahma Sanankumaara said this verse about it.

The warrior is the chief among those born into clans

The one endowed with knowledge and conduct is the chief among gods and men

Mahaanaama, these words of Brahmaa Sanankumaara are good words, full of meaning.

They are accepted by the Blessed One.

Then the Blessed One got up and addressed venerable Aananda: Aananda, you explained clearly the training of a trainer for enlightenment

Venerable Aananda knew that the Blessed One approves my words

The Sakyas of Kapilavatthu delighted in the words of venerable Aananda,

Notes:

1. The method of training of a trainer, ‘sekho pa.tipadaa’ A sekha is one who has entered the stream of the Teaching, ie. He has attained at least the first stage of sainthood. ‘sotaapatti magga’
2. With aroused effort for the dispelling of demerit and the accumulation of merit becomes firm in the search for merit thoroughly yoked to it. ‘thaamavaa dalhaparakkamo anikkhittadhuro kusalesu dhammesu’ This is to make effort until one realises extinction. .

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MAJJHIMA NIKAAYA II

II. 1. 4. Potaliyasutta.m-

54, To The Householder Potaliya.

I heard thus.

At one time the Blessed One lived in Anguttaraapa in a hamlet named Aapana in the bazaar. Then the Blessed One put on robes in the morning and taking bowl and robes entered Aapana for alms. After returning from the alms round and after the meal was over, the Blessed One entered a

forest stretch and sat at the root of a tree to spend the day. The householder Potaliya too completely dressed and with a tent, walking and wandering for exercise, entered the forest stretch and approached the Blessed One, exchanged friendly greetings and stood on a side. Then the Blessed One addressed the householder.: 'Householder, there are seats, if you wish sit.' When this was said, the householder Potaliya, thought the recluse Gotama, addresses me as a householder, was angry and averse and would not talk. For the second time the Blessed One said 'Householder, there are seats if you wish sit.' When this was said, the householder Potaliya, thought the recluse Gotama, addresses me as a householder, was angry and averse and would not talk For the third time the Blessed One said. 'Householder, there are seats, if you wish sit.' When this was said, the householder Potaliya, thought the recluse Gotama, addresses me as a householder, was angry and averse and said. 'It is not suitable that the recluse Gotama should address me as a householder.' 'By your signs and attributes, you are a householder.' 'Good Gotama, I have come to the end of all my actions and business. Whatever I had as wealth, grains, gold and silver is given to my sons and I do not advise or blame them. I care only for my food and clothing. Thus I have come to the end of all my actions and business.' 'Householder, your ending of all actions and business is different from the ending of all actions and business in the noble ones Dispensation.' 'Venerable sir, it is good if the Blessed One teaches me the ending of all actions and business in the noble ones Dispensation.' 'Then householder, listen carefully, I will preach.

Householder, there are eight ways to end all actions and business in the noble ones dispensation. What are the eight?. Householder, for the purpose of not destroying life, destruction done to life, should be given up. For the purpose of taking what is given, taking the not given should be given up. For the purpose of talking the truth, telling lies should be given up. For the purpose of not slandering, slandering should be given up. For the purpose of not coveting and non-greed, coveting and greed should be given up. For the purpose of maintaining blameless non-aversion, blameful aversion should be given up. For the purpose of maintaining non-anger and non-malice, anger and malice should be given up. For the sake of non-conceit, conceit should be given up. These stated in short conduce to the ending of all actions and business in the dispensation of the noble ones.' 'Venerable sir, may the Blessed One explain, out of compassion, these eight things that conduce to the ending of actions and business in the noble one's Dispensation.' 'Householder, listen and attend carefully, I will tell.

It was said, for the purpose of not destroying living things, destroying life should be given up, why was it said? Householder, the noble disciple reflects, on account of whatever bonds I was a destroyer of living things, I have fallen to the method of destroying those bonds. If I destroy living things, myself will blame me, when the wise ones know about it, they will blame me. After death, a decrease should be expected. These are the bonds and obstructions, for the destruction of living things. Desires, trouble and displeasure may arise to those destroying living things, they are not, to those that abstain from destroying life. If it was said, for the purpose of not destroying living things, destroying life should be given up, it was said on account of this.

It was said, for the purpose of taking what is given, taking the not given should be given up. Why was it said so? Householder, the noble disciple reflects. On account of certain bonds, I took what was not given. I have fallen to the method of destroying those bonds. If I take the not given, myself will blame me. When the wise ones know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for taking the not given. Desires, trouble and displeasure may arise to those taking the not given, they are not for those that abstain from taking what is not given. If it was said, for the purpose of taking what is given, taking the not given should be given up it was said on account of this.. .

It was said, for the purpose of telling the truth, telling lies should be given up. Why was it said so?. Householder, the noble disciple reflects on account of whatever bonds, I was telling lies, I have fallen to the method of destroying those bonds. If I tell lies myself will blame me. When the wise ones know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for telling lies. Desires, trouble and displeasure may arise to those telling lies. They are not for those that abstain from telling lies. If it was said, for the purpose of telling the truth, telling lies should be given up, it was said on account of this. It was said, for the purpose of not slandering, slandering should be given up. Why was it said so?.Householder, the noble disciple reflects, on account of whatever bonds, I was slandering, I have fallen to the method of destroying those bonds. If I slander myself will blame me. When the wise know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for slandering Desires, trouble and displeasure may arise to those slandering. They are not to those that abstain from slandering.. If it was said, for the purpose of not slandering, it, should be given up, it was said on account of this..

It was said, for the purpose of non-greed and not coveting, greed and coveting should be given up. Why was it said?. Householder, the noble disciple reflects, on account of whatever bonds, I was greedy and coveting, I have fallen to the method of destroying those bonds. If I become greedy and covet myself will blame me. When the wise know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for greed and coveting Desires, trouble and displeasure may arise to those greedy and coveting. They are not for those that abstain from greed and coveting. If it was said, for the purpose of non-greed and not coveting, greed and coveting should be given up, it was said on account of this.

It was said, for the purpose of maintaining blameless non-aversion, blameful aversion should be given up. Why was it said so? Householder, the noble disciple reflects, on account of whatever bonds, I was maintaining blameful aversion I have fallen to the method of destroying those bonds. If I maintain blameful aversion myself will blame me. When the wise ones know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for blameful aversion. Desires, trouble and displeasure may arise to those maintaining blameful aversion. They are not for those that abstain from blameful aversion If it

was said, for the purpose of maintaining blameless non-aversion, blameful aversion should be given up, it was said on account of this..

It was said, for the purpose of maintaining non-anger and non-malice, anger and malice should be given up. Why was it said so? Householder, the noble disciple reflects on account of whatever bonds, I was maintaining anger and malice I have fallen to the method of destroying those bonds. If I maintain anger and malice myself will blame me. When the wise ones, know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for anger and malice. Desires, trouble and displeasure may arise to those maintaining anger and malice. They are not for those that abstain from anger and malice. If it was said, for the purpose of maintaining, non-anger and non-malice, anger and malice should be given up, it was said on account of this.

It was said, for the purpose of non-conceit, conceit should be given up. Why was it said so? Householder, the noble disciple reflects, on account of whatever bonds, I was conceited, I have fallen to the method of destroying those bonds. If I be conceited,my self will blame me. When the wise ones know about it, they will blame me. After death a decrease should be expected. These are the bonds and obstructions for conceit. Desires, trouble and displeasure may arise to those conceited. They are not for those without conceit.If it was said, for the purpose of non-conceit, conceit should be given up, it was said on account of this.

.Householder, these are the eight things stated in short and explained, for the ending of business and actions in the dispensation of the noble ones. Yet with this much only, actions and business will not come to the end in the noble ones' Dispensation.' 'Venerable sir, how does the complete ending of actions and business come about in the dispensation of the noble ones. Sir, it would be for my good, if the Blessed One explain the complete ending of actions and business in the noble one's Dispensation.' 'Listen carefully, householder, I will tell.

Householder, a clever butcher or his apprentice would throw a fleshless blood stained bone, devoid of any flesh, to a hungry dog, waiting near a slaughter- house Householder would that dog licking that blood stained fleshless bone get over his hunger? No, venerable sir, it wouldn't' 'What, is the reason?' 'That dog licking that blood stained fleshless bone, would gain fatigue and weariness only.' 'In the same manner, the noble disciple reflects. The Blessed One has said that sensual desires are comparable to a bone, it brings much unpleasantness and much trouble, the danger here is much. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*), in which all worldly material interests fade completely and equanimity should be developed further..

. Householder, a vulture, a crow, or a hawk would snatch a piece of flesh and would fly away with it, another crow, hawk or vulture seeing it would, pursue it, follow it and snatch the piece of flesh. Householder, if that vulture, crow or hawk does not give up that piece of flesh, wouldn't

he come to death or deathly unpleasantness?’ ‘He would, venerable sir’. ‘In the same manner, the noble disciple reflects. The Blessed One said that sensual desires are comparable to a piece of flesh that brings much unpleasantness, trouble and danger. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out. A single interest and attachment should be developed with equanimity (*), in which all worldly material interests fade completely and equanimity, developed further..

Householder, a man with a blazing grass torch would go against the wind Householder, if that man does not give up that blazing grass torch wouldn't he burn his hand, or arm or any other limb small or large? Wouldn't he come to death or deathly unpleasantness?’ ‘He would, venerable sir.’ ‘In the same manner, the noble disciple reflects. The Blessed One had said that sensual desires are comparable to a blazing grass torch that brings much unpleasantness, trouble and danger. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*), in which all worldly material interests fade completely and equanimity should be developed further..

Householder, there is a pit of charcoal to the height of a man, free of smoke and flames, a man who likes pleasantness, wants to live comes along and two strong men take him by his hands and feet and drag him along to the pit of charcoal. Householder, wouldn't his body writhe to get away from it? What is the reason?': ‘Venerable sir, he knows, if I fall into this pit of charcoal, I will come to death or deathly unpleasantness.’ ‘In the same manner, the noble disciple reflects. The Blessed One has said that sensual desires are comparable to a burning pit of charcoal, that bring much unpleasantness, trouble and danger. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*), in which all worldly material interests fade completely and equanimity should be developed further.

. Householder, a man in his dreams would see delightful monuments, forests, flat lands and ponds, when he wakes he would not see any of them. In the same manner, the noble disciple reflects. The Blessed One has said that sensual desires are comparable to a dream, it brings much unpleasantness trouble and danger. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*), in which all worldly material interests fade completely and equanimity should be developed further.

Householder, a man who had borrowed some ear-rings, and fashionable ornaments would deck himself in them and would go to the bazaar. People, seeing him would say, looks like a rich man. When the owners see him, they would take their belongings. Householder, wouldn't that man be better in his own appearance?'. ‘He would be better, venerable sir.’ ‘In the same manner, the noble disciple reflects. The Blessed One has said that sensual desires are comparable to

borrowed things, that bring much unpleasantness trouble and danger This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*) , in which all worldly material interests fade completely and equanimity should be developed further.

Householder, close to a village or hamlet, there is a stretch of dense forest, and in it, there is a tree full of fruits. A man in search of fruits coming to this tree, and not seeing any fallen on the ground, would climb it and eat as much as he liked. He would fill his sling with some of the fruits. Another man with a sharp dagger going in search of fruits, would come to this same tree and not seeing any fruits fallen, and not able to climb the tree, would cut down the tree.

Householder, if the man who had climbed the tree had not come down quickly, wouldn't he die, or come to deathly unpleasantness breaking one or the other of his limbs?' 'Yes, venerable sir, he would.' 'In the same manner, the noble disciple reflects. The Blessed One had said that sensual desires are comparable to a tree full of fruits. It brings much unpleasantness trouble and danger. This should be seen with equanimity and right wisdom, as it really is, and the various interests, should be turned out, A single interest and attachment should be developed with equanimity (*) , in which all worldly material interests fade completely and equanimity should be developed further.

Householder, the noble disciple come to this purity of mind through equanimity recollects the manifold previous births such as one birth, two births, ---with all modes and all details would recollect the various previous births. Householder, the noble disciple come to this purity of mind through equanimity with the heavenly eye purified above human, would see beings disappearing and appearing in un exalted and exalted states, beautiful and ugly in good and bad states---- would see beings according their actions. Householder, the noble disciple come to this purity through equanimity, has released his mind, is released through wisdom and would abide in that release here and now.

Householder, this is the ending of all actions and business in the dispensation of the noble ones. Householder, do you see this ending of all actions and business in the Dispensation of the noble ones, evident in you?' 'What am I, venerable sir, I am far away from ending of all actions and business of the dispensation of the noble ones. Venerable sir, earlier, we thought, the ascetics of other sects were thoroughbreds and fed them thinking they were thoroughbreds, and placed faith in them. The bhikkhus, we thought were not thoroughbreds, fed them thinking they were not thoroughbreds and did not place faith in them, thinking they were not thoroughbreds. Now we know the ascetics of other sects are not the thoroughbreds, and feed them knowing they are not the thoroughbreds and do not place faith in them. Now we know that the bhikkhus are the thoroughbreds, feed them knowing that they are the thoroughbreds and place faith in them, knowing they are thoroughbreds. Venerable sir, you have produced in me love and reverence for the recluses. Now I understand venerable sir. It is as though something overturned is reinstalled. Something covered is made manifest. As though the path was shown to someone who had lost

his way. It is like an oil lamp was lighted for the darkness, so that, those who have sight could 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 till life lasts.’

Notes:

(*) This should be seen with equanimity and right wisdom as it really is and the various interests should be turned out. A single interest and attachment should be developed, with equanimity ‘yaa ‘yam upekhaa ekattaa ekattasitaa yattha sabbaso lokaamisesu aparisesaa nirujjhanti tam-eva upekha.m bhaaveti.’ Sensual desires are varied, their provinces and pastures are varied. Ie. We have desires of seeing, hearing, smelling, tasting, touching, and thinking, each of these senses seek vivid and various pastures, and these interests should be turned out and a single interest should be developed, that is the mind base should be developed with equanimity

Equanimity is the highest out of the four divine abidings, developing these is real character building, if developed in the correct perspective, leads to extinction, the Blessed One says in this Sutta..

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MAJJHIMA NIKAAYA II

II. 1. 5. Jivakasutta.m

55, A discourse to Jeevaka the foster son of the Prince.

I heard thus.

At one time the Blessed One lived in Raajagaha, in the mango orchard of Jiivaka, the foster son of the prince. Jiivaka the foster son of the prince approached the Blessed One, worshipped, sat on a side and said: ‘I have heard this, venerable sir, that living things are killed on account of the recluse Gotama, and he partakes that knowing, it was killed on account of him. Venerable sir, those who say, that living things are killed on account of the recluse Gotama, and he partakes that, knowing, it was killed on account of him, are they saying the rightful words of the Blessed One and not blaming the Teaching?’

‘Jeevaka, those who say, that living things are killed on account of the recluse Gotama, and he partakes that knowing, because it was killed on account of him. They are not my words, and they blame me falsely. Jeevaka, I say that on three instances meat should not be partaken, when seen, heard or when there is a doubt. I say, that on these three instances meat should not be partaken.I

say, that meat could be partaken on three instances, when not seen, not heard and when there is no doubt about it.

Jeevaka, the bhikkhu supported by a village or hamlet sits pervading one direction with thoughts of loving kindness, and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all. With that thought developed limitlessly and grown great without anger. Then a certain householder or the son of a householder approaches and invites him for the next day's meal. If the bhikkhu desires he accepts and at the end of that night, putting on robes and taking bowl and robes, approaches the house of that householder or the son of the householder and sits on the prepared seat. That householder or his son serves him with the nourishing food with his own hands. It does not occur to him. This householder should offer me nourishing food in the future too. He partakes that morsel food, neither enslaved and swooned, nor guilty. Wisely reflecting the danger. Jeevaka, does this bhikkhu think to trouble himself, another or both at that moment?'. 'No, venerable sir, he does not.' 'Jeevaka, isn't this bhikkhu partaking this food without a blemish?' 'He is, venerable sir I have heard, that Brahma abides, in loving kindness. I witness it in the Blessed One. The Blessed One abides in loving kindness.' 'Jeevaka, the Thus Gone One has dispelled that greed, hate and delusion, pulled it out with the roots, made palm stumps and made them not to grow again. If you say it, on account of that, I allow it.' 'Venerable sir, I say it, on account of that.' 'Jeevaka, the bhikkhu abides supported on a certain village or hamlet. He abides pervading one direction with thoughts of compassion....With thoughts of intrinsic joy...With equanimity and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all, equanimity grown great and developed limitlessly without anger. Then a certain householder or the son of a householder approaches him and invites him for the next day's meal. If the bhikkhu desires he accepts the invitation. At the end of that night, putting on robes and taking bowl and robes, he approaches the house of that householder or the son of the householder and sits on the prepared seat. That householder serves the bhikkhu with the nourishing food with his own hands. It doesn't occur to him, this householder should offer me nourishing food in the future too. He partakes that morsel food, not enslaved, not swooned, and without a guilt, wisely reflecting the danger. Jeevaka, does this bhikkhu think to trouble himself, another, or trouble both at that moment?'. 'No, venerable sir, he does not.' 'Jeevaka, doesn't this bhikkhu partake this food without a blemish?' 'Venerable sir, he partakes food without a blemish. I have heard, that Brahma abides in equanimity. I witness it, in the Blessed One. The Blessed One, abides in equanimity.' 'Jeevaka, the Thus Gone One is not troubled, is detached, and not averse to greed, hate and delusion (* 1), pulled it out with the roots, made palm stumps and made not to grow again. If it is said on account of that, I allow it.' 'Venerable sir, I say it, on account of that.'

'Jeevaka, who ever destroys living things on account of the Thus Gone One or the disciples of the Thus Gone One, accumulate much demerit on five instances: If he said, go bring that living thing of such name. In this first instance he accumulates much demerit. If that living thing is pulled along, tied, with pain at the throat, feeling displeased and unpleasant (* 2). In this second

instance he accumulates much demerit. If it was said, go kill that animal. In this third instance he accumulates much demerit..When killing if that animal feels displeased and unpleasant (* 2), in this fourth instance he accumulates, much demerit. When the Thus Gone One or a disciple of the Thus Gone tastes that unsuitabale food (* 2). In this fifth instance he accumulates much demerit. Jeevaka, if anyone destroys the life of a living thing on account of the Thus Gone One or a disciple of the Thus Gone One, he accumulates much demerit on these five instances.’ When this was said Jeevaka the foster son of the prince said; ‘Wonderful venerable sir, the bhikkhus partake suitable faultless food. Now I understand venerable sir. It is as though something overturned was reinstated. Something covered was made manifest. As though the path was told to someone who had lost his way. As though an oil lamp was lighted, for those who have sight to see forms. In various ways the Teaching is explained. Now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May I be remembered as one who has taken refuge from today until life lasts.

Notes:

1. The Thus Gone One is not troubled, is detached, and not averse to greed hate and delusion.’yena kho Jeevaka raagena yena dosena yena mohena vihesavaa assa,arativaa assa pa.tighavaa assa so raago so doso so moho tathaagatassa pahino ucchinnamuulo taalavatthukato anabhaavakato aayati.m anuppaadadhammo‘ When equanimity is developed, that person’s nature is such, that he is not troubled, is detached and not averse to greed, hate and delusion.
2. The Blessed One shows five instances when it is demerit to offer meat to the bhikkhu. Those are when it is seen, heard, or known, that such and such an animal is killed. When it is ordered, kill this animal. When seen it, being pulled along to be killed. When seen it going along sad and unpleasant, and when the Thus Gone One or a disciple of the Thus Gone One tastes the unsuitable food. If we understand this correctly, it is feelings which matter.The Blessed One’s Teaching is completely based on feelings. Unpleasantness-‘dukkha’ is a feeling, and it is for its cessation that the Teaching is proclaimed.

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MAJJHIMA NIKAAYA II

II. 1.6. Upaalisutta.m

56, To the Householder Upaali.

I heard thus.

At one time the Blessed One lived in Nalanda, in the mango orchard of Pavarika. At that time Niganta Nataputta lived in Nalanda with a large gathering of niganthas. Dighatapassi the

nigantha wandered for alms in Nalanda and returning from the alms round after the meal was over approached the Blessed One, exchanged friendly greetings and stood on a side. The Blessed One said, 'Tapassi, there are seats, if you wish, sit.' Then Dighatapassi taking a certain low seat sat and the Blessed One said to him:

'Tapassi, how many actions does Niganthanaataputta declare for doing demerit and its perpetration?' 'Friend Gotama, it is not the practise to say action, it is the practise to say punishment'. 'Tapassi, how many punishments does Niganthanataputta declare for doing demerit and its perpetration?' 'Friend, Gotama, Niganthanataputta has declared three punishments for doing demerit and its perpetration. They are bodily punishment, verbal punishment and mental punishment'. 'Tapassi, is bodily punishment one, verbal punishment another and mental punishment another?' 'Friend, Gotama, bodily punishment is one, verbal punishment is another and mental punishment is another'. 'Tapassi these three punishments different and dissected, which one does Niganthanataputta declare as the most blameworthy? Is it bodily, verbal or mental punishment?' 'Friend Gotama, of these three punishments that are different and dissected, Niganthanataputta declares bodily punishment as the most blameworthy, for doing demerit and its perpetration not so much verbal and mental punishments'. 'Does Tapassi say bodily punishment?' 'Friend Gotama, I say bodily punishment'. 'Does Tapassi say bodily punishment?' 'Friend Gotama, I say bodily punishment'. 'Does Tapassi say bodily punishment?' 'Friend Gotama, I say bodily punishment'. Thus the Blessed One made Dighatapassi to be established in this argument up to the third time.

Then Dighatapasssi said to the Blessed One: 'Friend Gotama, how many punishments do you declare for doing demerit and its perpetration?' 'Friend, Tapassi, it is not the practise of the Thus Gone One to say punishment, it is the practise to say, action.' 'Friend Gotama, how many actions do you declare for doing demerit and its perpetration?' 'Tapassi, I declare three actions for doing demerit and its perpetration. They are bodily, verbal and mental actions.' 'Friend, Gotama, is bodily action one, verbal action another and mental action another?' 'Friend, Gotama, of these three actions that are different and dissected, which one does good Gotama declare as most blameworthy? Is it bodily, verbal or mental actions?' 'Friend Tapassi, of these three actions, I declare mental action as the most blameworthy, not so much bodily or verbal action.' 'Does friend Gotama say mental action?' 'Tapassi, I say mental action.' 'Does friend Gotama say mental action?' 'Tapassi, I say, mental action.' 'Does friend Gotama say, mental action?' 'Tapassi, I say, mental action.' Thus Dighatapassi made the Blessed One to be established in this argument up to the third time, got up from his seat and approached Niganthanataputta.

At that time Niganthanataputta was seated with a large gathering of lay followers headed by foolish Upali. Niganthanaataputta saw Dighatapassi approaching in the distance and said to him. 'Tapassi, from where do you come at this time of the day?' 'Venerable sir, from the presence of the recluse Gotama.' 'Was there any dispute between you and the recluse Gotama?' 'There was a dispute, between me and the recluse Gotama.' 'Tapassi, what was the dispute

between you and the recluse Gotama?’ Then the nigantha Dighatapassi related all the conversation between himself and the recluse Gotama. When it was related, Niganthanataputta said to the nigantha Dighatapassi: ‘Good! Tapassi! You are a learned disciple of the Teacher. You have said the right thing to the recluse Gotama. What is the vile low mental punishment, when compared to the coarse bodily punishment? Bodily punishment is the most blameworthy for doing demerit and its perpetration, not so much verbal or mental punishment.’

Then the householder Upali said to Niganthanataputta. ‘Venerable sir, your learned disciple has said the right thing to the recluse Gotama. What does the vile low mental punishment matter, when compared to the coarse bodily punishment? Bodily punishment is the most blameworthy for doing demerit and the perpetration of demerit not so much the verbal punishment or the mental punishment. Venerable sir now, I will arouse a dispute with the recluse Gotama. If the recluse Gotama is firm in what good sir Dighatapassi had made him to establish himself. Like a strong man holding a lamb by its furs would pull it and drag it about. Like a strong brewer of liqueur would rinse a huge crater in a deep pond and shake it about taking it by the ears. In the same manner we would pull and drag about the recluse Gotama drawing him to a dispute. Like an elephant of sixty cubits in a deep pond would enjoy the game of washing hemp. We would enjoy the game of washing hemp with the recluse Gotama. Venerable sir, now we will go to dispute this, with the recluse Gotama.’ ‘Go, householder, and arouse this dispute with the recluse Gotama, either I should go and dispute it, or you or good Dighatapasssi should do it.’

The nigantha Dighatapassi said, to Niganthanataputta. ‘Venerable sir, I do not like the householder Upaali going to dispute this with the recluse Gotama. He is crafty and knows how to entice the disciples of other sects’. ‘It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible that the recluse Gotama should become a disciple of the householder Upali. Either I should go to dispute this, or the householder Upali or the nigantha Diighatapassi should go. The second, and up to the third time Dighatapassi said to Niganthanataputta. Venerable sir, I do not like the householder Upaali, going to dispute this with the recluse Gotama. He is crafty and knows how to entice the disciples of other sects.’ ‘It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible that the recluse Gotama should become a disciple of the householder Upali. Either I or the householder Upali or Dighatapassi, you should go, to dispute this.’

Upali the householder said. ‘Venerable sir, I will go.’ Got up from his seat, worshipped and circumambulated Niganthanataputta and going to Pavarika’s mango orchard approached the Blessed One, worshipped and sat on a side. Then the householder Upali said to the Blessed One: ‘Venerable sir, did the nigantha, Dighatapassi come here?’ ‘Householder, the nigantha, Dighatapassi came here.’ ‘Venerable sir, was there any conversation with the nigantha Dighatapassi?’ ‘There was a conversation with the nigantha, Dighatapassi’. ‘Venerable sir, what was the conversation with the nigantha, Dighatapassi?’ The Blessed One related the whole discussion that took place between him and the nigantha, Dighatapassi. ‘Good, it is well said to

the Blessed One by venerable Tapassi. He is a learned disciple of the teacher. What is this vile low mental punishment compared to the coarse bodily punishment? The bodily punishment is the most blameworthy for doing demerit and for the perpetration of demerit, not so much this verbal or mental punishment.’ ‘Householder, if you establish your self on this truth and take council, there will be a conversation.’ ‘Venerable sir, I will be established in the truth and take council, there will be a discussion on this.’

‘Householder, there is a nigantha gravely ill, rejecting cold water and desiring warm water, he dies not even gaining cold water. Where would Niganthanataputta declare he would be born?’ ‘Venerable sir, there are gods named mental beings, he will be born with them. What is the reason? Because he will die bound by the mind.’ ‘Householder, reflect carefully before you reply. What you said earlier does not agree with what you say now. Householder, you have said words like these, I will be established in the truth and take council and there will be a discussion on this.’ ‘Venerable sir, whatever the Blessed One says, bodily punishment is the most blameworthy for doing demerit and for the perpetration of demerit, verbal punishment and mental punishment is nothing in comparison.’ ‘Householder, there is a nigantha observing all the restraints, and experiencing the results of those restraints. When walking to and fro he kills many insects What, are the results that Niganthanataputta declares to him?’ ‘When unintentional, venerable sir, Niganthanataputta says it is not so blameworthy.’ ‘Householder if it is intentional?’ ‘Then it is the most blameworthy.’ ‘As what does Niganthanataputta classify intention?’ ‘Venerable sir, it is classified as mental punishment.’ ‘Householder, reflect carefully before you reply. What you said earlier does not agree with these words. Householder, you have said words like these, I will be established in the truth and take council and there will be a discussion on this.’ ‘Venerable sir, whatever the Blessed One says, bodily punishment is the most blameworthy for doing demerit and for the perpetration of demerit, not verbal and mental punishments.’

‘Householder, is Naalandaa densely populated, are the people of Naalandaa rich and prosperous?’ ‘Venerable sir, Naalandaa is densely populated and the people are rich and prosperous.’ ‘A man with a sword in hand would come along saying, in a moment I will make the whole of Naalandaa a mass of flesh, a pile of flesh. Would he be able to do it?’ ‘Venerable sir, even ten, twenty, thirty, not even forty men would be able to do it, in a moment. What could one vile man do?’ ‘Householder, a recluse or a brahmin, wielding power over his mind, would come, saying, in one moment I will turn the whole of Naalandaa into ashes, with a single defiled intention. Householder, would he, wielding power over his mind be able to turn it, into ashes in a moment with a single defiled intention?’ ‘Venerable sir, a recluse or brahmin wielding power over his mind will turn to ashes ten, twenty, thirty, forty, or even fifty such Naalandaas with a single defiled intention. So what to speak of a single vile Naalandaa?’ ‘Householder, reflect carefully before you reply, your earlier words do not agree with the present word. Householder, you have said words like these, I will be established in the truth and take council and there will be a discussion on this.’ ‘Venerable sir, whatever the Blessed One says, bodily punishment is the most blameworthy for doing demerit and the perpetration of demerit, verbal and mental

punishments are nothing in comparison.’ ‘Householder, do you know how these forests, Dandaka, Kalinga, Mejjha and Mathanga, turned into forests?’ ‘Venerable sir, I know.’ ‘What have you heard about it?’ ‘On account of a sage’s defiled mind, these forests, Dandaka, Kalinga, Mejjha and Mathanga have turned into forests, I have heard this.’ ‘Householder, reflect carefully before you reply, what you said earlier does not agree with what you say, now. Householder, you have said words like these, I will be established in the truth and take council and there will be a discussion on this.’

‘Venerable sir, even with the first comparison I was satisfied, desiring to hear the various explanations of the Blessed One I purposely opposed the Blessed One. Now I understand venerable sir. It seems as though something, over turned is reinstated. As something covered is made manifest. It is like the path is told to someone who had lost his way. It’s as though an oil lamp is lighted for the darkness, for those with sight to see forms. The Teaching is explained in various ways. Now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until life lasts.’

‘Householder, think again, before you act, famous people like you, should think carefully before you act.’ ‘Venerable sir, I am very much pleased with these words of the Blessed One.’

‘Householder, think again before you act, famous people like you should think carefully before you act.’ ‘If the ascetics of another sect gained my disciple-ship, they would have carried me about Nalanda saying the householder Upali has come to our discipleship, Here the Blessed One says Householder, think again, before you act, famous people like you should think carefully before you act. Now I take the refuge in the Blessed One, the Teaching and the Community of bhikkhus for the second time. May I be remembered as a lay disciple who has taken refuge from today until life lasts.’

‘Householder since long your clan has been a welling spring to the niganthas. I think morsel food should be offered to those that come.’ ‘Venerable sir, I am very much pleased with these words of the Blessed One. Householder, since long your clan has been a welling spring to the niganthas. I think morsel food should be offered to them that come’. ‘Venerable sir, I have heard this said about you. Offerings should be given to me only, not to others. Offerings should be, to my disciples not to the disciples of other sects. Offerings made to my disciples are of great fruit, but not the offerings made to others. Here, the Blessed One advises me to make offerings to the niganthas. We would know the time to do it. Now I take refuge in the Blessed One, the Teaching and the Community of bhikkhus for the third time. May I be remembered as a lay disciple who has taken refuge from today until life lasts.’

Then the Blessed One gave the householder Upali the gradual Teaching starting with giving gifts, becoming virtuous, about the heavenly states, the dangers of sensuality, the vileness of defiling things, and benefits of giving up. Then the Blessed One knew that the mind of the householder Upali was ready, malleable, free of hindrances, lofty and pleased and the Blessed

One gave the special message of the Enlightened Ones: Unpleasantness, its arising, its cessation and the path to the cessation of unpleasantness. Like a pure, clean cloth would take a dye evenly. In that same manner, the dustless, stainless eye of the Teaching arose to the householder Upali, seated there itself. Whatever rises has the nature of ceasing. The householder Upaali, then and there mastered that Teaching, knew and penetrated it. Doubts dispelled become self confident attained that state where he did not want a teacher, any more, in the Dispensation of the Blessed One (* 1). He said. 'Venerable sir, we will go now, there is much work to be done.'
'Householder, do as you think it fit.'

Then the householder Upali delighted and pleased hearing the words of the Blessed One got up from his seat, worshipped and circumambulated the Blessed One and went home. He addressed his gate-keeper: 'Friend, gate-keeper, from today the door is closed to the niganthas and niganthis. It is open to the Blessed One, the bhikkhus, bhikkhunis, lay disciples male and female. If any niganthas come, you should tell them: Wait sirs, do not enter. From today the householder Upali has gone to the discipleship of the recluse Gotama. The door is closed to niganthas and niganthis. The door is open to the bhikkhus, bhikkhunis, lay disciples, male and female of the Blessed One. If sirs, you want morsel food stand here. It will be brought here.'The gate-keeper agreed.

The nigantha Diighatapassi heard. The householder Upali has become a disciple of the recluse Gotama. He approached Niganthanataputta and said: 'Venerable sir, I hear that the householder Upali has become a disciple of the recluse Gotama'. 'It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible that the recluse Gotama should become a disciple of the householder Upali' The second time and up to the third time nigantha Dighatapassi said to Niganthanaataputta 'Venerable sir, I hear that the householder Upali has become a disciple of the recluse Gotama.' 'It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible the recluse Gotama should become a disciple of the householder Upali'. 'Venerable sir, I will go and see whether the householder Upali has become a disciple of the recluse Gotama or not'. 'Go Tapassi, know whether the householder Upali is a disciple of the recluse gotama or not?'.

Then the nigantha Dighatapassi approached the householder Upali's house. The gate-keeper saw him coming in the distance, and said. 'Wait sir. Do not enter. From today the householder Upali has become a disciple of the recluse Gotama. The door is closed to niganthas and niganthis. The door is open to the bhikkhus, bhikkhunis, lay disciples, male and female of the Blessed One. If sir, you want morsel food stand here. It will be brought here'. He saying, 'friend, I'm not in need of morsel food', approached Niganthanataputta, and said. 'Venerable sir, it is the truth. The householder Upali is a disciple of the recluse Gotama. I told you, venerable sir, that it was not suitable, that the householder Upali should dispute this with the recluse Gotama. He is crafty and knows how to entice the disciples of other sects'. 'It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible that the recluse Gotama should become a disciple of the householder Upali'. The second and up to the third time,

niganthaDighatapassi said to Niganthanataputta. ‘Venerable sir, I did not like the householder Upali going to dispute this with the recluse Gotama. He is crafty and knows how to entice the disciples of other sects.’ ‘It is not possible Tapassi, that the householder Upali should become the disciple of the recluse Gotama. It is possible that the recluse Gotama should become a disciple of the householder Upali. I will now go and see whether the householder Upali has gone to the disciple-ship of the recluse Gotama or not.’

Then Niganthanataputta approached the householder upali’s house with a large gathering of niganthas. The gate-keeper saw them approaching in the distance and said. ‘Wait sirs. Do not enter. From today the householder Upali is a disciple of the recluse Gotama. The door is closed to niganthas and niganthis. The door is open to the bhikkhus, bhikkhunis, lay disciples, male and female of the Blessed One. If sirs, you want morsel food stand here. It will be brought here.’ ‘Then friend gate-keeper, approach the householder Upali and tell him. Niganthanataputta has come with a large gathering of niganthas and is standing outside. He likes to meet the householder Upali.’ The gate-keeper approached the householder Upali and told him. ‘Sir, Niganthanataputta has come with a large gathering of niganthas and desires to see you.’ ‘Then friend, gate-keeper, prepare seats in the middle hall’. The gate-keeper prepared seats in the middle hall and informed the householder Upali. ‘The seats are ready in the middle hall, and it is time to do as you think fit’. Then the householder Upali came to the middle hall and choosing the most excellent, seat sat there and told the gate-keeper. ‘Friend gate-keeper, approach Niganthanataputta and tell him. Sir, the householder Upali says, if you wish to enter, enter.’ Niganthanataputta entered the middle hall with a large gathering of niganthas.

The householder Upali in the past, seeing Niganthanataputta approaching in the distance would go forward receive him, wiping the best seat, with his over shawl would make him sit. That day he sat on the best seat and said, to Niganthanaataputta. ‘Sir, seats are prepared if you wish, sit’ ‘Householder, are you mad? Are you seized? You went saying I will arouse a dispute with the recluse Gotama. Has returned as though done a good argument. Householder, it is like a man who has gone to remove his testicles, having done it has returned. Like one gone to remove his eyes, removing them has returned. In the same manner you went saying I will arouse a dispute with the recluse Gotama, has returned as though done a good argument. Householder, you are enticed by the recluse Gotama.’

‘Sir, those enticements are good. My dear ones and blood relations too should be enticed by those enticements. That will be for their good and welfare for a long time. All warriors, all brahmins, all householders, all out castes should be enticed by those enticements. That will be for their good and welfare for a long time. In this world of gods and men together with its Maras, Brahmas, recluses and brahmins and gods and men, all should be enticed by those enticements. That will be for their good and welfare, for a long time. Then sir, I will give you a comparison, for some wise men understand when a comparison is given.

In the past there was a brahmin, decayed and aged. He had a young wife, about to give birth. That young wife said to the brahmin: Brahmin, go to the bazaar and buy a young monkey for my son. Then that brahmin said wait till you give birth, if you give birth to a boy, I will bring him a male monkey and if you give birth to a girl, I will buy a female monkey. For the second and up to the third time the young wife said Brahmin, go to the bazaar and buy a young monkey for my son. Then that brahmin said wait till you give birth, if you give birth to a boy, I will bring him a male monkey and if you give birth to a girl, I will buy a female monkey. As the brahmin was very much attached to the young wife, he bought a male monkey from the bazaar and said. Here is a young monkey for your son. Sir, then that young wife said, to the brahmin: Brahmin, go to the dyer's son Rattapaani with this monkey and get it dyed into the colour yellow. The colour should be beaten well, on both sides and should be well polished. As the brahmin was very much attached to the young wife, he took the monkey, approached the dyer's son Rattapani and said. Friend Rattapani, I desire this monkey dyed into the colour yellow, the colour should be well beaten in, on both sides and well polished. Then the dyer's son said to him. Sir, the young monkey, will not tolerate the dyeing, the beating in and the polishing. In the same manner sir, the foolish niganta's dispute is not tolerable to the wise. It is not tolerant to those who know. Then sir, in the mean time that brahmin brought a pair of new clothes and approaching the dyer's son Rattapani told him: Friend, Rattapani I desire this pair of clothes dyed into the colour yellow, with the colour well beaten in on both sides and polished. The dyer's son said. 'Sir, this pair of new clothes tolerate the dyeing, the beating on both sides and the polishing.' In the same manner, the dispute of the perfect rightfully enlightened one is tolerant to the wise and not tolerant to the foolish, tolerant to yoking and wise examination.'

'Householder, all the people together with the king know you as a disciple of Niganthanataputta. Whose disciple are you now?' When this was said the householder Upali got up from his seat, arranged his over shawl on one shoulder and clasping hands towards where the Blessed One was, and said. 'Listen sir, how I become a disciple of the Blessed One..

I'm the disciple of the non-deluded, the arrow pulled out, victorious one (* 2)

He is appeased, blessed, without worries, virtuous and wise.

Doubts overcome, is a happy one, with vomited worldly matters

I'm a disciple of the perfect human, bearing the last body.

The disciplined charioteer has no doubts, about merit.

I'm disciple of the rightfully enlightened one, who has no conceit.

He is patient, endowed with knowledge, is a limitlessly deep sage.

I'm disciple of the Blessed One, released from bonds.

He is an unbound elephant in the forest, pure, with the flag put down (* 3).

I'm disciple of that tamed Blessed One, gone beyond the world's diffuseness.

He is the seventh sage abiding on the path of Brahmaa. He knows the three vedas.

I'm disciple of that Blessed One. He is like Sakka the king of gods.

He is mindful, wise, not interested or disinterested

I'm disciple of the undisturbed master of the self.

Neither clinging nor giving up, has the highest secluded mind.

I'm disciple of one who has crossed and helps others to cross.

He is thus gone, is without compare.

I'm disciple of that appeased, wise, clever, Blessed One,

With the destruction of craving he is enlightened.

I'm disciple of that Great Man, without compare.'

'Householder, when did you compose this praise for the recluse Gotama?' 'Sir, when there is a great heap of flowers of various kinds, a clever garland maker would make a beautiful garland. In the same manner, sir, the Blessed One has innumerable good qualities, thousands of them, when they are suitable why not allude them.'

Then Niganthanataputta, not able to hear the honour accorded to the Blessed One then and there vomited hot blood.

Notes

1. Whatever has the nature of arising, has the nature of ceasing. The householder Upaali then and there mastered the Teaching, knew and penetrated it. Doubts dispelled became self confident and attained that noble state when he did not want a teacher, any more in the dispensation of the Blessed One. 'Upaalissa gahapatissa tasmi.m yeva aasane viraja.m viitamala.m dhammacakkhu.mudapaadi: ya.m kinci samudayadhamma.m sabba.m ta.m nirodha-Dhamma.m ti. Atha kho upaali gahapati di.t.thadhammo pattadhaamo viditadhammo pariyogaalhadhammo tinnavicikicco vigatakatha.mkatho vesaa-rajjapatto aparapaccayo satthusaasane' This Pali quotation gives the description of a disciple attaining the fruits of the stream entry. So many are the good results. He does not need a teacher any more, he becomes confident of the path, dispels

doubts, penetrates the Teaching, and he loses a lot of his unpleasantness. He knows what he should do and what he should not do.

2. The non-deluded, the arrow pulled out victorious one. ‘dhiirassa vigatamohassa pahinnakhiilassa vijita vijayassa’ The pulling out of the arrow is the giving up of the self view ‘sakkaayaditthi’ It is a peculiar feature, in the dispensation of the Blessed One, that until one sees these good results in him, he does not see it in another. When he has attained it he does not think twice to applaud the Blessed One.

3. With the flag put down. ‘pannaddhajassa’ Putting down the flag is putting an end to all conceit, ‘maana’ is the word for conceit. Conceit bothers someone a lot on his path to enlightenment.

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MAJJHIMA NIKAAYA II

I I. 1.7.Kukkuravatikasutta.m

57, The Habits of a Dog.

I heard thus.

At one time the Blessed One lived with the Koliyas, in a hamlet named Haliddavasana. Punna the Koliya, who observed the habits of cattle and naked Seniya who observed the habits of dogs approached the Blessed One. Punna the Koliya who observed the habits of cattle worshipped the Blessed One and sat on a side. Naked Seniya who observed the habits of dogs exchanged friendly greetings with the Blessed One, and curling up like a dog, sat on a side. Then Punna the observer of cattle habits said to the Blessed One. ‘Venerable sir, this naked Seniya, observer of dog habits, observe difficult vows, partaking food thrown on the ground, has been observing these vows since long. After death where would his consciousness move? What would be his birth?’ ‘Punna, leave it alone, do not ask me.’ For the second and up to the third time, Punna the observer of cattle habits said to the Blessed One. ‘Venerable sir, this naked Seniya, observer of dog habits, observe difficult vows, partaking food thrown on the ground, has been observing these vows since long. After death where would his consciousness move? What would be his birth?’ ‘Indeed Punna, even when I refused to declare it, you entreat me to tell it. Now I will tell you. Punna, a certain one observes, the vows and virtues of a dog complete, without an interval. Develops the mind and the ways of a dog complete, without an interval. After death he is born with the dogs. If he, maintains the view, leading this holy life and keeping my vows, I will be born a god, or among gods. That is his wrong view. Punna, for wrong view, there are two behaviours of the mind either hell or birth in the animal world (* 1). So Punna, with the completion of those vows he will be born with the dogs or in hell.’

When this was said, naked Seniya, the observer of dog habits cried aloud tears streaming down his face. The blessed One said. 'I told Punna, I refused to declare it, and you entreated me.' 'Venerable sir I do not cry because the Blessed One has declared this. We have been observing these vows for a long time.' Seniya the observer of dog habits said to the Blessed One. 'Venerable sir, this Punna son of the Koliyas, observing cattle habits, has observed these vows, since long. After death, where would his consciousness move? What would be his birth?' 'Seniya, leave it alone, do not ask me.' For the second and up to the third time, Seniya the observer of dog habits said to the Blessed One. 'Venerable sir, this Punna the koliya observing cattle habits, has been observing these vows since long. After death where would his consciousness move? What would be his birth?' 'Indeed Seniya, even when I refused to declare it, you entreated me. Now I will tell you. Seniya, a certain one observes the vows and virtues of cattle complete, without an interval. Develops the mind and ways of cattle complete, without an interval. After death he is born with cattle. If he, maintains the view, leading this holy life and keeping my vows, I will be born a god, or among gods. That would be his wrong view. Seniya, for wrong view, there are two behaviours of the mind either hell or birth in the animal world. Seniya, with the completion of those vows, he will be born with cattle or in hell.'

When this was said, Punna, the son of the Koliyas, observing vows of the cattle cried aloud with tears streaming down the face. Then the Blessed One said. 'Seniya. I told you, I refused to declare it. You entreated me.' 'Venerable sir, I do not cry because the Blessed One declared it. We have been observing these vows since long. I'm pleased with the Blessed One. The Blessed One can preach the Teaching so that I could give up my cattle vows and this naked Seniya his dog vows.' 'Then Punna, attend carefully I will teach.' Punna the son of the Koliyas agreed and the Blessed One said.:

'Punna, these four are the actions by me realised and declared. What are the four? Punna, there are dark actions with dark results. There are pure actions with pure results. There are dark and pure actions with dark and pure results and there are neither dark nor pure actions, with neither dark nor pure results. Punna, a certain one intends troublesome bodily behaviour, troublesome verbal behaviour and troublesome mental behaviour (* 2). Intending troublesome bodily, verbal and mental behaviour is born in a world of troubles, feeling troublesome feelings that are only unpleasant. Like beings born in hells. Punna, the done, brings birth to the doer. (* 3) The one born feels those contacts. On account of that, I say beings are the heirs of their actions. To these are said dark actions with dark results. Punna, what are pure actions with pure results? Punna, a certain one intends non-troublesome bodily behaviour intends non-troublesome verbal behaviour and intends non-troublesome mental behaviour. Intending non-troublesome bodily, verbal and mental behaviour is born in a world free from troubles. Born in a world free from troubles, feels untroubled feelings that are only pleasant. Like beings born in complete happiness. Punna, actions and results bring birth to the doer. The one born feels those contacts. On account of that I say beings are the heirs of their actions. Punna, these are pure actions with pure results. Punna what are dark and pure actions with dark and pure results? Punna, a certain one intends

troublesome and non-troublesome bodily behaviour troublesome and non-troublesome verbal behaviour and troublesome and non-troublesome mental behaviour. Intending troublesome and non-troublesome bodily, verbal and mental behaviour is born in a world with and without troubles, and feels feelings pleasant and unpleasant, like beings born as humans. They are once godly and another time hellish Punna, actions and results bring birth to the doer. The born, feels those contacts. On account of that I say beings are the heirs of their actions. Punna, these are pure and dark actions with pure and dark results. Punna what are neither dark nor pure actions with neither dark nor pure results that lead to the destruction of actions? Punna, to dispel dark actions with dark results, an intention is made. To dispel, pure actions with pure results an intention is made. .To dispel dark and pure actions with dark and pure results, an intention is made. Punna to this is said neither dark nor pure actions that bring neither dark nor pure results.They lead to the destruction of actions. Punna, these are the four actions by me realised and declared.'

When this was said, Punna the son of the Koliyas who observed the cattle vows said. 'Now I understand it. Venerable sir, it is as though something over turned was reinstalled. As something covered was made manifest. As though the path was told to one who had lost his way. As though an oil lamp was lighted for the dark for those with sight to see forms. I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May the Blessed One bear me as one taken refuge from today until life lasts.' The naked Seniya observing dog vows said to the Blessed One: 'Now I understand it venerable sir. It is as though something over turned was reinstalled. As something covered was made manifest. As though the path was told to one who had lost his way, As though an oil lamp was lighted for the dark for those with sight to see forms The Blessed One has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. May I gain the going forth, and the higher ordination, in the dispensation of the Blessed One.' 'Seniya, those of another sect seeking the going forth and the higher ordination in this Dispensation should be on probation for four months. After the four months, if the bhikkhus are satisfied, they would give the going forth and the higher ordination. It is to see the difference in the person.' 'Venerable sir if one of another sect would have to be on probation for four months, I would be on probation for four years. May the bhikkhus, when satisfied give me the going forth and the higher ordination.' Seniya, who was the observer of the dog vows gained the going forth and the higher ordination. Soon after the higher ordination, venerable Seniya, abode withdrawn from the crowd, diligent for dispelling. He attained that highest end of the yoke, for which sons of clansmen rightfully leave the household and become homeless. He here and now realized and abode in it and knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish..

Notes:

1. For wrong view there are two behaviours of consciousness either hell or birth in the animal world. 'micchaadi.t.tikassa kho aha.m Punna dvinna.m gatiina.m a~n~natara.m gati.m vadaami

niraya.m vaa tiracchaana yoni.m vaa‘ To behave like cattle or dogs, people have to think much about their behaviour, and have to probe into the minds of animals to know how they think. These kinds of mental actions take one to the animal world here and now. Practising that behaviour much, leads one to the animal world, here and now and after death too. When humans behave like animals, they undergo much difficulty and they are here and now in hell. Again when born as animals, they undergo much difficulty as though, in hell.

2. A certain one intends troublesome bodily behaviour, intends troublesome verbal behaviour and intends troublesome mental behaviour. ‘sabyaabajjha.m kaayasankhaara.m abhisankharoti sabyaabajjha.m vaciisankhaara.m abhisankharoti sabyaabajjha.m manasankhaara.m abhisankharoti’ Here it is quite clear that the Blessed One alludes this to the two observers of cattle vows and dog vows. With difficulty and hard straining they have to think how cattle and dogs think, behave, act, eat, urinate, excrete and how they do everything else, and bearing up all the difficulty, they go on practising these difficult vows, to gain only very bad results. To be born undoubtedly in a worse state than in which they now are. Here the Blessed One clearly shows that intentions are what really matters for one’s actions. These two are here and now in unpleasantness in hell.

3 The done brings birth to the doer. ‘iti kho Punna bhuutaa bhuutassa uppattii hoti, ya.m karoti tena uppajjati’ This means whatever may be the intended actions of someone, it brings him future results of birth, decay, death etcetra. In whatever fields he had his intentions, in sensuality, in materiality or in immateriality, in that and the other sphere he is born, even here and now and also after death.

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MAJJHIMA NIKAAYA II

I I.1.8 Abhayaraajakumaarasutta.m

58, 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, 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 wise, 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 lasts.’

MAJJHIMA NIKAAYA II

II. 1. 9 Bahuvedaniiyasutta.m

59, The Discourse On Many Feelings.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The carpenter Pancakanga approached venerable Udayi worshipped and sat on a side and asked 'Venerable sir, how many feelings are made known by the Blessed One?' 'Householder, three feelings, are made known by the Blessed One. They are pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. Venerable Udayi, there are only two feelings pointed out by the Blessed One. They are pleasant feelings and unpleasant feelings, neither unpleasant nor pleasant feelings are an exalted state declared by the Blessed One'. For the second time venerable Udayi said to the carpenter Pancakanga. 'Householder, not two feelings, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the second time, the carpenter Pancakanga said, 'Venerable Udayi, two feelings are made known by the Blessed One and they are pleasant feelings and unpleasant feelings. This neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. For the third time venerable Udayi said to the carpenter Pancakanga. 'Householder, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the third time, the carpenter Pancakanga said. 'Venerable Udayi, only two feelings are pointed out by the Blessed One and they are pleasant feelings and unpleasant feelings. The neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. Venerable Udayi could not convince the carpenter Pancakanga and the carpenter Pancakanga could not convince venerable Udayi.

Venerable Ananda heard this conversation between venerable Udayi and the carpenter Pancakanga and approached the Blessed One worshipped the Blessed One and sat on a side and related the complete conversation to the Blessed One. Then the Blessed One addressed venerable Ananda. 'Two feelings are also declared by me, three in another, five in another, six in another, eighteen in another, thirty-six in another and also in another one hundred and eight feelings. Thus Ananda, this Teaching is analytically preached. Ananda, in this analytical Teaching, if one does not approve another's view appreciating and accepting it, this kind of thing could happen and quarrels, fights, disputes and verbal fights would ensue. Therefore you should be united, open hearted, should co-operate like milk and water, and should look at each other with understanding and abide'.

Ananda, there are five strands of sense desires. What five: Pleasant agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasant agreeable sounds—

Pleasant agreeable smells-- Pleasant agreeable tastes -- Pleasant agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Ananda, these are the five strands of sensual desires. All pleasure and pleasantness that arise on account of the five strands of sensual desires, are said sensual pleasures.

Ananda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this? Here the bhikkhu secluded from sensual desires, secluded from things of demerit, with thoughts and thought processes and with joy and pleasantness born from seclusion abides in the first jhaana. Ananda, this exceeds, and is more exalted than the previous..

Ananda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason: Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this? Here, the bhikkhu overcoming thoughts and thought processes, and the mind, in one point internally appeased without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhaana Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here the bhikkhu with equanimity to joy and detachment abides mindful and aware, of pleasantness with the body too and abides in the third jhaana. To this the noble ones say, abiding mindfully in equanimity. Ananda, this exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity abides in the fourth jhaana Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the bhikkhu overcoming all perceptions of matter, not attending to various perceptions with space is boundless abides in the sphere of space. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the bhikkhu, overcoming all space and with consciousness is boundless abides in the sphere of consciousness Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the bhikkhu overcoming all the sphere of consciousness, with there is nothing abides in the sphere of nothingness. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this? Here, Ananda, the bhikkhu overcoming all the sphere of nothingness abides in the sphere of neither perception nor non-perception. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted?

Here, Ananda, the bhikkhu, overcoming all the sphere of neither perception nor non-perception attains to the sphere where perceptions and feelings fade Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, there is a possibility, for ascetics of other sects to question, does the recluse Gotama declare the cessation of perceptions and feelings also as a feeling? How could that happen? How could that be? This is our reply to those ascetics of other sects. Friends, for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is gained to that the Blessed One declares pleasant (*).

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

Notes:

(*) Friends for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is gained, to that the Blessed One declares pleasant. 'na kho aavuso bhagavaa sukha.myeva vedana.m sandhaaya sukhasmi.m pa~n~naapeti.apica aavuso yattha yattha sukha.m upalabhati yahi.m yahi.m ta.m ta.m tathaagato sukhasmi.m pa~n~naapeti.' Yet when pleasantness is gained, to that the Blessed One declares pleasant. The discourse shows how the least pleasantness in the sensual sphere and the most exalted pleasantness in the immaterial sphere is gained,. yet the Blessed One is not pleased clinging to even that highest pleasantness. Extinction and enlightenment means giving up that too.

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MAJJHIMA NIKAAYA II

II .1. 10 Apannakasutta.m

60, The Inquiring Teaching (*).

I heard thus.

At one time the Blessed One was touring the kingdom of Kosala with a large community of bhikkhus and entered the brahmin village of Saala. The householders of Saala heard that the good recluse Gotama the son of the Sakyas, who had gone forth homeless was touring the kingdom of Kosala, with a large community of bhikkhus. That he had entered the brahmin village of Saala. Of that good Gotama fame had spread: That blessed one is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. In this world of gods and men, together with its Maras, Brahmas, the community of recluses and brahmins, gods and men, he declares a teaching by himself known and realized. Which is good at the beginning, in the middle and at the end, full of meaning even in the letters and proclaiming the pure and complete holy life. It is good to see such noble ones. Then the brahmin householders of Saala approached the Blessed One, some worshipped the Blessed One, some exchanged friendly greetings, some clasped hands towards the Blessed One, some announced their clan and name, and some were silent. They all sat on a side. Then Blessed One asked them, 'Householders, have you a favourite teacher, in whom you could gain some faith, gradually?' 'Venerable sir, we have no favourite teacher in whom we could gain faith gradually' 'Householders, you who have no teacher would you like to observe this inquiring teaching? (* 1). Householders, if you observe this inquiring teaching it will be for your good for a long time. What is the inquiring teaching?'

‘Householders, there are certain recluses and brahmins who have this view and declare it. There are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no spontaneously arisen beings and there are no recluses and brahmins in this world, who come to the right path, have realized this world and the other world and declare it. Householders, there are some other recluses and brahmins who have opposite views and declare. There are results for gifts, offerings, and sacrifices. There are results for good and bad actions. There is this and other world. There is mother, father. There are spontaneously arisen beings and recluses and brahmins in this world, come to the right path, have realized this world and the other world and declare it. Householders, do these two groups of recluses and brahmins bear completely opposite views and declare them?’ ‘They do venerable sir’.

‘Householders, those recluses and brahmins who have this view and declare there are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions, there is no this world, no other world, no mother, no father. There are no spontaneously arisen beings recluses and brahmins in this world, who come to the right path, have realized this world and the other world and declare it (* 2). We could expect this, they would abstain from these three things of merit such as good conduct by body, speech and mind, would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and brahmins do not see the dangers of demerit, the vile nature of defilements, the purity and the results of merit in giving up. There’s another world (* 3). So their view there is no other world, becomes wrong view. Words that say, there is no other world, becomes wrong speech. The view, there is no other world, is completely opposite to what the noble ones say. The noble ones talk of another world. Their instructions, there is no other world, becomes wrong instructions, and the wrong teaching. Giving the wrong instructions, they praise themselves and disparage others. .By that they decrease in their virtues and accumulate various things of demerit, on account of wrong view. Such as wrong thoughts, wrong speech, giving instructions in the wrong teaching quite opposite to the noble one’s teaching, and praising themselves and disparaging others.

A wise man reflects, if there is no other world, these good persons will be well and good after death. If there is another world, after death they would go to decrease, to hell. Let us say there is no, other world, and the words of these good recluses and brahmins are true. Yet they are blamed by the wise, here and now, as un -virtuous ones bearing wrong view, and negative ideas. If there is the other world, these good persons will have unlucky throws on both sides. The wise will blame them here and now, they will decrease in virtues and birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and brahmins who have this view and declare, there are results for gifts, offerings, and sacrifices, there are results for good and bad actions, there is this and other world, there is mother and father. There are spontaneously arisen beings, recluses and brahmins in this world, who come to the right path, have realized this world and the other world

and declare it We could expect this Giving up these demerits such as misconduct by body, speech and mind, they would be of right conduct by body, speech and mind. Why is that? These good recluses and brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is another world, their view there is another world, becomes right view. The thought 'there is another world,' becomes their right thoughts. The words 'there is another world,' are right words for them. They that say, 'there is another world,' come to the same view as the noble ones. They give the right instructions in the right Teaching. Thus they do not praise themselves or disparage others. Even from the beginning their evil virtues are dispelled Thus they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves and not disparaging others..

Here, householders a wise man reflects thus: If there was another world, these good persons after death will go to increase will be born in heaven. Perhaps there was no other world and the words of these good recluses and brahmins would not be true. Yet they are here and now praised by the wise: These are virtuous persons, with the right view, they think there are results for actions. If there was another world, these persons are lucky both ways. Here and now they are praised by the wise, and after death, will increase will be born in heaven. Thus those who abide by this pervading teaching, pervades both sides and keeps away from demerit.

Householders, there are recluses and brahmins who have this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and one tormented, the griever and the one that causes it, the one frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the one telling lies, does no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it.

Then householders, there are recluses and brahmins who hold a completely opposite view to this and declare it The doer and the subject, the destroyer and the destroyed, the tormentor and his subject, the griever and the one causing it, the frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the deceiver, does demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there's merit accumulated on account of it. Householders, do these two groups of recluses have completely opposite views?' 'Yes, venerable sir, they have.'

‘Householders, there are recluses and brahmins who have this view and declare it. The doer and the subject neither do demerit. The destroyer and the destroyed, the tormentor and his subject, the griever and the giver of grief, the frightened and the monster, neither of them do demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others’ wives, the deceiver, they do no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it. We could expect this, from them. They would refrain from the three merits, of good conduct by body, speech and mind. Would. Observe the three demerits of misconduct by body, speech and mind.. What is the reason? These good recluses and brahmins do not see the dangers of demerit, the vile nature of defilements, the purity and the results of merit in giving up. There are results for actions, their view, ‘there are no results for actions’, becomes to them wrong view. Words that say ‘there are no results for actions,’ becomes to them wrong speech. This view is completely opposite to what the noble ones say, the noble ones talk of the results of actions. The instructions, ‘there are no results for actions,’ that comes to be giving instructions in the wrong Teaching. The giver of wrong instructions praises his, self and disparages others. Thus he loses whatever virtues he was endowed with and he accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong Teaching quite opposite to the noble one’s teaching, and praising himself and disparaging others. Thus he accumulates much demerit on account of wrong view.

Then a wise man reflects thus. If there are no results for actions, these good persons will be well and good after death. If there be results for actions, after death they would go to decrease, to hell. Let us say there are no results for actions and the words of these good recluses and brahmins become true. Yet they are blamed by the wise, here and now, as un virtuous ones bearing the wrong view, there are no results for actions. If there are results for actions, these good persons will have unlucky throws on both ways. They will be blamed by the wise here and now, and will have a decrease and birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and brahmins who hold this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and the subject, the griever and the one that causes it, the frightened and the monster, do demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others’ wives, and the deceiver, does demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is merit accumulated on account of it. We could expect this from them. They

would give up these demerits such as misconduct by body, speech and mind, would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there are results for actions, their view 'there are results for actions' becomes right view, for them. . When they think, 'there are results for actions, that becomes right thoughts for them. When they talk that 'there are results for actions', that becomes right words for them. The view, there are results for actions, is the same as the view of the noble ones, and the instructions they give is the right Teaching. On account of that they do not praise themselves or disparage others. Thus from the beginning their evil virtues were dispelled, and they accumulate much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves nor disparaging others..

Then a wise man reflects. If there are results for actions, these good persons will go to increase will be born in heaven, after death..Let us say there are no results for actions, and the words of these good recluses and brahmins are not true. Yet they are praised by the wise, here and now, as virtuous, as ones with the right view of actions.If there are results for actions, these good persons will have lucky throws on both ways. The wise will praise them here and now, they will come to increase and birth in heaven after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and brahmins of this view and declaring it. Beings are impure for no cause or reason, for the purity of beings there is no cause or reason. Beings are purified for no reason. There is no strength, no effort, no manly power, no manly courage, all beings, all living things, all born are led to maturity and are born in the higher six and experience pleasantness and unpleasantness (* 4) without any reason. Then householders, there are recluses and brahmins with the view completely opposite to this and declaring it. Beings are impure with a cause and reason, for the purity of beings there is a cause and reason. beings are purified for some reason. There's strength, effort, manly power, manly courage, all beings, all living things, all born are not led to maturity and are born in the higher six and experience pleasantness and unpleasantness. 'Householders, do these two groups of recluses and brahmins hold views, completely opposite to each other?' 'They do venerable sir'.

Then householders, there are recluses and brahmins of this view and declaring it. For the impurity of beings there is no cause or reason, for the purity of beings there is no cause or reason. There is no strength, no effort, no manly power, no manly courage. All beings, living things, all born are led to maturity, and are born in the higher six and experience pleasantness and unpleasantness (* .We should expect this from them. They would not observe these three things of merit such as good conduct by body, speech and mind. Would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and brahmins do not see the danger of demerit, the vile nature of defilements, the purity and the results of merit in giving up. When there is a cause they have the view there is no cause. That

becomes wrong view, words that say there is no cause or reason, becomes wrong speech. When there is a cause they said, there is no cause. This view is completely opposite to what the noble ones say, the noble ones talk of a cause. When there is a cause, they instructed there is no cause. That becomes giving instructions in the wrong Teaching. Giving wrong instructions he praises his self and disparages others. Thus he loses whatever virtues he was endowed with. He accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong Teaching quite opposite to the noble one's teaching, and praising themselves and disparaging others. Thus he accumulates much demerit on account of wrong view.

A wise man reflects thus. If there is no cause, these good persons will be well and good after death. If there be a cause, after death they would go to decrease, to hell. Let us say, there is no cause, then the words of these good recluses and brahmins become true. Yet they are blamed by the wise, here and now, as un virtuous ones with the wrong view, there is no cause. If there is a cause, these good persons will have unlucky throws on both ways. The wise will blame them here and now, after death, a decrease and birth in hell. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and brahmins with the view, for the impurity of beings there is a cause and reason, for the purity of beings there is a cause and reason. There is strength, effort, manly power and courage. All beings, all living things, all born are not led to maturity by accident and are born in the higher six and experience pleasantness and unpleasantness, on account of a reason. We could expect this, from them. They would give up these demerits such as misconduct by body, speech and mind and would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is a cause The view, there is a cause, becomes right view. The thoughts there is a cause, become right thoughts. Their words about a cause, become right words. The view there is a cause, is the view of the noble ones, and the given instructions become instructions in the right Teaching. On account of that they do not praise themselves or disparage others. Thus even earlier their evil virtues were given up and they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by it not praising themselves and not disparaging others..

Then a wise man reflects. If there is a cause, these good persons will go to increase will be born in heaven after death. Let us say there is no cause, and the words of these good recluses and brahmins are not true. They are praised by the wise, here and now, as virtuous ones, with right view, as ones with the right view of cause and effect. If there is a cause these good persons will have lucky throws on both ways. Praise from the wise here and now, an increase and birth in heaven after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and brahmins who have this view and declare it. There aren't completely immaterial states. There are other recluses and brahmins who are completely opposite to this view and declare. There are completely immaterial states. Householders, do they have completely opposite views?' 'Yes venerable sir, they have.' 'Then a wise man reflects. Those recluses and brahmins who hold the view and declare, there aren't completely immaterial states would say. I have not seen this. Those recluses and brahmins who say there are completely immaterial states would say. I know this. I who do not see or do not know, should not take a superficial view of it. Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and brahmins who said there are no completely immaterial states are true. My birth among material gods of mental nature could not be shown. (* 5) If the words of those recluses and brahmins who said there are completely immaterial states was true, my birth among immaterial perceptive gods could not be shown (* 6) For material reasons, there's taking sticks, weapons, disputes, fights, taking sides and slandering, going on. These are not evident in completely immaterial states. So wisely reflecting we could detach from matter, and fall to the path of cessation.

Householders, there are recluses and brahmins who have this view and declare There isn't the complete cessation of being. There are other recluses and brahmins who are completely opposite to this view and declare. There is complete cessation of being. Householders, do they have completely opposite views? Venerable sir, they have. A wise man reflects. There are recluses and brahmins who hold the view and declare, there isn't complete cessation of being. They would say. I have not experienced that. Those recluses and brahmins who say there is complete cessation of being, would say. I have experienced it. I do not see or know this, so I should not look at it from a superficial angle. Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and brahmins who said there is no complete cessation of being is true. My birth among immaterial gods of perceptive nature could not be shown. If the words of those recluses and brahmins who said there is complete cessation of being is true, there is a possibility that I should cease 'to be' here and now. (* 7) The view of those recluses and brahmins who say there is no complete cessation of being is close upon greed, is fixed to the yoke, is with interest, is close upon appropriation, is close to holding. The view of those recluses and brahmins who say there is a complete cessation of being is close upon non-greed, unfixed from the yoke, without interest, far from appropriation and far from holding. He has fallen to the method of ceasing from being, detaching from being, giving up being, by reflecting.

Householders, there are four persons evident in the world. What four: There is a person who torments his self yoked to tormenting. There is a person who torments others yoked to tormenting. There is a person who torments his self and others yoked to tormenting. There is a person who neither torments his self or others, is unyoked. He is here and now appeased, cooled and abides in pleasantness like Brahma. Householders, who torments his self yoked to tormenting? A certain person goes without clothes, licks the hands without manners as in the

Karandakasuttam. --- Thus he abides yoked to giving various kinds of torture to the body, tormenting his self yoked to tormenting. Householders, which one tortures others yoked to it? A certain person kills pigs and sheep and is yoked to giving various kinds of torture to living things. This person torments others yoked to tormenting. Householders, which one torments his self and others yoked to tormenting? Householders, a certain person is a king or a head anointed warrior—frightening others makes them work with tears in their eyes. This one, torments his self and others yoked to it. Householders, which one does not torment his self or others and is unyoked? Is here and now appeased, cooled and abides in pleasantness like Brahma?.

Householders, the Thus Gone One is born in the world, perfect and rightfully enlightened,---- dispelling the five hindrances and making the minor defilements weak, he secludes the mind from sensual desires and thoughts of demerit. With thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhaana—the second jhaana—third jhaana,---fourth jhaana,-- When the mind is concentrated, pure without blemish free of minor defilements workable and malleable and is steady, he directs the mind to know previous births. Reflects innumerable previous births. --When the mind is concentrated, pure without blemish free from minor defilements, workable malleable and steady, he directs the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human he sees beings disappear and appear not exalted and exalted, beautiful and ugly, good and bad. Knows beings according to their actions. When the mind is concentrated, pure, without blemish free from minor defilements, workable malleable and steady directs the mind for the destruction of desires. He knows as it really is, this is unpleasant---- knows the path to the cessation of desires as it really is. When he knows and sees thus, his mind is released from sensual desires released from the desires ‘to be’ and released from the ignorant desires. When released knows I’m released..I have destroyed birth. The holy life is lived, what should be done is done, there is nothing more to wish. Householders, this one does not torment himself or others, is unyoked. Is here and now appeased, cooled and abides in pleasantness like Brahma.’

When this was said the brahmin householders of Sala said thus to the Blessed One. ‘Good Gotama, now we understand. It is like something over turned is reinstalled. Like something covered is made manifest. As though the path is told to someone who had lost his way. It is as though an oil lamp is lighted for the darkness for those who have sight to see forms. In various ways good Gotama has explained the Teaching. Now we take refuge in Good Gotama, in the Teaching and the Community of bhikkhus. May we be remembered as lay disciples who have taken refuge from today until life lasts.’

Notes:

1. The inquiring Teaching. ‘apa.n.naka’ This means to reflect the matter thoroughly and to choose the correct course of actions.

2. There are no spontaneously arisen beings, recluses and brahmins.’ Natthi satta opapaatika natthi loke samanabrahmana sammaggata sammappa tipanna ye imanca loka.m para.mca loka.m saya.m abhi~n~naa sajjhikavaa pavedenti ‘ These are the beings who have realised the Teaching spontaneously. That is the four paths and four fruits. ‘maggaphala’ They are the eight Great Beings.

3. There is another world.’loka’ Another world is the next birth.A world is a being who experiences the world through his six spheres of mental contact. So another world is another birth.

4. All born are led to maturity and are born in the higher six and experiences pleasantness and unpleasantness.’sabbe bhuuta sabbe jiiva avasaa abalaa aviriya niiyaati sanghatibhava pari~n~nataa chassa abhijaatiisu sukhadukkha.m pa.tisavedenti‘ This means that the one born matures later and experiencing contacts through six doors of mental contact, feel pleasant and unpleasant feelings.

5. My birth among material gods of mental nature could not be shown.’natthi sabbaso aaruppaati sace tesa.m bhavata.m samana.brahmanaana.m sacca.m vacana.m .thaanameta.m vijjati ye te devaa ruupino manomayaa apa.n.nakamme tatrappatti bhavissati ‘ These are the mental beings that enjoy the five strands of sensual pleasures. The heaven of the thirtythree gods is one of them.

6.Birth among the immaterial perceptive gods could not be shown. These gods do not enjoy the five strands of sensual pleasures. They are perceptive gods, like those who have developed the four divine abidings.

7. There is a possibility that I should cease to be here and now’.thaanameta.m vijjati ya.m di.t.thevadamme parinibbaayissaami‘ To be is to be wishing, imagining, and thinking of sensual things, of material things and immaterial things..When this stops it is called cessation and extinction.

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MAJJHIMA NIKAAYA II

II. 2.1. Ambala.t.thikaaraahulovaadasutta.m-

61, Advice to Venerable Raahula 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 reclusheship, 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 reclusheship 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 reclusheship 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 reclusheship 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. Raahula, 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 Raahula, 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. .

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MAJJHIMA NIKAAYA II

II. 2.2 Mahaaraahulovaadasutta.m

62, Advice to Venerable Rahula - The Longer Discourse.

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 Blessed One put on robes in the morning and taking bowl and robes entered Savatthi for alms. Venerable Rahula too putting on robes, taking bowl and robes followed the Blessed One close behind. Then the Blessed One looked back and addressed venerable Rahula: 'Rahula, whatever matter, in the past, in the future or at present, internal or external, coarse or fine, un exalted or exalted, far or near, all matter is not mine, that is not me, that is not my self. This has to be seen as it really is with right wisdom'. 'Blessed One, is it only matter?' 'Rahula, feelings also, perceptions also, determinations and consciousness too.'

Then it occurred to venerable Rahula, advised by the Blessed One. What is the use of going for alms today? Venerable Rahula, stopped short, and sat with legs crossed at the root of a certain tree. The body straight and mindfulness established in front. Venerable Sariputta saw venerable Rahula seated cross, legged at the root of a certain tree, the body straight and mindfulness established in front of him. He said, 'Rahula, develop in breathing and out breathing. When, in- and out breathing is developed and made much, it brings good results and benefits. In the evening, venerable Rahula got up from his seclusion, approached the Blessed One, worshipped, sat on a side and said, 'Venerable sir developed and made much in which ways do in-breaths and out-breaths bring good results and benefits? (* 1)

Rahula, all that's in this body. That are hard and rough and thought are yours. Such as hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, small intestines, stomach and excreta, or anything else that is internal, your own, hard and rough is called internal earth element. This internal earth element and the external earth element, all that goes as the earth element.

All this, is not mine, that is not I, it is not my self. This has to be seen as it really is, with right wisdom. Seeing it as it really is, the mind should be detached from the earth element, and the interest should be cut.

Rahula, what is the water element: There is internal water element and external water element. Raahula, what is the internal water element? All that's in this body that is watery and thought is yours such as bile, phlegm, pus, blood, sweat, oil of the skin, tears, fat, saliva, snot, oil of the joints and urine, or anything else. That is internal, all things of watery nature and thought, is yours is called internal water element. This internal water element and the external water element, go as the water element.

All this, is not mine, that is not I, it is not my self. This has to be seen as it really is, with right wisdom. Seeing it as it really is, the mind should be detached from the water element, and the interest should be cut.

Raahula, what is the fire element: There is internal fire element and external fire element..What is the internal fire element? All that internal fire, the firey nature, that is your own. Such as the burning, the decaying of the tasted, drunk, eaten enjoyed is thoroughly digested or any internal fire, or burning nature that is yours is called internal fire element. This internal fire element and external fire element go as the fire element.

All this is not mine, that is not I, that is not, my self. This has to be seen as it really is, with right wisdom. Seeing this as it really is, the mind should be detached from the fire element, and the interest should be cut.

Rahula, what is the air element: There is internal air element and external air element. What is the internal air element? All that internal air, that is yours, the airy nature, with up coming air, down going air, air in the stomach, air in the bowels, and air running up and down limbs large and small, to this is called internal air element. This internal air element and the external air element, it all goes as the air element.

That is not mine, that is not I and that is not my self. This has to be seen as it really is, with right wisdom. Seeing this, as it really is, the mind should be detached from the air element, and the interest should be cut.

Rahula, what is the element of space? There is internal and external space element. What is internal space? All internal space such as the spaces in the, ear holes, nostrils, mouth, where the food tasted, drunk, enjoyed, is accepted and stored and through which it comes out is called internal space. This internal and external, space element goes as the element of space. That is not mine, that is not I, that is not my self. This has to be seen as it really is, with right wisdom. Seeing it as it really is, the mind should be detached from the space element to cut all interests.

Rahula, develop a mind similar to earth, when you develop a mind similar to earth arisen contacts of like and dislike do not take hold of your mind and stay. Rahula on the earth is dumped, the pure and the impure, excreta, urine, saliva, pus, blood, the earth does not loathe those, in the same manner develop a mind similar to earth. When you develop a mind similar to earth, arisen contacts of like and dislike do not take hold of the mind and stay.

Rahula, develop a mind similar to water, when you develop a mind similar to water arisen contacts of like and dislike do not take hold of your mind and stay. Rahula with water the pure and the impure, are washed excreta, urine, saliva, pus, and blood, are washed. Water does not loathe that, in the same manner develop a mind similar to water. When you develop a mind similar to water, arisen contacts of like and dislike do not take hold of the mind and stay.

Rahula, develop a mind similar to fire, when you develop a mind similar to fire arisen contacts of like and dislike do not take hold of your mind and stay. Rahula, fire burns the pure and the impure, burns excreta, urine, saliva, pus, and blood. Fire does not loathe that, in the same manner develop a mind similar to fire. When you develop a mind similar to fire, arisen contacts of like and dislike do not take hold of the mind and stay.

Rahula, develop a mind similar to space, when you develop a mind similar to space arisen contacts of like and dislike do not take hold of your mind and stay. Rahula, space does not settle anywhere. In the same manner develop a mind similar to space. When you develop a mind similar to space, arisen contacts of like and dislike do not take hold of the mind and stay.

Rahula, develop loving kindness, when it is developed, anger fades. Rahula develop compassion, when it is developed, anger fades. Rahula develop intrinsic joy, when it is developed discontentment fades. Rahula develop equanimity, when it is developed aversion fades. Rahula, develop the thought of loathsomeness, when it is developed greed fades. Rahula develop the perception of impermanence, when it is developed the conceit 'I be' fades.

Rahula, develop mindfulness of in-breaths and out-breaths, when it is developed and made much there are good results and many benefits. Developed and made much in which manner does mindfulness of in-breaths and out-breaths bring good results and many benefits? Here, Rahula, the bhikkhu gone to the forest, or to the root of a tree, or to an empty house, sits cross legged, with the body erect, and the mind established in front of him. He breathes in and out mindfully. 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. He trains, I breathe in, experiencing the complete body, I breathe out, experiencing the complete body. He trains, I breathe in, appeasing the bodily determination, I breathe out, appeasing the bodily determination (* 2). He trains, I breathe in, experiencing joy, I breathe out, experiencing joy. He trains, I breathe in, experiencing pleasantness, I breathe out, experiencing pleasantness. He trains, I breathe in, experiencing the mental determination, I breathe out, experiencing the mental determination (* 3). He trains, I breathe in, calming the mental determination, I breathe

out, calming the mental determination (* 4). He trains, I breathe in, experiencing the mental state, I breathe out, experiencing the mental state (* 5) He trains, I breathe in, the mind rejoicing, I breathe out, the mind rejoicing. He trains, I breathe in, with a concentrated mind, I breathe out, with a concentrated mind. He trains, I breathe in, with a released mind, I breathe out, with a released mind (* 6). He trains, I breathe in, seeing impermanence, I breathe out, seeing impermanence. He trains, I breathe in, detached, I breathe out, detached. He trains, I breathe in, seeing cessation, I breathe out, seeing cessation. He trains, I breathe in, seeing the giving up, I breathe out, seeing the giving up. Rahula, mindfulness of in breaths and out breaths developed in this manner brings good results and many benefits. Rahula, when mindfulness of in breaths and out breaths are developed and made much in this manner, even the last breath leaves with your knowledge (* 7).

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

Notes:

1. In and out breathing developed and made much, in which way brings good results and benefits. 'kata.m bhaavitaanu kho bhante aanaapaanasati kata.m bahuliikataa mahapphalaa hoti mahaanisansaa' In this sutta the Blessed One explains to venerable Raahula, how in and out breathing could be developed until extinction. The gradual training is explained step by step. Venerable Raahula would have attained extinction at the end of the Sutta.

2. He trains, I breathe in and out appeasing the bodily determination 'passambhaya.m kaayasankhaara.m assasissaamiiti sikkhati passambhaya.m kaayasankhaara.m passasissaamiiti sikkhati' Bodily determination is in and out breaths. It is appeased and pacified while one is mindful of the breaths.

3. He trains I breathe in experiencing the mental determination. I breathe out experiencing the mental determination. 'cittasankhaara pa.tisanvedi assasissaamiiti sikkhati cittasankhaara patisanvedii passasissaamiiti sikkhati' Mental determinations are feelings and perceptions. The bhikkhu breathes in and out mindfully and becomes aware of his feelings and perceptions, while doing so.

4. He trains I breathe in calming the mental determination, breathe out calming the mental determination 'passambhaya.m cittasankhaara.m assasissaamiiti sikkhati passambhaya.m cittasankhaara.m passasissaamiiti sikkhati' Calming the mental determination is appeasing the feelings and perceptions that arise when mindful of the in and out breaths.

5. He breathes in experiencing the mental state. Breathes out experiencing the mental state. 'cittapa.tisanvedii assasissaamiiti sikkhati cittapa.tisanvedii passasissaamiiti sikkhati' Here the bhikkhu becomes aware of the mental state while he is mindful of his in breaths and out

breaths. The mental state is whether the mind is with anger or without anger, with greed or without greed, etc.

6. He trains, I breathe in with a released mind, I breathe out with a released mind. 'vimocaya.m citta.m assasissaamiiti sikkhati vimocaya.m cittam passasissaamiiti sikkhati.' This means that when the mind is released, the in and out breaths too become appeased and light.

7. When mindfulness of in breaths and out breaths are developed and made much in this manner, even the last breath leaves with your knowledge. 'eva.m bhaavitaaya kho Raahula aanaapaanasatiyaa eva.m bahulikataaya yepi te carimakaa assaasapassaasaa te; pi viditaava nirujjhanti no aviditaati. When mindfulness of in and out breathing is developed in this manner, he becomes mindful of even his last breath, at death.

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MAJJHIMA NIKAAYA II

II. 2. 3- Cuula-malunkyasutta.m

63, Advice to Venerable Malunkhyaputta.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. When venerable Malunkhyaputta was in his seclusion this thought occurred to him These views are unexplained, put aside by the Blessed One: Is the world eternal or not eternal, is it limited or unlimited? Is the soul and body the same, is the soul different from the body? Is the Thus Gone One after death. Isn't the Thus Gone One after death? Or is it the Thus Gone One is and isn't after death? Or the Thus Gone One neither is, nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, I will lead the holy life under him, or else I will give up robes. These were the thoughts and discursive thoughts that occurred to venerable Malunkhyaputta in his seclusion

Then venerable Malunkhyaputta got up from his seclusion, approached the Blessed One, worshipped and sat on a side and said, 'Venerable sir, in my seclusion this thought occurred to me These views are unexplained and put aside by the Blessed One: Is the world eternal or not? Is it limited or unlimited, Is the soul and body the same, or is the soul different from the body? Is the Thus Gone One after death? Isn't the Thus Gone One after death? Or is it, the Thus Gone One is and isn't after death? Or is it, the Thus Gone One neither is nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, to me, I will lead the holy life, otherwise I will give up robes: If the Blessed One knows the world is eternal, may the Blessed One declare the world is eternal. If the Blessed One knows, the world is not

eternal may the Blessed One declare the world is not eternal. If the Blessed One does not know whether the world is eternal or not eternal, he should be straightforward and say I do not know and see this. : If the Blessed One knows the world is limited, may the Blessed One declare the world is limited. If the Blessed One knows the world is not limited, may the Blessed One declare the world is not limited. If the Blessed One does not know whether the world is limited or not limited he should be straightforward and say I do not know and see this. : If the Blessed One knows whether the soul and body is the same. May the Blessed One declare the soul and body is the same. If the Blessed One knows, the soul is different from the body, may the Blessed One declare the soul is different from the body If the Blessed One does not know whether the soul and body is the same or the soul is different from body. He should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is after death, may the Blessed One declare the Thus Gone One is after death. If the Blessed One knows The Thus Gone One is not after death, may the Blessed One declare, the Thus Gone One is not after death If the Blessed One does not know whether the Thus Gone One is after death or the Thus Gone One is not after death. Should be straightforward and say, I do not know and see this. : If the Blessed One knows the Thus Gone One is not after death, may the Blessed One declare the Thus Gone One is not after death. If the Blessed One does not know, The Thus Gone One is, or is not after death, should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is, and is not after death, may the Blessed One declare the Thus Gone One is, and is not after death. If the Blessed One does not know The Thus Gone One neither is nor is not after death, may the Blessed One declare, the Thus Gone One neither is nor is not after death. If the Blessed One does not know whether the Thus Gone One neither is, nor is not after death or the Thus Gone One neither is not or is not, not that after death, he should be straightforward and say I do not know and see this:

Malunkhyaputta, did I tell you, Come Malunkhyaputta lead the holy life in my dispensation I will declare to you, whether the world is eternal or not eternal The Thus Gone One neither is not or is not, not that after death.? No, venerable sir. Then did you tell me, venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not?The Thus Gone One neither is not, nor is not that, after death? No, venerable sir.Malunkhyaputta, I did not ask you to lead the holy life in my dispensation, with a promise to declare to you whether the world is eternal or not eternal and the thus Gone One neither is not or is not, not that after death and you did not tell me venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not eternal and The Thus Gone One neither is not nor is not, not that after death. When this is so, what is the reason to give up robes?

Malunkhyaputta, if some one were to say I will not lead the holy life in the dispensation of the Blessed One until it is declared to me whether the world is eternal or not and the Thus Gone One neither is not nor is not, not that after death. Those things would never be declared by the Thus Gone One, and that person would die. It is like a man shot with a poisoned arrow, and his friends, co-associates and blood relations would call a surgeon to attend on him. He would say, I

will not pull out this arrow until I know, the one who shot this arrow is of warrior, brahmin, householder or out castes' clan. I will not pull out this arrow until, I knew, the name and family of the one who shot this arrow. I will not pull out this arrow until, I knew whether the one who shot this arrow is short or tall or of middling size. I will not pull out, this arrow until, I knew whether the one who shot this arrow is dark, or fair or tan. I will not pull out this arrow until, I knew the town, village or the hamlet from which he came. I will not pull out this arrow until, I knew the kind of bow used, I will not pull out the arrow until, I knew the kind of string used for the bow. I will not pull out this arrow until, I knew the kind of shaft used to shoot.

Malunkhyaputta, this man will die before he knew all this In the same manner, Malunkhyaputta, if anyone was to say I will not lead the holy life in the dispensation of the Blessed One until, it is declared to me whether the world is eternal or not and The Thus Gone One neither is not nor is not, not that after death..Those things will never be declared by the Thus Gone One, and that person will die.

Malunkhyaputta, with the view, the world is eternal, a holy life is not lead, even with the view the world is not eternal, a holy life is not lead. Malunkhyaputta, with the view the world is eternal or even the world is not eternal, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the world is limited, a holy life is not lead, even with the view the world is not limited, a holy life is not lead. Malunkhyaputta, with the view the world is limited or even the world is not limited, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the soul and body is the same, a holy life is not lead, even with the view the soul is different from the body, a holy life is not lead. Malunkhyaputta, with the view, the soul and body is the same or even with the view the soul is different from the body, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now.

Malunkhyaputta, with the view, the Thus Gone One is, after death, a holy life is not lead. Even with the view the Thus Gone One is not after death, a holy life is not lead. Malunkhyaputta, with the view the Thus Gone One is after death or even the view the Thus Gone One is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now Malunkhyaputta, with the view, the Thus Gone One is and is not after death, a holy life is not lead. Even with the view the Thus Gone One neither is, nor is not after death. A holy life is not lead. Malunkhyaputta, with the view the Thus Gone One is and is not after death or even the view the Thus Gone One neither is nor is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now.

Therefore Malunkhyaputta, bear the undeclared as undeclared. Malunkhyaputta, what are the not declared? The world is eternal, is not declared by me. The world is not eternal, is limited, is not limited. The soul and body are the same. 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, are not declared by me. Malunkhyaputta, why are these not declared by me? They are not the essential for the principles of the holy life, they do not lead to turning away, to detachment, to cessation, to appeasement, to realisation, to enlightenment and to extinction. Malunkhyaputta, what are the declared by me? This, is unpleasant, is declared. This, is its arising, is declared. This, is its cessation is declared. This is the path to its cessation, is declared. Malunkhyaputta, why are these declared by me? These are the essentials for the principles of the holy life, they lead to turning away, to detachment, to cessation, to appeasement, to realisation, to enlightenment and to extinction. Malunkhyaputta, I declare them. Bear the undeclared as undeclared and the declared as declared.

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

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MAJJHIMA NIKAAYA II

II. 2.4. Mahaamaalunkhyaputtasuttam

64, The Major Discourse to Venerable Malunkhyaputta.

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: Bhikkhus, do you remember the five lower bonds of the sensual world preached by me. When this was said, venerable Malunkhyaputta said to the Blessed One. Venerable sir, I remember the five lower bonds of the sensual world preached by the Blessed One. Malunkhyaputta, what do you remember of the five lower bonds of the sensual world preached by me? Venerable sir, I remember self view, doubts holding to virtues as the highest aim, sensual interest and anger as lower bonds of the sensual world preached by the Blessed One. I remember these five lower bonds of the sensual world preached by the Blessed One.

Malunkhyaputta, to whom do you know me preaching, the lower bonds of the sensual world in this manner. Wouldn't the ascetics of other sects find fault with this foolish example. To a toddler, who moves about with difficulty, there is not even a self. How could a view arise about a self? The latent tendencies of a self view filter to him. (* 1) Malunkhyaputta, to a toddler who moves about with difficulty, there are not even thoughts. How could doubts arise to him about thoughts? The latent tendency to doubt, filter to him. To a toddler who moves about with difficulty there are not even virtues. How could there be a holding to virtues as high? The latent tendency to hold to virtues as high filter to him. Malunkhyaputta, to a toddler there is not even

sensual desires..How could there be interest for sensual desires?. The latent tendencies to greed for sensual interest filter to him.Malunkhyaputta, to a toddler beings don't matter. How could he have anger towards beings? The latent tendencies to get angry filter to him. Malunkhyaputta, wouldn't the ascetics of other sects find fault with this foolish example. Then venerable Ananda, said to the Blessed One. Venerable sir, this is the time to teach the five lower bonds of the sensual world. The bhikkhus hearing it from the Blessed One will bear it in mind. Then Ananda, listen I will teach said the Blessed One and venerable Ananda agreed.

Ananda, the ordinary man who hasn't seen noble ones, and Great Men not clever in their Teaching and not trained in their Teaching abides with a mind overcome with a view of a self. He does not know the escape from that arisen view of a self, as it really is. That view of self stands firm and untamed, as a lower bond of the sensual world. He abides with a mind, overcome with doubts. Not knowing the escape from arisen doubts as it really is. Those doubts stand firm and untamed, as a lower bond of the sensual world. Abiding with a mind that has taken virtues as high, not knowing the escape from the arisen esteem for virtues as it really is. The high esteem for virtues becomes firm and untamed, as a lower bond of the sensual world. Abiding with a mind overcome by sensual greed, does not know the escape from arisen sensual greed, as it really is. That sensual greed stands firm and untamed, as a bond of the lower sensual world. Abiding with a mind overcome with anger. Does not know the escape from arisen anger as it really is. That anger stands firm and untamed, as a lower bond of the sensual world.

Ananda, the learned noble disciple who has seen noble ones, and Great Men, clever in their Teaching and trained in their Teaching abides with a mind not overcome with the view of a self. He knows the escape from the arisen view of a self, as it really is. His view of the self, fades together with the latent tendencies. Not abiding with a mind, overcome with doubts, knows the escape from arisen doubts as it really is. His doubts fade together with the latent tendencies. Not thinking that virtues are of high esteem, knows the escape from the arisen high esteem of virtues as it really is and the high esteem for virtues fades, together with the latent tendencies. Abiding with a mind not overcome by sensual greed knows the escape from arisen sensual greed as it really is. That sensual greed fades from him together with the latent tendencies. Abiding with a mind, not overcome by anger, knows the escape from arisen anger as it really is, and that anger fades together with the latendencies.

Ananda, this is the path and method, to overcome the lower bonds of the sensual world. It is not possible that one could, knowing and seeing overcome the lower bonds of the sensual world without coming to this path and method. It is like one come to a huge standing tree with heartwood, would cut the heartwood without removing the bark and sapwood. That is not possible, in the same manner, it is not possible that one could know, see and overcome the lower bonds of the sensual world, without coming to this path and method. Ananda, this is the path and method to overcome the lower bonds of the sensual world. It is possible that one would know, see and overcome the lower bonds of the sensual world coming to this path and method. It is like

someone come to a huge standing tree with heartwood, would cut the bark and sapwood and then take the heartwood. That is possible. In the same manner, come to this path and method, it is possible that one would know, see and overcome the lower bonds of the sensual world. Like a weak man come to the bank of river Ganges, full to the brim with over flowing banks would say I will cut the stream of the river, with my hands and safely cross the river. It is not possible that he would cross the river. In the same manner, when the Teaching is given for the cessation of the view, of self, the mind does not spring, delight and settle to be released. It should be known as the nature of that weak man. Like a strong man come to the bank of river Ganges, full to the brim with over flowing banks would say I will cut the stream of the river, with my hands and safely cross the river. It is possible that he would cross the river. In the same manner, Ananda, when the Teaching is given for the cessation of the view, of self, the mind springs, delights and settles to be released, it should be known as the nature of the strong man.. .

Ananda, what is the path and method, to dispel the lower bonds of the sensual world? Ananda, the bhikkhu secluding the mind thoroughly, by dispelling things of demerit, removes all bodily transgressions that bring remorse. Then secluding the mind, from sensual thoughts and thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first jhana. Established in it he reflects all things that matter, all feelings, all perceptive things, all intentions, all conscious signs are impermanent, unpleasant, an illness, an abscess, an arrow, a misfortune, an ailment, foreign, destined for destruction, is void, and devoid of a self. Then he turns the mind to the deathless element: This is peaceful, this is exalted, such as the appeasement of all determinations, the giving up of all endearments, the destruction of craving, detachment, cessation and extinction (* 1). With that mind he comes to the destruction of desires. If he does not destroy desires on account of greed and interest for those same things. He arises spontaneously, with the destruction of the five lower bonds, of the sensual world, not to proceed. Ananda, this too is a method for overcoming the five lower bonds of the sensual world..

Again, Ananda, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes and with joy and pleasantness born of concentration, abides in the second jhana--- in the third jhana—in the fourth jhana. Attained to it, he reflects all things that matter, all feelings, all perceptive things, all intentions, all conscious signs are impermanent, unpleasant, an illness, an abscess, an arrow, a misfortune, an ailment, foreign, destined for destruction, is void, and devoid of a self. Then he turns the mind to the deathless element.:This is peaceful, this is exalted, such as the appeasement of all determinations, the giving up of all endearments, the destruction of craving, detachment, cessation and extinction. With that mind he comes to the destruction of desires. If he does not destroy desires on account of greed and interest for those same things he arises spontaneously, with the destruction of the five lower bonds of the sensual world, not to proceed. Ananda, this too is a method for overcoming the five lower bonds for the sensual world.

Again, Ananda, the bhikkhu overcoming all perceptions of matter and anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Attained to it, he reflects all things that matter, all feelings, all perceptive things, all intentions, all conscious signs, are impermanent, unpleasant, an illness, an abscess, an arrow, a misfortune, an ailment, foreign, destined for destruction, void, devoid of a self.. Then he turns the mind to the deathless element: This is peaceful, this is exalted, such as the appeasement of all determinations, the giving up of all endearments, the destruction of craving, detachment, cessation and extinction..With that mind he comes to the destruction of desires.If he does not come to the destruction of desires on account of greed and interest for those same things, he arises spontaneously with the destruction of the five lower bonds not to proceed. Ananda, this too is a method for overcoming the five lower bonds for the sensual world.

Again, Ananda, the bhikkhu overcoming all perceptions of space, with consciousness is boundless, abides in the sphere of consciousness.--overcoming all the sphere of consciousness, with there is nothing, abides in the sphere of no-thingness Attained to it he reflects all things that matter, all feelings, all perceptive things, all intentions, all conscious signs::are impermanent, unpleasant, an illness, an abscess, an arrow, a misfortune, an ailment, foreign, destined for destruction, void, devoid of a self. Then he turns the mind to the deathless element: This is peaceful, this is exalted, such as the appeasement of all determinations, the giving up of all endearments, the destruction of craving, detachment, cessation and extinction. With that mind he comes to the destruction of desires. If he does not destroy desires on account of greed and interest for those same things, he arises spontaneously with the destruction of the five lower bonds not to proceed. Ananda, this too is a method for the dispelling of the five lower bonds for the sensual world.

Venerable sir, when this is the path and the method for the destruction of the five lower bonds for the sensual world, why does a certain bhikkhu talk of a release of mind and a release through wisdom? Ananda, that is the difference in the maturity of the mental faculties.

The Blessed One said that and venerable Ananda delighted in the words of the Blessed One.

Notes:

1.He turns the mind to the deathless element.This is peaceful, this is exalted, such as the appeasement of all determinations, the giving up of all endearments.the destruction of craving, detachment, cessation and extinction ‘so tehi dhammehi citta.m pa.tivaapetvaa amataaya dhaatuyaa citta.m upsanharati: eta.m santan eta.m paniita.m yadhida.m sabba sankhaarasamatho suabbupddhipa.tnissaggo ta.nhakkhayo viraago nirodho nibbaana.m ti’ The method adopted to dispel the five lower bonds of the sensual world is, thorough reflection after attaining to one or the other of the jhaanas and the higher absorptions, in due order. This is the stage of not returning to the sensual world He becomes a non-returner,’anaagaami’. Determinations are threefold, as

bodily, verbal and mental and their appeasement also happens in the attainment of the jhaanas. Endearments are dealt in the Ariyapariyesanasutta.m. M. I .26.

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MAJJHIMA NIKAAYA II

II. 2.5. Bhaddaalisutta.m

65, Advice to Venerable Bhaddaali

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed from there. Bhikkhus, I partake a single meal for the day, and on account of it experience few afflictions, few ailments, lightness, power, and a pleasant abiding. Come! bhikkhus, you too partake a single meal for the day, and on account of it experience few afflictions, few ailments, lightness, power, and a pleasant abiding. When this was said venerable Bhaddali said thus to the Blessed One-Venerable sir, I would not venture to eat one meal for the day. Eating one meal a day, doubts and remorse arise to me (* 1). Then Bhaddali, when you are invited do you partake there, and carry away food to another region and partake it? Bhaddali are you supported that way too? Even then venerable sir, I would not venture to eat one meal for the day. Eating one meal a day, doubts and remorse arise to me. When the Blessed One, was laying down the rules and the Community of bhikkhus accepting to abide by the rules, venerable Bhaddali was not venturing to accept them. So Venerable Bhaddali did not come to the presence of the Blessed One during those three months as one incomplete in the training, in the dispensation of the Teacher..

At that time many bhikkhus were sewing the Blessed One's robe; When the robe was sewn and completed the Blessed One was to leave on a tour. Venerable Bhaddali approached those bhikkhus, exchanged friendly greetings and sat on a side. Then those bhikkhus said. 'Bhaddali, here, we are sewing the Blessed One's robe, when it is completed and at the end of the three months the blessed One is leaving on a tour. Come, Bhaddali, be careful. Don't fall into unpleasantness for a long time.' Venerable Bhaddali accepting the advice given by those bhikkhus, approached the Blessed One, worshipped, sat on a side and said, to the Blessed One: 'Venerable sir, I have transgressed, owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept. Pardon my fault, venerable sir, and that would be for future restraint'. 'Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit. When I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them.

Bhaddali, didn't it occur to you, the Blessed One lives in Savatthi, and will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many bhikkhus have come for the rains to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many bhikkhunis have come for the rains to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many male lay disciples have come to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, didn't it occur to you, many female lay disciples have come to Savatthi, they will know me as a bhikkhu incomplete in the training? Bhaddali, this too didn't occur to you, many recluses and brahmins of other sects have come to Savatthi for the rains, they will know me as a bhikkhu incomplete in the training? A disciple of the recluse Gotama, a certain elder in the dispensation is incomplete in the training.' 'Venerable sir, I have transgressed, owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept them. Pardon my fault, venerable sir, and that would be for future restraint. Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit, when I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them.

Bhaddali, I tell a bhikkhu released both ways, (* 1) Come bhikkhu, lie in this mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?' 'That, would not happen, venerable sir.' 'Bhaddali, I tell a bhikkhu released through wisdom. (* 2) Come bhikkhu lie in this mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?' 'That would not be venerable sir.' 'Bhaddali, I tell a body witness of the path, (* 3) or one come to righteousness of view, (* 4) or one released through faith (* 5), or one faring according to the Teaching, (* 6) or one faring according to faith (* 7). Come bhikkhu lie in the mud for me. Would he lie in the mud, or would he put something else on the mud, or would he say no?' 'That would not be venerable sir.' 'Bhaddali, weren't you at that time empty, useless and gone wrong?' 'Yes, venerable sir. I have transgressed owing to foolishness, delusion and demerit. When the rules were laid down for the Community of bhikkhus, and when the bhikkhus were accepting the rules, I declared not venturing to accept them. Pardon my fault, venerable sir. That would be for future restraint.' 'Bhaddali, you have transgressed, owing to foolishness, delusion, and demerit. When I was laying down the rules, and when the Community of bhikkhus were accepting the rules, you declared not venturing to accept them. Bhaddali, since you accept the fault, and ask to be pardoned for future restraint, I pardon you. It is growth in the noble one's dispensation to ask to be pardoned, seeing the fault and for future restraint.

Bhaddali, there is a bhikkhu in the dispensation of the Teacher not yet complete in the training, he thinks Indeed I will attain some distinctive knowledge above human if I dwelt in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw..He dwells in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw. The Teacher blames him, considering it the wise co-

associates blame him, gods and he himself blames him and he does not attain some distinctive knowledge above human. What is the reason? That happens to one incomplete in the training in the dispensation of the Teacher..

Bhaddali, there is a bhikkhu in the dispensation of the Teacher complete in the training, he thinks Indeed I will attain some distinctive knowledge above human if I dwell in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw..He dwells in some secluded dwelling like the root of a tree in the forest, a cave or grotto in the mountains, a charnel ground, a jungle forest, an open space or a heap of straw. When he abides thus secluded the Teacher does not blame him, considering it the wise co-associates do not blame him, gods and he himself do not blame him and he attains some distinctive knowledge above human. Secluded from sensual desires, and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attained to abides in the first jhana: What is the reason?. Bhaddali it happens to one complete in the training of the dispensation of the Teacher. Again the bhikkhu overcoming thoughts and thought processes with the mind appeased and in one point, without thoughts and thought processes and with joy and pleasantness born of concentration attained to abides in the second jhana: What is the reason? Bhaddali, it happens to one complete in the training. Again, Bhaddali the bhikkhu with equanimity to joy and detachment and experiencing pleasantness with the body too abides in the third jhana. To this the noble ones say abiding in pleasantness mindful of equanimity. What, is the reason?. Bhaddali it happens to one complete in the training. Again, Bhaddali, the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure..With equanimity purifying mindfulness abides in the fourth jhana. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher.

When the mind is concentrated, pure without blemish free of minor defilements workable and malleable and is steady he directs the mind to know previous births. He recollects innumerable previous births. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher. When the mind is concentrated, pure without blemish free from minor defilements, workable malleable and steady, he directs the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human he sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly in good and bad states. Knows beings according their actions. What is the reason? Bhaddali it happens to one complete in the training in the dispensation of the Teacher When the mind is concentrated, pure, without blemish free from minor defilements, workable malleable and is steady directs the mind for the destruction of desires. He knows, as it really is, this is unpleasant---- knows the path to the cessation of desires as it really. When he knows and sees thus, his mind is released from sensual desires, from the desires 'to be' and from ignorant desires. When released knows, I'm released. Birth is destroyed, the holy life is lived, what should be done is done. There is nothing

more to wish. What is the reason? Bhaddali it happens to one complete in the training, in the dispensation, of the Teacher'

When this was said venerable Bhaddali said to the Blessed One. Venerable sir, why is a certain bhikkhu pursued closely and another not? Bhaddali, a certain bhikkhu always does an offence. When the bhikkhus question him, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu always does an offence. When questioned by the bhikkhus, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then the bhikkhus say, good if the venerable ones do not settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus do not settle that bhikkhu's question quickly. Here Bhaddali, a certain bhikkhu always does an offence, when the bhikkhus question him, he does not lead the talk aside and does not show anger, aversion and displeasure, he behaves calmly and says, I will act in such a way to please the Community. Then it occurs to those bhikkhus. The bhikkhu always does an offence. When questioned by the bhikkhus he does not lead the talk aside and show anger, aversion and displeasure. He behaves calmly and says, I will act in such a way to please the Community, Then the bhikkhus say, good if the venerable ones settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus settle that bhikkhu's question quickly. .

Here Bhaddali, a certain bhikkhu is always guilty, without an offence when the bhikkhus question him, he leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu is always guilty without an offence, when questioned by the bhikkhus leads the talk aside and shows anger, aversion and displeasure. He does not behave correctly and say, I will act in such a way to please the Community, Then the bhikkhus say, good if the venerable ones do not settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus do not settle that bhikkhu's question quickly. Here Bhaddali, a certain bhikkhu is always guilty without an offence, when the bhikkhus question him, he does not lead the talk aside and does not show anger, aversion and displeasure. He behaves calmly and says, I will act in such a way to please the Community. Then it occurs to those bhikkhus. This bhikkhu is always guilty without an offence, when questioned by the bhikkhus he does not lead the talk aside and show anger, aversion and displeasure he behaves calmly and says. I will act in such a way to please the Community, Then the bhikkhus say, good if the venerable ones settle this bhikkhu's question quickly. Bhaddali, then it happens that the bhikkhus settle that bhikkhu's question quickly. .

Bhaddali, a certain bhikkhu goes on, only out of faith and love. Then it occurs to the bhikkhus: This bhikkhu goes on only out of faith and love: If we pursue this bhikkhu too much his little faith and love will decrease. When a man has a single eye, his friends, co-associates and blood

relations protect his single eye, do not do this and that, your one eye will be lost. In the same manner it occurs to the bhikkhus: This bhikkhu goes on only out of faith and love: If we pursue this bhikkhu too much even his little faith and love will decrease.

Bhaddali this is the reason for a certain bhikkhu to be pursued closely and another not to be pursued closely ‘

‘Venerable sir, what is the reason that earlier, with few rules many bhikkhus attained extinction, and now with many rules a few bhikkhus attain extinction?’ ‘Baddali, it happens when human beings diminish in good and when the Teaching deteriorates. Many rules are appointed few bhikkhus attain extinction. Bhaddali, the Teacher does not appoint a rule until a fall for desires is evident, when falls for desires are evident among the Community, the Teacher appoints a rule for the dispelling of those falls for desires. Until the Community grows large, these falls for desires do not become evident. Until the Community become the highest gainers, the Community reaches the highest fame, become the most learned, the long standing ones, a fall for desires does not become evident. Bhaddali, when a bhikkhu becomes a long standing one a fall for desires becomes evident and then the Teacher appoints a rule to dispel those falls for desires.’

Bhaddali you were small when I taught the discourse with the comparison of the thoroughbred, do you remember it? No, venerable sir. Bhaddali, do you know why it was taught? Venerable sir, isn't it for being incomplete in the training in the dispensation of the Teacher for a long time? Bhaddali, that only, is not the reason, I have penetrated and seen your mind throughout a long time. I knew,;this foolish man does not consider the Teaching as a whole and and take the essence. I will give the discourse with the simile of the thoroughbred, listen and attend carefully.’ Venerable Bhaddali agreed and the Blessed One said thus:

‘Bhaddali, a good tamer of horses, getting a thoroughbred to train would first train it to the mouth. While getting trained to the mouth it would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the restlessness, disagreeability and the writhing by wearing the mouth -piece subsides, the horse trainer gives it a further training in fixing the yoke. When fixed to the yoke too the thoroughbred would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of the exercises and soon the restlessness, disagreeability and the writhing would subside. Then the horse trainer would give him a further training in galloping in circles, repeatedly. Getting trained in the unusual galloping in circles, repeatedly it would be restless, disagreeable and would writhe with the unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the restlessness, disagreeability and the writhing subsides, when galloping in circles, repeatedly, the horse trainer would give it a further training in maintaining silence. While getting trained in maintaining silence too, it would be restless, disagreeable and would writhe with the

unusual training but would quickly do the first and the last of those exercises and soon the restlessness, disagreeability and the writhing would subside. When the thoroughbred has finished this tenfold training, it becomes worthy for the king, worthy for the services of the king, the royal property. In the same manner the bhikkhu endowed with these ten things would be worthy for hospitality, offerings, gifts, and for reverential salutation. He becomes an incomparable field of merit for the world: What ten: The bhikkhu should be endowed with the right view, of one gone beyond the training and right thoughts of one gone beyond the training. Endowed with right words and right actions of one gone beyond the training. Endowed with the right livelihood of one gone beyond the training. With right effort and right mindfulness of one gone beyond the training. Should be endowed with the right concentration and right release of one gone beyond the training. Bhaddali, the bhikkhu endowed with these ten things becomes worthy for hospitality, worthy for offerings, worthy for gifts, worthy for reverential salutation and an incomparable field of merit for the world’.

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

Notes

1. A bhikkhu released both ways. ‘ubhatovimutto’ A bhikkhu released both ways literary knows the release and he experiences that release here and now. That is he experiences the release that he knows with the body here and now.eg. He is not touched by any contact at one or the other doors of mental contact. He also has experienced this through the jhaanas.
2. Released through wisdom. ‘pa~n~naavimutto’ He literary knows the release, and he experiences it in jhaanas and higher absorptions.
3. A body witness of the path. ‘kaayasakkhi’ The body witness of the path, once in a way has experienced the path. He has to make much effort to experience the results here and now. Yet he is quite safe and would experience its results at least on his death bed.
4. One come to righteousness of view. ‘di.t.thipatto’ The one come to righteousness of view is safely gliding on the path. He also is safe and would experience, results on his death bed, to the extent of his attainment, if he does not make effort here and now.
5. One released through faith. ‘saddhaavimutto’ The one released through faith has a lot of faith in the enlightenment of the Blessed One, in the Teaching and in the Community of bhikkhus. On account of it he is released through faith. He is safely on the path and the maximum number of births left for him would be seven, even if he becomes lazy and indolent.
6. The one faring according to the Teaching ‘dhammaanusaari’ He leads a life according to the Teaching and if he is not lazy and indolent, is sure to enter the stream of the Teaching.

7. One faring according to faith. 'saddhaanusaari' The one faring according to faith too is sure to enter the stream of the Teaching, if he is not lazy and indolent.

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MAJJHIMA NIKAAYA II

II.2.6. La.tukikopamasutta.m

66, The Discourse with the Comparison of The Quail.

I heard thus.

At one time the Blessed One lived in Anguttaraapa in a hamlet named Aapana in the bazaar. Then the Blessed One put on robes in the morning and taking bowl and robes entered Aapana for alms. After returning from the alms round and after the meal was over, the Blessed One entered a forest stretch and sat at the root of a tree to spend the day. Venerable Udayi too putting on robes in the morning and taking bowl and robes entered Aapana for alms. After returning from the alms round and after the meal was over, entered that same forest stretch and sat under a certain tree to spend the day. To venerable Udayi in his seclusion this discursive thought arose: Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead. Then, in the evening venerable Udayi got up from his seclusion, approached the Blessed One, worshipped, sat on a side and said 'Venerable sir, in my seclusion this discursive thought arose: to me Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead. Venerable sir, in the past we partook food in the evening, early in the morning, during the day, and at untimely hours. There was a time when the Blessed One addressed the bhikkhus thus. Come! Bhikkhus, give up partaking food in the day time, venerable sir, it was disagreeable to me, I was displeased. Some householders offer us nourishing eatables and drinks out of faith during the day and at untimely hours. The Blessed One says, give them up. Venerable sir, I gave up partaking food during the day and at untimely hours out of love, reverence, shame and remorse for the Blessed One. Venerable sir, in the past we partook food in the evening, early in the morning, during the day and at untimely hours. There was a time when the Blessed One addressed the bhikkhus thus: Come! Bhikkhus, give up partaking food in the night and at untimely hours. Venerable sir, it was disagreeable to me. I was displeased. Of the two meals offered the more excellent one the Blessed One says give up. Venerable sir, a certain man gaining soups in the day, put them away thinking we will partake them together in the evening. Venerable sir, all left overs are in the night. There are little left overs during the day. Venerable sir, I gave up partaking food at night and at untimely hours out of love, reverence, shame and remorse for the Blessed One. Venerable sir, in the past, bhikkhus going for alms in the darkness of the night, fell into pools. At the entrance of the village, fell into dirty water pools. Climbed on thorny fences, tread

on sleeping cows, met young men gone or not gone for evil, and encountered women calling for evil. Venerable sir, when I was going for alms in the darkness of the night, a certain woman was washing pots in the darkness. With a streak of lightening she saw me and frightened, shouted 'am caught by a demon' Then I said to her, Sister, it is not a demon, it is a bhikkhu standing for alms. Then she said, Bhikkhu, it is better that you die, isn't it noble to die, cutting the belly with the sharp carving knife of a butcher, than to go for alms for the sake of the belly in the darkness of the night'. Venerable sir, when I recall these, it occurs to me: Indeed a lot of our unpleasant things of demerit are removed by the Blessed One and a lot of pleasant things of merit reinstated instead'.

Udayi, a certain foolish man when I say dispel this, would say, what does it matter to the diligent bhikkhu of this world. The rising to the beyond is for a recluse (* 1) So they do not give it up, they arouse aversion for me. For the bhikkhus, desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log. Udayi, the quail bound with the decaying creeper, is tortured, bound, and meets death there itself. Like the quail bound with the decaying creeper is tortured, bound and meets death there itself, to them that weak bond, decaying bond, useless bond, would that be a good bond to say it rightly? No, venerable sir. Like the quail bound with the decaying creeper is tortured, bound and meets death. It becomes a strong bond, a firm bond, a not decaying bond, like a big log. Udayi, in this manner a certain foolish man when I say dispel this, would say, what does it matter to the diligent bhikkhu of this world. The rising to the beyond is for a recluse; so they do not give it up. They arouse aversion for me. For the bhikkhus, who are desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log.

Udayi, to a certain son of a clansman: I say, dispel this, he would say, I will dispel. It is simple for a diligent bhikkhu of this world. If the Blessed One says give up, we give it up and they give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying bond, an useless bond. Like the leather straps of the king's huge elephant with long tusks, gone to the battle Which he would easily break, bending his body and would go where he wished. Udayi, if someone was to say, the strong firm leather straps, of the king's elephant were strong, firm, bonds. Could be compared to a log of wood. Is he saying it rightly? No, venerable sir. The strong, firm, leather straps, by which the king's elephant was bound, which he broke bending his body and went where he wished to go. They to him were weak, infirm, decaying, useless bonds. In the same manner, a certain son of a clansman, when I say, dispel this. Would say, what is it for the diligent bhikkhu of this world. If the Blessed One says give up. We give it up, and they give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying bond, a useless bond.

Udayi, a poor destitute miserable man, had a single, valueless, rotting and falling house, in it a bedstead, a single pot to store grains, a fire -place to cook. He would go to the monastery and see the bhikkhus, with clean hands and feet partaking of delightful food and sitting in a shady place yoked to the development of the mind. Then it would occur to him I shall shave head and beard, put on yellow clothes, and become a homeless. It is not possible for him to give up that single, valueless, rotting and falling house, bedstead, pot to store grains and the fire -place. So it is not possible for him to shave head and beard, put on yellow clothes, and go forth. Udayi, if someone was to say. It is not possible for this man to give up that single, valueless, rotting and falling house, bedstead, the single pot to store grains, and that single fire place, to cook. So it is not possible for him, to shave head and beard, put on yellow clothes, and go forth. If someone says, this bond to him is weak, feeble, a decaying useless bond. Would he be saying it rightly? No, venerable sir. The bonds by which that man is bound, to the house, that bedstead, that pot to store grains, and that fire place, on account of which he finds it impossible to shave head and beard, put on yellow clothes, and go forth as a homeless. That bond to him is strong, not feeble, firm, not a decaying bond, it is a huge log. Udayi, in the same manner, I tell a certain foolish man to dispel. He would say. What does it matter to the diligent bhikkhu of this world? The rising to the beyond is for a recluse. So does not give it up. He arouses aversion for me. As for the bhikkhus, who are desirous of the training, it is a strong bond, a firm bond, a not decaying bond, a bond similar to a big log.

Udayi, like a householder or a householder's son, with wealth, fields, treasures, wives, slaves male and female of innumerable amounts, gone to the monastery would see the bhikkhus, partake pleasant food, and sitting under shady trees yoked to the development of the mind. Then it would occur to him: Indeed recluseship is pleasant, recluseship is with ease. What if I shaved head and beard and put on yellow clothes and went forth? It is possible for him to give up the collection of innumerable wealth, innumerable fields, innumerable treasures, innumerable number of wives, slaves male and female. He would shave head and beard put on yellow clothes and go forth. Udayi, if someone was to say. It was possible for him to give up all his wealth, fields, treasures, an innumerable number of wives, slaves male and female, shave head and beard put on yellow clothes and go forth. As his bond was weak, not firm, a decaying bond, an useless bond. Would he be saying it rightly? He would be venerable sir. In the same manner, a certain son of a clansman: when I say dispel this. Would say, what is it, to the diligent bhikkhu of this world? If the Blessed One says give up, we give it up. They give it up and do not arouse aversion for me. They are desirous of the training. They give it up, live at ease subdued, fond of being prepared and living calmly. Udayi, to them that bond is weak, not firm, a decaying bond, an useless bond.

Udayi, there are four persons evident in the world. What are the four? Udayi, a certain person falls to the method of dispelling and giving up endearments. Thoughts about endearments assail him, he endures them, does not dispel them and make them not to rise again. Udayi, I say this person is yoked. What is the reason? I know this person through my developed mental faculties.

A certain person, comes to the method of dispelling and giving up endearments. Thoughts about endearments assail him. He does not endure them, dispels them and makes them not to rise again. Udayi, I say this person too is yoked. What is the reason? I know this person through my developed mental faculties. Udayi, a certain person falls to the method of dispelling and giving up endearments. On account of lapses in mindfulness, thoughts about endearments arise, mindfulness arises to him slowly, and he instantly dispels them, and makes them not to rise again. Like a man dropping a few drops of water to an iron pot heated through out the day. The falling of the water may be slow, but the water vanishes instantly. Udayi, in the same manner a certain person falls to the method of dispelling and giving up endearments. On account of lapses in mindfulness, thoughts about endearments arise, mindfulness arises to him slowly, and he instantly dispels them, and makes them not to rise again. I say this person too is yoked. What is the reason? I know this person through my developed mental faculties. Udayi a certain person, knowing that endearments are the origin of unpleasantness, frees himself from endearments and the reckonings of endearments and is released (* 2) Udayi, I say this person is unyoked. What is the reason? I know this person through my developed mental faculties. .

Udayi, these are the five strands of sensual pleasures: What five? Pleasant agreeable forms cognizable by eye consciousness, arousing fondness and delight. Sound cognizable by ear consciousness. Smells cognizable by nose consciousness..Tastes cognizable by tongue consciousness and touches cognizable by body consciousness, arousing fondness and delight. Udayi, these are the five strands of sensual pleasures. Whatever pleasure and pleasantness arises on account of these five strands of sensual pleasures, are said to be low pleasures, of the ordinary man, not the pleasures of the nobles ones. These should not be practised, developed and made much. I say this pleasantness should be feared. Udayi, the bhikkhu, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes, and with joy and pleasantness born from seclusion, abides in the first jhana. Overcoming thoughts and thought processes, and the mind appeased and in one point, without thoughts and thought processes and with joy and pleasant born from concentration abides in the second jhana—third jhana,— abides in the fourth jhana. This is the pleasantness of giving up, the pleasantness of seclusion, pleasantness of appeasement, the pleasantness of enlightenment, which should be practised, developed, made much and I say this pleasantness should not be feared.

Here, Udayi, the bhikkhu secluded from sensual desires--- abides in the first jhana Udayi, I say it is vacillation. So long as the thoughts and thought processes have not ceased, it is vacillation. Udayi, the bhikkhu overcoming thoughts and thought processes, abides in the second jhana. Udayi, I say this too is vacillation. What vacillates in this? So long as joy and pleasantness have not ceased, it is vacillation. Udayi, the bhikkhu with equanimity to joy and detachment—abides in the third jhana Udayi, I say this too is vacillation. What vacillates in this? As long as pleasantness to equanimity has not ceased, it is vacillation. Udayi the bhikkhu dispelling pleasantness and unpleasantness—abides in the fourth jhana. Udayi, I say, this does not vacillate

Udayi, the bhikkhu, secluded from sensual desires—abides in the first jhana. Udayi, I say it is insufficient. Dispel it and go beyond it. What’s beyond it? Here, Udayi the bhikkhu, overcoming thoughts and thought processes, abides in thesecond jhana Udayi, I say it is insufficient. Dispel it and go beyond it. What’s beyond it? Udayi the bhikkhu with equanimity to joy and detachment—abides in the third jhana. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it? What’s beyond it. Udayi the bhikkhu dispelling pleasantness and unpleasantness—abides in the fourth jhana. This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it..What’s beyond it?.Udayi the bhikkhu overcoming all perceptions of matter and perceptions of aversion, not attending to various perceptions, with space is boundless abides in the sphere of space This isbeyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What’s beyond it? Udayi, the bhikkhu overcoming all perceptions of space, with consciousness is boundless abides in the sphere of consciousness This isbeyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What’s beyond it? Udayi, the bhikkhu overcoming all the sphere of consciousness with there is nothing abides in the sphere of no-thingness This, is beyond that. Udayi, I say this too is insufficient, dispel it and go beyond it. What’s beyond? The bhikkhu overcoming all the sphere of no-thingness abides in the sphere of neither -perception-nor -non-perception This is beyond that. Udayi, I say this too is insufficient. Dispel it and go beyond it. What’s beyond it? The bhikkhu overcoming all the sphere of neither-perception-nor-non-perception attains to the cessation of perceptions and feelings. Thus Udayi I declare the dispelling of the sphere of neither-perceptions-nor-non-perceptions. Udayi, do you see the bond small or large, on account of which I tell you dispel it?. No, venerable sir.

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

Notes:

1. The rising to the beyond is for a recluse’ki.mpanimassa appamattakassa oramattakassa adhisallikatevaaya.m samonoti’ The rising to the beyond is realisation of extinction. For which all impurities have to be overcome. Please read M. 1.8. Sallekhasutta.m. But recluship should not be shirked, saying it is for some other.

2. Knowing endearments as the origin of unpleasantness, frees himself from endearments and the reckonings of endearments and is released.’upadhi dukkhassa muulanti iti viditvaa nirupadhi hoti upadhisankhaye vimutto’ Knowing that unpleasaantness originates from dear ones, he gives up everything concerning dear ones, even the small traces of thoughts about dear ones.

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MAJJHIMA NIKAAYA II

II. 2. 7. Caatumasutta.m

67, The Discourse at Catuma.

I heard thus.

At one time the Blessed One was living in the Aamalaki forest in Catuma. At that time about five hundred bhikkhus had come to Catuma headed by venerable Saariputta and venerable Moggallana to see the Blessed One. While exchanging friendly greetings, arranging beddings, putting away bowls and robes, they made much noise. The Blessed One addressed venerable Ananda: ‘Ananda, who are those making such a noise, like fishermen hauling a catch of fish’ ‘Venerable sir, about five hundred bhikkhus, headed by Sariputta and Moggallana have arrived in Catuma to see the Blessed One. They exchanging friendly greetings. with the resident bhikkhus, while arranging beddings, putting away bowls and robes are making much noise. Then Ananda, call those bhikkhus in my words’.. Venerable Ananda agreed, approached those bhikkhus and said. ‘Venerable ones, the Teacher calls you.’. Then those bhikkhus, agreeing approached the Blessed One, worshipped and sat on a side. The Blessed One addressed those bhikkhus. ‘Bhikkhus, why do you make such a big noise? It’s like fishermen hauling a catch of fish.’ ‘Venerable sir, about five hundred bhikkhus, headed by Sariputta and Moggallana have arrived in Catuma to see the Blessed One. Exchanging friendly greetings, with the the resident bhikkhus, arranging beddings, putting away bowls and robes they are making much noise’. ‘Go! Bhikkhus, I turn you away, you should not stay close to me’. Those bhikkhus, agreed, worshipped the Blessed One circumambulated the Blessed One and taking their bowls and robes left the presence of the Blessed One.

At that time the Sakyas of Catuma had assembled in the assembly hall for some matter. The Sakyas of Catuma saw the bhikkhus going away in the distance, approaching them said thus: ‘Venerable Ones, why do you go away?’ ‘The Blessed One has turned out the Community of bhikkhus’. Then venerable ones wait a moment, perhaps I would be able to win over the Blessed One’ Then those bhikkhus listened to the words of the Sakyas of Catuma and waited. The Sakyas of Catuma approached the Blessed One worshipped the Blessed One and sitting on a side said thus: ‘Let, the Blessed One take pleasure in the Community of bhikkhus. May, the Blessed One welcome, the community of bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds. Like small plants that die in want of water. Venerable sir, if these bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. May the Blessed One take pleasure in the Community of bhikkhus. May the Blessed One welcome the community of bhikkhus, As the Blessed One showed compassion to the community in the past, let there be compassion now too.’

Then Brahma Sahampati knowing the Blessed One's thoughts, as a strong man would stretch his bent arm, or bend his stretched arm in that manner disappearing from the world of Brahma appeared before the Blessed One. Brahma Sahamapathy arranging his shawl on one shoulder and clasping hands towards the Blessed One said 'Let the Blessed One take pleasure in the Community of bhikkhus. May the Blessed One welcome the community of bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds, like small plants that die in want of water. Venerable sir, if these bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Let the Blessed One take pleasure in the Community of bhikkhus. May the Blessed One welcome the community of bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too.'

The Sakyas of Catuma and Brahma Sahampati could win over the Blessed One with the comparison of the plants and the calf. Then venerable Mahamoggallana addressed the bhikkhus: 'Friends, get up, take your bowls and robes, it was possible for the Sakyas of catuma and Brahma Sahampati to win over the Blessed One with the comparison of the plants and the calf'. Those bhikkhus agreeing got up from their seats and taking bowls and robes, approached the Blessed One, worshipped and sat on a side. Then the Blessed One spoke to venerable Sariputta. 'Sariputta, when I turned away the Community of bhikkhus, what occurred to you?' 'Venerable sir, it occurred to me. The Blessed One will abide in pleasantness here and now, unconcerned, I too will abide in pleasantness here and now, unconcerned. Come! Sariputta, you should not arouse such a thought in the future' Then the Blessed One addresssd venerable Mahamoggallana: 'Moggallana, when I turned away the Community of bhikkhus, what occurred to you?'. 'Venerable sir, it occurrd to me thus: The Blessed One will abide in pleasantness here and now unconcerned, I and venerable Sariputta will lead the Community of bhikkhus.' 'Good! Moggallana, either I or Sariputta and Moggallana should lead the Community of bhikkhus'.

Then the Blessed One addressed the bhikkhus: 'Bhikkhus, four fears should be expected by one descending to water: What four? Fear of, waves, crocodiles, whirl pools and alligators. Bhikkhus, these four fears should be expected by one entering water. In the same manner four fears should be expected by a person leaving the household to become a homeless. What four?. The fear of waves, fear of crocodiles, fear of whirlpools and fear of alligators.

Bhikkhus, what is the fear of waves? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There's only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should

go forward like this, turn and go like this, Look on, like this and look this and other side like this. Thus you should bend your limbs and stretch your limbs. Thus you should bear the three robes and bowl. Then it occurs to him: When I was a householder, I advised others, here I have to abide by the advice of those who are like my sons and grand sons. Then he gives up robes and becomes a layman, out of fear for waves, it is said. Bhikkhus, fear of waves is a synonym for anger and aversion.

Bhikkhus, what is the fear of crocodiles? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should eat this, should not eat this. You should partake thus, not partake thus, You should taste thus and not taste thus. You should drink thus, and not drink thus. You should drink the suitable and avoid the unsuitable. Eat, partake and taste the suitable and avoid the unsuitable. You should eat and partake at the right time, avoid eating food at untimely hours. Then it occurs to him. When I was a householder, I ate what I liked, and not what I disliked, Partook what I liked and not what I disliked. Drank what I liked and not what I disliked. I ate, partook, tasted and drank the suitable and the unsuitable. I partook, tasted and drank at timely hours and at untimely hours. Householders offer us nourishing food and drinks out of faith during the day time, when it is not the correct time. I think it is a restriction for the mouth. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman, out of fear for crocodiles it is said. Crocodiles is a synonym for, greed for food.

Bhikkhus, what is the fear for whirl pools? Bhikkhus, a certain son of a clansman out of faith goes forth from a household and becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. He thinks there's only a few who could declare the complete ending of this unpleasantness. He goes forth thus, putting on robes in the morning, takes bowl and robes and goes the alms round, in the village or hamlet controlled in body and speech, mindfulness not established and mental faculties not protected. In the village he sees a householder or the son of a householder partaking the five strands of sensual pleasures, possessed and provided with them. Then it occurs to him, when I was a householder, I too partook these five strands of sensual pleasures, possessed and provided. I have wealth in my clan, to enjoy these sensual pleasures. I could do merit, too. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for whirlpools, it is said. Bhikkhus, fear for whirlpool is a synonym for, the five strands of sensual pleasures.

Bhikkhus, what is the fear for alligators? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. He goes forth thus, putting on robes in the morning, taking bowl and robes goes the alms round, in the village or hamlet controlled in body and

speech, mindfulness not established and mental faculties not protected. In the village he sees a woman not well covered and dressed. Seeing her in that manner, greed assails his mind and with a mind assailed by greed he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for alligators. Bhikkhus, fear for alligators is a synonym for women.

Bhikkhus, these are the four fears, that should be expected by a certain person who goes forth as a homeless, in this dispensation of the Discipline.

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

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MAJJHIMA NIKAAYA II

II. 2. 8. Nalakapaanasutta.m

68, The Discourse at Nalakapana.

I heard thus.

At one time the Blessed One was living in a forest in Nalakapaana in the kingdom of Kosala. At that time many, well known sons of clansmen had gone forth as homeless ones, through faith for the Blessed One. Well known ones such venerables Anuruddha, Nandiya, Kimbila, Bhagu, Kundadaana, Revata, Aananda, and other sons of clansmen. At that time the Blessed One was seated in the open attended by the Community of bhikkhus. The Blessed One addressed the bhikkhus on account of those sons of clansmen. The bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with attachment? When this was said the bhikkhus, were silent. For the second time, and up to the third time the Blessed One said, The bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with an attachment? Even for the third time the bhikkhus were silent.

Then it occurred to the Blessed One, what if I question one of the sons of those clansmen, then the Blessed One addressed venerable Anuruddha: Anuruddha, are you attached to the holy life? Venerable sir, I'm attached to the holy life. Good! Anuruddha, lead the holy life with attachment! Sons of clansmen, gone forth out of faith in me, should do so. Anuruddha, you are in the prime of youth, in the first stage of life, even with black hair. When you should enjoy the five strands of sense pleasure, you have gone forth and become homeless. Anuruddha, you were not thrown to recluship out of fear for the king or robbers. Nor out of fear of a debt, not because you have no means to live. It is because you thought, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress, and that few could declare the complete ending of unpleasantness. Anuruddha, didn't you go forth with that faith? Yes,

venerable sir I did. Anuruddha, to the son of a clansman who has gone forth thus, what's there to be done in this dispensation? Anuruddha, if you do not seclude the mind from sensual desires and things of demerit, or attain something more exalted than that, covetousness takes hold of your mind and stays (* 1). Anger takes hold of your mind and stays. Sloth and torpor takes hold of your mind and stays. Restlessness and worry takes hold of your mind and stays and doubts take hold of your mind and stay. Therefore, Anuruddha, seclude the mind from sensual desires and things of demerit, or attain something more exalted than that. So that covetousness may not take hold of your mind and stay. Anger may not take hold of your mind and stay, sloth and torpor may not take hold of your mind and stay, restlessness and worry may not take hold of your mind and stay and doubts may not take hold of your mind stay.

Anuruddha, do you think that these defiling desires, full of unpleasant results of a future birth, decay and death, are not dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Venerable sir, we do not think in that manner. We think it should be like this. Defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Good, Anuruddha, you have understood it. To the Thus Gone One these defiling desires, full of unpleasant results of a future birth, decay and death, are dispelled. They are pulled out from the roots, made palm stumps, made things that would not grow again. Anuruddha, it is like a palm of which the top is cut and is not able to grow again. In the same manner, these defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One, carefully pursues one, endures one, dispels one and destroys another.

Anuruddha, for what purpose does the Thus Gone One tell the disciples, without wasting time, before you die, be born in something higher. Stating one is born there, another there. (* 2) The Teaching's origin is the Blessed One, its lead is from the Blessed One, and its refuge is the Blessed One. Good that the meaning occurs to the Blessed One. We, bhikkhus, hearing it from the Blessed One, will bear it in mind. Anuruddha, the Thus Gone One tells the disciples, without wasting time before you die, be born in something higher. Telling them one is born there, another there. Not to deceive people, not for prattling, and not for gain honour or fame and not thinking may the people know me thus. Yet, Anuruddha, there are sons of clansmen who are born in faith and are pleased, to hear it. Hearing it they would arouse interest and direct their minds to that and it would be for their good for a long time.

Here, Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he is enlightened. Now this venerable bhikkhu happens to be a person seen by that bhikkhu, or not seen by him. He hears, these were the virtues of the venerable bhikkhu, these, his thoughts, such his wisdom, he developed these abidings and was released. So this bhikkhu recollects that faith, those virtues, his learnedness, benevolence and

wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu (* 3).

Here, Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the five lower bonds has arisen spontaneously, and would not proceed. Now this venerable bhikkhu happens to be a person seen by that bhikkhu or not seen. He hears, these were the virtues of the venerable bhikkhu, these were his thoughts, such was his wisdom, he developed these abidings, and was released. So this bhikkhu recollects, that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu.

Anuruddha, a bhikkhu hears, the venerable bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion, has become a once returner. Coming here once more will make an end of unpleasantness. Now this venerable one happens to be a person seen by that bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable bhikkhu, such was his wisdom, he developed these abidings, and was released. So he recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu. Anuruddha, a bhikkhu hears, the venerable one of this name, has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds he is an enterer into the stream of the Teaching. That he would not fall, intent on extinction. Now this venerable bhikkhu happens to be a person seen by that bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable bhikkhu, such was his wisdom, he developed these abidings, and was released. So this bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhu

Here, Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that she is enlightened. Now this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Anuruddha, a bhikkhuni hears, a bhikkhuni of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds has arisen spontaneously and would not proceed. Now this bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds and lessening greed,

hate and delusion, she has become a once returner. Coming here once more will make an end of unpleasantness. Now, this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such her wisdom, she developed these abidings, and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni. Here, Anuruddha, a bhikkhuni hears, the venerable bhikkhuni of this name has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds, she is an enterer into the stream of the Teaching. That she intent, on extinction, would not fall from it. Now this venerable bhikkhuni happens to be a person seen by that bhikkhuni, or not seen. She hears, these were the virtues and thoughts of the venerable bhikkhuni, such was her wisdom, she developed these abidings and was released. So this bhikkhuni recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a bhikkhuni.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, the Blessed One had declared that he with the destruction of the five lower bonds has arisen spontaneously, not to proceed. Now this lay disciple happens to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple, such was his wisdom, developing these abidings he was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a lay disciple. Anuruddha, a lay disciple hears, the lay disciple of such name has passed away, the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion would come once more to this world, to end unpleasantness. Now this lay disciple happens to be a person seen by that lay disciple, or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds is a stream enterer of the Teaching, intent on extinction, he would not fall. This lay disciple happened to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Here, Anuruddha, a lay disciple female hears, the female lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds she has arisen spontaneously not to proceed. Now this female lay disciple happens to be a person seen by

that female lay disciple or not seen. She hears, these were the virtues and thoughts of the female lay disciple. Such was her wisdom, she developed these abidings, and was released. So this female recollects that faith, virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too, there is a pleasant abiding, to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away, and the Blessed One has declared, with the destruction of the three lower bonds and lessening greed, hate and delusion she would come once more to this world to end unpleasantness. Now this female disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were her virtues and thoughts, such her wisdom, she developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away. The Blessed One has declared that with the destruction of the three lower bonds she is a stream enterer of the Teaching, and intent on extinction, she would not fall from it. Now this female lay disciple, happens to be a person seen by that female lay disciple or even not seen she hears, these were her virtues and thoughts, such her wisdom, she developed these abidings and was released. So this female lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple.

Anuruddha, the Thus Gone One advises the disciples, do not waste time, before you die be born, in something higher. Telling them one is born there, another there, not to deceive people, not for prattling, not for gain honour or fame and not thinking may the people know me thus. Yet, there are Anuruddha, sons of clansmen who are born in faith and are pleased hearing it they would arouse interest and direct their minds to that effect. It would be for their good for a long time.

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

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MAJJHIMA NIKAAYA II

II. 2.9 Gulissanisutta.m

69, On account of venerable Gulissani

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time a certain bhikkhu named Gulissani, a forest dweller of disobedient nature had come to the midst of the Community of bhikkhus, for some reason or other. Then venerable Sariputta addressed the bhikkhus on account of the bhikkhu Gulissani.

A forest dwelling bhikkhu living with the Community should develop reverence and suaveness towards co-associates in the holy life. If a forest dwelling bhikkhu living with the Community should be unreverential and unruly towards the co-associates in the holy life, that becomes an offence to him. Why is the venerable one living alone in the forest, unreverential and unruly towards the co-associates in the holy life? Such thoughts are an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop reverence and suaveness towards co-associates in the holy life.

A forest dwelling bhikkhu living with the Community should develop dexterity in choosing seats, I will not encroach on the elders, nor unseat the novices. If a forest dwelling bhikkhu come to the midst of the Community should not be dexterous in choosing a seat, that is an offence to him. Why is the venerable one living alone in the forest, not clever in choosing a seat? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop dexterity in choosing seats.

A forest dwelling bhikkhu, living with the Community should not enter the village too early nor leave the village late. If a forest dwelling bhikkhu come to the midst of the Community should enter the village too early and leave the village late that becomes an offence to him. Why does the venerable one, who lives alone in the forest, enter the village too early and leave the village late? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not enter the village too early nor leave the village late.

A forest dwelling bhikkhu, living with the Community should not mix with families before and after meals. If a forest dwelling bhikkhu come to the midst of the Community should mix with families before and after meals that becomes an offence to him. Why does the venerable one, living alone in the forest, mix with families before and after meals? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not mix with families before and after meals. .

A forest dwelling bhikkhu, living with the Community, should not be haughty and talkative when the forest dwelling bhikkhu come to the midst of the Community is haughty and talkative that becomes an offence to him. Why is the venerable one living alone in the forest, haughty and talkative? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should not be haughty and talkative. .

A forest dwelling bhikkhu, living with the Community, should not be noisy, with loose talk If a forest dwelling bhikkhu come to the midst of the Community is noisy,with loose talk that becomes an offence to him. Why is the venerable one living alone in the forest, noisy and with loose talk? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should not be noisy with loose talk. .

A forest dwelling bhikkhu, living with the Community, should be suave and should be a good friend. If a forest dwelling bhikkhu come to the midst of the Community, be unruly and an evil friend that becomes an offence to him. Why is the venerable one living alone in the forest, unruly and an evil friend? That becomes an offence to him. Therefore the forest dwelling bhikkhu, come to the midst of the Community, should be suave and should be a good friend.

. A forest dwelling bhikkhu, living with the Community, should be with protected mental faculties. If a forest dwelling bhikkhu, come to the midst of the Community, be with unprotected mental faculties, that becomes an offence to him. Why should the venerable one, living alone in the forest, not protect his mental faculties? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with protected mental faculties.

. A forest dwelling bhikkhu, living with the Community should know the right amount to partake food. If a forest dwelling bhikkhu, come to the midst of the Community, should not know the right amount to partake food that becomes an offence to him. Why does the venerable one, living alone in the forest, not know the right amount to partake food? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should know the right amount to partake food.

. A forest dwelling bhikkhu, living with the Community should develop wakefulness. If a forest dwelling bhikkhu, come to the midst of the Community should not be wakeful, that becomes an offence to him? Why, is the venerable one living alone in the forest, not yoked to wakefulness? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to wakefulness.

. A forest dwelling bhikkhu, living with the Community, should be with aroused effort. If a forest dwelling bhikkhu come to the midst of the Community should not arouse effort, that becomes an offence to him. Why is the venerable one living alone in the forest, not with aroused effort? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with aroused effort.

. A forest dwelling bhikkhu, living with the Community, should be with established mindfulness. If the forest dwelling bhikkhu come to the midst of the Community should not be with established mindfulness that becomes an offence to him. Why is the venerable one living alone in the forest, not with established mindfulness? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be with established mindfulness.

A forest dwelling bhikkhu, living with the Community, should develop concentration. If the forest dwelling bhikkhu come to the midst of the Community should not develop concentration that becomes an offence to him. Why has the venerable one living alone in the forest, not

developed concentration? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should develop concentration.

A forest dwelling bhikkhu, living with the Community, should develop wisdom. If a forest dwelling bhikkhu come to the midst of the Community should not develop wisdom that becomes an offence to him? Why is the venerable one living alone in the forest, with undeveloped wisdom? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should develop wisdom.

A forest dwelling bhikkhu, living with the Community, should be yoked to the higher Teaching and Discipline. If a forest dwelling bhikkhu come to the midst of the Community should not be yoked to the higher Teaching and Discipline that becomes an offence to him. Why is the venerable one living alone in the forest, not yoked to the higher Teaching and Discipline? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to the higher Teaching and Discipline.

A forest dwelling bhikkhu, living with the Community should be yoked to the peaceful immaterial releases. There are those who question about these releases from a forest dwelling bhikkhu. If a forest dwelling bhikkhu come to the midst of the Community should not be able to answer, when a question is asked about these releases, that becomes an offence to him. Why, is the venerable one living alone in the forest, not able to answer these questions about the peaceful immaterial releases? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community, should be yoked to those peaceful immaterial releases.

A forest dwelling bhikkhu, living with the Community should be yoked to something above human. There are those who question about these attainments above human from a forest dwelling bhikkhu. If a forest dwelling bhikkhu, come to the midst of the Community, should not be able to answer when a question is asked about these attainments, above human that becomes an offence to him. Why is the venerable one living alone in the forest, not able to answer these questions about attainments above human? That becomes an offence to him. Therefore the forest dwelling bhikkhu come to the midst of the Community should be yoked to something above human.

Venerable Mahamoggallana said to venerable Sariputta ‘Friend, Sariputta, are these observances only for the forest dwelling bhikkhus or do they apply to bhikkhus dwelling in the villages too.’ ‘Friend, Moggallana, they are for forest dwelling bhikkhus as well as for those dwelling at the end of the village.’

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MAJJHIMA NIKAAYA II

II. 2.10. Kii.taagirisutta.m

70, Advice given at Kitagiri

I heard thus.

At one time, the Blessed One was touring Kashmire with a large community of bhikkhus. Then the Blessed One addressed, those bhikkhus: Bhikkhus, I refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhus, you too refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Those bhikkhus agreed. Then the Blessed One touring in stages arrived in a hamlet named Kitagiri in Kashmire. At that time a bhikkhu named Assaji-Punabbasuka was a resident of Kitagiri. Then many bhikkhus approached the bhikkhu Assaji-Punabbasuka and said thus: Friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. When this was said, the bhikkhu Assaji-punabbasuka said thus to those bhikkhus. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we, give up, what we, experience here and now, and go after, new experiences.

Those bhikkhus, not able to convince the bhikkhu Assaji-Punabbasuka, approached the Blessed One, worshipped, sat on a side and said to the Blessed One. Venerable sir, we approached the bhikkhu Assaji-Punabbasuka and said to him. Friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding. When this was said, the bhikkhu Assaji-punabbasuka said thus to us. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we, give up, what we know here and now, and go for new experiences? Venerable sir, as we could not convince the bhikkhu Assaji-Punabbasuka, we came to inform this to the Blessed One. Then the Blessed One addressed a certain bhikkhu. Come bhikkhu! tell the bhikkhu Assaji-Punabbasuka in my words, the Teacher wants you. That bhikkhu agreed, approached the bhikkhu Assaji-Punabbasuka and said to him: The Teacher wants you. The bhikkhu Assaji-Punabbasuka agreeing approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the bhikkhu Assaji-punabbasuka: Bhikkhu, is it true that, many bhikkhus approached you and said to you, friend, the Blessed One and the Community of bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living? . Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a

pleasant abiding. Did you say this to them. Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we know of few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should I, give up, what I know, here and now, to seek new experiences?. I said, Venerable sir.

Bhikkhus, do you know this Teaching preached by me: Whatever this person feels, pleasant, unpleasant, or neither unpleasant-nor pleasant feelings, to him, there is decrease and increase of merit and demerit. No, venerable sir, we do not know this. Bhikkhus, do you not know this Teaching preached by me: When a person experiences a certain kind of pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of pleasant feeling, demerit decreases, merit increases. When a person experiences a certain kind of unpleasant feeling, demerit increases, merit decreases.. When a person experiences a certain kind of unpleasant feeling, demerit decreases, merit increases.. When a person experiences a certain kind of neither unpleasant-nor-pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of neither-unpleasant-nor-pleasant feeling, demerit decreases, merit increases? Yes, we know it, venerable sir.

Bhikkhus, good, that you have understood it. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing, such a kind of pleasant feeling increase demerit and decrease merit. Not knowing it, I would have said, give up that kind of pleasant feeling. Yet to a person like me, is it suitable to do.so? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant feeling, increase demerit and decrease merit I say dispel such a kind of pleasant feeling.If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit. Not knowing I would have said, pursue that kind of pleasant feeling. Yet to a person like me, is it suitable? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit, I say pursue such a kind of pleasant feeling.

If I had not known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of unpleasant feeling increase demerit and decrease merit...re...a certain person experiencing such a kind of unpleasant feeling decrease demerit and increases merit...re...a certain person experiencing such a kind of neither unpleasant-nor-pleasant-feeling, increase demerit and decrease merit. Not knowing it, I would have said, give up that kind of neither-unpleasant-nor pleasant feeling. Yet to a person like me, is it suitable? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of neither unpleasant nor- pleasant feeling increase demerit and decrease merit, I say dispel such a kind of neither unpleasant nor pleasant feeling.If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling, decrease demerit andincrease merit, I would have

said, pursue that kind of neither unpleasant nor pleasant feeling. Yet to a person like me is it suitable to do? No, venerable sir. Since, bhikkhus, I have known, seen, experienced, realized and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling decreased merit and increase merit, I say pursue such a kind of pleasant feeling.

Bhikkhus, I do not ask all bhikkhus to abide diligently, neither do I ask all bhikkhus not to abide diligently. To those bhikkhus, who are perfect, have destroyed desires, lived the holy life, done what should be done, have put down the weight, have come to the highest good, have destroyed the bonds 'to be' and released rightfully knowing, to such bhikkhus, I do not say abide diligently. What is the reason: They have done what should be done diligently, and it is impossible that they should be negligent. Bhikkhus, as for those trainers, not yet attained to the highest end of the yoke, and abiding aiming it, to such bhikkhus, I say, abide diligently. What is the reason? These venerable ones partaking of suitable dwellings, associating good friends, and with the development of their faculties, for whatever reason these sons of clansmen left the household and became homeless, that highest end of the holy life, they here and now realize and abide. Bhikkhus, seeing these results of diligence I tell these bhikkhus to be diligent.

Bhikkhus, there are seven persons evident in the world: What seven: those released both ways, released through wisdom, those with body witness, those come to righteousness of view, those released in faith, those living according to the Teaching, and those living according to faith.

Bhikkhus, who is released both ways: Here bhikkhus, a certain person experiences with the body those immaterial attainments and also with wisdom sees the destruction of desires.

To such a one is said released both ways. Bhikkhus, to such ones, I do not say abide diligently. What is the reason: They have done it diligently and it is impossible that they be negligent.

Bhikkhus, who is released through wisdom? Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom his desires are destroyed. To this one is said, released through wisdom. Bhikkhus, to such a one too I do not say, abide diligently. What is the reason: They have done it diligently and it is impossible that they be negligent.

Bhikkhus, who witnesses with the body? Bhikkhus, a certain person experiences those immaterial attainments with the body. Some of his desires are destroyed seeing with wisdom Bhikkhus, this one is a body witness. To this bhikkhu I say, there is something to be done diligently. What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these results of diligence I tell this bhikkhu, to be diligent.

Bhikkhus, who is the person come to righteousness of view. Here, bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom some of his desires are destroyed. Through wisdom he sees the Teaching of the Thus Gone One, and behaves accordingly. Bhikkhus, to this one is said, come to righteousness of view To this bhikkhu I say, there is something to be done diligently. What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results of diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person released in faith? : Here, bhikkhus, a certain person does not experience those immaterial attainments with the body, and seeing with wisdom some of his desires are destroyed. His faith in the Thus Gone One is thoroughly established, well rooted. To this one is said, released in faith. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize and abide. Seeing these good results of diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person living according to the Teaching. : Here, bhikkhus, a certain person does not experience those immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He is convinced in the Teaching of the Thus Gone One to a certain extent, by wisely thinking about it.. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to the Teaching. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results for diligence I tell this bhikkhu to be diligent.

Bhikkhus, who is the person living according to faith? Bhikkhus, a certain person does not experience the immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He has some faith and love for the Thus Gone One Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom To this one is said, living according to faith. To this bhikkhu too I say, there is something to be done diligently. What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize. Seeing these good results for diligence, I tell this bhikkhu to be diligent.

Bhikkhus, I do not convince of perfection right at the beginning. It is a gradual ascent, with gradual training, action, and follow up. Bhikkhus, how does the conviction of perfection come about with gradual training, action, and follow up? Bhikkhus, someone approaches when faith is born. Then he associates. Associating lends ear. Listening bears the Teaching. Bearing the Teaching examines the meanings. Examining the meanings some conviction arises. Pleased with that conviction an interest arises for the Teaching. With interest there is effort. With that effort there is weighing. Weighing realises the highest truth with the body, and wisely penetrates it. Bhikkhus, without faith, there is no approach..Without the approach there is no association. Without association there is no lending ear. Without lending ear there is no listening, Without listening, the Teaching is not borne in the mind. Without bearing the Teaching there is no examining of the meanings. Without an examination, there is no conviction. Without a conviction, there is no interest. Without an interest, there is no effort. Without effort there is no discrimination..Without discrimination there is no weighing. Without weighing, there is no confrontation. Those gone astray are on the wrong track. Bhikkhus, the foolish, not interested in this dispensation of Teaching, how far have they strayed?.

Bhikkhus, there is an explanation given with four lines.through which the wise learn the meaning quickly. Explain it bhikkhus, do you know it? Venerable sir, do we know the Teaching to explain? Bhikkhus, if a Teacher honours materiality, leaves a material heritage, abides engrossed in materiality, these doings and non-doings, occur to him. That is to us, we will do that, that is not to us, we will not do that. Bhikkhus, if the Thus Gone One abides unyoked from all materiality, to the disciple with faith in the dispensation of the Teacher penetration into the Teaching is lawfulness. The Blessed One is the Teacher, we, his disciples. The Blessed One knows, we do not know. Bhikkhus, to the disciple with faith in the dispensation of the Teacher the essentials for growth and penetration into the Teaching are there. Bhikkhus, to the disciple with faith in the dispensation of the Teacher, the penetration into the teaching is lawful. Let skin, nerves, and bones remain, let the body dry up with the flesh and blood, that which should be attained by manly strength, manly effort and manly power should be attained. I will not give up the inner effort without attaining it. Bhikkhus, to the disciples with faith in the dispensation of the Teacher yoked to penetration, one of these results could be expected. Either perfection here and now, or with substratum remaining mindfulness of not returning.

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

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MAJJHIMA NIKAAYA II

II. 3. 1. Tevijja-vacchagottasutta.m

71, The three vedas to Vacchagotta.

I heard thus.

At one time the Blessed One was living in the gabled hall in the great forest in Vesali. At that time the wandering ascetic Vacchagotta was living in the wandering ascetic's hall Ekapundarikaa. The Blessed One putting on robes in the morning and taking bowl and robes entered Vesali for alms. It occurred to the Blessed One, it is too early to go for alms in Vesali. What if I approach the wandering ascetic's hall Ekapundarikaa and approach the ascetic Vacchagotta. Then the Blessed One approached the wandering ascetic's hall and the ascetic Vacchagotta. He saw the Blessed One approaching and said, Come! Blessed One. It's after a long time that the Blessed One came, may the Blessed One take a seat. Here the seat is ready. The Blessed One sat on the prepared seat and the wandering ascetic Vacchagotta too taking a low seat sat on a side, and said to the Blessed One.

‘Venerable sir, I have heard this said: The recluse Gotama is all knowing and all seeing and acknowledges remainderless knowledge and vision in this manner, ‘while walking, standing, lying or awake, constantly and continually knowledge and vision is established, to me’. Venerable sir, those who say, these words, ‘The recluse Gotama is all knowing and all seeing and acknowledges remainderless knowledge and vision: while walking, standing, lying or awake, constantly and continually.’ Are they saying the words of good Gotama and are they not blaming the Blessed One falsely? Vaccha, those who say, the recluse Gotama is all knowing and all seeing and acknowledges remainderless knowledge and vision, while walking, standing, lying or awake, constantly and continually. They, do not say my words, they blame me falsely.

Venerable sir, saying how would it be said, correctly not blaming the Blessed One falsely? ‘The recluse Gotama knows the three knowledges. Saying it thus they would be saying the right thing, and not blaming me falsely. Vaccha, whenever I desire, I recollect the manifold previous births, such as one birth, two births, with all modes and all details, thus I recall the manifold previous births. Vaccha, when I desire, with the purified heavenly eye beyond human, see beings disappearing and appearing, in unexalted and exalted states, beautiful and ugly, in good and bad states,— I see beings, according to their actions. Vaccha, destroying desires, my mind released and released through wisdom, here and now by myself realising I abide. Vaccha, if it is said, the recluse Gotama knows the three knowledges, saying it thus, you would be saying the right thing and not blaming me falsely’.

When this was said, the wandering ascetic Vacchagotta said thus to the Blessed One: Good Gotama, are there any laymen who without giving up the lay bonds, would make an end of unpleasantness after death? No, Vaccha, there aren't any laymen who have made an end of unpleasantness. Without giving up the lay bonds. Good Gotama, are there any laymen born in heaven after death without giving up the lay bonds? Vaccha, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred, many more, are born in heaven after death without giving up the lay bonds. Good Gotama, are there any ascetics who have made an end of

unpleasantness after death? No, Vaccha, there isn't any ascetic, who has made an end of unpleasantness, after death. Good Gotama, are there any ascetics who are born in heaven after death? Vaccha, I recollected so many as ninety one world cycles and did not see any ascetic born in heaven, except for a certain one who was of the view, there are results for actions. Good Gotama, if that is so, all other faiths are useless even without a birth in heaven.

The Blessed One said thus and wandering ascetic Vacchagotta delighted in the words of the Blessed One.

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MAJJHIMA NIKAAYA II

II. 3.2. Aggi-vacchagottasutta.m

72, 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,--re - The world is limited,-re- the world is not limited ..re..the soul is the body..re..the soul is different from the body, ..re.. the Thus Gone One is, after death, ..re..the Thus Gone One is not, after death,-re -the Thus Gone One is and is not after death...re.. 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 not 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 myleaves 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.

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MAJJHIMA NIKAAYA II

II. 3. 3. Mahaa-vacchagottasutta.m-

73, The Major Discourse to Vacchagotta.

I heard thus.

At one time the Blessed One was living in the squirrels’ sanctuary in the bamboo grove in Rajagaha. Then the wandering ascetic Vacchagotta approached the Blessed One, exchanged friendly greetings and sat on a side and said, to the Blessed One. ‘It’s a long time since, we could have a conversation with good Gotama. We like to know merit and demerit in short.’ ‘Vaccha, I will tell you merit and demerit in short and in detail as well. Now listen to it in short, I will tell you’. The wandering ascetic Vacchagotta agreed and the Blessed One said thus:

‘Vaccha, greed is demerit, non-greed is merit. Anger is demerit and non-anger is merit. Delusion is demerit and non-delusion is merit. Vaccha these three are demerit, and the other three are merit. Vaccha, destroying life is demerit, abstaining from destroying life is merit. Taking what is not given is demerit, abstaining from taking what is not given is merit. Misbehaviour in sexuality is demerit, abstaining from misbehaviour in sexuality is merit. Telling lies is demerit, abstaining from telling lies is merit. Slandering is demerit, abstaining from slandering is merit. Rough talk

is demerit, abstaining from rough talk is merit. Frivolous talk is demerit and abstaining from frivolous talk is merit. Coveting is demerit, abstaining from coveting is merit. Bearing an angry mind is demerit and a not angry mind is merit. Wrong view is demerit and right view is merit. Vaccha, these ten are demerit and the other ten are merit. Vaccha, when the bhikkhu, dispels craving pulls it out with the roots, makes it a palm stump, and makes it a thing that does not grow again, that bhikkhu is perfect..He is with desires destroyed, the holy life lived, done what should be done, the weight put down He has come to the highest good, with the bond 'to be' destroyed He rightfully knowing, is released.'

'Good, Gotama, wait! Is there a single bhikkhu a disciple of Gotama, who has destroyed desires, has released the mind from desires and released through wisdom, abiding, here and now?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more bhikkhus, disciples of mine, who have destroyed desires, the mind released from desires and released through wisdom, here and now abiding.'

'Good, Gotama, wait! Let alone bhikkhus. Is there a single bhikkhuni a disciple of Gotama, who has destroyed desires has released the mind from desires and released through wisdom, here and now, have realised?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many, more bhikkhunis, disciples of mine, who have destroyed desires, the mind released from desires and released through wisdom, here and now realising abide'.

'Good, Gotama, wait! Other than bhikkhus, and bhikkhunis. Is there a single lay disciple of Gotama, who wearing white clothes had led the holy life, has destroyed the five lower bonds to the sensual world, and is born spontaneously, not to proceed?'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more lay disciples of mine, who have destroyed the five lower bonds to the sensual world, and born spontaneously would not proceed.'

'Good, Gotama, wait! Other than bhikkhus, bhikkhunis and lay disciples of Gotama, who wear white clothes and lead the holy life. Is there a single a lay disciple, who wears white clothes, leads the holy life, while partaking sensual pleasures, and doing the work in the dispensation has dispelled doubts. Has become confident of what should and should not be done, and does not need a teacher any more in the dispensation of the Teacher. Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more lay disciples of mine, wearing white clothes leading the holy life, while partaking sensual pleasures and doing the work in the dispensation have dispelled doubts Have become confident of what should and should not be done and do not need a teacher any more.'

'Good, Gotama, wait! Other than the bhikkhus, bhikkhunis, the lay disciples who have arisen spontaneously and will not proceed, and the ones who have entered the stream of the Teaching and are confident, is there a single female lay disciple of good Gotama. Who wears white clothes leads the holy life has destroyed the five lower bonds to the sensual world, and is born spontaneously not to proceed'

'Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more female lay disciples of mine, who have destroyed the five lower bonds to the sensual world, and are born spontaneously not to proceed.'

'Good, Gotama, wait! Other than the bhikkhus, bhikkhunis, lay

disciples arisen spontaneously who would not proceed and the ones who have entered the stream of the Teaching and are confident and the lay female disciples who have arisen spontaneously not to proceed is there is a single female lay disciple. Who wears white clothes leads the holy life, while partaking sensual pleasures, and doing the work in the dispensation has dispelled doubts, has become confident, of what should and should not be done and does not need a teacher any more.’ ‘Vaccha, not one, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred. There are many more female lay disciples of mine wearing white clothes lead the holy life, while partaking sensual pleasures, doing the work in the dispensation have dispelled doubts. Have become confident of what should and should not be done. They do not need a teacher any more in the dispensation of the Teacher.

Good Gotama, if in this Dispensation good Gotama only was perfect and not the bhikkhus, by that factor this holy life is incomplete. Since good Gotama, as well the bhikkhus are perfected, this holy life is complete. If in this Dispensation good Gotama and the bhikkhus only were perfected and not the bhikkhunis by that this holy life is incomplete. Since good Gotama, the bhikkhus and the bhikkhunis are perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus and the bhikkhunis were perfected and not the lay disciples who wear white clothes and lead the holy life by that, this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis and the lay disciples, who wear white clothes are also perfected, this holy life is complete. If in this Dispensation good Gotama, the bhikkhus, bhikkhunis and the lay disciples who wear white clothes and lead the holy life were perfected and not the lay disciples who wear white clothes and partake sensual pleasures by that, this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis and the lay disciples who wear white clothes and lead the holy life and also the lay disciples who wear white clothes and partake sensual pleasures are also perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus, bhikkhunis, the lay disciples who wear white clothes and lead the holy life and the lay disciples who wear white clothes and partake sensual pleasures, were perfected and not the lay disciples female who wear white clothes and lead the holy life by that factor this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, lay disciple who wear white clothes and partake sensual pleasures and also the lay disciple female who wear white clothes and lead the holy life are also perfected, this holy life is complete. If in this Teaching good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, and lay disciples who wear white clothes and partake sensual pleasures and the lay disciples female who wear white clothes and lead the holy life, and not the lay disciples who wear white clothes and partake sensual pleasures by that this holy life is incomplete. Since good Gotama, the bhikkhus, bhikkhunis, lay disciples who wear white clothes and lead the holy life, lay disciple who wear white clothes and partake sensual pleasures and lay disciple female who wear white clothes and lead the holy life, and also lay disciples female who partake sensual pleasures are perfected, this holy life is complete.

‘Good Gotama, like the Ganges, which bends towards the ocean, and flows straight into the ocean, likewise the gathering of good Gotama, those gone forth together with the householders are bent towards and stand close to extinction. Good Gotama, now I understand. It’s like something over turned is reinstalled. As something covered is made manifest. As the path is told to someone who had lost his way. As though an oil lamp was lighted for the darkness, for those who have sight to see forms. Good Gotama, the Teaching is explained in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I gain the going forth and the higher ordination in the dispensation of good Gotama.’ Vaccha, one of another sect desiring the going forth and the higher ordination in this dispensation, should wait four months, as a period of probation. At the end of which time the bhikkhus pleased would give him the going forth and the higher ordination. It is to test the personal differences’. ‘Venerable sir, if one of another sect desiring the going forth and the higher ordination have to wait four months, on probation. I will be on probation for four years. When, the bhikkhus are pleased may they give me the going forth and the higher ordination. The wandering ascetic Vacchagotta received the going forth and the higher ordination.

Two weeks after venerable Vacchagotta received the higher ordination, he approached the Blessed One, worshipped, sat on a side and said to the Blessed One. ‘Venerable sir, I have gained the knowledge of a trainer. May the Blessed One instruct me further.’ ‘Then Vaccha, you should develop two things further. Develop calm and insight. Vaccha, when calm and insight is developed, it conduces to experiencing the various elements..

Vaccha, when you desire, experience the various super-normal powers. One, becoming many and many becoming one. Go unobstructed through walls, embankments and mountains, as going through air. Dive, in and come out of earth as in water. Walk, unbroken on water, as on earth. Sit with legs crossed, in space, as birds small and large do. Touch the moon and sun, as powerful as they are. Wield power with the body as far as the world of brahma. That will be the eye -witness for the development of that and other mental faculty.

Vaccha, when you desire, with the heavenly ear element purified beyond human, hear the various sounds, heavenly and human, far or near, to you that mindfulness becomes the eye-witness in that mental faculty..

Vaccha, if you desire, penetrate and know the mental states of others. Know, the mind with greed and without greed, the angry mind and the not angry mind. the deluded mind and the non-deluded mind, the attentive mind and the distracted mind, the developed mind and the undeveloped mind, the mind with a compare and the mind without a compare, the concentrated mind, and the unconcentrated mind, the released mind, and the unreleased mind. To you that mindfulness becomes the eye-witness in that mental faculty.

Vaccha, if you desire, recollect the various manifold previous births. Such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty births, a hundred births, a thousand births,

a hundred thousand births, an innumerable forward cycle of births, an innumerable backward cycle of births and an innumerable forward and backward cycle of births. There I was of such name, clan, disposition, supports and experiencing these pleasant and unpleasant feelings and with such a life span. Disappearing from there was born here, with such name, clan, disposition, supports and experiencing, these pleasant and unpleasant feelings. With such a life span.. Disappearing from there is born here. Thus recollect the various manifold previous births that mindfulness, is the eye witness, in that mental faculty.

Vaccha, if you so desire with the heavenly eye element purified beyond human, see beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states. Know beings according their actions. These good beings, misbehaving by body, speech and mind, blaming noble ones, with wrong view and with the wrong view of actions, after death go to loss, go to decrease and are born in hell. These good beings, with right conduct by body, speech and mind, not blaming noble ones, with right view and with the right view of actions, after death go to increase and are born in heaven. Thus with the heavenly eye element purified beyond human see beings disappearing and appearing according their actions, and that mindfulness becomes the eye-witness to you in that mental faculty.

Vaccha, if you so desire, with the destruction of desires, release the mind of desires, and be released through wisdom, realising it here and now. That mindfulness becomes eye witness, in that mental faculty.

Then venerable Vacchagotta, delighted with the words of the Blessed One, got up from his seat, worshipped and circumambulated the Blessed One and went away. Venerable Vacchagotta secluded and withdrawn from the crowd abode diligent for dispelling. For whatever reason sons of clansmen leave the household rightfully and go forth as a homeless that incomparable end of the holy life he, here and now realised and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Vacchagotta became one of the perfect ones..

At that time many bhikkhus were going to see the Blessed One, and venerable Vacchagotta saw those bhikkhus in the distance, approached them and said to them: ‘Venerable ones, where are you going now?’. ‘Friend, we are going to see the Blessed One’. ‘If that is so, worship the feet of the Blessed One for me and tell – ‘Venerable sir, the bhikkhu Vacchagotta worships the feet of the Blessed One and says, I’m a perfect one’. The bhikkhus agreed, approached the Blessed One, worshipped, sat on side and said. ‘Venerable sir, venerable Vacchagotta says he worships the feet of the Blessed One and says that he is perfected’ ‘Bhikkhus, even before, I knew that venerable Vacchagotta is perfect, I knew it by penetrating his mind. Bhikkhus, he is very powerful, knows the three knowledges. Even the gods informed me about this’.

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

MAJJHIMA NIKAAYA II

II. 3.4-Diighanakhasutta.m

74, Advice to Dighanakha the wandering Ascetic.

I heard thus.

At one time the Blessed One lived on vultures' peak where pigs were molested, in Rajagaha. Then the wandering ascetic Dighanakha approached the Blessed One, exchanged friendly greetings, stood on a side, and said to the Blessed One: 'Good Gotama, I'm of this view, and declare Everything is not pleasing.to me'. 'Aggivessana, according to this view of yours, everything is not pleasing to me. Is that view pleasing to you?' 'Good Gotama, that view pleases me and such others like them.' 'Aggivessana, there are very many in the world, who have this view, that too is like that and that too is like that. They do not give up that view, but take up another view. Aggivessana, only a few in this world say, that too is like that and that too is like that, and they give up that view and do not uphold another view'.

'Aggivessana, there are recluses and brahmins, in this world, who uphold this view and declare it. Every thing is pleasing to me Aggivessana, there are recluses and brahmins in this world, who uphold this view and declare it. Every thing is not pleasing to me. Aggivessana, there are recluses and brahmins, in this world, who uphold this view and declare it. Some things are pleasing to me and other things are not pleasing to me. Aggivessana the view of those recluses and brahmins, every thing is pleasing to me, is close upon greed, is yoked to interest, appropriating and seizing. Aggivessana the view of those recluses and brahmins, every thing is not pleasing to me, is away from greed, not yoked to interest, appropriating and seizing'. When this was said, the wandering ascetic Dighanakha said thus to the Blessed One.' Does good Gotama, praise my view.' 'Aggivessana, the view of those recluses and brahmins, some things are pleasing to me and other things are not pleasing. Pleasing things, are close upon greed, yoked to interest, appropriating and seizing. The things not pleasing, are away from greed, unyoked from interest, appropriating and seizing..

Aggivessana, a wise man reflects, if I held this view, every thing is pleasing to me, this only is the truth all else is false, stubbornly and did not give it up easily. I have to worry on account of two things. About the recluses and brahmins of this view, every thing is not pleasing to me and the recluses and brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split. On account of a split, a dispute, and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another view. This is the giving up of such views. Aggivessana, a wise man reflects. If I held this view, every thing, is not pleasing to me, this is

the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and brahmins of this view. Every thing is pleasing, to me and the recluses and brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another. This is the giving up of such views Aggivessana, a wise man reflects. If I held this view, some things are pleasing to me and other things are not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and brahmins of the view, every thing is pleasing to me and the recluses and brahmins of the view, every thing is not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, he gives up that view and does not uphold another. This is the giving up of such views.

Aggivessana, this material body of the four primary elements, brought forth by mother and father and supported on rice and bread, is subject to change through brushing and breaking. It should be reflected, as impermanent, unpleasaant, an illness, an abscess, an arrow, a troublesome thing, as foreign and as breaking apart, as void, and as not mine. When he sees this body as impermanent, unpleasaant, an illness, an abscess, an arrow, as a troublesome thing, as foreign and as breaking apart, as void, and as not mine, the interest for the body, the love for it and following the needs of the body, fade.

Aggivessana, these three are the feelings, pleasant, unpleasant and neither unpleasant nor pleasaant. Aggivessana, when a pleasant feeling is felt, at such time an unpleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the pleasant feeling is felt. Aggivessana, when an unpleasant feeling is felt, at such times a pleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the unpleasant feeling is felt. . Aggivessana, when a neither unpleasant nor pleasant feeling is felt, at such time a pleasant feeling or an unpleasant feelings is not felt. Only the neither unpleasant nor pleasant feeling is felt. Aggivessana, even the pleasant feelings are impermanent, compounded, dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the unpleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the neither unpleasant nor pleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. When the noble disciple sees this, his mind breaks away from pleasant feelings, unpleasant feelings and even from neither unpleasant-norpleasant feelings. When the mind breaks away, it gets detached, when detached it is released. When released knowledge arises I'm released. Birth is destroyed, the holy life is lived. What should be done is done. He knows there is nothing more to wish. Aggivessana, the so released mind does not disagree with anyone has no dispute with any one, abides with the truth vogue in the world without a dispute. At that time venerable Sariputta was fanning the Blessed One, standing beside him, and it occurred to venerable Sariputta. This is the reason, that the Blessed One asked us constantly, to dispel thoughts. When venerable Sariputta reflected on this, his mind

was released from desires, without holdings. To the wandering ascetic Dighanakha the stainless, pure vision arose. Whatever arises, all that ceases. (* 1) Then the wandering ascetic Dighanakha here and now, mastered the Teaching, experienced it and penetrated it, without doubts became confident of things that should be done and should not be done and did not need a teacher in the dispensation any more. Then he said. I understand good Gotama. It is like something over turned is reinstalled. Something covered is made manifest. As though the path is told to one who had lost his way. As though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways, good Gotama explained it. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until life lasts. ..

Notes:

1. Whatever arises, all that ceases.'ya.m kinci samudayadhamma.m sabba.m tam nirodhadhamma.m ti.' This is the core of the Teaching, and it is this realization, that happens, when he enters the stream of the Teaching.

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MAJJHIMA NIKAAYA II

II. 3. 5. Maagandiyasutta.m

75, To Magandiya.

I heard thus.

At one time the Blessed One lived in the country of the Kurus in a hamlet named Kammassadhamma. The Blessed One, slept on a spread of dried grass in the fire hut of a brahmin of the Bharadvaja clan. In the morning, the Blessed One, putting on robes, taking bowl and robes went the alms round, in the hamlet Kammassadhamma. Returning from the alms round and after the meal was over the Blessed One entered a certain forest stretch, and sat at the root of a certain tree, to spend the day.

The wandering ascetic Magandiya wandering and walking for exercise entered the fire hut of the brahmin of the Bharadvaja clan. Seeing the spread of dried grass in the fire hut he said. 'Good Bharadvaja, for whom, is this spread of dried grass prepared, I think it's the bed of a recluse.' 'Good Magandiya, it is the recluse Gotama's, the son of the Sakyas. He has gone forth from the clan of the Sakyas. His fame is such, the Blessed One is perfect, rightly enlightened, endowed with knowledge and conduct. Well gone, knows the worlds, is the incomparable tamer of those to be tamed, is Teacher of gods and men, enlightened and Blessed' 'Good Bharadvaja, we saw something we should not have seen, it's the bed of that good Gotama, the destroyer of

humanity.’ ‘Magandiya, be careful of what you say, good Gotama has many wise warriors, brahmins, householders and recluses, pleased and tamed in the noble Teaching and established in merit.’ ‘Bharadvaja, I will meet that good Gotama, and tell these words myself, that the recluse Gotama is a destroyer of humanity. What is the reason? It is by examining his bed, that we do so.’ ‘If it does not matter to good Magandiya, I will inform this to the recluse Gotama.’ ‘Be unconcerned, good Bharadvaja, tell it if he asks.’

The Blessed One heard this conversation between the wandering ascetic Magandiya and the brahmin of the Bharadvaja clan, with his purified heavenly ear element above human. The Blessed One got up from his seclusion in the evening, and approached the fire hut of the brahmin of the Bharadvaja clan. Entering the fire hut, he sat on the prepared seat. Then the brahmin of the Bharadvaja clan approached the Blessed One worshipped, exchanged friendly greetings and sat on a side. Then the Blessed One said, to the brahmin of the Bharadvaja clan. ‘Was there any conversation between Bharadvaja and the wandering ascetic Magandiya concerning this spread of grass?’ When this was asked the brahmin of the Bharadvaja clan shivered and his hairs stood on end, and said. ‘This we wanted to tell good Gotama, and even before that good Gotama tells it.’ Even when this conversation was taking place the wandering ascetic Magandiya wandering and walking for exercise entered the fire hut of the brahmin of the Bharadvaja clan, and approached the Blessed One. Exchanged friendly greetings with the Blessed One and sat on a side.

Then the Blessed One addressed the wandering ascetic Magandiya. ‘Magandiya, the eye is fond of forms, intent on forms and delight in forms, the eye of the Thus Gone One is tamed and protected. He teaches to protect and to restrain the eye. Is it on account of this, that Magandiya said the recluse Gotama is a destroyer of humanity?’ ‘I said the recluse Gotama is a destroyer of humanity, by examining, his bed.’ ‘Magandiya, the ear is fond of sounds, the nose is fond of smells, the tongue is fond of tastes, intent on tastes, and delight in tastes. The tongue of the Thus Gone One is tamed and protected. He teaches to protect and to restrain the tongue. Is it on account of this, that Magandiya said the recluse Gotama is a destroyer of humanity?’ ‘I said the recluse Gotama, is a destroyer of humanity, examining his bedstead.’ ‘Magandiya, the body, is fond of touches, ...re ... The mind is fond of ideas, intent on ideas and delight with ideas. The mind of the Thus Gone One is tamed and protected. He teaches to protect and to restrain the mind. Is it on account of this, that Magandiya said, the recluse Gotama is a destroyer of humanity?’ ‘I said the recluse Gotama is a destroyer of humanity, examining his bedstead.’

‘Magandiya, one is well provided with pleasing, agreeable, forms cognizable by eye consciousness, arousing fondness and sensual desires. In the mean time he knows the arising, fading, the satisfaction, the danger and the escape from forms, as it really is. He dispels and destroys the burning and thirst for forms and internally appeases the mind and abides. What has Magandiya to say to that?’ ‘Good Gotama, I have nothing to say.’ ‘Magandiya, one is well provided with pleasing, agreeable sounds cognizable by ear consciousness, re.... smells,

cognizable by nose consciousness,...re... tastes cognizable by tongue consciousness, touches,...re... cognizable by body consciousness arousing fondness and sensual desires. In the mean time he knows the arising, fading, satisfaction, danger and the escape from touches, as it really is. He dispels and destroys the burning and thirst for touches and internally appeases the mind and abides. What has Magandiya to say to that?’ ‘Good Gotama, I have nothing to say.’

Magandiya, when I was a householder, I was well provided with the five strands of sensual pleasures. Such as pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --pleasing agreeable smells, --pleasing agreeable tastes, and pleasing agreeable touches cognizable by body consciousness, arousing fondness and sensual desires. I was provided with three palaces, for the three seasons, one for the rainy season, one for the cold season and another for the hot season. Magandiya, I spent four months in the palace for the rainy season, without males and provided with music. Not coming down to the lower storey, for any reason. In the mean time I knew, the arising, fading, the satisfaction, the danger and the escape from sensual desires. I dispelled and destroyed the craving, burning and thirst, for sensual desires and internally appeased the mind and abode. I see other beings not satiated with sensuality, while partaking it being eaten by it and burnt by it. I do not envy them, and do not take pleasure in it. Magandiya, I abide in that attachment away from sensuality, away from thoughts of demerit, and even beyond heavenly pleasantness and do not envy or delight in something lower than that.

Magandiya, like a householder, or a householder's son, quite wealthy and with many resources, well provided with the five strands of sensual pleasures. Such as pleasing agreeable forms cognizable by eye consciousness, arousing fondness and sensual desires. Pleasing agreeable sounds, --pleasing agreeable smells, --pleasing agreeable tastes, and pleasing agreeable touches cognizable by body consciousness, arousing fondness and sensual desires. He behaves himself correctly by body, speech and mind. After death, he goes to increase, is born with the retinue of the thirtythree gods and partakes of the five strands of heavenly sensual pleasures attended by nymphs in the Nandana forest. Then he sees a householder partake the five strands of sensual pleasures provided and well attended. Magandiya, do you think, this son of the gods, partaking the five strands of heavenly bliss, attended by those nymphs would envy that householder or the son of the householder and would come back for the five strands of sensual pleasures?’ ‘No, good Gotama. Heavenly sensual pleasures are superior and more exalted than human sensual pleasures.’ ‘In the same manner, Magandiya, when I was a householder I was well provided with the five strands of sensual pleasures. Such as pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --pleasing agreeable smells, --pleasing agreeable tastes, and pleasing agreeable touches cognizable by body consciousness, arousing fondness and sensual desires. Then in the mean time I knew, the arising, fading, the satisfaction, the danger and the escape from sensuality as it really is. Then I dispelled and destroyed the craving, burning and thirst for sensuality and internally appeased the mind and abode. I see other beings not satiated with sensuality, while partaking it being eaten and

burnt by it. I do not envy them, and do not take pleasure in it. Magandiya, I abide in that attachment away from sensuality, away from thoughts of demerit, and even beyond heavenly pleasantness and do not envy or delight in something lower than that.

Magandiya, a lepor with a diseased, decayed skin, with worms attacking it, would scratch the skin with his nails and would have open bruises and wounds. Then he would burn those wounds in a pit of embers and his friends, co-associates and blood relations would call a doctor to attend on him. After that treatment he would get over his leprosy, and getting well would be able to go where he wished. Then he would see another lepor with a diseased, decayed skin, with worms eating the skin, and he scratching it for relief and burning the wounds and bruises in a pit of embers. Would he envy that lepor, or the pit of embers, or the treatment given?' 'No, good Gotama, when he was diseased, the treatment was necessary. When he got over the illness, no more medicine is necessary.' 'In the same manner, Magandiya, when I was a householder I was well provided with the five strands of sensual pleasures. Pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --pleasing agreeable smells, --pleasing agreeable tastes, and pleasing agreeable touches cognizable by body consciousness, arousing fondness and sensual desires. In the mean time I knew the arising, fading, the satisfaction, the danger and the escape from sensuality as it really is I dispelled and destroyed the craving, burning and the thirst for sensuality, appeasing the mind internally abode. I see other beings partaking sensuality not satiated with it, being eaten by it and burnt by it. I do not envy them, and do not take pleasure in it. Magandiya, I abide in that attachment away from sensuality, away from thoughts of demerit, and even beyond heavenly pleasantness and do not envy or delight in something lower than that.

Magandiya, a lepor with a diseased, decayed skin, worms attacking it, would scratch the skin with his nails and would have open bruises and wounds, would burn those wounds in a pit of embers. His friends, co-associates and blood relations would call a doctor to attend on him. Then treated by the doctor would get over his leprosy, and getting well would be able to go where he wished. Then two strong men would come along and pull this man along to the burning pit of embers. Magandiya, wouldn't his body writhe to get away from it?' 'Yes, good Gotama, his body would writhe to get away from it. What is the reason? Good Gotama fire is unpleasant to contact, the great heat causes much burning.' 'Magandiya, fire is unpleasant to contact, produces heat and causes burning to him, only now, or was it unpleasant to contact, produced heat and caused burning earlier too?' 'Good Gotama, now and earlier too fire is unpleasant to contact, produced heat and caused burning. The lepor with a diseased, decayed skin, worms attacking it, scratched the skin with the nails and had open wounds. With a distorted mental faculty, he experienced pleasantness in fire. It is the result of a distorted perception.' 'Magandiya, in the same manner, even in the past sensual contact was unpleasant, produced much heat and burning, in the future too sensual contact will be unpleasant, will produce much heat and burning, and sensual contact at present too is unpleasant, produces much heat and burning. Magandiya, these beings not free of greed for sensuality, destroyed by the greed for sensuality, worried by sensual

worries, have distorted mental faculties and perceive the unpleasant contact of sensuality is pleasant feeling.

Magandiya, however much the lepor would scratch the diseased, decayed skin, eaten by worms and make, open bruises and wounds and would burn the wounds in a pit of embers. Those wounds would not get better but worse and worse. The decay and the ill smell would get worse, and worse. Whatever satisfaction he gets, is through scratching the open wounds and scorching them.. In the same manner Magandiya, beings not free of greed for sensuality, destroyed with greed for sensuality, worried by sensual worries, partake of sensuality, and in this and other way they grow their sensual greed and grow their sensual worries. Whatever little satisfaction they gain is through the five strands of sense pleasures.

Magandiya, have you seen or heard of a king or the chief minister of a king, provided and accomplished with the five strands of sensual pleasures. Have you seen such a one internally appeased, without giving up that sensual, greed, burning and thirst. Or do you see such a one, or will you see such a one in the future?' 'No, good Gotama.' 'Good! Magandiya, you have understood it. I too have not seen or heard of such a one. Nor will hear of such a one.

Magandiya, who ever recluses or brahmins abode in the past or abide now or will abide in the future, gave up, give up and will give up the thirst and burning for sensuality and internally appease themselves. By knowing, sensuality, the arising of sensuality, fading of sensuality, the satisfaction of sensuality, its dangers, and the escape from it, as it really is.'

At that time the Blessed One uttered this solemn utterance.

'Health is the highest gain, extinction is the highest bliss,

The eightfold path is the path to peace and deathlessness.'

When this was said, the wandering ascetic Magandiya said to the Blessed One. 'These words of good Gotama are excellent, such as Health is the highest gain, and extinction, is the highest bliss. I too have heard these words said, by the teachers of teachers of wandering ascetics.'

'Health is the highest gain, extinction is the highest bliss. Magandiya, what is that health and what is that extinction?' When this was asked, Magandiya stroked his own body and hands, saying, 'That health and extinction is here. Good Gotama, I'm now healthy and without ailments.'

'Magandiya, like a man born blind, would not see impure and pure forms, would not see, blue, yellow, red or brown forms, would not see even and uneven forms, would not see the constellation, the moon and the sun. He would hear a man with sight say. Wonderful is a white garment, pure and stainless. Then he goes in search of white. A certain man cheats him, giving an oil sprayed coarse garment, saying: Good man this is a white pure stainless garment. He accepts

it puts it on and pleased says delighted words- Wonderful is a white garment, pure and stainless. Magandiya, would that blind man, knowing, seeing, accept, wear and utter words of delight?’ ‘Good Gotama that man, born blind would accept, wear and utter words of delight not knowing and not seeing that oil sprayed coarse garment. He would utter those words of delight, wonderful is a white garment, pure and stainless, placing faith in the man who has sight.’ ‘Magandiya, in the same manner, wandering ascetics of other sects are blind, not knowing and not seeing health and extinction, would say this verse.

Health is the highest gain, extinction is the highest bliss.

Magandiya, this verse was said, by rightfully enlightened perfect ones of the past.

Health is the highest gain, extinction is the highest bliss. (* 1)

The eightfold path is the peaceful path to deathlessness.

Now this has become the ordinary one’s verse. Magandiya, this body is the birth place of ill health, abscesses, troubles and ailments, and you say it is good health and extinction. You should have the noble one’s eye to know the health and see extinction. (* 1)

I’m pleased with good Gotama’s Teaching: Could good Gotama teach me so that I may know that health and see that extinction. Magandiya, like a man born blind, would not see impure and pure forms. Would not see, blue, yellow, red or brown forms. Would not see even and uneven forms and would not see the constellation, the moon and the sun. His friends, co-associates and blood relations, would get a surgeon to attend to his eyes. He being treated and taking that medicine does not regain his sight. Magandiya, wouldn’t that surgeon reap fatigue only?’ ‘Yes, good Gotama.’ ‘Magandiya, in the same manner I taught you showing the healthy state and showing extinction, yet you do not know it and see it, and it is only fatigue for me.’

‘I’m pleased with good Gotama’s Teaching: Could good Gotama teach me so that I may know that health and see that extinction.’ ‘Magandiya, like a man born blind, would not see impure and pure forms. Would not see, blue, yellow, red or brown forms, nor even and uneven forms. Would not see the constellation, the moon and the sun. Would hear a man with sight saying, wonderful is a white garment, pure and stainless. He goes in search of white. Then a certain man cheats giving him an oil sprayed coarse garment Saying: good man this is a white pure stainless garment. He accepts it, puts it on and pleased says delighted words. Wonderful is a white garment, pure and stainless His friends, co-associates and blood relations, would get a surgeon to attend to his eyes. That surgeon attends to him, giving him purgatives for the head and stomach, and nasal treatment. Then he regains his sight. Soon after, he regains his sight, he dispels the interest and greed for the oil sprayed coarse garment, and considers the man who gave it as an enemy and even thinks to kill him: Indeed since long I have been cheated by this man, with this oil sprayed coarse garment. Saying good man this is a wonderful white garment pure and

stainess. Magandiya, in the same manner I taught you showing the healthy state and showing extinction You know it and see it, and together with the arising of that sight, you dispel that interest and greed for the five holding masses. Indeed, since a long time I have been cheated by this mind. I have been upholding matter. I have been upholding feelings. I have been upholding perceptions. I have been upholding determinations and I have been upholding consciousness. On account of that holding there is being, on account of being, there is birth. On account of birth, decay, death, grief, wailing, unpleasantness, and distress-Thus is the arising of the whole mass of unpleasantness.

I'm pleased with good Gotama's Teaching, could I be taught so that I get up delighted from this seat Then Magandiya associate good friends, when you associate good friends, you hear the good Teaching. When you hear the good Teaching, you fall to the method of living according to the teaching. When you fall to the method of living according to the Teaching, you yourself realize the ill health, the absces, the arrow and the dart. It is here itself that the ill health, the abscess, the arrow and the dart should be completely removed. With the cessation of holding, there comes the cessation of being, with the cessation of being comes the cessation of birth. With the cessation of birth, cease decay, death, grief, wailing, unpleasantness and distress. Thus, ceases the complete mass of unpleasantness.'

Then the wandering ascetic Magandiya, said to the Blessed One. 'Now I understand venerable sir, it is as though something over turned was reinstalled. As something covered, is made manifest. As though the path was told to one who had lost his way. As though an oil lamp was lighted for the dark for those with sight to see forms The Blessed One has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. May I gain the going forth and the higher ordination in the dispensation of the Blessed One.' 'Magandiya, whoever is of another sect seeking the going forth and the higher ordination in this dispensation should be on probation for four months, after the four months, if the bhikkhus are satisfied, they would give the going forth and the higher ordination. It is to see the improvement in the person. Venerable sir if one of another sect, would have to be on probation for four months, I would be on probation for four years. May the bhikkhus, when satisfied give me the going forth and the higher ordination Magandiya gained the going forth and the higher ordination and soon after the higher ordination, venerable Magandiya abode withdrawn from the crowd diligent for dispelling. He here and now, realized and attained that highest end of the yoke, for which sons of clansmen rightfully leave the household and become homeless. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Magandiya became a perfect one.

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MAJJHIMA NIKAAYA II

II. 3.6. Sandakasutta.m

76, Advice to the Wandering Ascetic Sandaka.

I heard thus.

At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time the wandering ascetic Sandaka lived in a grove of fig trees with a large community of wandering ascetics about five hundred of them. Then venerable Ananda, getting up from his seclusion in the evening addressed the bhikkhus: 'Friends, let us go to the Devakata pool to see the caves.' Those bhikkhus agreed and venerable Ananda approached the Devakata pool with those bhikkhus. At that time, the wandering ascetic Sandaka was seated with a large gathering of wandering ascetics making much noise engaged in various kinds of childish talk. Such as talk about kings, robbers, chief ministers, the army, about fears, fights, eatables and drinks, dress, beds, flowers and scents, relations, conveyances, villages, hamlets, towns and states, women and heros, and gossip at the corner of the street and at the well, about those dead and gone, various other talk about the origin of the world and the ocean and of things that happened and did not happen. The wandering ascetic Sandaka saw venerable Ananda coming in the distance and silenced the gathering: 'Good sirs, make less noise, do not make such a noise. The recluse Ananda, a disciple of the recluse Gotama is coming. Of the disciples of recluse Gotama, residing in Kosambi this is one. These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise may have thought to approach.' Then those wandering ascetics became silent. Venerable Ananda approached the wandering ascetic, Sandaka. The wandering ascetic Sandaka said to venerable Ananda: 'Good Ananda, come! It is after a long time that good Ananda thought of coming. Sit good Ananda, the seat is ready.' Venerable Ananda sat on the prepared seat, and the wandering ascetic too sat on a side taking a low seat.

Then venerable Ananda, addressed the wandering ascetic Sandaka who was seated on a side; 'Sandaka, with what talk were you seated at this time, and what was your topic of conversation.' 'Let that talk be, good Ananda, with what we were sitting now. A talk, from good Ananda, we hear rarely. We would like to hear something concerning the Teaching of your Teacher.' 'If so Sandaka be attentive and listen carefully'. The wandering ascetic Sandaka agreed and venerable Ananda said. 'Sandaka, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared four holy lives that should not be lived and four other unsatisfactory holy lives that should not be lived. Which the wise man if possible does not live, and even if he lives is not convinced that it is merit.' 'Good Ananda, what are the four holy lives declared by the Blessed One who knows and sees, is perfect and rightfully enlightened that should not be lived, which the wise man if possible does not live and even if he lives is not convinced that it is merit?'

‘Sandaka, a certain Teacher upholds this view and declares it: There are no results for gifts, sacrifices and offerings. There are no results for good and bad actions, there is no this world, no other world, no mother, no father. There are no spontaneously arisen beings and no recluses and brahmins, who by themselves realising this world and the other world declare it. The man is made of the four primary elements and when he dies, earth, goes back to earth, water, to water, fire, to the fire, and air, to air. The mental faculties ascend the sky. Five people, carry the corpse in a decked chair, as far as the cemetery, the remains are grey bones. The burnt ashes become a gift. Whoever says, there is something, talk useless words. The foolish and the wise after death get annihilated and destroyed, and there is nothing after death.

Sandaka a wise man reflects, this good teacher upholds this view and declares. There are no results for gifts-re--and there is nothing after death. If the words of these teachers are true, I should not do anything. I should not live the holy life. After death my teacher and I become equal in our recluseship. I who do not even believe it. We both get annihilated and destroyed after death. Unnecessarily these good teachers went naked and wore a knot on the head, did austerities yoked to standing and pulling out hairs of the head and beard. As for me, I lived surrounded by wife and children, enjoyed wearing Kashmire clothes, bearing flowers and scents, and earning gold and silver. I become equal with these good teachers after death. Knowing what and seeing what should I lead the holy life under these teachers. He knowing this is not a holy life turns away from it. Sandaka, this is the first holy life the Blessed One who knows and sees, is perfect and rightfully enlightened has declared should not be lived, which the wise man if possible does not live, and even if he lives is not convinced that it is merit.

Again, Sandaka a certain teacher upholds this view and declares The doer, and the subjected, the destroyer and destroyed, the tormentor and tormented, the griever and giver of grief, the frightened and the monster do no demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others’ wives, and the deceiver, do no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it.

Sandaka a wise man reflects. This good teacher upholds this view and declares. The doer and the subjected--- there is no merit accumulated on account of it. If the words of this teacher are true, I should not do, anything. I should not live the holy life. My teacher and I become equal in our recluseship. I do not even believe it. We both do not accumulate demerit. Unnecessarily these good teachers led a holy life.. As for me, I lived surrounded by wife and children, enjoyed wearing Kashmire clothes, bearing flowers and scents, and earning gold and silver. After death, I become equal with these good teachers. Knowing what and seeing what should I lead the holy life under these teachers. He knowing this is not a holy life turns away from it. : Sandaka, this is

the second holy life the Blessed One who knows and sees, is perfect and rightfully enlightened has declared should not be lived, which the wise man if possible does not live, and even if he lives is not convinced that it is merit.

Again, Sandaka, a certain teacher upholds this view and declares it. Beings are made impure for no cause or reason, and purified for no cause or reason. There is no strength, no effort, no manly power, no manly courage, all beings, all living things, all born, are led to maturity and are born in the higher six and experience pleasantness and unpleasantness

Here, Sandaka a wise man reflects, this good teacher upholds this view and declares that beings are defiled--- experience pleasantness and unpleasantness. If the words of these teachers are true, here I should not do, anything. I should not live the holy life. My teacher and I we both become equal in our recluseship, I who do not believe it. We both will be purified without a reason Unnecessarily these good teachers led a holy life.. As for me, I lived surrounded by wife and children, enjoyed wearing Kashmire clothes, bearing flowers and scents, and earning gold and silver. After death, I become equal with these good teachers. Knowing what and seeing what should I lead the holy life under these teachers. He knowing this is not a holy life turns away from it. Sandaka, this is the third holy life the Blessed One who knows and sees, is perfect and rightfully enlightened has declared should not be lived, which the wise man if possible does not live, and even if he lives is not convinced that it is merit.

Again, Sandaka a certain teacher upholds this view and declares it. These seven bodies are not made nor created, are barren, immovable and stand like strong pillars. They don't move or change, or harm each other. One is not interested in the others pleasant, unpleasant or neither unpleasant nor pleasant feelings. What are the seven? They are earth, water, fire, air, pleasantness, unpleasantness, and the soul. Therefore there is no harming, or killing, hearing or making to hear, cognizing or making to cognize. If the head is cut with a sharp weapon, no life is destroyed. Only the seven bodies are dismantled. There are, fourteen hundred thousand important births, sixty thousand six hundred and five actions. Five hundred of four actions, three of four actions, one action, half an action and sixteen methods. Sixteen internal world cycles. Six high births, eight births of a prophet, four thousand nine hundred ascetic births, four thousand nine hundred wandering ascetic births, and four thousand nine hundred elephant births. Twenty hundred controlling powers, thirty hundred hells, six and thirty royal elements, seven perceptual births, seven non-perceptual births, seven niganta births, seven heavenly and seven human births, seven ghostly births and seven recollections. Seven higher recollections, seven hundred and seven falls, seven hundred and seven dreams. Faring on as fools or as wise, for eighty hundred thousand major and minor world cycles should end unpleasantness. It is not that by these virtues, observances, austerities, I will mature my immature actions, or while feeling I put an end to feelings. There are no measurements for pleasant or unpleasant feelings and not seeing an end to existences. There are no highs and lows. It is like being thrown into a disordered ball of thread

and one has to find one's way to come out of it. Faring on as fools or as wise, for eighty hundred thousand major and minor, world cycles one should end unpleasantness. .

Sandaka a wise man reflects. This good teacher upholds this view and declares it. These seven bodies—should end unpleasantness. If the words, of these teachers are true, I should not do anything. I should not live the holy life. My teacher and I are equal in our recluseship, I who do not even believe it. We both will make an end of unpleasantness faring on in existences. Unnecessarily these good teachers led a holy life, going naked, wearing a knot on the head. Yoked to standing and pulling out hairs of head and beard.. As for me, I lived surrounded by wife and children, enjoyed wearing Kashmire clothes, bearing flowers and scents, and earning gold and silver. After death I become equal with these good teachers. Knowing what and seeing what should I lead the holy life under these teachers. He knowing this is not a holy life turns away from it. : Sandaka, this is the fourth holy life the Blessed One who knows and sees, is perfect and rightfully enlightened has declared should not be lived, which the wise man if possible does not live, and even if he lives is not convinced that it is merit

Sandaka, these are the four holy lives, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared should not be lived, which the wise man if possible does not live and even if he lives is not convinced that it is merit. —Surprising and wonderful good Ananda, these four holy lives that the Blessed One who knows and sees, is perfect and rightfully enlightend has declared as should not be lived, which the wise man if possible does not live and even if he lives is not convinced that it is merit. Good Ananda what are the four holy lives, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived, which the wise man if possible does not live and even if he lives is not convinced, that it is merit.

‘Sandaka, a certain teacher acknowledges all pervading knowledge and vision constantly and continually, while, walking, standing, lying or awake. He enters an empty house and does not gain morsels. A dog bites him. He encounters an elephant in rut, a rough horse or a rough bull. Asks for the name and clan of a man or woman, or the name of a village or hamlet and how one should go there. When asked what it is. He would say, I entered an empty house, did not gain morsels and a dog bit me. I met, an elephant in rut, a rough horse, a rough bull. I had to ask the name and clan of a man, a woman, a village, a hamlet and how I should get there. Sandaka, a wise man should reflect. This good teacher acknowledges all pervading knowledge and vision, and ---he asks the name and clan of a man, a woman. I should know and turn away from that holy life as unsatisfactory. Sandaka, this is the first holy life, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived, which the wise man if possible does not live and even if he lives is not convinced, that it is merit..

Again, Sandaka, a certain teacher goes by hearsay and takes it as the truth. To a teacher who goes by hearsay, the tradition becomes the truth. He may have heard it correctly or may not have heard it correctly. It becomes the truth to him, the truth may be something else. Sandaka, a wise man should reflect. This teacher goes by hearsay. He preaches what has reached him by tradition and hearsay. What he has heard may be the truth or not. I, should know and turn away from that holy life as unsatisfactory. Sandaka, this is the second holy life, the Blessed One who knows, sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived. The wise man if possible does not live and even if he lives is not convinced, that it is merit..

Again, Sandaka, a certain teacher goes by logic, arguing logically brings out a teaching by himself beaten out. In the teaching of a logical teacher, some arguments may be true and others may not be true. Sandaka, a wise man should reflect. This teacher goes by logic. He preaches what he has beaten out by logical conclusion. His arguments may be authentic or not, I should know and turn away from that holy life as unsatisfactory. Sandaka, this is the third holy life, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived. The wise man if possible does not live and even if he lives is not convinced, that it is merit..

Again Sandaka, a certain teacher is dull and bewildered, when a question is asked, he wriggles and sits on the fence. It does not occur to me thus, it does not occur to me otherwise, there is no other solution either and none of these are the solutions. Sandaka, a wise man should reflect. This teacher is dull and bewildered, when a question is asked he wriggles and sits on the fence. I should know and turn away from that holy life as unsatisfactory. Sandaka, this is the fourth holy life, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived, which the wise man if possible does not live and even if he lives is not convinced, that it is merit.

.Sandaka, these are the four holy lives the Blessed One who knows and sees, is perfect and rightfully enlightened has declared as unsatisfactory and should not be lived.’ ‘Surprising and wonderful good Ananda, these four holy lives that the Blessed One who knows and sees, is perfect and rightfully enlightend has declared as unsatisfactory, which the wise man if possible does not live and even if he lives is not convinced that it is merit. Good Ananda what is the holy life, declared by the Blessed One who knows and sees, is perfect and rightfully enlightened as satisfactory and convincing in the noble Teaching, and is merit?’

‘Sandaka, the Thus Gone One is born in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maras, Brahmas, the community of recluses, brahmins, gods and men, that Teaching good at the beginning, in the middle and in the end, full of meaning even in the letters declaring the complete and pure holy life. A householder, or the son of a householder or one

born in some clan hears the Teaching and gains faith in the Thus Gone One. With that gain of faith reflects, the household life is full of difficulties, it is the path for defiling. Going forth is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. What if I shave, head and beard, put on yellow clothes and go forth homeless. At some suitable time he gives up a little wealth or a large mass of wealth, either leaving behind a small circle of friends, or a large circle of friends shaving head and beard and donning yellow clothes goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. Abstaining from low sexual intercourse he leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slander, hearing here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those. Unites the split, promotes unity, fond of unity talks words to unite. Giving up rough words says pleasant words pleasing to the ears, and going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate, truthful, meaningful words in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal per day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains, from, accepting fields and wealth, doing the work of a messenger, buying and selling, and unfair ways of weighing and measuring. Abstains from cutting severing, destroying, highway robbery, and wrong ways of obtaining morsels.

Satisfied, covering the body with robes, and feeding the belly with morsels, goes with all the belongings when he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels goes with all the belongings when he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements. Abiding with the mental faculty of the eye uncontrolled, demerit may seep, through covetousness and displeasure. He abides protecting the mental faculty of the eye. Hearing a sound with the ear...re.. Cognizing a smell with the nose...re...tasting a taste with the tongue..re.. Cognizing a touch with the body..re..Cognizing an idea with the mind, does not take the sign or the element. Abiding with the mental faculty of the mind uncontrolled, demerit may seep, through covetousness and displeasure. He abides protecting the mental faculty of the mind. Endowed

with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Coming forward or turning back is aware. Looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware. Tasting, drinking, eating and enjoying is aware. Going, standing, sitting, lying when awake, and keeping silence is aware. Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindfulness of the noble ones he abides, in a secluded dwelling. Such as a forest, the root of a tree, a mountain grotto, a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. Returning from the alms round and after the meal is over, he sits legs crossed, the body straight and mindfulness established in front.

Dispelling, covetousness for the world he abides, cleaning the mind of covetousness. He abides cleaning the mind of anger, compassion aroused for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light and mindfully cleans sloth and torpor. Dispelling restlessness and worry he abides with a mind internally appeased, restlessness and worry dispelled. Abides doubts dispelled of merit that should be done and should not be done.

The bhikkhu dispelling the five hindrances and making the minor defilements weak, secludes the mind from sensual, angry and hurting thoughts. With thoughts and thought processes and with joy and pleasantness, born of seclusion, abides in the first jhana. Sandaka, when the noble disciple of the Teacher attains that noble distinction, he has wisely lived the holy life and is convinced of it as merit. Again the bhikkhu overcoming thoughts and thought processes, appeases the mind internally in a single point. Without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. Sandaka, when the noble disciple of the Teacher has attained to that noble distinction, he has wisely lived the holy life and even while doing so is convinced of it, as merit. Again, the bhikkhu with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body too, and attains to the third jhana. The noble ones say this is abiding in pleasantness, mindful of equanimity. Again, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, and mindfulness purified with equanimity abides in the fourth jhana. Sandaka, when the noble disciple of the Teacher has attained to that noble distinction, he has wisely lived the holy life and even while doing so is convinced of it as merit. .

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experienced such pleasant and unpleasant feelings, in such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experienced such pleasant and unpleasant feelings, in such a life span. Disappearing from there is born here. Thus with all modes and all details manifold previous

births are recollected. Sandaka, when the noble disciple of the Teacher has attained to that noble distinction, he has wisely lived the holy life and even while doing so is convinced of it as merit.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappear and appear unexalted and exalted, beautiful and ugly, in good and bad states according to their actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. Sandaka, when the noble disciple of the Teacher has attained to that noble distinction, he has wisely lived the holy life and even while doing so is convinced of it as merit.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is. Knows these are desires, this is the arising of desires, this is the cessation of desires and this is the path to the cessation of desires as it really is. He who knows and sees thus, is released from sensual desires, released from desires 'to be' and released from desires of ignorance. When released knows, I'm released, birth is destroyed, the holy life is lived. What should be done, is done, there is nothing more to wish. Sandaka, when the noble disciple of the Teacher has attained to that noble distinction, he has wisely lived the holy life and even while doing so is convinced of it as merit.'

'Good, Ananda, the bhikkhu, perfect, destroyed desires, has done what should be done, put down the weight, has come to the highest good does he partake sensuality?' 'Sandaka, the bhikkhu who is perfect, has destroyed desires, has done what should be done, put down the weight, has come to the highest good, has destroyed the desire 'to be', and is rightly knowing released, could not go beyond five things. It is not possible that the bhikkhu who has destroyed desires, with awareness, would destroy the life of living things, take what is not given, indulge in sexuality and tell lies. He would not amass things for sensual partaking as it was done when leading a household life. Sandaka, the bhikkhu who is perfect, destroyed desires, has done what should be done, put down the weight, has come to the highest good, would not do these five things, it is impossible that he should do them.

'Good Ananda, to a bhikkhu perfect, has destroyed desires, has done what should be done, put down the weight, come to the highest good, destroyed the desires 'to be' and is rightly knowing released, is knowledge and vision constantly and continually established, as my desires are destroyed?' 'Sandaka, I will give you a comparison, for some wise men understand when a comparison is given. Sandaka, a man's hands and feet are cut off. In whatever posture he may be

he would know my hands and feet are cut and reflecting would know my hands and feet are cut. In like manner, the bhikkhu who is perfect, has destroyed desires, has done what should be done, put down the weight, has come to the highest good, has destroyed the desires ‘to be’ and is rightly knowing released, would know constantly and continually my desires are destroyed.’

‘Good Gotama, about how many are led across in this Dispensation?’ ‘Sandaka, not one, not even one hundred, not two hundred, not three hundred, not four hundred, not five hundred yet many more are led across in this dispensation.’ ‘Wonderful and surprising good Ananda, there was no praising of one’s own teaching nor disparaging another’s teaching, yet many are led across. As for these ascetics, they are the sons of dead women. They praise themselves, disparage others, and show only three as led across. They are Nanda Vaccha, Sankicca and Makkhali Gosala.’

Then the wandering ascetic Sandaka addressed his own gathering: ‘Good sirs, lead the holy life in the dispensation of the recluse Gotama. Give up gain honour and fame.’ Thus the wandering ascetic Sandaka aroused interest in his gathering to lead the holy life in the dispensation of the Blessed One.

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MAJJHIMA NIKAAYA II

II. 3.7. Mahaa-sakuludaayisutta.m

77, Advice to the wandering Ascetic Sakuludayi.

I heard thus.

At one time the Blessed One was living in the squirrels’ sanctuary in the bamboo grove in Rajagaha. At that time many well-known wandering ascetics lived in the wandering ascetics’ monastery in the sanctuary of Mora trees. Such as Anugaro Varadhara, Sakuludayi and other well known wandering ascetics. Then the Blessed One putting on robes in the morning and taking bowl and robes entered Rajagaha for alms. Then it occurred to the Blessed One, it’s too early to go for alms in Rajagaha, what if I approached the wandering ascetic Sakuludayi in the sanctuary of Mora trees. The Blessed One approached the monastery of the wandering ascetics and approached the wandering ascetic Sakuludayi. At that time, the wandering ascetic Sakuludayi was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables and drinks, dress, beds, flowers and scents, relations, conveyances, villages, hamlets, towns and states, women and heros. About gossip at the corner of the street and at the well Talk about those dead and gone, various other talk about the origin of the world and the ocean and of things that did and not happen. The wandering ascetic Sakuludayi seeing the Blessed One,

coming in the distance silenced the gathering: ‘Good sirs, make less noise, do not make such a noise. The recluse Gotama is coming. These venerable ones make little noise, and thinking this gathering makes little noise may have thought to approach’. The wandering ascetics became silent. Then the Blessed One approached the wandering ascetic Sakuludayi, and the wandering ascetic Sakuludayi said to the Blessed One: ‘Good Gotama, come! It is after a long time that good Gotama thought of coming. Sit good Gotama, the seat is ready.’ The Blessed One sat on the prepared seat, and the wanderig ascetic too sat on a side taking a low seat. Then the Blessed One, said. ‘With what talk were you seated here and what was the topic of conversation?’ ‘Let that be venerable sir, the talk we were sitting with, now. A talk from the Blessed One is rare and this talk could be heard later. A long time ago, in the past, when recluses and brahmins were assembled in the assembly hall this talk arose. It is great gain for Anga and Magadha that many recluses and brahmins, leaders of gatherings famous ford makers, considered good by many, come to Rajagaha for the rains with their followers. They are Purana Kassapa, Makkhali Gosaala, Ajita Kesakambali, Pakudha Kaccayana, Sanjaya Belatthiputta and Nigantha Nataputta. and also the recluse Gotama. How do the disciples revere and honour the Teacher and abide?’ Then a certain one said: ‘This Purana Kassapa leader and teacher of a gathering, considered a famous ford maker by many, is not honoured and revered by his disciples and Purana Kassapa does not give due honour to his disciples. Once Purana Kassapa was teaching a gathering of hundreds. Then one of the disciples of Purana Kassapa made an exclamation. Good sirs, do not ask the meaning of this from Purana Kassapa, he does not know it: I know its meaning, ask the question from me, I will explain it to the good sirs. It happened that Purana Kassapa beat his breast and shouted entreating the gathering to be silent. These good sirs do not ask the question from him, they ask it from me. I will explain it. Many of his disciples arouse quarrels and go away from him: You do not know this discipline. I know it. What do you know of this discipline? Your path is wrong. I talk with reasons and you talk without. You tell the last words first, and the words that should be told first last. You have thought it out, reversed it, and aroused a dispute, stop it! If possible dispute it out and be released. Thus Purana Kassapa is not honoured, and revered by his disciples and Purana Kassapa does not give due recognition to his disciples, and Purana Kassapa is reviled by his own Teaching.’ ‘Then a certain one said, Makkhali Gosala too,--Ajita Kesakambali too,---Pakudha Kaccayanatoo ---Sanjaya Belatthiputta too---Nigantha Nataputta, leader and teacher of a gathering, considered a famous ford maker by many, is not honoured and revered by his disciples and Nigantha Nataputta does not give due honour to his disciples. Once Nigantha Nataputta was teaching a gathering of hundreds. Then one of the disciples of Nigantha Nataputta made an exclamation. Good sirs, do not ask the meaning of this from Nigantha Nataputta, he does not know it: I know its meaning, ask the question from me, I will explain it to the good sirs. It happened that Nigantha Nataputta beat his breast and shouted entreating the gathering to be silent. These good sirs do not ask the question from him, they ask it from me. I will explain it. Many of his disciples arouse quarrels and go away from him. You, do not know the Discipline and the teaching. I know it. What do you know of this Discipline? You have fallen to the wrong path. I talk with reasons and you talk without. You tell the last words first, and the words that

should be told first last. You have thought it out, reversed it, and aroused a dispute, stop it! If possible dispute it out and be released. Thus Nigantha Nataputta is not honoured, and revered by his disciples and Nigantha Nataputta does not give due recognition to his disciples, and Nigantha Nataputta is reviled by his own Teaching.

A certain one said thus: ‘The recluse Gotama too is a leader and teacher of a gathering, considered a famous ford maker by many, is honoured and revered by his disciples and the recluse Gotama gives due honour to his disciples, and they abide supported on him. Once the recluse Gotama was teaching a gathering of hundreds. Then one of the disciples cleared his throat, and a certain other co-associate in the holy life, nudged him with his knee and said, venerable one do not make a noise. When the recluse Gotama teaches a gathering of hundreds, there is not even the sound of a sneeze or the sound of clearing the throat from the crowd. Then the gathering waits expecting to hear the next words of the recluse Gotama, thinking whatever the Blessed One says we will hear it. Like people waiting anxiously at the cross roads, until a small honey comb, is covered up. In that manner, when the recluse Gotama teaches a gathering of hundreds, there is not even the sound of a sneeze or the sound of clearing the throat from the crowd. The gathering waits expecting to hear the next words of the recluse Gotama, thinking whatever the Blessed One says we will hear it. Even those disciples of the recluse Gotama, who were unable to yoke themselves to the training and gave up robes, praise the Teacher, the Teaching and the Community of bhikkhus. They blame themselves and not any one else. I’m the unlucky one without merit, gone forth in this well preached Teaching could not lead the pure and complete holy life, until the end of life. They either live in a monastery or observe the five precepts and live as lay disciples. Thus the recluse Gotama is revered and honoured by the disciples and the recluse Gotama gives the due honour and reverence to his disciples and they abide supported on him.’

‘Udayi, what do you see in my Teaching, on account of which my disciples honour and revere me and abide, and they abide supported on me being honoured and revered?’ ...

‘Venerable sir, I see five things on account of which the disciples honour and revere the Blessed One, and on account of them, they receive the due honour and reverence, and live supported. What are the five? Venerable sir, the Blessed One takes little food and praises taking little food. This is the first thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour, themselves.

Again venerable sir, the Blessed One is satisfied with whatever robes gained, and praises the satisfaction of whatever robes gained. This is the second thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving the due honour.

Again, venerable sir, the Blessed One is satisfied with whatever gain of morsel food, and praises the satisfaction with whatever gain of morsel food, This is the third thing on account of which

the disciples honour and revere the Blessed One, and abide supported receiving due honour, themselves.

Again venerable sir, the Blessed One is satisfied with whatever gain of dwellings, and praises the satisfaction with whatever gain of dwellings, this is the fourth thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour themselves.

Again venerable sir, the Blessed One secluded praises seclusion, this is the fifth thing on account of which the disciples honour and revere the Blessed One, and abide supported receiving due honour themselves.

Venerable sir, I see these five things on account of which the disciples honour and revere the Blessed One and abide supported receiving the due honour themselves.'

'Udayi, if I am honoured and revered for partaking little food, and for praising it, you should revere and honour my disciples and should abide supported, receiving the due honour for it. There are disciples of mine who partake one bowlful, half a bowl, even a wood apple fruit, half a wood apple fruit. I on the other hand on some days partake, a brimful of the bowl and even more sometimes. Udayi, you should honour, and revere my disciples. Udayi, there are disciples of mine who partake one bowlful, half a bowl, even a wood apple fruit, and half a wood apple fruit. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of robes and for praising it, you should revere and honour my disciples and should abide supported receiving the due honour for it. There are disciples of mine who are rag robe wearers shabby robe wearers that prepare their three robes out of what is picked from a charnel ground, from a rubbish heap or outside a shop I on the other hand sometimes partake of a robe skilfully done by a householder out of the rough hemp of the goat Udayi, you should honour and revere my disciples, and abide honouring and revering them.. Udayi, there are disciples of mine who are rag robe wearers shabby robe wearers that prepare their three robes out of what is picked from a charnel ground, from a rubbish heap or outside a shop. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of morsel food and for praising it you should revere and honour my disciples You should abide supported receiving the due honour for it. There are disciples of mine who go the alms round in due order. Attached to observances, entering a house would not sit even when a seat is offered, on the other hand I sometimes partake of food invited, prepared out of the finest rice, with the dark seeds picked and with various curries and soups. Udayi, you should honour and revere my disciples, and abide honouring and revering them.. Udaayi, there are disciples of mine who are rag robe wearers shabby robe wearers those that prepare their three robes out of what is picked from a charnel

ground, from a rubbish heap or outside a shop. Udayi you should honour and revere my disciples.

Udayi, if I am honoured and revered for satisfaction in whatever gain of dwellings and for praising it, you should revere and honour my disciples. and should abide supported receiving the due honour for it. There are disciples of mine who dwell under a tree, in the open, they do not look out for a roof for eight months I on the other hand sometimes dwell in a gabled house, well painted, sheltered from the wind and rain with bolted doors and windows. Udayi, you should honour and revere my disciples, and abide honouring and revering them..Udayi, there are disciples of mine who dwell under a tree, in the open, they do not look out for a roof for eight months. Udayi you should honour and revere my disciples.

Udayi, if I'm honoured and revered for seclusion and for praising it, you should revere and honour my disciples. and receive the due honour for it. There are disciples of mine who are forest dwellers, leaf huts dwellers, forest jungle dwellers and jungle road dwellers. They do not stay, with the community of bhikkhus. They come every fortnight to recite the higher code of rules. I on the other hand abide surrounded by bhikkhus, bhikkhunis, lay, disciples, male and female. Surrounded by kings, ministers, and ascetics of other faiths. Udayi, you should honour and revere my disciples, and receive the due honour for it. Udayi, there are disciples of mine who are forest dwellers leaf hut dwellers, forest jungle dwellers, and jungle road dwellers. They do not stay with the community of bhikkhus. They come every fortnight to recite the higher code of rules. Udayi you should honour and revere my disciples.

Thus Udayi, my disciples do not honour and revere me and abide supported receiving the due honour for it, on account of these five things.

Udayi, there are five other things, on account of which, my disciples honour and revere me and abide supported receiving the due honour for it..What are the five? Udayi, my disciples honour me for the highest mass of virtues. The recluse Gotama is virtuous, endowed with the highest mass of virtues. This is the first thing on account of which my disciples honour and revere me.

Again Udayi, my disciples honour me for the highest mass of knowledges and vision; The recluse Gotama, knowing, says I know, seeing says, I see. Knowing the recluse Gotama teaches, with examples and saying wonderful things. This is the second thing on account of which my disciples honour and revere me..

Again Udayi, my disciples honour me for the highest mass of wisdom. The recluse Gotama, is endowed with very high wisdom. There is no possibility that he has not recognised a single sign, on account of which a future false teacher would arouse a dispute, and he has rightfully settled all disputes that arise at present. Udayi, have you seen a disciple of mine interrupting me in the middle of a talk?

‘No, venerable sir, I have not.’

My disciples think, indeed, it is on account me, that the disciples are advised, thus they honour me with the highest mass of wisdom. This is the third thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it. .

Again, Udayi, when my disciples are afflicted and overcome with unpleasantness, they approach me and ask about the noble truth of unpleasantness. Then I explain it to them. I convince their minds explaining the noble truth of unpleasantness. They ask about the noble truth of the arising of unpleasantness, the noble truth of the cessation of unpleasantness, and the noble truth of the path to the cessation of unpleasantness. I explain to them the path to the cessation of unpleasantness and explaining it convince their minds on it This is the fourth thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it. .

Again, Udayi, I have declared to my disciples the method for the fourfold establishment of mindfulness. Here, the bhikkhu abides reflecting the body in the body, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting feelings in feelings, mindful and aware for dispelling covetousness and displeasure for the world. . Abides reflecting the mental states in the mind, mindful and aware for dispelling covetousness and displeasure for the world. Abides reflecting thoughts in thoughts, mindful and aware for dispelling covetousness and displeasure for the world. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the fourfold rightful endeavours. My disciples fall to the method to develop the four rightful endeavours. Here, Udayi, the bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the non-arising of non-arisen demerit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the dispelling of arisen demerit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort, for the arousing of non-arisen merit. The bhikkhu makes endeavour, pulls up the mind, arouses interest and effort for the unconfused stabilisation growth and development of arisen merit..Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the fourfold super normal powers. The bhikkhu develops the supernormal power endowed with interest to concentrate with endeavour and intentions. The bhikkhu develops the supernormal power endowed with effort to concentrate with endeavour and intentions. The bhikkhu develops the supernormal power endowed with mental concentration with endeavour and intentions and the bhikkhu develops the supernormal power endowed with investigating concentration, with endeavour and intentions. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the fivefold mental faculties. Udayi, the bhikkhu develops the mental faculty of faith leading to appeasement and emancipation. The bhikkhu develops the mental faculty of effort leading to appeasement and emancipation. The bhikkhu develops the mental faculty of mindfulness, leading to appeasement and emancipation. The bhikkhu develops the mental faculty of concentration leading to appeasement and emancipation. The bhikkhu develops the mental faculty of wisdom leading to appeasement and emancipation. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the fivefold powers. The bhikkhu develops the power of faith leading to appeasement and emancipation. The bhikkhu develops the power of effort leading to appeasement and emancipation. The bhikkhu develops the power of mindfulness leading to appeasement and emancipation..The bhikkhu develops the power of concentration leading to appeasement and emancipation The bhikkhu develops the power of wisdom leading to appeasement and emancipation...Thus too my disciples abide aiming perfect knowledge for emancipation.

. Again, Udaayi, I have declared to my disciples the method for developing the seven enlightenment factors. The bhikkhu develops the enlightenment factor mindfulness settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor investigation into the Teaching settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor effort settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, joy settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, delight settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, concentration, settled in seclusion, for detachment and cessation ending in relinquishment. The bhikkhu develops the enlightenment factor, equanimity settled in seclusion, for detachment and cessation ending in relinquishment. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the Noble Eightfold path..Udayi, my disciples develop right understanding, right thoughts, right words, right actions, right livelihood, right endeavour, right mindfulness and right concentration. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared to my disciples the method for developing the eight releases: Being matter, sees matter, this is the first release. (* With internal immaterial perception sees external matter, this is the second release. Is released in only good, this is the third release. Overcoming all perceptions of matter and perceptions of anger, not attending to various perceptions, with space is boundless attains to the sphere of space. This is the fourth release.

Overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness, this is the fifth release. With there is nothing, abides in the sphere of no-thingness. This is the sixth release. Overcoming all the sphere of no-thingness abides in neither-perception-nor –non-perception. This is the seventh release. Overcoming all the sphere of neither-perception-nor-non-perception abides in the cessation of perceptions and feelings. This is the eighth release. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared to my disciples the method for developing the eight masteries. A certain one with internal material perceptions (*) sees limited external forms beautiful and ugly. Mastering them says, I know and see. This is the first mastery. A certain one with internal material perceptions sees unlimited external forms beautiful and ugly. Mastering them says, I know and see. This is the second mastery. A certain one with internal immaterial perceptions sees limited external forms beautiful and ugly..Mastering them says, I know and see. This is the third mastery. A certain one with internal immaterial perceptions sees unlimited external forms beautiful and ugly. Mastering them says, I know and see. This is the fourth mastery. A certain one with internal immaterial perceptions sees blue forms with the colour, hue and lustre. The colour of blue lotuses, with hue and lustre beaten in, like kashmire cloth, with the colour hue and lustre beaten in, on both sides. Mastering them says, I know and see. This is the fifth mastery. A certain one with internal immaterial perceptions sees yellow forms with the colour, hue and lustre beaten in, The colour of kanikaara flowers with hue and lustre beaten in, like in kashmire cloth, withthe colour, hue and lustre beaten in, on both sides. Mastering them says, I know and see. This is the sixth mastery. A certain one with internal immaterial perceptions sees red forms with the colour, hue and lustre beaten in like Bandujiva flowers, the colour, hue and lustre beaten in, like in kashmire cloth, with the colour, hue and lustre beaten in, on both sides... Mastering them says, I know and see. This is the seventh mastery. A certain one with internal immaterial perceptions sees white forms with the white colour, hue and lustre. The colour of the morning star, the colour, hue and lustre beaten in like in kashmire cloth, with colour, hue and lustre beaten in, on both sides.. Mastering them says, I know and see. This is the eighth mastery. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared to my disciples the method for developing the ten kasina signs. One perceives the sign of earth, above, below, across without another, limitlessly. One perceives the sign of water, above, below, across without another, limitlessly. One perceives the sign of fire, above, below, across without another, limitlessly. One perceives the sign of air, above, below, across without another, limitlessly. One perceives the sign blue, above, below, across without another, limitlessly. One perceives the sign yellow, above, below, across without another, limitlessly One perceives the sign red, above, below, across without another, limitlessly One perceives the sign white, above, below, across without another, limitlessly. One perceives the sign space, above, below, across without another, limitlessly One perceives the sign consciousness, above, below, across without another, limitlessly.. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared to my disciples the method for developing the four jhanas. The bhikkhu secluded from sensual desires and from demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhana. Then he pervades this same body with joy and pleasantness born of seclusion, perfects it, fills it up, he does not leave any place untouched with the joy and pleasantness born of seclusion. Like a bather or his apprentice would put some bathing powder in the bronze bowl and while sprinkling water would mix it up into a ball of lather without anything dripping out. In the same manner he pervades this same body with joy and pleasantness born of seclusion, perfects it and fills it up, does not leave any place untouched with the joy and pleasantness born of seclusion. Again the bhikkhu overcoming thoughts and thought processes, with the mind internally appeased and in a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. Then he pervades this same body with joy and pleasantness born of concentration, perfects it, fills it up, and does not leave any place untouched with the joy and pleasantness born of concentration. Like a deep pond, with water springing from the bottom, without inflows of water from the four directions, and without even rain water falling, is filled and completed with the cool water that springs from the bottom, not leaving any place untouched with the cold water. In the same manner he pervades this same body with joy and pleasantness born of concentration, perfects it, fills it up, does not leave any place untouched with the joy and pleasantness born of concentration. Again, Udayi, the bhikkhu, with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body too, abides in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this same body with pleasantness devoid of joy, perfects it, fills it up, not leaving any place untouched with the pleasantness devoid of joy. Like some blue, red and white lotuses that grow in the water, develop in the water, get nourished in the water and bloom in the water, have their tops and roots touched with the water, they have no place untouched with the water. In the same manner he pervades this body with pleasantness devoid of joy, perfects it, fills it up, and leaves no place untouched with the pleasantness devoid of joy. Again, Udayi, the bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure without unpleasantness and pleasantness and with mindfulness purified with equanimity abides in the fourth jhana. Seated he permeates the whole body with that pure clean mind, without leaving any place untouched with it. Udayi, it's like a man who has covered himself up with a white cloth together with the head and there is not a single place untouched with that cloth. In that same manner, seated he permeates the whole body with the pure clean mind. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared this method to my disciples, by which method my disciples know, this body of mine is made of the four great elements, is produced by mother and father, supported on rice and bread is subject to change through decay, brushing, breaking up and destruction and my consciousness is attached there, bound there. Like a comely lapis gem of high birth, having eight facets and in it is a string either blue, yellow, red or white or pale yellow. In this manner I have declared this method to my disciples. Fallen to this method my disciples

know, this body of mine is made of the four great elements, produced by mother and father, supported on rice and bread is subject to change through decay, brushing, breaking up and destruction and this my consciousness is attached there, bound there. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could create a mental form, complete with limbs large and small and the mental faculties. Udayi, it's like a man who has taken a reed from the grass and it occurs to him, this is the reed and this is grass. Like a man who has pulled out a sword from the sheath, it occurs to him, this is the sword, and this is the sheath, the sword is one thing and the sheath is another thing, from the sheath the sword was pulled out. Udayi, it's like a man who has taken a snake out of a box. It occurs to him, this is the snake and this is the box. The snake is one thing and the box is another thing In the same manner, I have declared this method to my disciples, fallen to which method my disciples could create another body a mental form complete with limbs large and small and the mental faculties Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could partake various supernormal powers, being one become many, being many, become one. Could go through walls, mountains, and embankments without an obstruction, as going through space. Diving into and coming up from earth could be done as though in water. Could walk on water, as though on earth. Could sit cross legged, in space as birds small and large do. So powerful as the moon and the sun, could brush with the palm. As far as the world of Brahma, power is held with the body. Like a clever potter or his apprentice, would create whatever vessels he desired, with clay well mixed. Or like a clever craftsman, or his apprentice who would create ornaments out of the seasoned elephants' tusks. Or a clever goldsmith or his apprentice would create beautiful ornaments with purified gold. In that same manner I have declared this method to my disciples, fallen to which method my disciples could partake various supernormal powers, being one become many, being many, become one. Could go through walls, mountains, and embankments without an obstruction, as going through space. On earth diving and coming up could be done as though in water. Could walk on water unbroken as though on earth. Could sit in space legs, crossed as birds small and large do. So powerful as the moon and the sun, could brush them with the palm. Power is held with the body, as far as the Brahmaa world. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could with the purified heavenly ear element beyond human, hear sounds both heavenly and human, far and near. Like a powerful drummer, would instantly break the news in the four directions. In the same manner I have declared this method to my disciples, fallen to which method my disciples could with the purified heavenly ear element beyond human hear sounds both heavenly and human, far and near Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could penetrate and see the minds of other beings. Know the minds, with greed, and without greed, angry and not angry, deluded, and not deluded, the contracted, and distracted, the developed and undeveloped. Know the minds with and without compare, with and without concentration, the released and not released. Like a woman, man or child fond of adornment, would look at his or her face in the mirror to see whether there are any moles in the face and would instantly know, there are moles in my face or there are no moles in my face. In the same manner, I have declared this method to my disciples, fallen to which method my disciples could penetrate and see the minds of other beings,.Would know the minds, with greed and without greed,angry and not angry, deluded and non-deluded, contracted and distracted, developed and undeveloped, with compare and without compare.Know the minds with concentration andwithout concentration, the released and not released. Thus too my disciples abide aiming perfect knowledge for emancipation..

Again, Udayi, I have declared this method to my disciples. Fallen to this method my disciples could recollect the various manifold previous births. Such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, an innumerable forward cycle of births, an innumerable backward cycle of births and an innumerable forward and backward cycle of births. There I was of such name, clan, disposition, supports, experiencing these pleasant and unpleasant feelings and in such a life span. Disappearing from there was born here, with such name, clan, disposition, supports and experiences, feeling these pleasant and unpleasant feelings in such a life span.. Disappearing from there is born here. Thus they recollect the various manifold previous births. Udayi, it is like a man who would go from his village to another village, and from there would go to another village, and would come back to his own village: and it would occur to him. I went from my village to that village, there I stood thus, sat thus, said this and kept silence thus. From that village I went to the next village, there I stood thus, sat thus, said this and kept silence thus. From that village, I came back to my village. In the same manner, I have declared the method to my disciples fallen to which, my disciples could recollect the various manifold births such as one birth, two births----Thus recollect the various manifold previous births.. Thus too my disciples abide aiming, perfect knowledge for emancipation .

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could with the heavenly eye element purified beyond human, see beings disappearing and appearing un exalted and exalted, beautiful and ugly, in good and bad states, know beings according their actions. These good beings, misbehaving by body, speech and mind, blaming noble ones, with wrong view and with the wrong view of actions, after death go to loss, to decrease and are born in hell. As for these good beings, with right conduct by body, speech and mind, not blaming noble ones, with right view and with the right view of actions, after death go to increase and are born in heaven. Thus with the heavenly eye element purified beyond human see beings disappearing and appearing according their actions. It is like there were two houses

with doors adjacently situated and a man standing in one house could see people entering, leaving and moving about in the other house. In the same manner I have declared this method to my disciples, fallen to which method my disciples could with the heavenly eye element purified beyond human, see beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states—according to their actions. Thus too my disciples abide aiming perfect knowledge for emancipation.

Again, Udayi, I have declared this method to my disciples, fallen to which method my disciples could destroy desires, release the mind of desires, and released through wisdom, realising it here and now, abide. Udayi, on the top of a mountain there is a glen with pure clean undisturbed water and a man standing on its bank would see shells and gravel and sand and shoals of fish moving and stationary. Then it would occur to that man, the water in this pond is pure, clean and undisturbed, and there are shells, gravel, and sand and shoals of fish moving and stationary. Udayi, in the same manner, I have declared this method to my disciples, fallen to which method my disciples could destroy desires, release the mind from desires, and the mind released through wisdom, realising it here and now, abide. Thus too my disciples abide aiming perfect knowledge for emancipation.

Udayi, this is the fifth thing on account of which my disciples honour and revere me and abide supported receiving the due honour for it.’

The Blessed One said thus and the wandering ascetic Sakuludayi delighted in the words of the Blessed One.

Notes:

(*) Being matter sees matter. ’ruupi ruupaani passati’ This is the first means of release. Any normal person through one or the other of his doors of mental contact feels an unpleasant feeling and on account of it makes up his mind to end unpleasantness, ie. he gives up his self view and becomes a stream enterer of the Teaching. For this kind of thing to happen, the mind should have had that practise for a long time.

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MAJJHIMA NIKAAYA II

II. 3.8. Sam.nam.ndikaasutta.m

78, Advice to the Wandering Ascetic UggaahamaanaSamanamandikaaputta

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jet's grove in Savatthi. At that time the wandering ascetic Uggaahamaana Samanamandikaaputta with the opportunist view was living in the single halled Mallika monastery on the bank of Tindukaa, with a large gathering of wandering ascetics about three hundred. It happened that the carpenter Pancakanga arrived in Savatthi during the day to see the Blessed One and it occurred to him. It is too early to see the Blessed One, he is abiding in his seclusion. He also thought of approaching the bhikkhus who give advice for the development of the mind, and thought. They should be in seclusion and then thought of approaching the wandering ascetic Uggaahamaana Samanamandikaaputta in the single halled Mallika monastery and approached him. At the time the wandering ascetic Uggaahamaana Samanamandikaaputta was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers, scents, relations, conveyances, villages, hamlets, towns and states, women heroes, gossip at the corner of the street and at the well. Gossip about those dead and gone, various other talk about the origin of the world and the ocean and the things that happened and did not happen. The wandering ascetic Uggaahamaana Samanamandikaaputta saw the carpenter Pancakanga coming in the distance and silenced the gathering. 'Good sirs, make less noise, do not make such a noise. A lay disciple of the recluse Gotama the carpenter Pancanga is coming. He is one of the lay disciples of the recluse Gotama, of those who live in Savatthi and wear white clothes. These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise may have thought to approach.' Then those wandering ascetics became silent. The carpenter Pancakanga approached the wandering ascetic Uggaahamaana Samanamandikaaputta, exchanged friendly greetings with the wandering ascetic Uggaahamaana Samanamandikaaputta and sat on a side. When he was seated the wandering ascetic Uggaahamaana Samanamandikaaputta said thus to him. 'Carpenter, I declare the person endowed with four things as the most skilled, perfect recluse, endowed with highest merit. What are four? Here carpenter, he does no evil by body, no evil by words, does not think evil thoughts and does not lead an evil livelihood. A man endowed with these four things, I declare as the most skilled, perfect recluse endowed with the highest merit.'

The carpenter Pancakanga was not pleased nor did he condemn those words of the wandering ascetic Uggaahamaana Samanamandikaaputta. He got up thinking I will know the meaning of these words from the Blessed One approached the Blessed One, worshipped and sat on a side. Then he related the conversation, that occurred between himself and the wandering ascetic Uggaahamaana Samanamandikaaputta. The Blessed One said to the carpenter Pancakanga. 'Carpenter, if this is so, a toddler who could not stand or sit quickly would be the most skilled, perfect recluse endowed with the highest merit. Carpenter, a toddler who could not stand and sit quickly, would not have an idea of a body, so how could he do evil with the body, other than move his limbs. Carpenter, a toddler who could not stand and sit quickly, would not have even words, so how could there be evil done with words, other than crying. Carpenter, a toddler who could not stand and sit quickly, would not have even thoughts, so how could he think evil

thoughts, other than expressing displeasure. Carpenter, a toddler who could not stand and sit quickly, would not have even a livelihood, so how could there be evil livelihood to him, other than drinking the mother's milk. Carpenter, according to the words of the wandering ascetic Uggaahamaana Samanamandikaputta, a toddler who could not stand and sit quickly would be the most skilled, perfect recluse endowed with the highest merit.

Carpenter, I do not declare the most skilled perfect recluse endowed with the highest merit with these four things, as the wandering ascetic Uggaahamaana Samanamandikaputta says. I say these are the perfect qualities of a toddler who could not stand and sit quickly. What are the four? Carpenter, he does no evil action by body, utters no evil words, does not think evil thoughts, and has no evil livelihood. I do not declare the most skilled perfect recluse endowed with the highest merit with these four qualities. They are the perfect qualities of a toddler who could not stand and sit quickly.

Carpenter, with these ten things I declare the most skilled perfect recluse endowed with the highest merit. I say, he should know, these observances lead to demerit. These observances of demerit start here. The observances of demerit cease here without a remainder. Carpenter, I say, this is the method of ceasing observances of demerit. He should know these observances of merit start here and cease here without a remainder. I say, this is the method of ceasing observances of merit. Carpenter, I say, he should know, that these are evil thoughts that start here. He should know, these evil thoughts cease here without a remainder. Carpenter, I say, this is the method of ceasing evil thoughts. He should know these are thoughts of merit, and they start here. These thoughts of merit cease here without a remainder. Carpenter, I say, this is the method for the cessation of thoughts of merit, he should know this too.

Carpenter, what are observances of demerit? Bodily actions of demerit, verbal actions of demerit and a livelihood of demerit are the observances of demerit. Carpenter, where do these observances of demerit rise? They arise in the mind, is the reply What is that mind? Minds are various and different. The mind is with greed, anger and delusion. Thus observances of demerit start there. Carpenter, where do these observances of demerit cease completely? Their cessation is thus. The bhikkhu gives up bodily actions of demerit and develops bodily actions of merit. Gives up verbal actions of demerit and develops verbal actions of merit. Gives up mental actions of demerit and develops mental actions of merit. Giving up wrong livelihood develops the right livelihood. Here, these observances of demerit cease completely. Carpenter, fallen to what method, is the ceasing of observances of demerit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour, for the not arising of not arisen demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour, to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for arousing not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, this is the method, of ceasing observances of demerit.

. Carpenter, what are observances, for merit? Bodily actions of merit, verbal actions of merit and a pure livelihood are observances for merit. Where do these observances of merit rise? They arise in the mind, is the reply. What is that mind? Minds are various and different. The mind without greed, the mind without anger and the mind without delusion, are the varied and different minds. Thus observances of merit start here. Carpenter, where do these observances of merit cease completely? Their cessation too is told. Carpenter, the bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom through the cessation of the observances of merit (* 1) Here, these observances of merit completely cease. Carpenter, fallen to what method, is the ceasing of observances of merit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for not arousing of not arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse, not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, the bhikkhu falls to this method, for ceasing observances of merit. .

Carpenter, what are thoughts of demerit? Sensual thoughts, angry thoughts and hurting thoughts, are thoughts of demerit. Where do these thoughts of demerit arise? They arise from perceptions, is the reply. What are perceptions? Perceptions are also various and different. They are sensual perceptions, angry perceptions, and hurting perceptions. Thoughts of demerit arise from these perceptions. Carpenter, where do these thoughts of demerit cease completely? Their cessation too is told. Here, the bhikkhu secluded from sensual thoughts ---abides in the first jhana. Here, all thoughts of demerit cease completely. Carpenter, fallen to what method is the ceasing of thoughts of demerit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the non arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the arousing of not arisen thoughts of merit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method, for the cessation of thoughts of demerit..

Carpenter, what are thoughts of merit? Non-sensual thoughts, non-angry thoughts and not hurting thoughts are thoughts of merit. Carpenter, where do these thoughts of merit arise?. There arising is also told, they arise in perceptions, is the reply. What are perceptions? Perceptions are also various and different, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. From these arise thoughts of merit. Carpenter, where do these thoughts of merit cease without a remainder. Carpenter, their cessation is also told. Here, carpenter, the bhikkhu, overcoming thoughts and thought processes —re—attained to abide in the second jhana. Here all thoughts of merit cease without a remainder. Carpenter, fallen to what method, is the cessation of

thoughts of merit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the not arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse not arisen thoughts of merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method for the cessation of thoughts of merit. Carpenter, endowed with what ten things do I declare the most skilled perfect recluse with the highest merit.? Here, carpenter, the bhikkhu is endowed with, right understanding of one gone beyond the training. He is endowed with right thoughts right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration of one gone beyond the training. He is endowed with right knowledge and right release of one gone beyond the training. Endowed with these ten things, I declare the most skilled perfect recluse with the highest merit.

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

Notes

1 . The bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom, through the cessation of observances of merit. 'bhikkhu siilavaa hoti naca siilamyo ta.macetovimutti.m pa~n~naavimutti.m yatthaabhuuta.m pajaanaati yatthaassa ce kusalaasiilaa aparisesaa nirujjhanti' The sutta explains with precision how the mind has to be developed to attain the release of mind. It is to the four endeavours that the prominence is given.

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MAJJHIMA NIKAAYA II

II. 3.9 – Cuulasakuludaayisutta.m

79, A shorter Discourse to Sakuludaayi.

I heard thus.

At one time the Blessed One was living in the squirrel's sanctuary in the bamboo grove. At that time the wandering ascetic Sakuludaayi was living in the monastery of the wandering ascetics in the Mora sanctuary with a large gathering of wandering ascetics. Then the Blessed One putting on robes in the morning taking bowl and robes entered Rajagaha for alms. Then it occurred to the Blessed One, it is too early to go for alms in Rajagaha, what if I approach the monastery of the wandering ascetics and approach the wandering ascetic Sakuludaayi. Then the Blessed One

approached the wandering ascetics' monastery in the Mora sanctuary. At that time, the wandering ascetic Sakuludaayi was seated with a large gathering of wandering ascetics making much noise engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers, scents, relations, conveyances, villages, hamlets, towns, states, women, heros, gossip at the corner of the street, at the well, about those dead and gone, various other talk about the origin of the world and ocean, of things that happened and did not happen. The wandering ascetic Sakuludaayi saw the Blessed One coming in the distance and silenced the gathering. 'Good sirs, make less noise, do not make such a noise. The recluse Gotama is coming. These venerable ones make little noise, and thinking this gathering makes little noise may have thought to approach.' Then those wandering ascetics became silent.

Then the Blessed One approached the wandering ascetic Sakuludaayi, and the wandering ascetic Sakuludaayi said to the Blessed One 'Good Gotama, come! It is after a long time that good Gotama thought of coming. Sit good Gotama, the seat is ready.'

The Blessed One, sat on the prepared seat, and the wandering ascetic too sat on a side taking a low seat. The Blessed One, said. 'With what talk were you seated here and what was the topic of conversation?'

'Venerable sir, let that topic be. with which we were seated now, a talk from the Blessed One is rare and this talk could be heard afterwards. Venerable sir, when I do not attend to this gathering, they engage in various childish talk. When I approach them they sit looking at my mouth, to hear what I have to say. Whatever the recluse Udayi says, we will listen to that. When the Blessed One approached, I and this gathering look at the Blessed One's mouth, whatever the Blessed One says, we will listen to that.'

'Then Udayi, tell me what I have to teach you'.

'Venerable sir, a long time ago, this happened. I asked a question about the very beginning, from a recluse, of those acknowledging, knowledge and vision constantly and continually established in them, while walking, standing, lying or when awake. I asked a question about the beginning. When I asked the question, he asked me another question changed the topic and showed anger, aversion and displeasure. Venerable sir, then it occurred to me it is from the Blessed One this question should be asked, it is he who is clever in answering this question'.

'Udaayi, who is this recluse, that acknowledges knowledge and vision constantly and continually established, while walking, standing, lying or when awake? When asked a question about the beginning, asked another question, changed the topic and showed anger, aversion and displeasure?'

'Venerable sir, it's Niganthanaataputta.'

‘Udayi, it’s from me, who recollect, one birth, two births, --- recollect the manifold previous births with all modes and details, that this question about the beginning should have been asked. I could have convinced your mind answering a question about the beginning. Udayi, with the purified heavenly eye beyond human, I see beings disappearing and appearing in unexalted and exalted states, beautiful and ugly, in good and bad states--- I know beings according to their actions. The question about the beginning should have been asked from me. I could have convinced your mind answering that question. Yet Udayi, let alone the beginning and let alone the end, I will teach you, when this is, this comes to be: when this, arise this arises. When this is not present, this is not, and when this cease, this ceases.’

‘Venerable sir, I do not understand even my own self, it is not possible for me to recollect the manifold previous births with all modes and details, such as one birth, two births, ----with all modes and details, as the Blessed One does. Venerable sir, now I do not even see a mud sprite, how could I see with a purified heavenly eye beyond human, beings disappearing and appearing in unexalted and exalted states--- and know beings according to their actions, as the Blessed One knows. Yet the Blessed One said let alone the beginning and let alone the end, I will give the Teaching – When this is, this comes to be, when this arise, this arises. When this is not present, this is not, and when this, cease this ceases. It is for my great pleasure, yet I do not understand.it. Venerable sir, could my teacher be convinced, answering his question?.

‘Udayi, what is your teacher’s view?’

‘Venerable sir, my teacher’s view is, this is the most excellent appearance’..‘Udayi, your teacher’s view, this is the most excellent appearance, how is that most excellent appearance?’

‘Venerable sir, there is no other appearance more noble and exalted than this most excellent appearance.’

‘Udayi, how is this appearance, which has no other appearance more noble and exalted than that?’

‘Venerable sir, when there is no other appearance more noble and exalted than that, that is the most excellent appearance.’

‘Udayi, does it extend lengthwise?’

‘Venerable sir, as there is no other appearance more noble and exalted than that, it is said to be the highest appearance, and it cannot be pointed out.’

‘Udayi, it is something, like this..There is a man who says, I desire and love the most beautiful woman in this state: Then he is asked. Good man, the most beautiful woman you desire, is she of warrior clan, brahmin clan, householder clan or from an out caste clan? When asked, he would say No. Then he is asked. Good man, the most beautiful woman you desire and love, do you

know, of what clan she is? Do you know whether she is tall, short or medium? Do you know whether she is dark, fair or brown? Do you know in which village, hamlet or town she lives? When asked he says, No. Then he is told, good man, do you desire and love someone whom you do not know and have not seen? Then he would say. Yes. What do you think Udayi. Doesn't this talk turn out to be stupid talk?

‘Venerable sir, when that is so, that man's talk turns out to be stupid talk

In the same manner Udayi, you say, venerable sir, when there is no other appearance more noble and exalted than that, that is the most excellent appearance, and that appearance you do not point out.’

‘Venerable sir, it is like a lapis gem of good birth, with eight facets, well completed and when placed in the orange coloured blanket, shines, emits heat and illuminates. The self would be of that appearance, healthy after, death.’.

‘Udayi, what do you think, of these two, the lapis gem of good birth, with eight facets, well completed and placed in the orange coloured blanket, and the worms and fire flies in the darkness of the night, which give the more excellent appearance in shining, emitting heat and illuminating?’.

‘Venerable sir, of these two appearances the more excellent appearance would be the worms and fire flies, for the darkness of the night.’.

‘Udayi, of these two, the worms and fire flies for the darkness of the night and a lighted oil lamp, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be the lighted oil lamp, to emit heat and to illuminate.’.

‘Udayi, of these two, the lighted oil lamp for the darkness of the night, and a large mass of fire, for the darkness of the night, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be a large mass of fire for the darkness.’

‘Udayi, of these two, a large mass of fire for the darkness, and the morning star, in the last watch of the night, when the sky is clear, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these appearances, the more excellent appearance would be the morning star in the last watch of the night, when the sky is clear.’

‘Udayi, of these two, the morning star in the last watch of the night, when the sky is clear, and the full moon at mid night when the sky is clear without clouds, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent appearance would be the full moon at mid night when the sky is clear without clouds.’

‘Udayi, of these two, the full moon at mid night when the sky is clear without clouds and the sun in the sky at mid day in Summer, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Venerable sir, of these two appearances, the more excellent would be the sun in the sky at mid day in Summer time.’

‘Udayi, the excellence of many of these gods surpasses the excellence of the moon and sun, I know them, yet I would not tell whose appearance is more noble and more excellent than the other’s appearance. Yet, you say, this appearance, which is inferior even to the appearance of the worms and fire flies, is the most noble and excellent appearance. That too you would not point out.’

‘Venerable sir, forgive me, Well Gone One forgive me!’

‘Udayi, why do you say, forgive me, venerable sir, and forgive me Well Gone One?’

‘Venerable sir, this is the view of my teacher: This is the most excellent appearance, there is no other appearance more excellent than this, and I being cross questioned, asked for reasons and made to discuss it, find it essenceless, empty and gone wrong.’

‘Udayi, is there a world of only pleasantness? Is there a course of actions to realise that world of only pleasantness?’

‘Venerable sir, my teacher’s view is, there is a world of only pleasantness and there is a course of actions to realise it.’

‘Udayi, what is that course of actions to realise, that world of only pleasantness?’

‘Venerable sir, a certain one, giving up destroying life, abstains from it, giving up, taking what is not given, abstains from it. Giving up misbehaviour in sexuality, abstains from it. Giving up telling lies, abstains from it. Observes a certain austerity and refrains from it. This is that course of actions for the realisation of the world of only pleasantness.’

‘Udayi, at such times, you give up destroying life and abstain from it, do you experience only pleasant feelings, or pleasant and unpleasant feelings?’

‘Venerable sir, pleasant and unpleasant feelings.’.

‘Udayi, at such times, you give up taking what is not given and abstain from it, do you experience, only pleasant feelings, or pleasant and unpleasant feelings?’

‘Venerable sir, pleasant and unpleasant feelings.’.

‘Udayi, at such times, you abstain from misbehaviour in sexuality and give it up, do you experience only pleasant feelings or pleasant and unpleasant feelings?’

‘Venerable sir, pleasant and unpleasant feelings.’.

‘Udayi, at such times, you abstain from telling lies and give it up, do you feel only pleasant feelings, or pleasant and unpleasant feelings?’

‘Venerable sir, pleasant and unpleasant feelings.’.

‘Udayi, at such times, you observe and abide by a certain austerity do you feel only pleasant feelings, or pleasant and unpleasant feelings?’

‘Venerable sir, pleasant and unpleasant feelings.’

‘Udayi, what do you think, following a course of actions full of pleasant and unpleasant feelings could you realise a world of only pleasant feelings?’

‘Venerable sir, forgive me, Well Gone One forgive me!’

‘Udayi, why do you say, forgive me, venerable sir, and forgive me Well Gone One?’

‘Venerable sir, this is the view of my teacher: There is a course of actions following which a world of only pleasant feelings could be realised, and I being cross questioned, asked for reasons and made to discuss it, find it essenceless, empty and gone wrong.’

‘Venerable sir, is there a world of only pleasant feelings, and is there a course of actions to realise it?’

‘Udayi, there is a world of only pleasant feelings and there is a course of actions to realise it.’

‘Venerable sir, what is that course of actions to realise the world of only pleasant feelings?’

‘Here, Udayi, the bhikkhu secluded from sensual desires and thoughts of demerit abides in the first jhana: Overcoming thoughts and thought processes and the mind in one point internally appeased, without thoughts and thought processes abides in the second jhana. Again with equanimity to joy and detachment, feeling pleasant with the body too, abides in the third jhana.’

To this the noble ones say abiding in pleasantness with equanimity. Udayi, this is the course of actions, for realising the world of only pleasant feelings.’

‘Venerable sir, isn’t there another course of actions, for realising the world of pleasant feelings, is this the only course of action?’

‘Udayi, this is not the only course of actions, for realising the world of pleasant feelings only. There are other courses of action, for realising the world of pleasant feelings only.’

When this was said, Udayi’s gathering of wandering ascetics, became noisy. They said, it is only this much we know to realise. Then the wandering ascetic Sakuludaayi silenced his gathering and said to the Blessed One. ‘Venerable sir, how is this world of only pleasant feelings realised?’

‘Here, Udayi, the bhikkhu dispelling pleasantness and unpleasantness, purifying mindfulness with equanimity, without pleasantness and unpleasantness, earlier having overcome pleasure and displeasure and mindfulness purified with equanimity abides in the fourth jhana; Whoever gods be born in the world of only pleasantness, with them he talks and discusses things. Udayi, this is the realising of the world of pleasantness only.’

‘Venerable, sir, is it for the realisation of this world of only pleasantness that the bhikkhus lead the holy life in the dispensation of the Blessed One?’

‘No, Udayi, it is not for the realisation of this world of only pleasantness, that the bhikkhus lead the holy life in my dispensation. There is something more noble and excellent than this to realise on account of which bhikkhus lead the holy life in my dispensation.’

‘Venerable sir, what is that thing more noble and excellent than this on account of which the bhikkhus lead the holy life in the dispensation of the Blessed One.’

‘Here, Udayi, the Thus Gone One is born in the world, perfect, rightfully enlightened, with knowledge and conduct, well gone, knowing the worlds the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its Maras, Brahmas, the community of recluses, brahmins, gods and men, that Teaching good at the beginning, good in the middle and good in the end, full of meaning even in the letters declaring the complete and pure holy life.----re--- He having dispelled the five hindrances and making less the finer defilements of the mind secludes the mind from sensual desires and thoughts of demerit--- attains to the first jhana. Udayi, this is something noble and excellent than the earlier on account of which the bhikkhus lead the holy life in my dispensation. Again, overcoming thoughts and thought processes and the mind in one point internally appeased ---abides in the second jhana---abides in the third jhana---abides in the fourth jhana Udayi, this too is something more noble and excellent than the earlier on account of which the bhikkhus lead the holy life in my dispensation... When the mind is concentrated, pure, free from minor

defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, feeling the pleasant and unpleasant feelings, in such a life span. Disappearing from there was born there with such name, clan, disposition, supports, feeling the pleasant and unpleasant feelings, in such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. Udayi, this too is more noble and excellent than that on account of which the bhikkhus lead the holy life in my dispensation. When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the purified heavenly eye beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, arising in good and bad states according to their actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. . Udayi, this too is more noble and excellent than that on account of which the bhikkhus lead the holy life in my dispensation.. When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, and this is the path to the cessation of unpleasantness as it really is. Knows these are desires, this is the arising of desires, this is the cessation of desires and this is the path to the cessation of desires as it really is. The mind, which knows and sees thus, is released from sensual desires, is released from desires 'to be' and released from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done, he knows, there is nothing more to wish. Udayi, this too is a thing more noble and excellent than the other on account of which the bhikkhus lead the holy life in my Dispensation.'

When this was said, the wandering ascetic Sakuludaayi said to the Blessed One. Venerable sir, now I understand. It is as though something over turned is reinstalled. Something covered is made manifest. As though the path was told to someone who has lost his way. As though an oil lamp is lighted for the darkness, so that those who have sight could see forms. In various ways the Teaching is explained by the Blessed One. Now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May I gain the going forth and the higher ordination.'

When this was said the wandering ascetic Sakuludayi's following said. 'Good Udaayi do not lead the holy life in the dispensation of the recluse Gotama. Good Udaayi, you are a teacher, do not become a pupil. It's like being a cladron and then becoming a spoon in it. So good Udayi do not lead the holy life in the dispensation of the recluse Gotama.' Thus the wandering ascetic

Sakuludayi's following prevented him from leading the holy life in the dispensation of the Blessed One.

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MAJJHIMA NIKAAYA II

II.3.10. Vekhanassasutta.m

80, Advice to the Wandering Ascetic Vekhanassa.

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 Vekhanassa approached the Blessed One, exchanged friendly greetings and stood on a side and uttered a solemn utterance. 'This is the most excellent appearance.'

'Kaccayana, why do you say, this is the most excellent appearance? What is that most excellent appearance?'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccayana, how is that appearance, which has no other appearance more noble and exalted than that.'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccayana, does it extend lengthwise?'

Good Gotama, as there is no other appearance more noble and exalted than that, it is said to be the highest appearance, and it cannot be pointed out.'

'Kaccaayana, it is like this. There is a man who says, I desire and love the most beautiful woman in this state: Then he is asked Good man, the most beautiful woman you desire, is she of warrior clan, brahmin clan, householder clan or from an out caste clan? When asked, he would say No. Then he is asked. Good man, the most beautiful woman you desire and love, do you know, of what clan she is. do you know whether she is tall, short or medium. Do you know whether she is dark, fair or brown? Do you know in which village, hamlet or town she lives? When asked he says, No. Then he is told, good man, do you desire and love someone whom you do not know and have not seen? Then he would say, yes. 'What do you think Kaccaayana. Doesn't this talk turn out to be stupid talk?'

‘Good Gotama, when that is so, that man’s talk turns out to be stupid talk.’

‘In the same manner Kaccaayana, you say, good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance, and that appearance you do not point out.’

‘Good Gotama, it is like a lapis gem of good birth, with eight facets, well completed and when placed in the orange coloured blanket, shines, emits heat and illuminates. The self would be of that appearance, healthy after death.’

‘Kaccayana, what do you think, of these two, the lapis gem of good birth, with eight facets, well completed and placed in the orange coloured blanket, and the worms and fire flies in the darkness of the night, which give the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances the more excellent appearance would be the worms and fire flies in the darkness of the night.’

‘Kaccayana, of these two, the worms and fire flies in the darkness of the night and a lighted oil lamp, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the lighted oil lamp.’

‘Kaccayana, of these two, the lighted oil lamp for the darkness of the night, and a large mass of fire, for the darkness of the night, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be a large mass of fire for the darkness.’

‘Kaccayana, of these two, a large mass of fire for the darkness, and the morning star, in the last watch of the night, when the sky is clear, which gives the more excellent appearance in shining, emitting heat and illuminating?’.

‘Good Gotama, of these appearances, the more excellent appearance would be the morning star in the last watch of the night, when the sky is clear.’

‘Kaccayana, of these two, the morning star in the last watch of the night, when the sky is clear, and the full moon at mid night when the sky is clear without clouds, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the full moon at mid night when the sky is clear without clouds?’

‘Kaccayana, of these two, the full moon at mid night when the sky is clear without clouds and the sun in the sky at mid day in Summer, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent would be the sun in the sky at mid day in Summer time.’

‘Kaccayana, the excellence of many of these gods surpasses the excellence of the moon and sun, I know them, yet I would not tell whose appearance is more noble and more excellent than the other’s appearance. Yet, you say, this appearance, which is inferior even to the appearance of the worms and fireflies, is the most noble and excellent appearance. That too you would not point out..’..

‘Kaccayana, five are the strands of sensual pleasures. What are the five? Pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --Pleasing agreeable smells, -Pleasing agreeable tastes, --- Pleasing agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Kaccayana, these are the five strands of sensual pleasures on account of them arises pleasantness and pleasure. Thus from the senses is sensual pleasures, of sensual pleasures the highest sensual pleasure is declared’. (*)

When this was said the wandering ascetic Vekhanassa said thus to the BlessedOne-‘Indeed wonderful are the words of good Gotama, from the senses is sense pleasures, of sensual pleasures the highest pleasure is told by me..’.

‘Kaccayana, you of another faith, another liking, another yoking, without knowing the training, would not know the senses, the sense pleasures, and of sensual pleasures the highest sensual pleasure. Kaccayana, those perfected bhikkhus, desires destroyed, lived the holy life, done what should be done, put down the weight, have attained the highest good, have destroyed the desires ‘to be’ and knowing rightly released, would know the senses, the sensual pleasures, and the highest sensual pleasure.’.

When this was said the wandering ascetic Vekhanassa was angry and displeased and cursed and reviled the Blessed One.’It is the recluse gotama who says evil words. In this manner certain recluses and brahmins, not knowing the beginning and not seeing the end acknowledge birth is destroyed. The holy life is lived, what should be done is done, there is nothing more to wish. These their words are empty and foolish.’

‘There Kaccayana, those recluses and brahmins who not knowing the beginning and not seeing the end, acknowledge birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. They should be rightfully blamed. Yet Kaccaayana, leave alone the beginning and the end. Let any wise man come, not crafty and fraudulent, is straightforward I will instruct him and advise him. If he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance. Kaccayana, like a toddler who would have strings tied on his arms, legs and the neck and when he is grown up and his mental faculties are mature those bonds would be broken and he would know. I am free of those bonds. In the same manner let any wise man come, who is not crafty and fraudulent, is straightforward, I will instruct him and advise him, and if he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance.’

When this was said, the wandering ascetic Vekhanassa said thus: ‘Good Gotama, now I understand. It is as though something over turned is reinstalled. As something covered is made manifest. It is as though the path is shown to someone who has lost his way. As though an oil lamp is lighted for those who have sight to see forms in the darkness. In various ways, the Teaching is explained, by good Gotama.. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until I die..

Notes

(*) Of sensual pleasures the highest sensual pleasure is declared. ‘kaamasukhaa kaamagga sukha.m tattha aggam akkhaayatiti’ This is explained in many a sutta as the sensual pleasures enjoyed by a man seeing a young girl of warrior clan, brahmin clan or householder clan, of about the age of fifteen or sixteen years. Seeing her, touching her etcetra.

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MAJJHIMA NIKAAYA II

II. 4.1. Gha.tiikaarasutta.m

81, The Potter Ghatikara

I heard thus.

At one time the Blessed One, was going on a tour in the country of Kosala, with a large community of bhikkhus. The Blessed One, coming to a certain region, stepped out of the path and smiled. Then it occurred to venerable Ananda. The Blessed One does not smile for nothing. Why did the Blessed One smile? Then venerable Ananda, arranging his robe on one shoulder,

clasped his hands towards the Blessed One and said. ‘Venerable sir, for what reason did the Blessed One smile?’ ‘Ananda, in the past in this region, there was a chief village named Vebhalinga. It was very prosperous and highly populated. The perfect rightfully enlightened one Kassapa abode supported on this village. Ananda, the perfect rightfully enlightened one Kassapa sat here and advised the community of bhikkhus.’

Venerable Ananda folded the robe in four and placing it there said. ‘Then venerable sir, sit here, so that it would be partaken by two perfect rightfully enlightened ones.’ The Blessed One sat on it and addressed venerable Ananda. ‘In this chief village Vebhalinga there was a potter named Ghatikara the chief supporter of the Blessed One, and he had an apprentice named Jotipala, a young lovable man. Then the potter Ghatikara addressed the young man Jotipala. Friend, Jotipala, let us go and see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones. Ananda. When this was said, the young man Jotipala said thus: Friend, ghatikara, what use comes seeing these monkish shavellings. For the second time the potter Ghatikara said Friend, Jotipala, let us go and see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones.. For the third time the potter Ghatikara said Friend, Jotipala, let us go and see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones,--- For the third time the young man Jotipala said Friend, Ghatikara, what use comes seeing these monkish shavellings.

Then friend Jotipala, take the soap powder and the brush and let’s go to the river, to bathe. To that he agreed and and they went to the river to bathe. At the river too the potter Ghatikara addressed the young man. Good friend, Jotipala, the Blessed One Kassapa, perfect and rightfully enlightened one’s monastery is close by. Let us go and see him, it is good to see such enlightened ones. When this was said, again the young man said, Friend, Ghatikara, what use comes seeing these monkish shavellings. Ananda, for the second and third time the young man Jotipala said this. Then the potter Ghatikara took hold of the young man Jotipala by his girdle and said again, Friend, Jotipala, let us go to see the Blessed one Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones. The young man released himself from that hold and said, Friend, ghatikara, what use comes seeing these monkish shavellings. Then the potter Ghatikara, held the young man’s well washed hair and said. Good friend, Jotipala, the Blessed One Kassapa, perfect and rightfully enlightened one’s monastery is close by. Let us go and see him. It is good to see such enlightened ones. Ananda, then it occurred to the young man Jotipala, it is wonderful, how this potter Ghatikara should think to touch the washed hair of one of high birth like me. He does not think it should not be touched. Then he said. ‘Let it be your wish.’ ‘Good friend, Jotipala, let it be your wish too! Seeing, these perfect rightfully enlightened ones is good.’.

Friend, Ghatikara loosen the hold and let us go now. Then Ananda, the potter Ghatikana and the young man Jotipala approached the monastery of the perfect, rightfully enlightened one, Kassapa. The potter Ghatikara worshipped the Blessed One and sat on a side, the young man

Jotipala exchanged friendly greetings with the perfect rightfully enlightened Blessed One Kassapa and sat on a side. The potter Ghatikara said thus to the perfect, rightfully enlightened one Kassapa. ‘Venerable sir, this is my loveable friend and assistant, Jotipala, give him the Teaching.’ The Blessed One Kassapa perfect, rightfully enlightened one advised, instructed incited and made the hearts light of the young man Jotipala and the potter Ghatikara. Then the two of them delighted and pleased got up from their seats, worshipped, circumambulated the Blessed One and went away.

Then the young man Jotipala said to the potter Ghatikara. ‘Friend, Ghatikara, you hear this Teaching, why don’t you leave the household and become a homeless?’

‘Friend, Jotipala, don’t you know, that I support my mother and father, who are blind and decayed?’

‘Then friend, Ghatikara I will leave the household and become a homeless.’

.The young man Jotipala and the potter Ghatikara approached the Blessed One Kassapa, perfect, rightfully enlightened, worshipped and sat on a side. Then the potter Ghatikara said thus to the Blessed One Kassapa, perfect rightfully enlightened. ‘Venerable sir, this is my loveable friend and assistant Jotipala, give him the going forth.’ The young man Jotipala received the going forth and the higher ordination from the Blessed One Kassapa, perfect, rightfully enlightened. Ananda, the Blessed One Kassapa, perfect rightfully enlightened two weeks after conferring the higher ordination on the young man Jotipala, went on a tour to Benares, and gradually reached Benares.

Then, Ananda, the Blessed One Kassapa, perfect rightfully enlightened lived in Benares in the deer park in Isipatana. The king of Benares Kiki Kaasiraajaa heard, the Blessed One Kassapa perfect, rightfully enlightened has arrived in Benares and he got good conveyances arranged for himself, and came to see the Blessed One Kassapa in all royal splendour. Covering as far as the conveyances could go, he approached the Blessed One Kassapa, perfect rightfully enlightened on foot. Worshipped the Blessed One Kassapa, perfect rightfully enlightened and sat on a side. The Blessed One Kassapa, perfect rightfully enlightened, advised, instructed, incited and made the heart light of the king of Benares, Kiki Kaasiraajaa. Then the delighted and pleased king invited the Blessed One Kassapa, perfect rightfully enlightened for the next day’s meal together with the community of bhikkhus. The Blessed One Kassapa, perfect rightfully enlightened, accepted the invitation in silence. Then king Kiki Kaasiraajaa knowing that the Blessed One Kassapa had accepted the invitation got up from his seat worshipped and circumambulated the Blessed One Kassapa, perfect rightfully enlightened and went away. King Kiki Kaasiraajaa in his palace made preparations of various nourishing eatables and drinks, with cooked rice with the fine rice of the colour pale yellow with the dark seeds picked and informed the Blessed One: Venerable sir, the meal is ready, and it's time for the meal.

Then Ananda, the Blessed One Kassapa putting on robes in the morning and taking bowl and robes, together with the Community of bhikkhus approached the palace of king Kiki Kaasiraajaa and sat on the seats prepared. The king served and satisfied the Blessed One Kassapa perfect, rightfully enlightened and the community of bhikkhus with his own hands. When the meal was over and the bowl was put away. King Kiki Kaasiraaja took a low seat and sitting said thus to the Blessed One: Venerable sir, may the Blessed One accept to spend the rains in Benares, I will attend on the Blessed One and the community in this manner. The Blessed One Kassapa perfect and rightfully enlightened said I have already accepted to spend the rains. King Kiki Kaasiraajaa entreated the Blessed One up to the third time and the Blessed One Kassapa said I have already accepted to spend the rains. Then king Kiki Kaasiraajaa was displeased and unpleasant, thinking, the Blessed One Kassapa perfect rightfully enlightened does not accept my invitation. He asked the Blessed One Kassapa. Venerable sir, is there some other enticing supporter? Great king, in the chief village, Vebhalinga there is a potter named Ghatikara, he is my chief supporter. To you, great king there is a change in the mind (* and displeasure thinking the Blessed One Kassapa does not accept my invitation to spend the rains in Benares. To the potter Ghatikara, such a thing does not happen, and will not happen. Great king, the potter Ghatikara has taken refuge in the enlightenment, in the Teaching and the Community of bhikkhus. Abstains from destroying life, abstains from taking what is not given, abstains from misbehaviour in sexuality, abstains from telling lies and abstains from intoxicating drinks. Great king, the potter Ghatikara has unwavering faith in Enlightenment, in the Teaching and the Community of bhikkhus. Is endowed with the virtues of the noble ones. Great king, the potter Ghatikara has overcome doubts about unpleasantness, about the arising of unpleasantness, about the cessation of unpleasantness and the path to the cessation of unpleasantness. Great king, the potter Ghatikara takes one meal per day, is virtuous and leads a holy life. Great king, he has put aside gold and gems, sovereign gold and silver. He does not till the ground with a mamoty or with his hand. He puts rats, mice and dogs into a box in a friendly manner and puts the left overs of rice, green grams or chick peas into it and leaves them saying take away whatever you wish. Great king, the potter Ghatikara supports his blind decayed mother and father. Great king, the potter Ghatikara has destroyed the five lower bonds to the sensual world, is born spontaneously, will not proceed from that world and will extinguish in that same birth.

Great king, at one time I lived in the chief village Vebhalinga, then in the morning I put on robes and taking bowl and robes approached the mother and father of the potter Ghatikara, and told them. 'Now, where has this good one gone?' 'Venerable sir, your supporter has gone out. Venerable sir, take the cooked rice from the pot and soups and curries and partake of the food.' 'Then great king I take the cooked rice from the pot and soups and curries, partake of the food and go away. Then, great king, the potter Ghatikara would approach his mother and father and would ask: Who is it that came, took the rice from the pot and the soups and curries, partaking them, got up from the seat and has gone away?' 'Dear one, it is the Blessed One Kassapa, perfect and rightfully enlightened that took the rice from the pot and the soups and curries and partaking them, getting up from the seat has gone away.' 'Then it occurs to the potter Ghatikara, it is great

gain for me, that the Blessed One, perfect and rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week.

Great king, at one time I lived in the chief village Vebhalinga, then in the morning I put on robes and taking bowl and robes approached the mother and father of the potter Ghatikaara, and told them.. Now, where has this good one gone?’ ‘Venerable sir, your supporter has gone out. Venerable sir, take the bread from the caldron and soups and curries and partake of the food.’ ‘Then great king I take the bread from the caldron and soups and curries, partake of the food and go away. Then, great king, the potter Ghatikaara would approach his mother and father and would ask: Who is it that came, took the bread from the caldron and the soups and curries, partaking them, got up from the seat and has gone away?’ ‘Dear one, it is the Blessed One Kassapa, perfect rightfully enlightened that took the bread from the caldron and the soups and curries partaking them, getting up from the seat has gone.’ ‘Then it occurred to the potter Ghatikara, it is great gain for me, that the Blessed One, perfect rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week.

Great king, at one time I lived in the chief village Vebhalinga, at that time my perfumed chamber was leaking, then I addressed the bhikkhus: Bhikkhus, do you know, the grass in the potter Ghatikara’s house? Go! bring them. Great king, when this was said, the bhikkhus said. ‘Venerable sir, there is no grass in the potter Ghatikara’s house. There is his thatched roof of grass.’ Then I said, ‘Go bhikkhus, bring the grass of the thatched roof of the potter Ghatikara’s house.’ Then the bhikkhus removed the grass from the thatched roof of the potter Ghatikara’s house. Then great king, the mother and father of the potter Ghatikara said.’ ‘Who is it that removes the grass from the roof?’ ‘Sister, it is the bhikkhus, the Blessed One perfect rightfully enlightened one’s perfumed chamber is leaking.’ ‘Take them! Good ones, you speak good words.’ Then great king, the potter Ghatikara coming home approached his mother and father and asked. ‘Who removed the grass from the roof?’ ‘It’s the bhikkhus, dear one, the roof of the perfumed chamber of the Blessed One Kassapa, perfect and rightfully enlightened one is leaking.’ Then it occurred to the potter Ghatikara. It is great gain for me, that the Blessed One perfect and rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week. Then that house stood roofless for three months and it did not rain. Great king, the potter Ghatikara is such a one.’

‘Venerable sir, it is great gain for the potter Ghatikaara that the Blessed One spend the rains in this manner.’

‘Then Ananda, king Kiki Kaasiraajaa sent about five hundred cart loads of pale yellow coloured, fine rice, and as much accompanying necessary things for them to the potter Ghatikaara. The

royal messenges approached the potter Ghatikaara and said Good sir, these five hundred cart loads of pale yellow coloured fine rice, and as much accompanying necessary things are sent to you by king Kiki Kaasiraajaaaccept them. The king has much work to do, it may be to me from the king.’

Ananda, it might occur to you. ‘Did this young man Jotipala attain perfection then?’. ‘It should not be thought in that manner. I was Jotipala at that time.’

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

Notes:

(*) A change in the mind ‘ na bhagavaa vassa.m adhivaaseti atthi a~n~nathatta.matthi domaanassa.m’ The change in the mind is, the mind feeling unpleasant instantly. It happened to the king, when the Blessed One Kassapa would not accept to spend the rains in his kingdom

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MAJJHIMA NIKAAYA II

II. 4. 2. Ra.t.thapalasutta.m

82, To the householder Ratthapala.

I heard thus.

At one time the Blessed One was touring the Kuru country with a large community of bhikkhus, arrived in the village of Thullako.t.thita in the Kuru country. –The brahmin householders of Thullako.t.thita heard that the Blessed One had arrived and the news spread. The good recluse Gotama, the son of the Sakyas, gone forth from the clan of the Sakyas while touring the country of Kuru with a large community of bhikkhus arrived in the village of Thullako.t.thita. About that good Gotama such fame had spread, That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. To this world of gods and men together with its Maras, Brahmas and the community of recluses and brahmins, he declares that Teaching by himself known and realized, good at the beginning, in the middle and at the end, full of meanings even in words and stating the pure and complete holy life. It is good to see perfect ones like that.

Then the brahmin householders of Thullako.t.thita approached the Blessed One, of them, some worshipped the Blessed One, some exchanged friendly greetings, some raised their hands clasped together, some pronounced their clan and name, and some others silently, sat on a

side. Then the Blessed One instructed, advised, incited and made the hearts light of the householders of Thullako.t.thita.

At that time the chief clansman Ratthapala's son was seated in that gathering, and it occurred to him. As I understand the Teaching given by the Blessed One, it is not easy to lead that holy life, complete, pure and stainless while living in a household. What if I shave head and beard, put on yellow clothes and go homeless. The brahmin householders of Thullako.t.thita instructed, advised, incited and the hearts made light by the Blessed One got up from their seats delighted and pleased worshipped and circumambulated the Blessed One and went away. Soon after the brahmin householders of Thullako.t.thita had gone away the householder's son Ratthapala approached the Blessed One, worshiped the Blessed One and sat on aside. Then he said, to the Blessed One. 'Venerable sir, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless while living in a household. Venerable sir, I desire to shave head and beard, put on yellow clothes, and go homeless. Venerable sir, may I gain the going forth and the higher ordination.'

'Ratthapala, are you given permission to go forth homeless by mother and father?'

'Venerable sir, I'm not given permission by mother and father to go forth as a homeless.'

'Ratthapala, the Thus Gone One does not give the going forth as a homeless without the permission of mother and father.'

'Then venerable sir, I'll act in such a manner so that I get permission from mother and father for the going forth. Then the householder's son Rattapala getting up from his seat worshipped, circumambulated the Blessed One and approached his mother and father. 'Mother and father, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless, while living in a household. I desire to shave head and beard, put on yellow clothes and go forth homeless, give me permission, to go forth.' When this was said, the clansman Ratthapala's mother and father said. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Come! Ratthapala, partake of these pleasures, partake of sensual pleasures and also accumulate merit. We do not give you permission to go forth. At our death, we will not see you. How could we give you permission to go forth homeless, when we are living?'

For the second, and up to the third time the clansman Ratthapala, said to his mother and father. 'Mother and father, as I understand the Teaching given by the Blessed One, it is not easy to lead the complete holy life, pure and stainless, while living in a household. I desire to shave head and beard, put on yellow clothes, and and to become homeless. Give me permission, for that. For the third time the clansman Ratthapala's mother and father said. 'Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Come! Ratthapala, partake of these pleasures, partake of sensual pleasures and

also accumulate merit. We do not give you permission to go forth homeless. At our death, we will not see you. How could we give you permission to go forth homeless while living?’

The clansman Ratthapala not gaining permission from his mother and father stretched himself on the ground saying, ‘either I will die here or I will go forth homeless.’.

Then the clansman Ratthapala’s mother and father said. ‘Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of these sensual pleasures and accumulate merit. We do not give you permission to go forth. At our death, we will not see you. How could we give you permission to go forth homeless when living?’ When this was said, the clansman Ratthapala kept silent. For the second, and up to the third time, the mother and father said to him. ‘Dear Ratthapala, you are our only son, dear to us, our pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of these sensual pleasures and accumulate merit also. We do not give you permission to go forth homeless. At our death, we will not see you. How could we give you permission to go forth homeless when we are living?’ When this was said, the clansman Ratthapala kept silent up to the third time.

Then the mother and father of the clansman Ratthapala approached the friends of the clansman Ratthapala and said to them. ‘Your friend Ratthapala has stretched himself on the ground. He says, either I will die, or I will go forth homeless. Come! Good ones! tell the clansman Ratthapala. Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is, get up,. Ratthapala, partake of these pleasures, partake of sensual pleasures and while doing also accumulate, merit, They will not give you permission to go forth homeless. Even at their death, they will not see you. How could they give you permission to go forth homeless while living?’

Then the friends of the clansman Ratthapala agreeing with them, approached the clansman Ratthapala and said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness, dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake sensual pleasures and also accumulate merit. They will not give you permission to go forth homeless. At their death, they will not see you. How could they give you permission to go forth homeless while living?’ When this was said, the clansman Ratthapala kept silent. For the second, and up to the third time, the friends of the clansman Ratthapala said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of sensual pleasures and also do merit. They will not give you permission to go forth homeless. At their death, they will not see you. How could they give you permission to go forth homeless even while living?’ The clansman Ratthapala kept silent. Even up to the third time.

The friends of the clansman Ratthapala approached, the mother and father of the clansman Ratthapala and said. ‘Mother, father, the clansman Ratthapala, is lying on the ground. He said, either I die here, or else I will go forth. If you do not give him permission, to go forth, homeless, he will die there itself. If you give him permission to go forth homeless, you would at least see him as one gone forth. If the clansman Ratthapala becomes displeased with the holy life, what else would he do, other than come back here? So give him permission to go forth homeless.’

‘Dear ones, we give permission to the clansman Ratthapala, to go forth, homeless He should instruct us.’

Then the friends of the clansman Ratthapala approached him and said. ‘Friend, Ratthapala, you are the only son, dear to your mother and father, their pleasure, brought up in pleasantness. Dear Ratthapala, you do not know, what unpleasantness is. Get up,. Ratthapala, partake of sensual pleasures and also accumulate merit. They give you permission to go forth homeless. Yet you should instruct them.’

Then the clansman Ratthapala, got up, regained power and approached the Blessed One, worshipped, sat on a side and said. ‘Venerable sir, I’m given permission by mother and father to go forth homeless.’ The clansman Ratthapala gained the going forth and the higher ordination in the presence of the Blessed One.

Two weeks after conferring the higher ordination, to venerable Ratthapala, and having lived as long as he liked in Thullako.t.thita, the Blessed One, left on a tour to reach Savatthi in stages. Then the Blessed One lived in the monastery offered by Anathapindika in Jeta’s grove. Venerable Ra.t.thapala abiding secluded and withdrawn from the crowd, was diligent to dispel and before long for whatever purpose sons of clansmen, rightfully go forth homeless, that noble end of the holy life, here and now, he realised and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Ra.t.thapala became one of the perfect ones.

Then venerable Ra.t.thapala approached the Blessed One, worshipped, sat on a side and said. ‘Venerable sir, I desire to instruct mother and father if the Blessed One gives me permission.’

The Blessed One, mentally considered the thoughts and thought processes of venerable Ratthapala. Knowing that it’s not possible for the clansman Ratthapala to give up robes and lead a household life said. ‘Ra.t.thapala, if you think it’s the time, do so.’

Then venerable Ratthapala getting up from his seat, worshipped and circumambulated the Blessed One, arranged the dwelling and taking bowl and robes left on a tour to reach Thullako.t.thita by stages and arrived there. InThullako.t.thita.venerable Ra.t.thapala abode in the deer hunting grounds of king Koravya.Then venerable Ra.t.thapala putting on robes in the morning and taking bowl and robes entered Thullako.t.thita for alms going in due order. He

approached the house of his father. At that time his father was combing his hair at the central entrance to the hall. Venerable Ra.t.thapala's father seeing venerable Ra.t.thapala coming in the distance said 'These shaven headed recluses gave the going forth to my only dear son.' Thus venerable Ra.t.thapala did not receive morsel food at his own father's home nor was morsels refused, he gained abuse.

At that time, a female slave of his earlier home desired to throw away some stale bread, and venerable Ra.t.thapala said to her. 'Sister if you desire to throw away that food, put it in my bowl.' When that female slave was putting the stale bread into the bowl of venerable Ra.t.thapala, she recognised certain signs in the hands, feet and the voice, of venerable Ra.t.thapala and told his mother. 'Indeed, noble lady, know that the noble son Ra.t.thapala has come.'

'Good one, if you tell the truth, you will be released from slavery.' Then venerable Ra.t.thapala's mother approached his father and told him. Householder, do you know that, our noble son Ra.t.thapala has arrived?.

At that time venerable Ra.t.thapala was partaking that stale bread seated against a wall. Then venerable Ra.t.thapala's father approached venerable Ra.t.thapala and said to venerable Ra.t.thapala 'Dear Ra.t.thapala, why do you partake that stale bread? Couldn't you enter your own home?'

'Householder, where is a home for a homeless? Householder, we came to your house did not receive morsels, nor a refusal, we gained only abuse.'

'Come dear Ra.t.thapala, let's go into the house.'

'Useless householder, I have finished with food for today.'

'Then dear Ra.t.thapala accept tomorrow's meal.'

Venerable Ra.t.thapala accepted, in silence. Then venerable Ra.t.thapala's father knowing that the invitation is accepted approached his own home. Then he amassed all the gold in one place covered it with a guilt mat. Then he addressed the previous wives of the clansman Ra.t.thapala. In whatever manner you were pleasant agreeable and loveable to him earlier get yourselves decorated in that manner. Then venerable Ra.t.thapala's father made preparations of nourishing eatables and drinks, and informed venerable Ra.t.thapala. 'Dear Ra.t.thapala, the food is ready.' Then venerable Ra.t.thapala putting on robes and taking bowl and robes entered the house of his father and sat on the prepared seat. Venerable Ra.t.thapala's father removing the cover manifested, the mass of gold, and said to venerable Ra.t.thapala. 'Dear Ra.t.thapala, this is wealth that comes from your mother, this is wealth that comes from your father, this is wealth that

comes from your grand father. Dear Ra.t.thapala. It is possible to partake wealth and accumulate merit. Come dear Ra.t.thapala, give up robes partake of this wealth and accumulate merit.'

'Householder, if you allow me to say a word, amass this gold, put it into a cart and drop it in a whirl pool in the middle of river Ganges. What is the reason? Householder, on account of this wealth arise grief, lament, unpleasantness, displeasure and distress.'

Then the previous wives of venerable Ra.t.thapala disguising themselves in various ways came out and said. 'Noble son, how are those nymphs on account of whom you lead a holy life?'

'Sisters, I do not lead the holy life on account of celestial nymphs.'

The earlier wives of venerable Ra.t.thapala, thinking the noble son of the householder addresses us as sisters, they fell unconscious.

Then venerable Ra.t.thapala said to his father. 'Householder, if there is food, to offer, offer, do not trouble us.'

Then he said. 'Partake dear Ra.t.thapala, and with his own hands served and satisfied venerable Ra.t.thapala.'

Venerable Ra.t.thapala having finished his meal and putting away the bowl, standing said these verses.

'Look at the fathom long, decorated, upright body,

It's ill with many thoughts, nothing's permanent, there.

Look at the comely form; bones covered with the skin,

Decorated with clothes, gems and earrings, is bearable.

Feet are painted red, the face is powdered,

Good, for deluded fools, not for those, searching beyond.

Hair plaited in eight strands, eyes smeared with ungent,

Good, for deluded fools, not for those, searching beyond.

The decayed body is like a newly painted picture,

Good, for delude fools, not for those, searching beyond.

The hunter, set the snare, wild animals did not approach

Partaking, the food, we go, leaving the hunter weeping.’

Then venerable Ra.t.thapala approached, king Koravya’s deer hunting grounds and sat under a certain tree to spend the day. King Koravya addressed the deer hunter: Friend, deer hunter, clean, the hunting grounds, we would like to go to the park to see the good soil. The deer hunter agreeing was cleaning the hunting grounds, when he saw venerable Ra.t.thapala seated under a certain tree to spend the day. Then the deer hunter approached king Koravya and said. ‘Me’ lord! The hunting grounds are cleared and there is the clansman Ra.t.thapala’s son seated under a certain tree to spend the day. He is the son of the high clansman of Thullako.t.thita, You have praised him several times ‘Friend, deer hunter, we will not go to the park, today we will associate good Ra.t.thapala.’ Then king Koravya distributed all the eatables and drinks, among the gathered, for deer hunting and got ready many royal conveyances. Ascending one of them went to Thullako.t.thita in all royal splendour. Going as far as could be reached by carriages, got down, and approached venerable Ra.t.thapala on foot, with great haste. Approaching venerable Ra.t.thapala, exchanged friendly greetings, with him and sat on a side..

Then king Koravya standing, said to venerable Ra.t.thapala, ‘Good sir, Ra.t.thapala, sit on this elephant rug.’

‘Useless, great king, you sit, I’m already seated.’

Then the king sat on the prepared seat and said to venerable Ra.t.thapala. ‘Good Ra.t.thapala, with the decrease of four things a certain one shaves head and beard, puts on yellow clothes and goes forth homeless. What are the four? Good Ra.t.thapala it’s decrease by decay, by illness, of wealth, and of relations. Good Ra.t.thapala, the decrease of decay comes when aged, come to the end of life. He reflects now I’m decayed, aged, come to the end of life. It’s not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth, what if I shave head and beard, put on yellow clothes, and go forth homeless. Overcome by decay, shaving head and beard, putting on yellow clothes, he goes forth homeless. To this is said the decrease by decay. Good Ra.t.thapala is now young, in the prime of youth, with dark hair, in the first stage of life. The decrease by decay is not evident, Good Ra.t.thapala, knowing what, seeing what, or hearing what, went forth as a homeless?’

Good Ra.t.thapala, what is the decrease by illness?. A certain one becomes gravely ill. Then he reflects I’m gravely ill, it’s not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless. He overcome by illness, shaving head and beard, would put on yellow clothes and go forth homeless. This is decrease by illness. Good Ra.t.thapala now has no illness. Is free from disorders. Is endowed with a good digestion, neither too hot nor too cold. Good Ra.t.thapala has no decrease by illness. Knowing what, seeing what, or hearing what, did good Ra.t.thapala go forth as a homeless?’

Good Ra.t.thapala, what is the decrease of wealth? A certain one is very rich, with much wealth. His wealth gradually decreases. Then he reflects earlier I was very rich, now my wealth has gradually decreased. It's not easy for me to accumulate not accumulated wealth, or to increase accumulated wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless. Overcome by decrease of wealth shaving head and beard, putting on yellow clothes, he goes forth as a homeless. This is the decrease of wealth. Good Ra.t.thapala comes from an esteemed clan, from Thullako.t.thita. The decrease of wealth is not to good Ra.t.thapala Good Ra.t.thapala, knowing what, seeing what, or hearing what went forth as a homeless?

Good Ratthapala, what is the decrease of relations? Good Ra.t.thapala, a certain one, has many friends, co-associates, and blood relations. With time they gradually decrease. He reflects, earlier I had, many friends, co-associates, and blood relations, they gradually decreased. Now, I cannot accumulate, not accumulated wealth, or increase wealth. What if I shave head and beard, put on yellow clothes, and go forth homeless?. Overcome by decrease of relations shaving head and beard, putting on yellow clothes, he goes forth homeless. This is decrease of relations. In this Thullako.t.thita, good Ra.t.thapala has many friends, co-associates, and blood relations. The decrease of relations is not to good Ra.t.thapala Good Ra.t.thapala, knowing what, seeing what, or hearing what did go forth homeless?

Good Ra.t.thapala, these are the four decreases, on account of which a certain one shaving head and beard, putting on yellow clothes, would go forth as a homeless. These decreases are not evident to Good Ra.t.thapala at present. Good Ra.t.thapala, knowing what, seeing what, or hearing what did go forth homeless?'

'Great king, by the Blessed One, perfect, rightfully enlightened, four indications are made Knowing, seeing, and hearing them, I went forth as a homeless. What are the four?' 'The world goes on with changes' Great king, this is the first advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing, seeing and hearing it, I went forth as a homeless.

'A self, wielding power over the world is not attained' Great king, this is the second advice, given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing, seeing and hearing this I went forth homeless.'

'Destitute is the world, leaving everything, one goes' Great king, this is the third advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing seeing and hearing it, I went forth homeless.

'Insatiated, the world is enslaved to craving', Great king, this is the fourth advice given by that Blessed One, who knows, sees, is perfect and rightfully enlightened. Knowing seeing and hearing it, I went forth homeless.

Great king, the Blessed One, perfect and rightfully enlightened, has made these four indications. Knowing, seeing, and hearing them, I went forth homeless.’

Good Ra.t.thapala said ‘The world goes on with changes’, how should we know its meaning?

‘Great king, was there a time, when you were twenty years, or even five and twenty years? At that time were you clever, at riding elephants, horses, chariots, clever with the bow and arrow, clever in fighting with the sword? At that time did you have strong legs and arms, and didn’t you think the most important thing was going for a battle?’

. ‘Good Ra.t.thapala, there was a time when I was twenty years and twenty five years, then I was clever at riding elephants, horses, chariots, clever in handling the bow and arrow, clever in fighting with the sword. Then I had strong legs and arms and thought the most important thing was to go to the battle. There was a time when I thought there was no one so powerful as me.’

‘Great king, do you have that strength in your legs and arms, to go to the battle now?’

‘Good Ratthapala, I’m decayed, aged, grown old and come to the end of life. Now, I’m in my eightieth year and when I put my foot down, it does not stay where I put it down.’

Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said ‘The world goes on with changes’ I knowing, seeing and hearing it went forth homeless.’

. ‘Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, ‘The world goes on with changes’ are wonderful. The world indeed, goes on with changes. In this royal family are seen fleets of elephants, fleets of horses, fleets of chariots and armies of foot soldiers. They stand by, for times of difficulty. Good Ra.t.thapala said, ‘A self wielding power over the world is not attained’ how should we know its meaning?’

‘Great king, do you have a chronic illness?’

‘Good Ra.t.thapala, I have a chronic illness related to air, and on certain days, my friends, co-associates, and blood relations, think, now king Koravya will die.’.

‘Great king, is it possible to share your grave unpleasant feelings with your friends, co-associates, and blood relations, so that you may feel less of those feelings. Or do you feel all those unpleasant feelings by yourself?’

‘It is not possible, good Ra.t.thapala, to share these unpleasant feelings with my friends, co-associates and blood relations, I have to feel them by myself.’

‘Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said. ‘A self wielding power over the world is not attained.’ Knowing, seeing and hearing it, I went forth homeless..’.

‘Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, ‘A self wielding power over the world is not attained’ are wonderful. Indeed a self, wielding power over the world is not possible. In this royal clan there is much gold and sovereign gold, there is many treasures opened and not opened. Good Ra.t.thapala said, ‘Destitute is the world, goes leaving everything’ how should we know its meaning?

‘What do you think, at present you are accomplished and provided with the five strands of sensual pleasures. Would you think, I will partake of these five strands of sensual pleasures, or would let any other one partake of these same five strands of sensual pleasures, and would you think, I will give it up for the sake of another, let me be meted out according to my actions?’

‘Good Ra.t.thapala, at present, I’m accomplished and provided with the five strands of sensual pleasures, I would not allow another to partake of these five strands of sensual pleasures, sacrificing them for another go to be meted out according to my actions.’ .. Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said, ‘Destitute is the world, goes leaving everything’ and I knowing, seeing and hearing it went forth homeless.’

Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, ‘Destitute is the world, goes leaving everything’ are wonderful.. In deed the world is without ownership and goes leaving everything. Good Ra.t.thapala it was said ‘The world is insatiated, slaved to craving’ How should we know its meaning?

‘Great king, is the country Kuru, you rule prosperous?’

‘Yes, good Ra.t.thapala, the country Kuru, I rule is prosperous.’

‘Great king, a trustworthy man would come from the east and tell you: Great king, know this, in the east there is a state, very prosperous, densely populated. It has a large fleet of elephants, a large fleet of horses, a large fleet of chariots, a large army of foot soldiers, there is a collection of loot there, with much gold and silver and captured women. With whatever powers, you have, it is possible to win over that state. What would you do?

‘Good Ra.t.thapala, I will win over that state and rule it.’

‘Great king, a trustworthy man would come from the west,-- from the north,--from the south,-- from across the ocean, and tell you: Great king, know this, on the other side of the ocean there is a state very prosperous, densely populated. It has a large fleet of elephants, a large fleet of horses, a large fleet of chariots, a large army of foot soldiers, there is a collection of loot there,

with much gold and silver and captured women. With whatever powers, you have, it is possible to win over that state. What would you do?’

‘Good Ra.t.thapala, I will win over that state and rule over it.’

‘Great king, it was on account of this, that the Blessed One, who knows, sees, is perfect, rightfully enlightened, said, ‘The world is insatiated slaved to craving’ and knowing, seeing and hearing it went forth homeless.’

‘Good Ra.t.thapala, indeed, these words of the Blessed One, who knows, sees, is perfect rightfully enlightened, ‘The world is insatiated and slaved to craving’ are wonderful.. In deed the world is insatiated and slaved to craving.’

Venerable Ra.t.thapala said thus and further said these verses,

I see wealthy humans not giving anything to any one,

Greedy for sensuality, they accumulate money.

The king not satisfied with his own territories,

Desires, territories beyond the ocean

Not only kings, many others die, craving insatiated

Even those on the decreasing side, do not give up sensuality.

Relations wail with dishevelled hair, when,

Wrapped in a single cloth, is carried to be burnt.

Leaving all belongings, goes to the pyre

To the dead there are no positions, relations or friends.

The heirs carry away his wealth, he goes with what he has done,

The dead, do not take their wealth, nor do they take wives or children.

Long life is not gained with wealth, nor is decay destroyed, with it,

The wise said that life is short here. It’s impermanent and changes,

The wealthy and the poor, the wise and the foolish, they all feel,

The fool is submerged in it, the wise do not feel,
Therefore wisdom is the chief wealth, to reach the beyond
Not finishing, the desire ‘to be’ and ‘not to be’, demerit is done through delusion,
People, go on, in existences making it their heritage
The fools go from womb to womb lacking in faith.
Like the robber caught red handed, demerit kills the doer.
The evil doer is destroyed by his own actions, in the next world.
Sensuality is vivid, enticing and pleasant, comes disguised to win the mind,
Great king, seeing these dangers of sensuality, I went forth.
Like fruits on a tree, humans fall, at death, young or old,
Seeing this too I went forth, recluseship is indeed superior.

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MAJJHIMA NIKAAYA II

II. 4. 3. Makhaadevasutta.m

83, The discourse on Makhadeva.

I heard thus.

At one time the Blessed One lived in Mithila in the Makhadeva mango orchard. Then the Blessed One when gone to a certain region smiled. Then it occurred to venerable Ananda—The Blessed One does not smile for nothing, why did the Blessed One smile. Then venerable Ananda, arranging his robe on one shoulder, clasped his hands towards the Blessed One and said. ‘Venerable sir, for what reason did the Blessed One smile?’

‘Ananda, in the past, in this same Mithila, there was a king named Makhadeva. He was a righteous king and ruled the country righteously. On the fourteenth, fifteenth and the eighth days of the waxing moon he observed the eight precepts. The brahmin householders of the hamlets, villages, and the state too observed the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Then king Makhadeva after the lapse of hundreds of years, thousands of years, hundred thousand years addressed his barber and said: Good friend, barber, if you see a

grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Makhadeva's head and said. 'Me' lord, there is a grey hair evident'. 'Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm.' The barber agreed and carefully picking the grey hair with a forceps placed it in king Makhadeva's palm. Then king Makhadeva offering a village as a gift to the barber, addressed his eldest son. 'Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it's time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth, homeless. Dear prince, when you too, notice a grey hair on your head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth as a homeless. See that my good cycle does not get disturbed and disrupted. If in some way, this good cycle is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this I say, follow up this cycle of good and do not be the last man breaking the cycle.'

Then Ananda, king Makhadeva, giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth as a homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,--- with the thought of intrinsic joy, --- The thought of equanimity . he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will, abode. Ananda, king Makhadeva played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth, homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma...

Then king Makhadeva's son after the lapse of hundreds of years, thousands of years, hundred thousand years addressed his barber and said: Good friend, barber, if you see a grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Makhadeva's son's head and said. 'Me' lord, there is a grey hair evident. Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm. The barber agreed and carefully picking the grey hair with a forceps placed it in king Makhadeva's son's palm. Then king Makhadeva's son offering a village as a gift to the barber, addressed his eldest son: Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it's time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth homeless. Dear prince, when you too, notice a grey hair on your

head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth as a homeless. See that my good cycle does not get disturbed and disrupted. If in some way, this good cycle is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this I say, follow up this good cycle and do not be the last man to break the cycle.

Then Ananda, king Makhadeva's son, giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,---with the thought of intrinsic joy, --- The thought of equanimity he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will abode. Ananda, king Makhadeva's son played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma.

Ananda, king Makhadeva's grandson, and his successors of forty eight thousand warriors, shaved head and beard in this same mango orchard. They with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will abode. With the thought of compassion,---with the thought of intrinsic joy, --- The thought of equanimity he . pervaded, one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will he abode. Ananda, they played the games of children for forty eight thousand years. Were viceroies for forty eight thousand years, were rulers for forty eight thousand years. Gone forth homeless led the holy lives, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death, were born in the world of brahma.

Nimi was the last king in that good cycle, who lived righteously and ruled righteously. During his time too the eight precepts were observed on the fourteenth, fifteenth and eighth days of the waxing moon by the brahmin householders of the hamlets, villages and states.

Ananda, in the past in the Suddhamma assembly of the thirty three gods this conversation arose: It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the moon and the

brahmin householders too in the hamlets, villages and state observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon.

Then Sakka the king of thirty three gods addressed them: Sirs, would you like to see king Nimi. That day was the fifteenth day of the waxing moon and king Nimi having washed his hair, had observed the eight precepts was seated in the top most storey of his palace. Then Sakka the king of gods, as a strong man would stretch his bent arm or bend his stretched arm, disappeared from the gods of thirty three and appeared in front of king Nimi and said. 'Great king it is gain for you that the gods of the thirty three should praise you like this: It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon and the brahmin householders too in the hamlets, villages and state observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Great king, the gods of the thirty three desire to see you, I will send you the heavenly chariot yoked to a thousand thoroughbreds, ascend it, great king, the heavenly chariot does not shake.'

King Nimi accepted in silence, and Sakka the king of gods, as a strong man would stretch his bent arm or bend his stretched arm, disappeared from the presence of king Nimi and appeared among the gods of the three and thirty.

Then Sakka the king of gods addressed the charioteer Matali: Friend, Matali, yoke the chariot with the thousand thoroughbreds and approach king Nimi and say thus:--Great king this is the heavenly chariot yoked to a thousand thoroughbreds this is sent by Sakka the king of gods, ascend it great king, the heavenly chariot does not shake. The charioteer Matali agreed and yoked the chariot with the thousand thoroughbreds and approached king Nimi and said. 'Great king this is the heavenly chariot yoked to a thousand thoroughbreds this is sent by Sakka the king of gods, ascend it great king, the heavenly chariot does not shake. Yet by which path do you want to go, is it through where the doers of evil reap their results, or the doers of merit reap their results?' 'Matali lead me along both these courses.' Ananda, Matali the charioteer led king Nimi to the assembly of the three and thirty gods. Sakka the king of gods seeing king Nimi said, 'Come! Great king. The gods of the thirty three are seated in the Suddhamma assembly praising you. It is great gain to the people of Vidheha that king Nimi lives a righteous life and rules righteously observes the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon and the brahmin householders too in the hamlets, villages and states observe the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Great king, the gods of the three and thirty like to see you, take pleasure in the splendour of the gods.'

'Useless, sir, send me back to Mithila, there I will lead the righteous life together with the brahmin householders in the hamlets, villages and states observing the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon.'..

Ananda, then Sakka the king of gods, addressed the charioteer Matali 'Come! Good friend, Matali, yoke the chariot with a thousand thoroughbreds and take king Nimi back to Mithila'. Matali the charioteer agreed and yoking the chariot with the thousand thoroughbreds took king Nimi back to Mithila.

Ananda, king Nimi lived righteously, observing the eight precepts on the fourteenth, fifteenth and the eighth days of the moon and the brahmin householders too in the hamlets, villages and states observed the eight precepts on the fourteenth, fifteenth and the eighth days of the waxing moon. Then king Nimi after the lapse of hundreds of years, thousands of years, hundred thousand years addressed his barber and said: Good friend, barber, if you see a grey hair on my head tell me. The barber agreed. After a very long time, after many hundred thousand years, the barber noticed a grey hair on king Nimi's head and said. 'Me' lord, there is a grey hair evident.' 'Then, good friend, barber, carefully pick that grey hair with a forceps and place it on my palm.' The barber agreed and carefully picking the grey hair with a forceps placed it in king Nimi's palm. Then king Nimi offering a village as a gift to the barber, addressed his eldest son. 'Dear son, the messengers have appeared to me, there are grey hairs on my head. I have finished enjoying human sensual pleasures, now it's time to search heavenly sensual pleasures. Come! Dear prince, rule the country. I will shave head and beard, don yellow clothes and go forth homeless. Dear prince, when you too, notice a grey hair on your head, gift a village to the barber, hand over the rulership of the country to your eldest son, advising him to rule the country righteously. Shave head and beard, don yellow clothes and go forth homeless. See that my cycle of good does not get disturbed and disrupted. If in some way, this cycle of good, is disrupted, by anyone, he will be the last man in this age of Great men. Dear prince, because of this, I say, follow up this cycle of good and do not be the last man, to break the cycle.

Then Ananda, king Nimi giving a village as a gift to the barber, thoroughly establishing the eldest prince as the ruler, advising him to rule righteously, shaved head and beard, donned yellow clothes and went forth as a homeless in this same mango orchard. He with the thought of loving kindness pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of loving kindness, grown great and boundless without anger and ill will, abode. With the thought of compassion,--- with the thought of intrinsic joy, The thought of equanimity he pervaded one direction, the second, third, fourth, above, below and across, always, for all purposes and in all circumstances developed the thought of equanimity, grown great and boundless without anger and ill will abode. Ananda, king Nimi played the games of a child for forty eight thousand years. Was viceroy for forty eight thousand years, was ruler for forty eight thousand years. Gone forth as a homeless, led the holy life, in this same mango orchard for forty eight thousand years. Developing the four divine abidings after death was born in the world of brahma.

Ananda, to king Nimi's son Kalarajanaka, did not go forth homeless, he broke that good cycle, by that he became the last man of that good cycle. Ananda did it occur to you, king Makhadeva

would have become perfect if that good cycle was broken, it should not be known in that manner. At that time I was king Makhadeva, I broke that good cycle, so that the later generation would not go on in that cycle. Ananda, that good cycle does not lead to turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction. It leads up to birth in the world of brahma. Ananda, that good cycle is broken by me now. It conduces to, for certain, turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction. Ananda, how does that good cycle broken by me conduce to, for certain turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction? It is this same noble eightfold path such as: Right understanding, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Ananda, now, that good cycle is broken by me, to conduce to, for certain turning away, detachment, cessation, appeasement, realisation, enlightenment and extinction.. Ananda, I tell this, as long as you turn this cycle undisrupted, you will not be the last persons in the cycle. Ananda, when this cycle of good is disrupted during any period of Great Men, they would become the last men in the cycle. Ananda, because of that I tell you, do not disrupt this cycle of good and become the last men in this cycle.

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

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MAJJHIMA NIKAAYA II

II. 4. 4. Madhurasutta.m

84, The Discourse given at Madhura.

I heard thus.

At one time venerable Mahaakaccaayana was living in Madhura in the Gunda forest. King Avantiputta of Madhura heard that venerable Mahaakaccaayana was living in Madhura in the Gunda forest, and fame of venerable Mahaakaccaayana had spread, he is wise, learned, a clever preacher, a perfected one since long, and it is good to see such perfect ones. Then king Avantiputta of Madhura getting ready good conveyances went to see venerable Mahaakaccaayana in all royal splendour. Going as far as the conveyances could carry them went on foot and approached venerable Mahaakaccaayana. Approaching and exchanging friendly greetings with venerable Mahaakaccaaya, sat on a side and said thus: Venerable sir, brahmins say, brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify. What has good Kaccaayana to say about this?

Great king it's only an utterance in the world: Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its only the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify..Great king, this, 'Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, its the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify' you should know that it is only an utterance in this manner. Great king, to a warrior, there is prosperity, wealth, grains, silver, or soverign gold, then would a warrior, stand up, retire last, do his biddings and talk to him pleasantly, or would a brahmin, or would one of householder clan, or would, one of out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?

'Good Kaccayana, if there is prosperity, wealth, grains, silver, or soverign gold to a warrior, then a warrior would stand up, retire last, do his biddings and talk to him pleasantly, or even a brahmin,or even one of householder clan, or evenone of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.'

'Great king, if there is prosperity wealth, grains, silver, or soverign gold to a Brahmin then would a brahmin, stand up, retire last, do his biddings and talk to him pleasantly, or would a warrior, or would one of householder clan, or would one of out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?'

'Good Kaccayana, if there is prosperity, wealth, grains, silver, or soverign gold to a brahmin, then a brahmin wouldstand up, retire last, do his biddings and talk to him pleasantly, even a warrior,or even one of householder clan, or evenone of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.'

.'Great king, if there is prosperity, wealth, grains, silver, or soverign gold, to one of househoder clan, would someone from the householder clan, warrior clan, or brahmin clan, or out caste clan, stand up, retire last, do his biddings and talk to him pleasantly?'

'Good Kaccayana, if there is prosperity to one of householder clan in the form of wealth, grains, silver, soverign gold, thenawarrior wouldstand up, retire last, do his biddings and talk to him pleasantly, or even a brahmin,or even one of householder clan, or evenone of out caste clan, would stand up, retire last, do his biddings and talk to him pleasantly.'

'Great king, if there is prosperityin the form of wealth, grains, silver, soverign gold to one of out caste clan, then would one of out castes' clan, stand up, retire last, do his biddings and talk to him pleasantly, or would a warrior,or would one of brahmin clan, orwould one of householder clan, stand up, retire last, do his biddings and talk to him pleasantly?'

'Good Kaccayana, if there is prosperity in the form of wealth, grains, silver, or soverign gold to one of out caste clan, then one of out castes' clan would stand up, retire last, do his biddings and

talk to him pleasantly, or even a warrior, or even a brahmin, or even one of householder clan, would stand up, retire last, do his biddings and talk to him pleasantly.’

‘Great king, when this is so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans become equal and I do not see any difference in them.’

‘Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it’s the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify.’ You should know that it is only an utterance in this manner too. Great king, there are warriors, who destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words, speak frivolous words, covet, those bear angry minds and wrong view, would they after death be born in decrease in hell? Or is it they would not be born in hell?’

‘Good Kaccayana, even if warriors, destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words and speak frivolous words, covet and bear an angry mind and maintain wrong view, after death they would be born in decrease will go to loss. It occurs to me thus, and I have heard this from perfect ones.’

‘Great king, good that it occurs to you thus and you have heard it from perfect ones. Great king, there are brahmins, -- those of householder clan, -- those of the out castes’ clan, who destroy of life, take the not given, misbehave in sexuality, tell lies, slander speak rough words, speak frivolous words, covet, bear angry minds and with wrong view, would they after death be born in decrease in hell? Or is it they would not be born in hell?’

‘Good Kaccayana, even if those of out castes’ clan, if they destroy life, take the not given, misbehave in sexuality, tell lies, slander, speak rough words and speak frivolous words, covet bear an angry mind and maintain wrong view, after death would be born in decrease will go to loss. It occurs to me thus, and I have heard this from perfect ones.’

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, when this is so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans, become equal and I do not see any difference in them.’

‘Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it’s the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify’ you should know that it is only an utterance in this manner too. Great king, there are warriors, who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous

words, coveting, bearing angry minds and with right view, would they after death be born in increase in heaven? Or is it they would not be born in heaven?’

‘Good Kaccayana, even the warriors, who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and who maintain rightview, after death would be born in increase in heaven it happens thus, I have heard it from the perfect ones.’.

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, there are brahmins,--- those of the householder clan, ---of out castes’ clan who abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and those who maintain rightview, would they after death be born in increase in heaven? Or is it they would not be born in heaven?’

‘Good Kaccayana, even those of the out castes’ clan if they abstain from, destroying life, taking the not given, misbehaving in sexuality, telling lies, slandering, speaking rough words, speaking frivolous words, coveting, bearing angry minds and those who maintain rightview, after death, will be born in increase in heaven, it happens thus, I have heard it from the perfect ones.’

‘Great king, good that it occurs to you thus, good that you have heard it from the perfect ones. Great king, when this so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

.’Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, the brahmins are born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify’ you should know that it is only an utterance in this manner too. Here, great king a certain warrior breaks into a house, carries away loot, robs, waits in ambush, or goes to others’ wives, then people get hold of him and show him to the king. Me’ lord this is a highway robber, mete him the punishment you desire—What would you do?’

‘Good Kaccayana, I will get him destroyed or banished or mete to him, the suitable punishment. What is the reason? Good Kaccayana, earlier, he was reckoned a warrior, and afterwards he came to be known as a robber.’

‘Here, great king a certain brahmin, --one of householder clan, --of outcastes’ clan, breaks into a house, carries away loot, robs, waits in ambush, or goes to others’ wives, then people get hold of him and show him to the king. Me’ lord this is a highway robber, mete him the punishment you desire—What would you do?’

‘Good Kaccayana, I will get him destroyed, or banished or mete to him, the suitable punishment. What is the reason? Good Kaccayana, earlier, he was reckoned an outcaste, and afterwards he came to be known as a robber.’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

‘Great king, when this so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference, in them.’

‘Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it’s the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify you should know that it is only an utterance in this manner too. Here, great king a certain warrior shaves head and beard, dons yellow clothes, goes forth as a homeless. Gone forth abstains from destroying life, abstains from taking the not given, abstains from telling lies, partakes one meal per a day and leads a pure holy life: What would you do to him?’

‘Good Kaccayana, I will get up from the seat at his approach, offer him a seat, invite him will provide with the four requisites of life, such as robes, morsel food, dwellings and requisites when ill, and I will see to his righteous protection. What is the reason? Good Kaccayana, earlier, he was reckoned a warrior, and later he is reckoned a recluse.’

‘Here, great king a certain, brahmin,-- one of householder clan,--- one of outcastes’ clan, shaves head and beard, dons yellow clothes, goes forth homeless. Gone forth abstains from, destroying life, taking the not given, abstains telling lies, partakes one meal per a day and leads a pure holy life: What would you do to him?’

Good Kaccayana, I will, get up from the seat at his approach, offer him a seat, invite him, provide with the four requisites of life, such as robes, morsel food, dwellings and requisites when ill, and see to his righteous protection. What is the reason? Good Kaccayana, earlier, he was reckoned an outcaste, and later he is reckoned a recluse.’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

‘Great king, when this so, are not these four clans the same, or how is it here?’

‘Good Kaccayana, when this is so, these four clans are equal and I do not see any difference in them.’

.’Great king, this, ‘Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, the brahmins born from the mouth of Brahma, his hereditary sons, only purify, non-brahmins do not purify, you should know that it is only an utterance in this manner too.’

When this was said, king Avantiputta of Madhura said thus to venerable Mahaakaccayana. ’Now I understand good Kaccaayana, it’s like something over turned, is reinstalled, as something covered is made manifest, as the path was shown to someone who had lost his way. It’s as though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways the Teaching, is explained by good Kaccayana. Now I take refuge in good Kaccayana, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until the end of life.’

‘Great king do not take my refuge, take refuge in that Blessed One as I have done.’

‘Good Kaccayana, where does the Blessed One, perfect rightfully enlightened live now?’

‘Great king, the Blessed One, perfect rightfully enlightened has passed away.’

‘Good Kaccayana, if I hear, that the Blessed One perfect rightfully enlightened is seventy miles from here, I would go there, to see the Blessed One. If I hear that the Blessed One perfect rightfully enlightened is one hundred and forty miles away from here two hundred and ten miles from here, three hundred and fifty miles from here, seven hundred miles from here, I would go there, to see the Blessed One. Good Kaccayana, since the Blessed One, perfect rightfully enlightened has passed away. I take refuge in that Blessed One, in the Teaching and the Community of bhikkhus. May good Kaccayana bear me as a lay disciple from today until I die.’.

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MAJJHIMA NIKAAYA II

II. 4.5. Bodhikumaarasutta.m

85, To Prince Bodhiraja.

I heard thus.

At one time the Blessed One was living in the deer park in the Bhesakala forest among the Sunsumara rocks in the Bhagga country. At that time prince Bodhiraja had recently completed a palace, Kokanada by name which was not yet occupied, by a recluse, a brahmin or any human. Then prince Bodhiraja addressed a certain young man Sanjikaputta and said to him. ‘Come! Friend, Sanjikaputta, approach the Blessed One, worship the Blessed One, on my behalf and tell thus. ‘Venerable sir, are you in good health, with few ailments, and do you have a pleasant abiding and tell the Blessed One: Venerable sir, prince Bodhiraja inquires your health, and likes

to know whether you are with few ailments and have a pleasant abiding and also tell the Blessed One, may the Blessed One accept tomorrow's meal at the palace of prince Bodhiraja together with the community of bhikkhus.' The young man Sanjikaputta agreed and approached the Blessed One, worshipped and inquired from the Blessed One about his health and asked, whether he had few ailments and said. 'Venerable sir, prince Bodhiraja worships the feet of good Gotama, and inquires about the health of the Blessed One and also says. 'Venerable sir, accept tomorrow's meal at the palace of prince Bodhiraja.' The Blessed One accepted in silence, the young man Sanjikaputta knowing that the Blessed One had accepted, approached prince Bodhiraja and said. 'Good prince Bodhiraja, in your words, I have worshipped the feet of good Gotama, inquired his health and about his pleasant abiding, and I also said. May good Gotama accept tomorrow's meal together with the Community of bhikkhus at the palace of prince Bodhiraja. Good Gotama has accepted it.' Then prince Bodhiraja, at the end of that night made preparations of various nourishing eatables and drinks, and covered the palace Kokananda completely with white cloth as far as the lowest step of the stair case. Then he addressed the young man Sanjikaputta and said. 'Come friend, Sanjikaputta, approach the Blessed One, and tell, Venerable sir, it's time for the meal, the food is ready.' The young man Sanjikaputta agreed and approaching the Blessed One said. 'Venerable sir, the meal is ready.' Then the Blessed One putting on robes in the morning, taking bowl and robes approached the palace of prince Bodhiraja. At that time prince Bodhiraja was standing at the entrance of the palace expecting the arrival of the Blessed One. Seeing the Blessed One coming in the distance went forward, worshipped and followed the Blessed One up to the palace. The Blessed One stood at the lowest step of the stairs. Then prince Bodhiraja said thus to the Blessed One 'Venerable sir, walk on the cloth, for my pleasantness and well being for a long time.' When this was said, the Blessed One was silent. For the second time prince Bodhiraja said thus to the Blessed One. 'Venerable sir, walk on the cloth, for my pleasantness and well being for a long time.' When this was said, the Blessed One was silent, for the second time. For the third time prince Bodhiraja said thus to the Blessed One. 'Venerable sir, walk on the cloth, for my pleasantness and well being for a long time.' The Blessed One looked at venerable Ananda's face. Venerable Ananda, said thus to prince Bodhiraja. 'Royal prince, fold the cloth laid for treading, for the sake of the future generation. The Thus gone One does not tread on the cloth.' Then prince Bodhiraja folded the cloth laid for treading and prepared the seats in the upper storey of the Kokanada palace. The Blessed One ascended the kokanada palace and sat on the prepared seats, together with the Community of bhikkhus. Then prince Bodhiraja with his own hands served and satisfied the Community of bhikkhus headed by the Blessed One with the nourishing food and drinks. When the Blessed One had finished the meal and had put away the bowl, prince Bodhiraja took a low seat, sat on a side, and said thus. 'Venerable sir, it occurs to me that pleasantness could not be attained by pleasantness, it has to be attained, with unpleasantness.'

Royal prince, before my enlightenment, when I was a seeker of enlightenment, it occurred to me, with pleasantness, pleasantness could not be attained, with unpleasantness, pleasantness could be attained. When I was young, even with black hair a subject of birth sought only birth, a subject

of decay sought only decay, a subject of illness sought only illness, a subject of death sought only death, a subject of grief sought only grief, a subject of defilements, sought only defiling things. Royal prince, I reflected subject to birth, why should I seek that, subject to illness, why should I seek that, subject to death, why should I seek that, subject to grief, why should I seek that, subject to defiling things, why should I seek that, subject to birth, knowing the dangers of birth; why shouldn't I seek that noble end of the yoke extinction? I, a subject of decay, knowing its dangers why shouldn't I seek that not decaying noble end of the yoke? I, a subject of illness, knowing its dangers, why shouldn't I seek that not ailing noble end of the yoke? I, a subject of death, knowing its dangers, why shouldn't I seek that deathless noble end of the yoke? I, a subject of grief, knowing its dangers, why shouldn't I seek that griefless noble end of the yoke extinction? I, a subject to defiling, knowing its dangers, why shouldn't I seek that not defiling noble end of the yoke extinction?'

When in the prime of youth, even with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard, donned yellow robes left the household became homeless and becoming a seeker of good and a seeker of the incomparable peaceful state. Then I approached Aalaara Kaalaama and said, venerable one, I want to lead the holy life in this dispensation. Come friend, the wise like you before long realise this teaching and abide like the teacher. Royal prince, I quickly learned that Teaching to acknowledge I know and I see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I abide knowing and realising this Teaching, indeed he abides knowing and seeing this teaching. Then I approached, Aalaara Kaalaama and asked him. 'Venerable one, how do you abide knowing and realising this teaching?' When I asked Aalaara Kaalaama declared the sphere of nothingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What, if I arouse effort to realise this Teaching realised, by him? Before long I realised that Teaching and abode. Then I approached Aalaara Kaalaama and asked. 'Venerable one, is it this much, the teaching you have realised and abide?' 'Friend, it is this much only, the teaching that I have realised, declare and abide'. Then I said. 'I too have realised this much and abide.' 'Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That whatever Teaching I have realised and abide, that, you have realised and abide. So that, whatever Teaching I know, that, you know. Now the two of us are on equal grounds. Let the two of us together guide this following. Royal prince, it was in this manner, that my teacher, Aalaara Kaalaama honoured me, his pupil, giving me equal status. Then it occurred to me. This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of no-thingness only, not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state, I approached, Uddaka Raamaputta and said. 'Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones like you, before long realise this teaching and abide like the teacher.

Royal prince, I quickly learned that teaching, to acknowledge I know and I see by uttering and reciting as the elders did. Then it occurred to me merely with this faith, Uddaka Raamaputta would not acknowledge I abide knowing and realising this Teaching, indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. ‘Venerable one, how do you abide knowing and realising this teaching?’ When I asked, Uddaka Ramaputta declared the sphere of neither perception-nor non-perception. Royal prince, then it occurred to me, it is not only Uddaka Ramaputta who has faith, effort, mindfulness, concentration and wisdom I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realise this teaching, realised by him. Before long I realised that teaching and abide. Then I approached Uddaka Ramaputta and asked, venerable one, is it this much, the Teaching, you have realised and abide. Friend, it is this much only, the Teaching, that I have realised, declare and abide Then I said, I too have realised this much and abide. ‘Venerable one, it is rare gain for us, to meet co-associates like you in the holy life. That whatever teaching, I have realised and abide, that same you too have realised and abide. So that whatever Teaching I know, that Teaching, you too know. Now the two of us are on equal grounds. ‘Come! friend, you guide this following.’ Thus Uddaka Raamaputta my co-associate honoured me as his teacher. Then it occurred to me, this Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only, not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state wandering in stages came to the village of Senani in Uruwela, there I saw a pleasant plot of land, a forest, a flowing river with well formed white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a river flows and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman

Royal prince, then three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water, saying, I will make fire out of this. Royal prince, would he be able to make fire rubbing on that wet sappy log of wood - No, good Gotama. What is the reason..That wet, sappy log of wood put in the water, rubbed with the over cover, will not produce fire that man will reap only fatigue. Royal prince, in the same way, whoever recluses or brahmins, abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings and it is not possible that they should realise knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realise knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before.

Royal prince, then another comparison came to me never heard before. Just as a man would come with an over cover to a sappy log of wood put on dry land far away from water, saying I

will make fire out of this. Royal prince, would he be able to make fire, rubbing that sappy log of wood put on dry land far away from water? No, good Gotama, --What is the reason? That sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire and that man will reap only fatigue. Royal prince, in the same way, whoever recluses and brahmins abiding not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings and it is not possible that they should realise knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realise knowledge and vision and noble enlightenment. This is the second comparison that came to me not heard before.

Royal prince, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Royal prince, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. Royal prince, in the same manner, whoever recluses and brahmins abiding bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, even if they experience sharp rough unpleasant feelings it is possible that they should realise knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is possible that they should realise knowledge and vision and noble enlightenment.. This is the third comparison that came to me not heard before.

Royal prince, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness was established, the body was not appeased owing to the difficult exertion.

Royal prince, then it occurred to me, what if I practised stopping the in-breaths and the out-breaths, entering through the nose and mouth When I practised stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that comes from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise My effort was aroused repeatedly, unconfused mindfulness was established, the body was not appeased owing to the difficult exertion. .

Royal prince, then it occurred to me what if I practised stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practised stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Royal prince, then it occurred to me what if I practised stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further. When I practised stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head... Like a strong man giving a head wrap with a strong turban.. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Royal prince, then it occurred to me what if I practised stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose and ear lobes, for a longer time. When I practised stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I experienced, a lot of pain in the stomach. As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I experienced a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness was established, the body was not appeased owing to the difficult exertion.

Royal prince, then it occurred to me what if I practised stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose and ear lobes, for a longer time.. When I practised stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I experienced a lot of burning in the body. Like a strong man taking a weaker one, by his hands and feet was burning and scorching him in a pit of burning charcoal. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I experienced, a lot of burning in the body.. My effort was aroused repeatedly, unconfused mindfulness was established, the body was not appeased owing to the difficult exertion. Then the gods seeing me thus said. 'The recluse Gotama is dead.' A certain deity said. 'The recluse Gotama is not dead. Will not die, will abide, become perfect, like this.'

Royal prince, then it occurred to me, what if I give up partaking all food. The gods approached me and said. 'Good sir, do not fall to that method, if you do we will inject heavenly essence

through the pores of the skin and will support you in that manner.' Then it occurred to me: When I abstain from all food if these gods inject, heavenly essence, that action of mine would be a deception. So I dismissed those gods.

Royal prince, then it occurred to me, what if I partake food in trifling amounts, drop by drop, the essence of, green grams, peas, chickpeas or pea soup. I partook of food in trifling amounts, the essence of, green grams, peas, chickpeas, or pea soup. Partaking food in this manner my body emaciated much. It seemed like I had reached my eightieth year or had come to the end of life. Thus were my limbs large and small. My back was like a camel's foot, the backbone was like a threaded string of beads when bending and stretching, My rib bones were like the beams of the roof of a decaying hall, that were about to fall apart. My eyes, deeply set in the sockets were like two stars set in a deep well. The skin of my head was like a bitter- gourd plucked young, dried in the sun and hot air. Thus were my limbs large and small owing to taking trifling amounts of food. When I touched the skin of the stomach, I got hold of the backbone. When excreting or urinating, I fell face downwards. If I touched the body to appease it, the hairs of the body decayed at the roots, fell off. Thus was my body owing to taking trifling amounts of food. People seeing me said, the recluse Gotama is dark. One man said, he is not dark but tan. Another man said the recluse Gotama is neither dark nor tan but golden hued. Royal prince, my pure skin complexion was destroyed owing to partaking trifling amounts of food.

Royal prince, then it occurred to me, whoever recluse or brahmin experienced sharp, rough, unpleasant feelings, in the past, he did not experience anything more than this. Whoever recluse or brahmin, would experience sharp rough unpleasant feelings in the future, would not experience anything more than this. Whoever recluse or brahmin experiences sharp, rough, unpleasant feelings, at present, he does not experience anything more than this. It occurred to me: Doing these difficult exertions, I will not attain, any noble distinctive knowledge and vision above human. There should be some other method for the realisation of enlightenment. Then royal prince, I recalled the experience under the shade of the rose apple tree near my father's field: Secluded from sensual thoughts and secluded from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, how I attained to abode in the first jhana. Then consciousness arose this is the path to enlightenment. I thought, why should I fear this pleasantness, which is other than sensual pleasure and away from thoughts of demerit.

Royal prince, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook of coarse food such as cooked rice and bread, they went away disgusted, thinking the recluse Gotama has given up exerting and has returned to abundance.

I partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion

attained to abode in the first jhana.. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and without discursive thoughts and with joy and pleasantness born of concentration attained to abode in the second jhana.. With joy and with equanimity to detachment abode mindful and aware, and with the body experienced pleasantness too. To this abiding the noble ones said, abiding mindfully in pleasantness.I attained to abode.in that third jhana. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, attained to abode in the fourth jhana..

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births.I recollected the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected the manifold previous births. Royal prince, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. .

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human I saw beings disappearing and appearing. Royal prince, this is the second knowledge I attained in the second watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the destruction of desires. I knew, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is. I knew these are desires this the arising of desires this the cessation of desires and this the path to the cessation of desires as it really is. When I knew and saw this the mind was released from sensual desires, from the desires ‘to be’ and from the desires

of ignorance. When released knowledge arose. I'm released, birth is destroyed, what should be done, is done, the holy life is lived, I knew, there is nothing more to wish.

Royal prince, it occurred to me. This Teaching that I have realised is deep, difficult to see, and understand, appeased and exalted, cannot be realised logically, is clever and should be understood by the wise. The populace fond of settling and attached to settling, does not see this difficult point, that dependent arising is from this cause. This point too is difficult to see, that is the appeasement of all determinations and the giving up of all endearments, destruction of craving, detachment, cessation and extinction. If I teach this to others they would not understand, and I would only reap fatigue. Then this wonderful stanza occurred to me.

I attained it with difficulty, why should I proclaim it,

By those overcome by greed and hate, this is difficult to be understood

Clever and going against the stream is deep and difficult to see

The greedily attached do not see it, shrouded with a mass of darkness.

Royal prince, when I reflected this, my mind bent to non-action, and not to teach. Then to Brahma Sahampathi who knew my mind, this thought occurred, the world will disappear, it will vanish, that the Thus gone One has made up the mind to non-action and not declaring the Teaching. Then Brahma Sahampati vanished from the brahma world and appeared before me, as a strong man would stretch his bent arm or bend his stretched arm. Brahma Sahampati arranging the shawl on one shoulder and clasping hands towards the Blessed One entreated me. May the Blessed One teach. There are beings with little defilements, who would fall on account of not hearing the Teaching. There will be those who would realise the Teaching, and Brahma Sahampati further said thus.

In the past the Teaching arose in Magadha, impure with blemish.

Open the door to deathlessness sir, by making the pure Teaching to be heard. .

Like a man on top of a rocky mountain would see the populace on all sides

Wise one, the comparison is that, ascend the rock and teach.

Remove the grief of the populace drenched in grief, look at them overcome by birth and decay.

Hero, get steady and win the battle, leading charioteer, abide in the world without a debt.

May the Blessed One teach, there will be those who understand.

Heeding the entreaty of Brahma, and out of compassion for beings, I looked with the eye of the Enlightened One and saw beings with little defilements and with much defilements, with sharp mental faculties and weak mental faculties, with good dispositions and weak dispositions, and certain ones abiding fearing the other world.. Like in a set of blue lotuses, red lotuses and white lotuses, a certain one would be born in the water grow and develop in the water and would bloom below the level of the water. Some others would be born in the water grow and develop and bloom in the level of the water and certain others would be born in the water, grow and develop and stand right above the water and bloom. In the same manner I saw beings with little defilements and much defilements, with sharp mental faculties, and weak mental faculties, with good dispositions and weak dispositions and certain ones fearing the other world. Then I replied to Brahma Sahampati saying a stanza.

.Brahma, I have opened the doors of deathlessness,

May those who have ears be released through faith,

With practice we will speak words with the perception of not hurting

And the populace will get the exalted Teaching...

Then Brahma Sahampati knowing I have made it possible for the Teaching to be heard, worshipped the Blessed One circumambulated and vanished from there it self.

.Then it occurred to me to whom shall I give the first discourse, then I thought this Alara Kalama is very wise, has been with few defilements for a long time, if I give the first discourse to him, he will indeed realise this Teaching very quickly. Then the gods approached me and told venerable sir, he passed away seven days ago. Knowledge, arose its seven days since he passed away. Then it occurred to me, Alara Kalama is wise if he had heard this Teaching, he would have realised it quickly. Again, it occurred to me, to whom shall give the first discourse. Uddaka Ramaputta is very wise and has long been with little defilements. If I give the first discourse to him, he will learn the Teaching quickly. Then the gods approached and told. 'Venerable sir, he passed away last night'. Then knowledge arose, he passed away last night. Again it occurred to me, to whom shall I preach the first discourse and who will know this Teaching quickly. Then it occurred to me, these fivefold bhikkhus were of great help, they attended on me until I gave up striving resolutely. Then it occurred to me, where are the fivefold bhikkhus living at present, then with my purified heavenly eye I saw them abiding in the deer park in Isipatana in Benares, After living as long as I wished in Uruvela, left to go to Benares by stages .

On the way I met the wandering ascetic Upaka, between Gaya and the Bo tree and he said; Friend, your mental faculties are pure and your skin colour is pure, under whom do you lead the holy life, who is your Teacher and whose Teaching appeals to you. I replied him with this verse.

I have overcome everything, I know everything, I'm not soiled by anything,

Giving up everything, with the destruction of craving I'm released,

I realised by myself, have no Teacher.

I do not have an equal among gods and men

Perfect in this world, I'm the incomparable Teacher

I realised Enlightenment rightfully, am cooled and extinguished.

I'm going to the city of Kaasi to set the wheel of the Teaching arolling

It is to sound the drum of deathlessness to the blindfolded world.

Friend, as you acknowledge it seems you are the world winner.

Upaka, all my demerits are overcome, therefore I'm winner.

When this was said the wandering ascetic Upaka shook his head and said friend, it may be so, taking a side track he went away.

Then bhikkhus, in stages coming to Benares, to Isipatana and to the deer park, I approached the fivefold bhikkhus. They seeing me approaching from a distance settled among themselves. This is that recluse Gotama who gave up striving and returned to a life of abundance we should not worship or attend on him and should not accept his bowl and robes, will prepare a seat, if he likes he may sit. Bhikkhus, as I approached closer and closer, the fivefold bhikkhus could not keep to their settlement, one approached to accept the bowl and robes, one prepared a seat, one placed water to wash the feet, yet they addressed me by name. Then I told the fivefold bhikkhus. 'Bhikkhus, do not address the Thus Gone One by name or as friend. The Thus Gone One is perfect and rightfully enlightened. Bhikkhus, to attain deathlessness listen. I will advice. Those following the method according to the advice given, before long, for whatever purpose sons of clansmen leave the household and become homeless, that highest end of the holy life they attain here and now and abide.' When this was said the fivefold bhikkhus said thus: 'Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct knowledge and vision above human, now having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained?' 'Bhikkhus, the Thus Gone One is perfect, rightfully enlightened, lend ear, I will advice to attain deathlessness. Those following the method according to the advice given, before long, for whatever purpose sons of clansmen leave the household and become homeless, that highest end of the holy life they attain here and now and abide.' For the second time the fivefold bhikkhus told me. 'Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct

knowledge and vision above human. Now, having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained?' For the third time the fivefold bhikkhus said thus. 'Friend, Gotama, with that deportment, that method, and that difficult striving, you did not attain any distinct knowledge and vision above human. Now, having abandoned that striving and gone to abundance, what distinct knowledge and vision above human have you attained?' When this was said, Royal prince I asked the fivefold bhikkhus. 'Do you know me of talking like this before?' They said. 'No, venerable sir.' I said. 'Bhikkhus, the Thus Gone One is perfect, rightfully enlightened, lend ear, I will advice to attain deathlessness. Those following the method according to the advice given, before long, for whatever purpose sons of clansmen leave the household and become homeless, that highest end of the holy life, you attain here and now and abide.' 'Bhikkhus, I could convince the fivefold bhikkhus. Then I would advise two bhikkhus, and three would go for alms, out of what is brought by three bhikkhus, each is supported on one sixth. I sometimes advise three bhikkhus, and two go for alms, out of what is brought, each is supported on one sixth. Royal prince, the fivefold bhikkhus, thus instructed and advised by me before long, knowing, realising, attained to abode, in the noble end of the holy life, here and now.'

When this was said prince Bodhiraja said thus to the Blessed One. 'How long does the Thus Gone One train bhikkhus, to attain the noble end of the holy life?'

Then the Blessed One said, I will cross question you on this and reply it as it pleases you. 'Royal prince, are you clever in riding elephants and handling the elephant hook?' 'Yes venerable sir, I'm clever in riding elephants and handling the elephant hook.' 'A man comes, saying prince Bodhiraja is clever in riding elephants, and handling the elephant hook. I will learn the art of riding elephants and handling the elephant hook from the prince. He has no faith, and whatever could be attained through faith that he does not attain. He has many ailments, and whatever attained, by one with few ailments, he does not attain. He is crafty and fraudulent and whatever attained by one not, crafty and fraudulent, that he does not attain. He is lazy and whatever attained by one, with aroused effort, he does not attain. He is without wisdom, and whatever attained by a wise one, he does not attain. What do you think prince, would that man learn the art of riding elephants and handling the elephant hook?'

'Venerable sir, a man with even one of those qualities would not learn the art of riding elephants or the art of handling the elephant hook. How could he learn it with five of those qualities?'

'Royal prince, A man comes saying. 'Prince Bodhiraja is clever in riding elephants, and handling the elephant hook. I will learn the art of riding elephants and handling the elephant hook from the prince.' He has faith, and whatever attained through faith, he attains. He is with few ailments, and whatever attained by one with few ailments, he attains. He is not, crafty nor fraudulent and whatever attained by one not crafty and fraudulent, that he attains. He is not lazy and whatever attained by one with aroused effort he attains. He is wise, and whatever attained by a wise one,

he attains. What do you think prince, would that man, learn the art of riding elephants and handling the elephant hook.

‘Venerable sir a man with even one of those qualities would learn, the art of riding elephants and the art of handling the elephant hook, with five of those qualities there wouldn’t be any questions about it.’

‘In the same manner, royal prince, establishing on these five factors, effort is made. What five? Here the bhikkhu takes faith about the enlightenment of the Thus Gone One: That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knows of the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He has few ailments and few disorders, promoting a good digestive system, not too cold and not too hot. He is not crafty nor fraudulent, shows his real self to the Teacher or to the wise co-associates in the holy life. Abides with aroused effort, for the dispelling of demerit and the accumulation of merit. Becomes firm not giving up the yoke for things of merit. (* Becomes wise endowed with the noble ones penetration of the rising and falling of the five holding masses, for the rightful destruction of unpleasantness. Royal prince, these are the five factors on which effort is established. Royal prince, a bhikkhu endowed with these five factors gaining the training from the Thus Gone One, for whatever cause sons of clansmen rightfully go forth homeless that highest end of the holy life, he here and now, knowing, realizing, will attain in seven years. Let alone seven years, six years, five years, four years, three years, two years, one year. Royal prince, let alone one year, a bhikkhu endowed with these five factors gaining the training from the Thus Gone One, for whatever cause sons of clansmen rightfully go forth homeless, that highest end of the holy life, he here and now, knowing, realizing, will attain, in seven months. Let alone seven months, six months, five months, four months, three months, two months, one month. . Royal prince, let alone one month, a bhikkhu endowed with these five factors gaining the training from the Thus Gone One, for whatever cause sons of clansmen rightfully go forth homeless ones that highest end of the holy life, he here and now, knowing, realizing, will attain in seven nights and days. Let alone seven nights and days, six nights and days, five nights and days, four nights and days, three nights and days, two nights and days, one night and day. A bhikkhu endowed with these five factors gaining the training from the Thus Gone One in the morning, for whatever cause sons of clansmen rightfully go forth homeless that highest end of the holy life, he here and now, knowing, realizing, will attain in the evening, or advised in the evening would realise the next morning.

When this was said, prince Bodhiraja said thus to the Blessed One. ‘O! The excellence of the enlightenment! The excellence of the well declared Teaching! Instructed in the evening it’s attained in the morning and instructed in the morning it’s attained in the evening.’

When this was said, the young man Sanjikaputta said thus to the royal prince Bodhiraja: Good Bodhi says O! The excellence of the enlightenment, and excellence of the well declared

Teaching, but does not say I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. Friend, Sanjikaputta do not say that, I have heard from my mother and accept it. When I was in her womb, she had approached the Blessed One, worshipped sat on a side and had said. ‘Venerable sir, this boy or girl in my womb takes refuge in the Blessed One, in the Teaching and the Community of bhikkhus. May the Blessed One remember as taken refuge until the end of life. At one time the Blessed One was living in this same deer park in the Bhesakala forest among the Sunsumara hills in the Bhagga country, then my wet nurse had carried me on her hip and approached the Blessed One. She had worshipped the Blessed One and had said, venerable sir, this is the royal prince Bodhiraja and he takes refuge in the Blessed One, in the Teaching and the Community of bhikkhus. and had said Venerable sir, remember prince Bodhi as a lay disciple from today until life lasts. Friend Sanjikaputta, now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus for the third time until life lasts.

Notes:

(*) Becomes firm, not giving up the yoke for things of merit. ‘thaamavaa dalhaprakkhamo anikkhattadhuuro kusalesu dhammesu’ These things of merit are attainment of some distinct thing above human. Ie. Entry into the stream of the Teaching. In Pali it is called the Sotaapatti magga.

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MAJJHIMA NIKAAYA II

II.4.6. Angulimaalasutta.m

86, To Angulimala.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta’s grove in Savatthi. At that time in King Pasenadi Kosala’s kingdom there was a robber named Angulimala. He was fierce, with bloody hands, engaged in killing living things without mercy. At that time he destroyed complete villages, complete hamlets and even the state. He killed humans to wear a garland of fingers. Then the Blessed One put on robes in the morning, taking bowl and robes entered Savatthi for alms. Going the alms round and returning from the alms round and after the meal was over, arranged the dwelling and taking bowl and robes, followed up the path to where Angulimala was. Cowherds, farmers and travellers seeing the Blessed One following up the path leading to where Angulimala was staying said. ‘Recluse do not fall to that path, there lives a robber named Angulimala, a fierce one with bloody hands, engaged in killing living things, without mercy. He has destroyed complete villages, complete hamlets and even states. He kills humans to wear a garland of fingers. O! recluse, even a band of ten, twenty, thirty

forty, or even fifty people going along this path were killed by this robber Angulimala. When this was said the Blessed One went on, silently.

For the second time they said it and the Blessed One went on, silently and for the third time they said it and the Blessed One went on, silently.

The robber Angulimala saw the Blessed One coming in the distance and it occurred to him: Indeed it is wonderful, people come along this path in bands of ten, or twenty, or thirty, or forty, or fifty, they all got into my hands, this recluse comes all alone, without another, may be he thinks to overcome me. What if I kill this recluse? Then the robber Angulimala took out his sword and armour and fixed his bow and arrow and followed close behind Blessed One. The Blessed One performed such a psychic intention, that the robber Angulimala pursuing the Blessed One with all his strength would not reach the Blessed One. Then it occurred to the robber Angulimala: It is indeed wonderful, earlier, I could overtake a running elephant, a running horse, a moving chariot, here running with all my strength, I cannot reach up to this recluse. He stopped and called to the Blessed One. ‘Stop! Recluse stop!’

‘Angulimala, I have stopped. ‘Stop you too!’ The Blessed One said.

Then it occurred to the robber Angulimala: These recluses, the sons of the Sakyas talk the truth and are established in the truth: Yet while walking why did he say, I have stopped and Angulimala you too stop! What if I ask about it from the recluse?’ Then the robber Angulimala said this verse to the Blessed One.

‘While going the recluse says ‘I have stopped,’ when I have stopped, he says I have not stopped.

Recluse, explain this to me, how have you stopped and I have not stopped.

Angulimala I have stopped for good, giving up punishing living things.

You are not restrained towards living things, therefore I have stopped and you have not.

After a long time did we meet a great sage in the great forest,

I will throw away demerit for good, hearing your words enjoined with the Teaching.

Then and there the robber threw away his weapons into the depths of the forest

Fell at the feet of the Blessed One and begged for the going forth,

The Blessed One, the sage with compassion, for the whole world,

Gave him the going forth saying. ‘Come O! bhikkhu!’ that was his going forth

Then the Blessed One with venerable Angulimala as the second monk went through the streets of Savatthi and arrived at the monastery offered by Anathapindika in Jeta's grove. At that time at the entrance to the palace of king Pasenadi of Kosala was assembled a large gathering, making much noise: Lord, there is a robber Angulimala, in the kingdom. He is fierce, with bloody hands, has no compassion for living things, destroys, hamlets, villages and states. He killing humans collects fingers to wear as a garland round his neck. Lord he should be punished.

Then king Pasenadi of Kosala left his palace with about five hundred riders on horse back and approached the monastery. Went as far as could be reached in that conveyance and approached the Blessed One, on foot. Approaching the Blessed One worshipped and sat on a side. Then the Blessed One said thus to king Pasenadi of Kosala 'Great king, has king Seniya Bimbisara of Magadha arisen against you, or has the Licchavis of Vesali arisen against you?' 'No, venerable sir, neither king Seniya Bimbisara of Magadha has arisen against me, nor the Licchavis of vesali have arisen against me. Yet there is a robber in my kingdom, by the name Angulimala, fierce, bloody handed, without compassion for living things. He destroys hamlets, villages and states killing humans to collect fingers to wear a garland round his neck..Venerable sir, I cannot punish him.'

'Great king, if you see, Angulimala, with shaved head and beard, donning yellow clothes, gone forth homeless, abstaining from, destroying life, taking the not given, telling lies, partaking one meal a day, and virtuous. What would you do to him?'

'Venerable sir, I will get up from my seat on his arrival, prepare him a seat, invite him, arrange to provide the four requisites of life, robes, morsel food, dwellings and requisites when ill and provide him righteous protection. Yet venerable sir, how could such virtues come to evil doers, like him?'

At that time venerable Angulimala was seated close to the Blessed One, and the Blessed One stretched his right and said, to king Pasenadi of Kosala: Great king that is Angulimala.

Then king Pasenadi of Kosala was shivering with fear and his hairs stood on end. Then the Blssed One knowing that king Pasenadi of Kosala was shivering with fear and that his hairs were standing on end, said thus: Great king, do not fear, there is nothing to fear now. Then all that fear vanished from the king and approached venerable Angulimala and said. 'Venerable sir, are you Angulimala?'

'Yes, great king, I'm Angulimaala.'

'Of what clan is the venerable one's father and of what clan is the venerable one's mother?'

'Great king, my father is Gagga and my mother Mantani'

‘Venerable sir, venerable Gaggamantaniputta, take pleasure in the Dispensation, I will provide with the four requisites of life such as robes, morsel food dwellings and requisites when ill. At that time venerable Angulimala was a dependent on morsel food, a forest dweller, a rag robe wearer and confined to three robes. So venerable Angulimala said to king Pasenadi of Kosala.’Useless great king, my three robes are complete.’

Then king Pasenadi of Kosala approached the Blessed One worshipped, sat on a side and said. ‘Indeed, it is wonderful, how you tame, those that have to be tamed, how you appease those that are not appeased, how you make the not extinguished to extinguish. How you tame those that could not be tamed with stick or weapon, without stick or weapon. Now we have much work to do, we would go. Then king Pasenadi of Kosala getting up from his seat, worshipped and circumambulated the Blessed One, and went away.’

Then venerable Angulimala putting on robes in the morning and taking bowl and robes entered Savatthi for alms. When going the alms round in Savatthi in due order, saw a certain woman with the pains of childbirth, then it occurred to him, indeed beings are defiled. Then after the alms round and after the meal was over, venerable Angulimala approached the Blessed One worshipped, sat on a side and said to the Blessed One: ‘Venerable sir, when I was going for alms in due order, I saw a certain woman suffering from the pains of childbirth and it occurred to me: Indeed beings are defiled.’

‘Then Angulimala go to Savatthi, approach that woman and tell her. ‘Sister, since my birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.’

‘Venerable sir, won’t it be a lie told with awareness, I have destroyed many living things with awareness.’

Then Angulimala go to Savatthi and approach that woman and tell her. ‘Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.’

Then venerable Angulimala agreed went to Savatthi approached that woman and told her. ‘Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.’ Then she got well and the child was also well. Then Angulimala withdrawn from the crowd, secluded and diligent for dispelling abode and before long for whatever reason sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life he here and now knowing realised and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish.

Then venerable Angulimala putting on robes in the morning and taking bowl and robes went the alms round in Savatthi. Then if a clod was thrown at anybody else, it hit venerable Angulimala. If a stick was thrown at anybody else, it hit venerable Angulimala. If a stone was thrown, it hit venerable Angulimala. Venerable Angulimala would come to the Blessed One with a split head and blood dripping, with the bowl broken and with robes torn. The Blessed One seeing venerable Angulimala approaching in the distance would say: Brahmin, endure that, on account of the results of your actions you would have been reaping results for many years, for many hundreds of years, for many thousands of years in hell. Brahmin, bear the results of your actions here and now.

Venerable Angulimala experienced the pleasantness of release in his seclusion, and then these verses occurred to him:

‘The negligent one became diligent, and illuminates the world like the moon freed from clouds.

When his merit covers up the demerit, he illuminates the world like the moon freed from clouds.

.The young bhikkhu yoked to the Dispensation of the Blessed One illuminates the world like the moon freed from clouds.

My enemies, listen to the Teaching, be yoked to the Dispensation of the Blessed One.

My enemies, associate friends who show the appeasing Teaching

My enemies, with patience and aversion dispelled, listen to the Teaching and live according to the Teaching,

Do not hurt me or anybody else for any reason, attain to the highest appeasement and protect the firm and the infirm

Irrigators lead water, fletchers bend arrows, the carpenter bends wood and the wise tame the self.

Some are tamed with a stick, or hook or whip, I was tamed without a stick or weapon, by a such like one.

Earlier when I was a hurter, my name was non-hurter, now am true to my name I do not hurt anyone.

Earlier I was a robber known as Angulimala, and was carried away by the surge of the refuge in the enlightenment.

Earlier I was known as Angulimala with bloody hands, look at the refuge the leader of being is destroyed

Having done many actions leading to birth in hell, touched by the results of actions, I partake food without a debt.

Fools are yoked to negligence, the wise protect diligence as the highest wealth.

Do not be yoked to negligence, and sensual pleasures, concentrate diligently to attain pleasantness.

Go to increase, not to decrease, this is good advice, reach the highest of the analytical knowledges.

Go to increase, not to decrease, this is good advice of mine, I have attained the

Three knowledges and done the dispensation of the Enlightened One.

End of the Angulimala Sutta.

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MAJJHIMA NIKAAYA II

2.4.7. Piyajaatikasutta.m

87, Loved Ones

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika, in Jeta's grove in Saavatthi. At that time the only dearly loved son of a certain householder had died. On account of that, the householder would neither go for his work nor eat any food. He would go to the cemetery again and again crying. 'Where is my only son?' Eventually he approached the Blessed One, worshipped and sat on a side. The Blessed One said to him. "Householder, your mental faculties are not established, they have undergone a change"

"Venerable sir, how could my mental faculties not undergo a change? My dearly loved only son died and on account of that I neither go for work, nor take any food. I go to the cemetery again and again crying 'where is my only son?'"

"Householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant " That householder not pleased with those words, and not accepting them, got up and went away.

At that time, some people were gambling close to the place where the Blessed One was living. He approached them and said. "Sirs, I approached the Blessed One, worshipped him and sat on a

side, then the Blessed One said. Householder, your mental faculties are not established, they have undergone a change. Then I said, venerable sir, how could my mental faculties not undergo a change. My dearly loved only son died and on account of that I neither go for work nor eat any food. I go to the cemetery again and again crying 'where is my only son? Then the Blessed One said, householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant. Sirs, how could dear ones bring grief, lament, unpleasantness and distress and how could the pleasure be insignificant? Sirs, dear ones bring much pleasantness and the displeasure is insignificant. I was not pleased with those words, got up and came aword. 'Dear ones bring grief, lament, unpleasantness and distress the little pleasure gained is insignificant.' Whatever the reply the Blessed One gives, learn it thoroughly and inform me. Thus Gone Ones do not talk words that are not truthful. The Brahmin, agreeing to do so, approached the Blessed One, exchanged friendly greetings, sat on a side and said. "Good Gotama, queen Mallika worships the feet of the Blessed One and asks, is the Blessed One with few ailments, few troubles and a light living. Further queen Mallika asks whether the Blessed One has said these words. 'Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained out of them is insignificant?'"

"Brahmin, that is so, dear ones bring grief, lament, unpleasantness and distress, whatever the pleasure gained, is insignificant."

"Brahmin, it should be known in this manner how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Saavatthi there was a woman, whose mother died. On account of that she was deranged in mind and ran from one street to the other and from one junction to the next and asked. 'Did anyone see my mother?'

Again it should be known thus. In the past in this same Saavatthi there was a woman, whose father died.... re....whose brother died, ... re ... whose sister died, ... re ... whose son died, ..re... whose daughter died, whose husband died On account of that she was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my husband?

Brahmin, it should be known, in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Saavatthi, there was a man whose mother died. On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. 'Did anyone see my mother?'

Again it should be known thus. In the past in this same Saavatthi there was a man, whose father died.... re....whose brother died, ... re ... whose sister died, ... re ... whose son died, ..re... whose daughter died, whose wife died On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my wife?

Brahmin, it should be known in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Saavatthi a certain woman went to live with her husband. Her relations wanted to break her away from her husband and give her to another man. She told her husband, dear one, my relations want to take me away from you and give me to another man, I do not like it. He split that woman in two and killed her. Saying we will meet after death. It should be known in this manner, how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant.”

The Brahmin Naalijangha pleased and appreciating the words of the Blessed One getting up from his seat, approached queen Mallika, and informed her all the conversation that was exchanged. Queen Mallika approached king Pasenadi of Kosala and asked him. ‘Great king is princess Vajiri dear to you?’

“Indeed, Mallika princess Vajiri is dear to me.”

“If princess Vajiri dies, would grief, lament, unpleasantness and distress arise to you?”

“Mallika if princess Vajiri dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?”

“Great king, it was on account of this that it was said dear ones bring grief, lament, unpleasantness and distress and the pleasure here is insignificant. Great king, is the warrior Waasabha dear to you?”

“Indeed Mallika, the warrior Waasabha is dear to me.”

“If the warrior Waasabha dies, would grief, lament, unpleasantness and distress arise to you?”

“Mallika, if the warrior Waasabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me.”

“Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is the general Widuudabha dear to you?”

“Indeed, Mallika, the general Widuudabha is dear to me.”

“If the general Widuudabha dies, would grief, lament, unpleasantness and distress arise to you?”

“Mallika, if the general Waduudabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?”

“Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, am I dear to you?”

“Indeed, Mallika, you are dear to me.”

“If I die would grief, lament, unpleasantness and distress arise to you?”

“Mallika, if you die, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?.”

“Great king, it was on account of this that the Blessed One who knows and sees and is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is Kashmire and Kosala dear to you?”

“Indeed, Mallika they are dear to me. On account of the two countries Kashmire and Kosala I partake Kashmire scents, garlands and anointments.”

“If you lose Kashmire and Kosala, would grief, lament, unpleasantness and distress arise to you?”

“Mallika, if I lose Kashmire and Kosala, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?.”

“Great king, it was on account of this that the Blessed One who knows and sees is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant.”

“Mallika it is wonderful and surprising, the Blessed One penetratingly sees. Mallika, pardon me.”

King Pasenadi of Kosala got up from his seat arranged the shawl on his shoulder clasping hands towards the direction in which the Blessed One was, uttered a solemn utterance three times. ‘I worship that Blessed One, perfect and rightfully enlightened.’”

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MAJJHIMA NIKAAYA II

(II. 4. 8.) Baahitikasutta.m

88, The Warm Cloth.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Venerable Aananda put on robes in the morning, taking bowl and robes entered Saavatthi for alms. After the alms round, when the meal was over, approached the palace of Migaara's mother to spend the day. At that time king Pasenadi of Kosala having ascended the elephant Ekapundariika was going through Saavatthi during the day. King Pasenadi of Kosala saw venerable Aananda coming in the distance and asked the chief minister Siriwarda, 'Siriwarda, is that venerable Aananda?' 'Great king, it is venerable Aananda.' Then king Pasenadi of Kosala called a certain man, and said. 'Good man approach venerable Aananda, worship him for my sake, with your head at his feet and tell him. Venerable sir, King Pasenadi of Kosala worships you with his head at your feet and said. If venerable Aananda has no urgent work to do, would he wait a moment for king Pasenadi of Kosala, out of compassion.' He agreed, approached venerable Aananda, worshipped, stood on a side and said, 'venerable sir king Pasenadi of Kosala worships you, with his head at your feet and says. If venerable Aananda has no urgent work, could he wait a moment for king Pasenadi of Kosala out of compassion.' Venerable Aananda agreed silently. The king went on the elephant's back as far as he could go and descending from the elephant, approached venerable Aananda on foot. He worshipped venerable Aananda and stood on a side and said. 'If venerable Aananda has no urgent work, could he approach the bank of river Acirawathie, out of compassion. Venerable Aananda accepted it silently, approached the bank of river Acirawathie and sat on the prepared seat. The king went on the elephant's back as far as he could go, descending from the elephant, approached venerable Aananda on foot, worshipped him and stood on a side. Then he said. 'May venerable Aananda, sit on the elephant rug.' 'Useless, great king, I'm seated, you sit on it.' King Pasenadi of Kosala sat on the prepared seat and said. 'Venerable Aananda, does the Blessed One practise bodily behaviour that is hostile to recluses Brahmins and the wise?' 'No, great king the Blessed One does not practise any bodily behaviour that is hostile to recluses, brahmins and the wise.

Sir Aananda, does the Blessed One, practise verbal behaviour that is hostile to recluses, brahmins and the wise? Does the Blessed One practise mental behaviour that is hostile to recluses, brahmins and the wise?' 'No, great king the Blessed One does not practise any verbal... any mental behaviour that is hostile to recluses and brahmins and the wise.'

'Wonderful and surprising venerable sir, this question we could not ask and get unexplained, now venerable Aananda has explained it to me. Venerable sir, fools who do not think and fathom their words, praise or blame others. I do not believe those words.

Sir Aananda, what kind of bodily behaviour is hostile to recluses, Brahmins and the wise?'

'Great king bodily behaviour that is demerit.'

‘Venerable sir, what kind of bodily behaviour is demerit?’

‘Great king, bodily behaviour that is faulty’

‘Venerable sir, what kind of bodily behaviour is faulty?’

‘Great king, bodily behaviour that is troublesome.’

‘Venerable sir, what kind of bodily behaviour is troublesome?’

‘Great king those with unpleasant results.’

‘Venerable sir, what kind of bodily behaviour has unpleasant results?’

‘Great king, bodily behaviour that is hurtful to oneself, hurtful to others and hurtful to both and on account of which demerit increases and merit decreases. Such bodily behaviour is hurtful to oneself, to others and to both.

‘Sir Aananda, what kind of verbal behaviour, ..re... mental behaviour is hostile to recluses Brahmins and the wise?’

‘Great king, mental behaviour that is demerit.’

‘Venerable sir, what kind of mental behaviour is demerit?’

‘Great king, mental behaviour that is faulty’

‘Venerable sir, what kind of mental behaviour is faulty?’

‘Great king, mental behaviour that is troublesome.’

‘Venerable sir, what kind of mental behaviour is troublesome?’

‘Great king those with unpleasant results.’

‘Venerable sir, what kind of mental behaviour has unpleasant results?’

‘Great king, mental behaviour that is hurtful to oneself, hurtful to others and hurtful to both and on account of which demerit increases and merit decreases. Such mental behaviour is hurtful to oneself, to others and to both.

Great king, mental behaviour that is hurtful to oneself, hurtful to others and hurtful to both and on account of which demerit increases and merit decreases that mental behaviour is hurtful to oneself, to others and to both.’

‘Venerable sir, does the Blessed One approve the dispelling of all demerit?’

‘Great king the Thus Gone One has dispelled all demerit, is endowed with merit.’

‘Sir Aananda, what kind of bodily behaviour is well disposed to recluses, brahmins and the wise?’

‘Great king bodily behaviour that is merit.’

‘Venerable sir, what kind of bodily behaviour is merit?’

‘Great king, bodily behaviour that is faultless’

‘Venerable sir, what kind of bodily behaviour is faultless?’

‘Great king, bodily behaviour that is not troublesome.’

‘Venerable sir, what kind of bodily behaviour is not troublesome?’

‘Great king those with pleasant results.’

‘Venerable sir, what kind of bodily behaviour has pleasant results?’

‘Great king, bodily behaviour that is not hurtful to oneself, to others and to both and on account of which, demerit decreases and merit increases. Such bodily behaviour is not hurtful to oneself, to others and to both.

‘Sir Aananda, what kind of verbal behaviour, ..re... mental behaviour is well disposed to recluses Brahmins and the wise?’

‘Great king mental behaviour that is merit.’

‘Venerable sir, what kind of mental behaviour is merit?’

‘Great king, mental behaviour that is faultless’

‘Venerable sir, what kind of mental behaviour is faultless?’

‘Great king, mental behaviour that is not troublesome.’

‘Venerable sir, what kind of mental behaviour is not troublesome?’

‘Great king those with pleasant results.’

‘Venerable sir, what kind of mental behaviour has pleasant results?’

‘Great king, mental behaviour that is not hurtful, to oneself, to others and to both and on account of which demerit decreases and merit increases that mental behaviour is not hurtful to oneself, to others and to both.

Great king, mental behaviour that is not hurtful, to oneself, to others and to both and on account of which demerit decreases and merit increases, that mental behaviour is not hurtful to oneself, to others and to both.’

‘Venerable sir, does the Blessed One approve the acquiring of all merit?’

‘Great king the Thus Gone One has dispelled all demerit, is endowed with merit.’

‘Wonderful and surprising, I’m pleased with these words of venerable Aananda. I’m so pleased, I would offer my jewel of an elephant to venerable Aananda, or my jewel of a horse, or even a splendid village, we know that they are not suitable. This warm cloth was sent by kingAjaatasattu, of Magadha. in a case of reeds, it’s sixteen measures by length and eight measures by breadth, it is suitable, may venerable Aananda accept it, out of compassion.’

‘Useless, great king, my three robes are complete.’

‘Venerable sir, we both see, this river Acirawathie falling in torrents from the mountains and flowing flooding the banks. In like manner, venerable Aananda will make his three robes with this warm cloth. Will distribute the earlier three robes among the co-associates in the holy life, I think. May venerable Aananda accept this warm cloth.’

Venerable Aananda accepted the warm cloth. Then king Pasenadi of Kosala said to venerable Aananda. ‘Venerable sir, we have to go now, there’s much work to be done.’

‘Great king do, as you think fit.’ King Pasenadi of Kosala got up from his seat, worshipped and circumambulated venerable Aananda and went away. Soon after the king had gone, venerable Aananda approached and worshipped the Blessed One, and sat on a side. Venerable Aananda informed the Blessed One all the conversation that occurred between the king and himself and offered the warm cloth to the Blessed One.

Then the Blessed One addressed the bhikkhus. ‘Bhikkhus, it is rare and great gain for king Pasenadi of Kosala, that he approaches and associates venerable Aananda.’ The bhikkhus were pleased with the words of the Blessed One.

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MAJJHIMA NIKAAYA II

(II. 4. 9) Dhammacetiyasutta.m-

89, Monuments to the Teaching.

I heard thus.

At one time the Blessed One was living with the Saakyas in a hamlet of the Saakyas named Medhalumpa. At that time king Pasenadi of Kosala, had come to Nangaraka for some purpose, and he said to Diigha Kaaraayana, 'Friend Kaaraayana, yoke good carriages we like to tour the parklands and see the good soil.' He agreed, and yoking suitable carriages, informed king Pasenadi of Kosala. 'Great king the carriages are yoked, it is time to do what is fit.' King Pasenadi of Kosala ascended a suitable carriage and left Nangaraka in great splendour, going as far as the carriages could go, descended from the carriages and entered the parklands. King Pasenadi of Kosala walking about in the parklands, saw the roots of trees that were pleasing, noiseless, away from humans, and suitable for seclusion and thought of the Blessed One. He thought, on account of these roots of trees that are pleasing, noiseless, away from humans and suitable for seclusion, I should associate the Blessed One, perfect and rightfully enlightened. Then King Pasenadi of Kosala addressed Diigha Kaaraayana. 'Friend Kaaraayana, these roots of trees, that are pleasing, noiseless, away from humans, and suitable for seclusion recall to me the Blessed One, perfect and rightfully enlightened. Friend where does he abide now?' 'Great king, there is a hamlet of the Sakyas, Medalumpa, the Blessed One, perfect and rightfully enlightened lives there now.' 'Friend, Kaaraayana, how far is Medalumpa from Nangaraka?' 'It isn't very far about one and twenty miles from here.' 'Could we reach there by night?' 'Then friend, Kaaraayana yoke suitable carriages, I want to see that Blessed One, perfect, rightfully enlightened.' Then Diigha Kaaraayana agreeing yoked suitable carriages and informed the king. 'Great king, the carriages are yoked, it is the time to do the suitable.' Then king Pasenadi of Kosala, ascended the well yoked carriages and left Nangaraka, to reach the hamlet Medalumpa of the Sakyas. When it was dark, they reached Medalumpa. Going in the carriage as far as it could reach, descending from the carriages came to the monastery grounds. At that time many bhikkhus, were doing the walking meditation in the open and king Pasenadi of Kosala approached them and asked. 'Venerable sirs, where is the Blessed One at this time, we like to see that Blessed One perfect and rightfully enlightened?' 'Great king the door of the living house is closed, approach it quietly, without intruding, step up to the terrace cough and knock on the cross bar. The Blessed One will open the door. At that point the king of Kosala, gave the sword and crown to Diigha Kaaraayana, and it occurred to him, the king wishes to be alone. I should not proceed. King Pasenadi of Kosala quietly approached the closed door of the living house without intruding stepped on the terrace, coughed and knocked on the cross bar. The Blessed One opened the door. King Pasenadi of Kosala, entered the living house, placed his head at the feet of the Blessed One kissed the feet and stroked them with his hands. Then he announced, venerable sir, I'm king pasenadi of Kosala.'

'Great king, seeing what good, do you show highest reverence and make these friendly offerings to this body?'

‘Venerable sir, I have come to the main drift of the Blessed One’s Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path. Venerable sir, I see recluses and Brahmins, who lead the holy life for ten, twenty, thirty or even forty years. Later I see them having bathed and decorated themselves, with hair and beard shortened, partaking of sensual pleasures, well provided. Here I see bhikkhus leading the holy life complete and pure until the end of life, until they breathe their last breath. Venerable sir, on account of this too I have come to the main drift of the Blessed One’s Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again venerable sir, kings dispute with kings, warriors with warriors, Brahmins with Brahmins, householders with householders, the mother with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, the sister with the brother, friend with friend. Here, venerable sir, I see bhikkhus united and friendly, without a dispute, mixing like milk and water, abide seeing each other with friendly eyes. Venerable sir, on account of this too I have come to the main drift of the Blessed One’s Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again, venerable sir, I wander from one monastery to the other, from one park to the other, there I see certain recluses and Brahmins wasted, unpleasant, discoloured with jaundice, with protruding veins, not attractive to the eyes. Then it occurs to me. Indeed these venerable ones live the holy life not attached to it. Or they have some undisclosed demerit. On account of which they are wasting, unpleasant, discoloured with jaundice, are with protruded veins, not attractive to the eyes.

I approach them and ask. ‘Why are the venerable ones wasting, unpleasant, discoloured with jaundice, with protruding veins, not attractive to the eyes’ They tell me. ‘Great king, we suffer from jaundice.’ ‘Venerable sir, here we see bhikkhus, pleased, in good spirits, pleasant to the sight with satisfied mental faculties, leading a carefree life, without fear and ready to help, abiding with the mind of a wild animal. Venerable sir, it occurs to me ‘Indeed these venerable ones, see some gradual distinction in themselves, that they are pleased, in good spirits, pleasant to the sight, are with satisfied mental faculties, leading a carefree life, without fear are ready to help, abide with minds like those of wild animals. Venerable sir, on account of this too I have come to the main drift of the Blessed One’s Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again venerable sir, as a head anointed warrior king, I have power in my kingdom, to kill, destroy or banish, those who need to be killed, destroyed or banished. Yet when I sit for jurisdiction, I find it impossible to do justice as various interruptions come to me. I even tell

them, good sirs, do not interrupt me, wait till I finish, my talk. Venerable sir, when the Blessed One is teaching various hundreds of bhikkhus, even the sound of a sneeze or a cough is not heard. Once it happened, that the Blessed One was teaching a gathering of some hundreds. Then a certain disciple of the Blessed One coughed and another disciple of the Blessed One nudged him on the knee, to say, make no noise, the Blessed One is teaching. Venerable sir, then it occurred to me, it is amazing the gathering is well behaved, without, stick or weapon. Venerable sir, I have not seen a disciplined gathering like this anywhere else. On account of this too I have come to the main drift of the Blessed One's Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again venerable sir, I see a certain wise, clever, warrior disputant, going about thinking to pull down wise ones and their views. Hearing that the recluse Gotama has visited a certain village or hamlet, they concoct a question. We will approach the recluse Gotama and ask this question when he explains it, we will draw him to a dispute. When they approach, the Blessed One advises them, incites them and makes their hearts light. Advised, incited and made the hearts light, they do not even ask the question, how is a dispute to come up? They become all round disciples of the Blessed One On account of this too I have come to the main drift of the Blessed One's Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again venerable sir, I see a certain wise, clever Brahmin, ...re... a householder,...re.... arecluse, disputant going about thinking to pull down wise ones and their views. Hearing that the recluse Gotama has visited a certain village or hamlet, they concoct a question. We will approach the recluse Gotama and ask this question. He will explain it thus and we will draw him to a dispute. When they approach, the Blessed One advises them, incites them and makes their hearts light. Advised, incited and made the hearts light, they do not even ask the question, how is a dispute to come up? They become all round disciples of the Blessed One On account of this too I have come to the main drift of the Blessed One's Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again, venerable sir, the master builders,Isiidatta and Puraana, were brought up by me, given life by me, raisedto that state by me. Yet these two do not show that same reverence to me, that they give to the Blessed One. Venerable sir, in the past, when the army was marching against me, it happened that I went to a difficult dwelling of the master builders Isiidatta and Puraana, they advised me late into the night. They toldthat they sleep, placing their heads towards where the Blessed One was, and their feet towards me. Then it occurred to me. It is wonderful and surprising, the master builders Isiidatta and puraana were brought up by me, given life by me, raised to that state by me. Yet these two do not show that same reverence to me, that they give to the Blessed One. Indeed these venerable ones see some gradual distinction in themselves. On

account of this too I have come to the main drift of the Blessed One's Teaching. The Blessed One is rightfully enlightened, the Teaching of the Blessed One is well proclaimed. The disciples of the Blessed One have come to the right path.

Again, venerable sir, I'm a warrior, a man of Kosala eighty years old, the Blessed One too is a warrior, of Kosala and is eighty years of age. On account of this, too I show highest reverence and make these friendly offerings to this body. Venerable sir, now we go, there is much work to be done.

‘Great king do, as you think fit.’

King Pasenadi of Kosala got up from his seat, worshipped and circumambulated the Blessed One and went away.

Soon after king Pasenadi of Kosala had gone, the Blessed One addressed the bhikkhus. ‘Bhikkhus, king Pasenadi of Kosala made monuments of the Teaching. Bhikkhus, learn those monuments to the Teaching. They are conducive to good and belong to the fundamentals of the holy life.’

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

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MAJJHIMA NIKAAYA II

II. 8. 10. Ka.n.nakatthalasutta.m

90, At Kannakattala

I heard thus.

At one time the Blessed One lived in the Ka.n.nakatthala deer park in Uju~n~naaya. At that time, king Pasenadi of Kosala had come to Uju~n~naaya for some purpose. Then the king called a certain man, and said. ‘Come good man, approach, and worship the Blessed One, for my sake and ask whether he has few ailments, no troubles and a light living. Also tell, king Pasenadi of Kosala will come to see the Blessed One after the mid-day meal.’ This man agreed, approached, worshipped the Blessed One, and sat on a side. Then he said, ‘Venerable sir, king Pasenadi of Kosala worships, with his head at the feet of the Blessed One, and inquires whether the Blessed One is with few ailments, without troubles and has a light living. Today king Pasenadi of Kosala will come to see the Blessed One after the mid-day meal.’

The two sisters Soma and Sakulaa heard that the king would go to see the Blessed One after his mid-day meal, and they approached him at the time he was taking his meal. They said to the

king, ‘Great king, if that is so, worship the feet of the Blessed One for the sake of Soma and Sakula and inquire whether the Blessed One is with few ailments, without troubles and has a light living.’

Then king Pasenadi of Kosala, after the meal was over approached the Blessed One, worshipped, sat on a side and said to the Blessed One. ‘Venerable sir, my sisters Soma and Sakulaa too worship the Blessed One with their heads at your feet and asks whether the Blessed One is with few ailments, without trouble and has a light living?’

‘Great king, hasn’t the sisters Soma and Sakula any other messenger?’

‘Venerable sir, my sisters Soma and Sakula heard that I was approaching you, after my mid-day meal. They approached me when I was partaking the mid-day meal and said. Great king if you approach the Blessed One, worship the feet of the Blessed One for the sake of Soma and Sakula and inquire whether the Blessed One is with few ailments, without troubles and has a light living.’

‘Great king, may the sisters Soma and Sakula be with pleasantness (* 1).’

Then king Pasenadi of Kosala said. ‘Venerable sir, I heard that the recluse Gotama said this. There is no possibility that a recluse or Brahmin could acknowledge, knowledge and vision of everything without leaving out anything. Venerable sir, those who say, the recluse Gotama said, there is no possibility that a recluse or Brahmin could have knowledge and vision of everything without leaving out anything. How far are they saying the words of the Blessed One, and not insulting the Blessed One falsely. How much of it is according the Teaching and are they saying the words of the Blessed One?’

‘Great king, those who say, the recluse Gotama said, there is no possibility that a recluse or Brahmin could acknowledge, knowledge and vision of everything, without leaving out anything, are not saying my words. They insult me falsely.’

King Pasenadi of Kosala spoke to the general Waduudabha. ‘General, who was it that brought these words to the inner chambers of the palace?’

‘Great king, it was Sanjaya Aakaasagotta.’

Then king Pasenadi of Kosala called a certain man and said. ‘Good man, call the Brahmin Sanjaya Aakaasagotta in my words, tell him the king wants you.’ He agreed, approached the Brahmin Sanjaya Aakaasagotta and said. ‘Sir, king Pasenadi of Kosala wants you.’

Meanwhile king Pasenadi of Kosala said to the Blessed One. ‘Venerable sir, has the Blessed One said something else on account of this? Which people may have not understood correctly? How does the Blessed One recall saying something pertaining to this?’

‘Great king I remember saying something like this. There is no possibility that a recluse or Brahmin, could know and see everything at one and the same time.’

‘Venerable sir, you have said with reasons. There is no possibility that a recluse or Brahmin, could know and see everything at one and the same time. Venerable sir, there are four castes. They are warrior, Brahmin, one of the common grade and slaves. ‘Great king of these four castes, two are thought to be superior, that is the warrior and Brahmin castes, in the matter of revering, paying attention, clasping hands as respect, and to associate with respect.

‘Venerable, sir, I do not question, about the here and now, it is here after I question. Venerable sir, of these four castes of warriors, Brahmins, the common man and the slaves is there any difference?’

‘Great king there are these five attributes for exertion. What are the five? The bhikkhu places faith in the enlightenment of the Blessed One. The Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, (* 2) is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He is one with few ailments, a good digestive system not too cold nor too hot. Not crafty and fraudulent, shows his real self to the Teacher, to the wise or co-associates in the holy life. Abides with aroused effort, for dispelling demerit and becomes firm and strenuously yoked to accumulate merit. Becomes wise, endowed with the noble one’s wisdom, to penetrate and see the rising and falling, for the rightful destruction of unpleasantness. (* 3) Great king, these are the five attributes for exertion. If these four castes of warriors, Brahmins, of ordinary people and slaves, are endowed with these five attributes of exertion, it will be for their good and welfare for a long time.’

‘Venerable sir, when these four castes of warriors, Brahmins, ordinary people and slaves are endowed with these five attributes of exertion, will there be a difference among them?’

‘Great king, I will tell you the difference in their exerting. There are two elephants, or horses or bulls to be trained, of them one trained and tamed, the other untrained and untamed. Of them which one would be trained tamed and come to the category of the trained, is it the trained tamed one or the untrained untamed one?’

‘Venerable sir, the trained, tamed one will be trained and tamed, and will come to the category of the trained.’

‘Great king in the same manner, whatever could be attained by one with faith, few ailments, without craftiness and fraudulence, with aroused effort and wisdom, that could be attained by one without faith, many ailments, crafty, fraudulent, lazy, without effort and not wise is not a possibility.’

‘Venerable sir, the Blessed One said with reasons ‘Venerable sir, when these four castes of warriors, Brahmins, ordinary people and slaves are endowed with these five attributes of exertion, will there be a difference among them here?’

‘Great king, I do not see any difference in the release or the released. Like one man would light a fire with dry branches leaves and twigs. Another would light with dry Sal wood, another with dry mango wood and yet another with dry wood apple sticks. Great king in these fires lighted with different kinds of wood, do you see any difference in the flame, colour or the lustre?’

‘No, venerable sir.’

‘Great king in the same manner, in that fire created by effort, and born out of exertion, I do not see any difference in the release or the released.

‘Venerable sir, the Blessed One speaks with reasons. Venerable sir, are there gods?’

‘Great king, why do you ask? Venerable sir, are there gods?’

‘Venerable sir, are there gods, who would return here, or gods who would not return here?’

‘Great king, those gods with a troubled mind return here and the others without a troubled mind do not return here.’

Then the general Widuudabha asked the Blessed One. ‘Venerable sir, do the gods with an untroubled mind chase out or banish the gods with a troubled mind?’

‘It occurred to venerable Aananda, general Widuudabha is the son of king Pasenadi of Kosala, and I’m the son of the Blessed One. The son should speak to the son. Then venerable Aananda spoke to the general Widuudabha. ‘General, I will question you on this, answer as it pleases you. Within the kingdom of king Pasenadi of Kosala, where he wields power, could he chase out or banish recluses, Brahmins, pure or impure ones, those leading the holy life or those not leading the holy life?’

‘Within the kingdom of king Pasenadi of Kosala, where he wields power, it is possible for him to chase out or banish recluses, Brahmins, pure or impure ones, those leading the holy life or those not leading the holy life.’

‘General, have you heard of the gods of the thirty three?’

‘I have heard of the gods of the retinue of thirty three, and also this king Pasenadi of Kosala has heard of the gods of the retinue of thirty three.’

‘General could king of Kosala chase out or banish gods of the thirty three from there?’

‘Even gaining a sight of those gods is not possible to king Pasenadi of Kosala. How could he chase out or banish them from there?’

‘General in the same manner, the troubled gods who come here, do not even see the untroubled gods who do not come here, so how could they chase them out or banish them from there?’

King Pasenadi of Kosala asked the Blessed One. ‘Venerable sir, what is the name of this bhikkhu?’

‘Great king his name is Aananda.’

‘Indeed, good Aananda has pleasant ways, speaks with reasons. Venerable sir, is there Brahmaa?’

‘Great king, why do you ask? ‘Is there Brahmaa?’

‘Are there Brahmaa who return here and those that do not return here?’

‘Great king the troubled Brahmaas return here and those not troubled do not return here.’

Then a certain man said to king Pasenadi of Kosala. ‘Great king, the Brahmin Sanjaya Aakaasagotta has come.’ King Pasenadi of Kosala said to the Brahmin Sanjaya Aakaasagotta. ‘Brahmin who brought these words to the inner chambers of the palace.’

‘Great king, the general Widuudabha did so.’

General Widuudabha said. ‘Great king it is the Brahmin Sanjaya Aakaasagotta.’

Then a certain man said to king Pasenadi of Kosala. ‘Great king it is time to go.’ Then king Pasenadi of Kosala said to the Blessed One. ‘I asked the Blessed One, about the knowledge and vision of all. The Blessed One explained it to me. I like the reply and I’m satisfied. I asked the Blessed One about the purity of the four castes. The Blessed One explained it to me. I like the reply and I’m satisfied. I asked the Blessed One about the superior gods. The Blessed One explained it to me. I like the reply and I’m satisfied. I asked the Blessed One, about the Great Brahmaas. The Blessed One explained it to me. I like the reply and I’m satisfied. Whatever questions I asked, the Blessed One explained them, now I’m happy and satisfied. Venerable sir, now we go. There is much work to do.’

‘Great king if you think it is fit, do so.’

‘Then king Pasenadi of Kosala got up from his seat, worshipped, circumambulated the Blessed One and went away.’

Notes

1. May the sisters Soma and Sakula be with pleasantness. 'sukhiniyo hontu Mahaaraaja Soma ca bhaagini Sakulaaca bhagini' When the Blessed One says sukhiniyo, he means may they be healthy, this is not bodily health, which cannot be obtained. What can be gained is the mental health. That is the mind free from greed, hate and delusion. Pleasantness is the mind free from greed, hate and delusion.

2. Knows the worlds. 'lokaviduu' The world to any person is the data collected through six spheres of mental contact. That collected data is different from one person to the other, according to the additions made of greed, non-greed, hate, non-hate, delusion and non-delusion. So each person differs from the other. The Blessed One declared this fact and so he is lokaviduu.

3. Becomes wise endowed with the noble one's wisdom to penetrate and see the rising and falling for the rightful destruction of unpleasantness. 'Pa~n~nvaa hoti udayatthagaaminiyaa pa~n~naaya samannaagato ariyaaya nibbedhikaaya sammaadukkhakkhaya gaaminiyaa.' To attain enlightenment one has to penetrate and see the rising and falling nature of the five holding masses. The five holding masses are the holding masses of matter, feelings, perceptions, determinations and consciousness. It is through these five that one holds on to a self and a view. So we have to see wisely that they are impermanent. We have to see that whatever is impermanent is not pleasant-'dukkha' and whatever is impermanent and unpleasant should not be taken as mine. It is in this manner we push away 'sakkayadi,t,thi' the view about a self. In plain words it is thoughts about a self.

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MAJJHIMA NIKAAYA II

II. 5. 1. Brahmaayusutta.m

91, To the Brahmin Brahmaayu.

I heard thus.

At one time the Blessed One was touring Videha, with about five hundred bhikkhus. At that time the Brahmin Brahmaayu, an aged decayed man of hundred and twenty years was living in Mithila. He had learned the three Vedas, knew, the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. The Brahmin Brahmaayu heard that the recluse Gotama who had gone forth from the Sakya clan was touring Videha with about five hundred bhikkhus. Such fame had spread about that good Gotama. That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to this world of gods and men, together with its Maaras, Brahmaas, recluses and Brahmins, a Teaching by himself known and realized. It is good at the beginning, in

the middle and the end and it states the complete and pure holy life. It is good to see such perfect ones.

At that time the Brahmin Brahmaayu had a pupil, a young man named Uttara who had learned the three Vedas, knew the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. The Brahmin Brahmaayu addressed his pupil and said. 'Dear Uttara, approach the recluse Gotama, son of the Sakyas, who is said to be perfect, ... re.... enlightened and blessed, and find out whether these qualities are really so, or not. You should examine good Gotama for me.' 'Sir, how should I know whether good Gotama is endowed with these qualities or not.' 'Uttara, the two and thirty marks of a Great Man have come down to us in the sayings. One endowed with these marks has two courses of action and not another. If he leads the household life, becomes the Universal Monarch, a stable, righteous king with power in the four directions, endowed with the seven jewels. They are the jewels of the, wheel, elephant, horse, gem, woman, householder, and the advisor. He has more than a thousand sons, with heroic figures, clever and able to subdue foreign armies. He rules over the country bounded by the ocean righteously, without stick or weapon. If he leaves the household and becomes homeless, he will be perfect and all knowing and would remove the veil of darkness. I have given you this knowledge and you know that.'

The young man Uttara agreeing, got up from his seat worshipped and circumambulated the Brahmin Brahmaayu and left to go to Videha to meet the Blessed One. In stages he approached, the Blessed One, exchanged friendly greetings and sat on a side. The young man Uttara examined the two and thirty marks of a Great Man on the body of the Blessed One. Seeing most of the marks excepting two, not satisfied, has doubts, whether the pudendum is encased, and the tongue is large enough. It occurred to the Blessed One, this young man Uttara sees most of the marks of a Great Man on my body except two. He is not satisfied, is doubting whether the pudendum is enclosed and the tongue is large enough. Then the Blessed One exercised a psychic power, so that Uttara could see the encased pudendum. The Blessed One drew forth his tongue, touched the ear lobes, the nostrils and covered the complete forehead with the nose.

Then it occurred to the young man Uttara, the recluse Gotama is endowed with the two and thirty marks of a Great Man. If I follow the recluse Gotama, would see his postures. He followed after the Blessed One for seven months, like a shadow that follows someone, without leaving him. At the end of the seven months, he embarked on a tour to return to Mithila, to approach the Brahmin Brahmaayu. Approaching the Brahmin Brahmaayu, Uttara worshipped him and sat on side. The Brahmin Brahmaayu said. 'Dear Uttara, is the recluse Gotama, endowed with those qualities as that fame says?'

'Good One, the recluse Gotama is endowed with the two and thirty marks of a Great Man there is no question about it. His feet are well established when placed. The soles of the feet have wheels with thousandfold discs and naves, complete in every way. It is the mark of a Great Man.

He has long eye -lashes, long fingers, hands and feet, soft to the touch. There are lines on the palms and feet like a woven net. He has high ankles and the legs of an antelope. When standing he does not bend and with the fingers could touch the knees. His pudendum is cased. His skin is of golden hue. Dust does not settle on his fine skin. On his body a single hair comes up from each pore and those dark blue hairs stand aloft turning to the right. He has a straight body, with the fore part like a lion's. He has heaped up shoulders and his body has a breadth to suit the height. He has a halo, around his body. Of tastes, good Gotama knows the highest. He has the jaws of a lion with forty comely white teeth. He has a large tongue and a melodious voice like the voice of a cuckoo. He has dark blue eyes and a comely mouth. Between the eyebrows, is a tuft of hair turned to the right. Good Gotama has a raised top like wearing a turban. These are the two and thirty marks of a Great Man. Good Gotama always starts to walk with the right foot, placing the foot not too far nor too close. Does not walk too fast nor too slowly, the knees do not brush each other when walking, nor do the ankles and thighs. When walking his thighs do not writhe, bend or raise, only the lower body moves without a bodily effort.

When looking he turns the whole body. He does not look up or down and does not walk with inquisitive eyes. When confronting looks a short distance ahead yet is aware of his surrounding. Entering a house does not raise, bend or writhe the body. He does not turn about for a seat from a distance, or come too close, nor does he hang to the seat before sitting or throw himself on the seat. Seated inside a house he does not fidget with his hands or feet nor does he raise one foot over the other or place one calf over the other. He does not support his jaws with the hands. Inside a house he does not shake or shiver or sit uneasily, sits calm and at ease. Good Gotama accepting water in the bowl does not bend, raise or shake it, accepts the right amount of water. Washing the bowl does not make a sound, does not turn the bowl about, or put it on the ground to wash. With the water in the bowl he washes his fingers and with the fingers washes the bowl and throws the water not too far or too close without sprinkling it everywhere. Accepting rice in the bowl accepts the right amount, without turning or twisting the bowl. Accepts soups and curries enough to suit the amount of rice, but not to make a salve of it. Good Gotama chews the food in the mouth two or three times and does not swallow unbroken particles, does not keep any particles in the mouth, when the next mouthful is taken. Good Gotama partakes food conscious of the taste, yet not greedy for tastes. Considering eight things good Gotama partakes food not for, play, intoxication or adornment. He partakes food to support the body, without greed for tastes, thinking I should make an end of earlier unpleasant feelings, and not arouse new, just the right amount for a pleasant abiding, without faults. After partaking food, accepting water in the bowl does not bend, raise or shake it, accepts the right amount of water. Washing the bowl does not make a sound, does not turn the bowl about, or put it on the ground to wash. With the water in the bowl he washes his fingers and with the fingers washes the bowl and throws the water not too far or too close without sprinkling it everywhere. After partaking food, he places the bowl on the ground, not too far nor too close, thinking may the bowl be of no disturbances, does not protect it too long. After the meal is over he sits silently for some time, not neglectful of a thanksgiving. When he gives the thanksgiving, it is not to debase that food or to desire some

other food. It is an all round teaching, with advice, incitement, and to make the hearts light. After the thanksgiving, he gets up and goes away, not too fast, nor too slowly and not as though were relieved. He wears the robe not too short, nor too long, not too tight nor too loose. Wears it so that the body does not feel the contact of air, and dust and dirt does not settle on good Gotama's body.

Gone to the monastery sits on the prepared seat and washes his feet, not to adorn them. With washed feet, sits legs crossed, keeping his body straight and mindfulness established in front of him. He thinks, not to hurt himself, another, or anyone in the world

Thinks, the welfare of the whole world. In the monastery he teaches the gathering, not praising, or condemning them. Advises, incites, and makes the hearts light of all in that gathering. The sounds that leave the mouth of good Gotama have eight factors. They are distinct, wise, charming, pleasing to the ears, compact, not scattered, deep and resonant. Good Gotama's voice reaches as far as the gathering and does not exceed that gathering.

That gathering advised, incited and made the hearts light, get up and go away, thinking to come back, not with a mind of abandoning.

I have seen good Gotama, going, standing, sitting inside a house silently, partaking food there, sitting silently after the meal, giving the thanksgiving after the meal, going to the monastery, sitting silently in the monastery, teaching gatherings in the monastery. Good Gotama is thus and thus and something more.

When this was said, the brahmin Brahmaayu got up from his seat, arranged the shawl on his shoulder, turning towards where the Blessed One was, with clasped hands uttered a solemn utterance thrice. 'I worship that Blessed One perfect and rightfully enlightened. We will some day meet that good Gotama, and have a conversation with him.'

The Blessed One touring Videha, in stages came to Mithila and abode in the Makhaadeva mango orchard.

The people of Mithila heard that the good recluse Gotama, the son of the Sakyas, touring videha had eventually arrived in Mithila, with a community of about five hundred bhikkhus and was abiding in the Makhaadeva mango orchard. About that good Gotama such fame had spread. ...re.. it is good to see such perfect ones. Then the Brahmin householders of Mithila, approached the Blessed One. Some worshipped, some exchanged friendly greetings, some clasped their hands towards the Blessed One, some announced their name and clan, and some others silently sat on a side.

The Brahmin Brahmaayu heard, the good recluse Gotama the son of the Sakyas has come to Mithila. Then he approached the Makhaadeva mango orchard with many young men. When the

Brahmin Brahmaayu had come close to the Makhaadeva mango orchard, it occurred to him. It is not suitable for me to approach the recluse Gotama without prior notice. He called a certain young man and said. 'Come good man approach the recluse Gotama and for my sake inquire whether he is with few ailments, no troubles and has a light living. Then tell him, good Gotama, the Brahmin Brahmaayu is an aged decayed man of hundred and twenty years is living in Mithila. He has learned the three Vedas, knows, the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. Of the Brahmins living in Mithila, the Brahmin Brahmaayu is the wealthiest, the most learned in the Vedas, out of the aged, the most old, and the most famous. He desires to see good Gotama.' The young man agreeing approached the Blessed One, exchanged friendly greetings, standing on a side said. 'Good Gotama, the Brahmin Brahmaayu is an aged decayed man of hundred and twenty years is living in Mithila. He has learned the three Vedas, knows, the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. Of the Brahmins living in Mithila, the Brahmin Brahmaayu is the wealthiest, the most learned in the Vedas, out of the aged, the most old, and the most famous. He desires to see good Gotama.'

'Young man, if he thinks, this is the suitable time do so.'

The young man approached the Brahmin Brahmaayu, and said. 'Consent is given by the good recluse Gotama, now do as it is fit.'

Then the Brahmin Brahmaayu approached the Blessed One. When he was approaching in the distance, the gathering moved and made some space for him, as suitable for his fame. Brahmin Brahmaayutold them. 'Useless, sit where you are, I'm going to the presence of the Blessed One.' He approached the Blessed One, exchanged friendly greetings and sat on a side. Seated he examined the two and thirty marks of a Great Man on the body of the Blessed One. Seeing most of them except two, not satisfied doubted whether the pudendum was encased and the tongue was large enough. Then the Brahmin addressed the Blessed One in verse.

'I hear of two and thirty marks of a Great Man,

Good sir, I do not see two of them on your body,

The Great Man's pudendum, the association with women

The size of the tongue, pull out the tongue and dispel doubts,

For the welfare here and now, and the here after.

Permission granted, may our wishes, be fulfilled.'

Then it occurred to the Blessed One, the Brahmin Brahmaayuu, sees most of the marks of a Great Man on my body, and not two of them.. He is not satisfied, doubts whether the pudendum

is encased and the tongue is large enough. Then the Blessed One exercised a psychic power, so that the Brahmin could see the encased pudendum. The Blessed One drew forth his tongue, touched the ear lobes, the nostrils and covered the complete forehead with the nose.

Then the Blessed One addressed the Brahmin Brahmaayuu with verses

‘The two and thirty marks of a Great Man, that you have heard of,

Are all present on my body, Brahmin, there are no doubts about that.

What I should know is known, what should be developed is developed.

What should be dispelled, is dispelled, therefore I’m enlightened.

For the welfare here and now, and here after,

I grant permission to ask whatever you wish.

Then it occurred to the Brahmin Brahmaayu. Permission is granted, by the Blessed One to ask questions. What should I ask the recluse Gotama, is it the welfare here and now or the welfare here after. It occurred to the Brahmin Brahmaayu. I’m clever in the welfare here and now. Even others question me about the welfare here and now. I should question the recluse Gotama the welfare here after. So he addressed the Blessed One in verses.

‘Good One, how does one become a Brahmin? How does he become a knower?

How does he know the three Vedas? And to what is it said health?

How does one become worthy? And how does he become perfect?

How does one become a sage? And what is enlightenment?

Then the Blessed One explained them to the Brahmin Brahmaayu in verses.

Recollecting earlier births, and seeing the heavenly and hellish births,

With the destruction of birth, the sage becomes master, of knowledges

Knows the purity of the mind, when released from all greed,

When birth and death is expelled, the holy life becomes complete

When come to the end of all things, such ones are said to be enlightened.

When this was said, the Brahmin Brahmaayu, got up from his seat, arranged the shawl on one shoulder, put his head at the feet, worshipped the Blessed One, kissed the feet, and stroked them with the hands, and announced ‘Good Gotama, I’m the Brahmin Brahmaayu.’ Then that gathering was surprised and said, ‘The power of the recluse is wonderful. The Brahmin Brahmaayu, so famous and well known should show this kind of reverence and humility.’ Then the Blessed One said. ‘Useless, Brahmin get up and sit on your seat, as your mind is pleased, mine too is pleased.’ Then the Brahmin got up and sat on his seat. Then the Blessed One gave the gradual Teaching to the Brahmin Brahmaayu.

Such as giving gifts, becoming virtuous, the heavens, the dangers of sensuality, and their defiling nature and the fruits of giving up. When the Blessed One knew that the mind of the Brahmin Brahmaayu is pure, refined, free from hindrances, is aloft and pleased. The Blessed One gave the Teaching peculiar to the Enlightened Ones, such as unpleasantness, its arising, cessation and the path to its cessation. Just as a pure cloth would take the dye evenly, there arose to the Brahmin Brahmaayu the pure and stainless eye of the Teaching, seated on that same seat. Whatever thing arises, all that ceases. Then the Brahmin Brahmaayu then and there, attained, knew and penetrated the Teaching. Doubts dispelled, knew, what should and should not be done, became confident and did not want a Teacher any more, in the dispensation of the Teacher.

He said thus to the Blessed One. ‘Good Gotama, now I understand, it’s like something overturned is reinstalled. Like something covered is disclosed. It’s like the path is shown to someone who has lost his way. It’s like a lamp is lighted for those who have their sight to see forms. Good Gotama has taught in various ways. Now I take refuge in good Gotama, in the Teaching, and the Community of bhikkhus. May good Gotama accept tomorrows meal together with the Community of bhikkhus.’

The Blessed One accepted in silence. The Brahmin Brahmaayu knowing that the Blessed One had accepted the invitation, got up from his seat, worshipped and circumambulated the Blessed One and went away. Then the Brahmin Brahmaayu at the end of that night made them prepare nourishing eatables and drinks at his home and informed the Blessed One. ‘Good Gotama, the food is ready.’

The Blessed One put on robes in the morning, took bowl and robes approached the Brahmin Brahmaayu’s house, together with the Community of bhikkhus and sat on the prepared seats. The Brahmin Brahmaayu served and satisfied the Community of bhikkhus headed by the Blessed One with nourishing eatables and drinks with his own hands for seven days. At the end of the seven days the Blessed One went on the tour to Videha.

Soon after the Blessed One went away the Brahmin Brahmaayu passed away. Many bhikkhus approached the Blessed One, worshipped the Blessed One, sat on a side and said. ‘Venerable sir, the Brahmin Brahmaayu passed away, where are his movements after death?’

‘Bhikkhus, the Brahmin Brahmaayu is wise, stands on his feet according to the Teaching, had no trouble, realising the Teaching. He destroyed the five lower fetters binding to the sensual world and arose spontaneously, will not proceed, from that world.

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

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MAJJHIMA NIKAAYA II

II.5. 2. Selasutta.m

92, To the Brahmin Sela.

I heard thus.

At one time the Blessed One was touring the country of Anguttaraapa with a large community of bhikkhus, about one thousand two hundred and fifty and entered a hamlet named Aapana. The matted hair ascetic Keniya heard “The good recluse Gotama, son of the Saakyas touring the country of Anguttaraapa with a large community of bhikkhus, about one thousand two hundred and fifty bhikkhus have come to the hamlet Aapana. Of him, fame has spread, he is blessed, all knowing, endowed with knowledge and conduct, well gone, knows of the worlds, is incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He preaches to the world together with its gods Maaras, Brahmaas, the community of recluses and brahmins and gods and men, that Teaching by himself known and realized. That Teaching is good at the beginning, in the middle and the end. Is full of meaning even in the letter and it explains the complete and pure holy life. It is good to see such worthy ones.”

Then the matted hair ascetic Keniya approached the Blessed One, exchanged friendly greetings and sat on a side. The Blessed One addressed the matted hair ascetic instructing, advising inciting and making his heart light. The matted hair ascetic Keniya, instructed, advised, incited and made light hearted by the Blessed One said thus:”May the Blessed One accept tomorrow’s meal from me together with the community of bhikkhus”. When this was said the Blessed One said: “O! Keniya, the community of bhikkhus is too large about one thousand two hundred and fifty, are the brahmins pleased about this. For the second time Keniya said: “O! Gotama, even if there are one thousand two hundred and fiftybhikkhus, the brahmins are pleased. May the Blessed One accept tomorrow’s meal from me together with the community of bhikkhus.” For the second time the Blessed One said:”O! keniya, there are about one thousand two hundred and fifty bhikkhus, are the brahmins pleased about this?” For the third time Keniya said: “O! Gotama, whatever the number of bhikkhus, even if, one thousand two hundred and fifty bhikkhus, the brahmins are pleased, may the Blessed One accept tomorrow’s meal from me, together with the community of bhikkhus.” The Blessed One accepted in silence.

Then Keniya the matted hair ascetic knew that the Blessed One had accepted, got up from his seat, went to his hermitage, addressed his friends and blood relations: “Good sirs, listen, I have invited the recluse Gotama for tomorrow’s meal together with the community of bhikkhus, whatever work there is to be done, do them for me.” They accepted, Keniya the matted hair ascetic’s request and some of them dug furnaces, others axed wood. Some washed vessels, placed water vessels and some arranged seats. The matted hair ascetic Keniya himself arranged the circular hall .

At that time the brahmin Sela lived in Aapana perfect in the three Vedas, learned in the rites and rituals as officiating priest, learned in the phonology and etymology of words and the fivefold history in words and grammar, and learned in tracing the marks of a Great Man. And he taught these to three hundred young men orally.

At that time Keniya the matted hair ascetic was friendly with the brahmin Sela. The brahmin Sela accompanied by the three hundred young men, walking and wandering for exercise turned towards the hermitage of the matted hair ascetic. He saw the matted hair ascetics at work in the hermitage of Keniya, some digging furnaces, others axing wood to light fire, washing vessels, placing water vessels others arranging seats and Keniya the matted hair ascetic himself arranging the circular hall. He said to Keniya. “Keniya, will there be a woman brought here, or one given away, or will there be a great sacrifice, or is Seniya Bimbisara the king of Magadha invited for tomorrow’s meal together with his army?”. “Sela, to me there would not be, a woman brought nor given away, Seniya Bimbisara the king of Magadha is not invited for tomorrow’s meal together with the army. Yet there is a great sacrifice for me the recluse Gotama son of the Saakyas, who has gone forth from the Saakya clan is touring Anguttaraapa with a large community of bhikkhus has come to Aapana. Of him such fame has spread, he is blessed, worthy, all knowing, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. I have invited him for tomorrow’s meal together with the community of bhikkhus.”

“Does good Keniya say enlightened ““Good Sela, I say enlightened”. “Does, good Keniya say enlightened” “Good Sela, I say enlightened.” Then it occurred to the brahmin Sela. “ Even the sound ‘Enlightened’ is rare in the world. The sacred sayings handed down state thirty two marks of a Great Man, endowed with which there are only two courses of action for the Great Man, not another. If he leads a household life he becomes a universal monarch, a righteous king who would rule the four quarters endowed with the seven jewels. They are the jewels of the, wheel, elephant, horse, gem, woman, householder and advisor. He has more than a thousand sons, clever heroic figures who would defeat foreign armies. They would rule the country surrounded by the ocean righteously without weapons and punishments. If he leaves the household and goes forth, becomes worthy, all knowing rolls the veil away from the world..

“Good Keniya, where does the Enlightened One, worthy and all knowing live now” Keniya the matted hair ascetic stretched out his right hand and said “There! in the deep green forest”.

Then the brahmin Sela with the three hundred young men approached the Blessed One, while going he addressed the young men. “Good sirs, come with little noise raising one foot after the other. Blessed Ones are far from noise and live alone like lions. While I am talking with the recluse Gotama, do not arouse conversations among yourselves and enter when our conversation ends.”

Then the brahmin Sela approached the Blessed One, exchanged friendly greetings sat on a side, and examined the thirty two marks of a Great Man. He saw most of the marks of a Great Man, except two. Doubting whether the pudendum was encased and whether the tongue was large enough to cover the face, he was dissatisfied. Then it occurred to the Blessed One. The brahmin Sela sees most of the marks of a Great Man except two, he has doubts, as to whether the pudendum is encased and the tongue is large enough to cover the face. Then the Blessed One performed a psychic exercise so that the brahmin Sela could see the Blessed One’s pudendum encased and the large tongue. The Blessed One pulled out his tongue and with it, touched both ear lobes, nostrils and the whole forehead, and covered up the whole face with it.

Then it occurred to the brahmin Sela, indeed the recluse Gotama is endowed with all the thirty two marks of a Great Man, yet we do not know whether he is enlightened. I have heard it said by learned aged brahmins, that Great Men when praised disclose what they are, whether they are worthy and enlightened What if I eulogize the recluse Gotama with meaningful verses and so he eulogized the Blessed One saying these verses.

548. “O! Blessed One, you are handsome, is pleasant,

Is well born, lovely to look at, has a golden hue, and strong white teeth..

549. To those born well, there are marks

All the marks of a Great Man are evident on your body.

550. You have pleasant eyes a beautiful mouth, a straight and majestic body

In the midst of the community you shine like the sun.

551. The bhikkhu with good looks is like a statue of gold

What is the use of your recluse-ship when so handsome?.

552. You should be a universal monarch, the leading charioteer

Winning over the four quarters, should be the monarch of Jambudviipa.

553. Should have warrior subordinate kings attached to you,
O! Gotama, king of kings, win over the humans and rule”.

554. The Blessed One said:

“Sela, I am the righteous king, incomparable,
Righteously I turn the wheel, not ever to be stopped.” ..

555. The brahmin Sela said:

“ Acknowledges, complete Knowledge, and incomparable righteous rulership
Says will turn the wheel of the Teaching righteously.

556. Who are the good one’s generals, the disciples following the Teacher,
For the wheel of the Teaching to roll on, who would roll it afterwards.”

557. The Blessed One said:

“Sela, this incomparable wheel of righteousness rolled by me,
Will be rolled afterwards by Saariputta, born after the Thus Gone One.

558. Brahmin, I realized what should be realized, developed what should be developed.
Dispelled what should be dispelled, therefore I’m enlightened.”

559. The brahmin Sela said:

“O! Brahmin, put an end to my doubts, and release me.
The presence of an enlightened one is very rare.”

560. “That which is rare in the world has appeared.
The all enlightened one, the incomparable surgeon.

561. Become Mahaa Brahmaa have destroyed the army of Death,
Winning over, all enemies, abides happily without fear.”

562. “Good sirs listen to what the wise one says,

The surgeon, the great hero, roars in the forest like a lion

563. Become Mahaa Brahmaa have destroyed the army of Death

Seeing him who would not be pleased except those with low birth

564. Those that wish to follow me, do so, the others could go

Now I go forth in the noble wise one's dispensation..”

565. “If you, sir, like the dispensation of the all enlightened one,

We too will go forth in the noble wise one's dispensation.” .

566. “O! Blessed One, these three hundred brahmins with clasped hands,

Beg for the going forth in your dispensation.”

567. The Blessed One said:

“Sela, the holy life is well proclaimed, is here and now and not a matter of time,

Here the not deluded go forth and train diligently”

The brahmin Sela together with his following obtained the going forth, as homeless and the higher ordination in the dispensation of the Blessed One.

Keniya, the matted hair ascetic at the end of that night prepared plenty of nourishing eatables and drinks in his hermitage and informed the Blessed One: “It is time venerable sir, the food is ready.”

The Blessed One put on robes in the morning, taking bowl and robes approached the matted hair ascetic's hermitage and sat on the prepared seats together with the community of bhikkhus. Then Keniya, the matted hair ascetic with his own hands served and satisfied the community of bhikkhus headed by the Enlightened One with the nourishing eatables and drinks. When the Blessed One had finished partaking the meal, and had put the bowl away, Keniya took a low seat, sat on a side and the Blessed One addressed the thanks giving with these verses.

568. “Of sacrifices the fire sacrifice is the chief,

Of Vedic hymns Saavitti is the foremost.

The king is chief for humans,

The ocean is chief for all rivers.

569. To the constellation the moon is chief, to give warmth the Sun is chief,

To those desiring merit the Community of bhikkhus is the chief.”

The Blessed One did the thanks giving with these verses, got up from his seat and went away.

Then venerable Sela and his following, alone, withdrawn from the crowd and secluded abode diligently for dispelling. Before long, for whatever purpose sons of clansmen rightfully go forth from a household, that highest end of the holy life, he here and now knew, realized and abode. He knew, birth is destroyed, the holy life is lived to the end, what should be done, is done, there is nothing more to wish. Venerable Sela and his following became arahants. Then venerable Sela approached the Blessed One together with his following. Arranging the robe on one shoulder, clasping hands towards the Blessed One addressed the Blessed One in verses.

570. “Wise One, this is the eighth day, after we took your refuge.

Within seven nights we are tamed in your dispensation.

571. You are enlightened, Teacher, the sage who has overcome Death,

You crossed, destroying the dormant tendencies and crosses over this populace.

572. Endearments overcome have destroyed desires,

Is like a lion without seizures, fears big and small overcome.

573. Here stand the three hundred bhikkhus with clasped hands

Hero, we worship your feet, Great Men worship the Teacher.

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MAJJHIMA NIKAAYA II

II. 5. 3. Assalaayanasutta.m

93, To the young man Assalaayana.

I heard thus.

At one time the Blessed One was abiding in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time about five hundred Brahmins of various states had come to Saavatthi for some business and were living in Saavatthi. It occurred to those Brahmins. This recluse Gotama declares the purity of the four castes. Who is able to dispute with the recluse

Gotama on these words? At that time a young man named Assalaayana lived in Saavatthi. He was young, shaven headed, sixteen years of age, had learned the three Vedas, knew, the rites and rituals as officiating priest, the phonology and etymology of words and the marks of a Great Man. Then it occurred to those Brahmins. This young man Assalaayana lives in Saavatthi, is young, shaven headed, sixteen years of age, is learned in the three Vedas, knows the rites and rituals as officiating priest. He knows the phonology and etymology of words and the marks of a Great Man. It is possible for him to dispute with the recluse Gotama, on these words. Then those Brahmins approached the young man Assalaayana and said. 'Good Assalaayana, the recluse Gotama declares the purity of the four castes. Come, good Assalaayana, dispute with the recluse Gotama on these words. Then the young man Assalaayana said thus to those Brahmins. 'The recluse Gotama speaks the truth, it is difficult to dispute with those speaking the truth. It is not possible that I could dispute this with him.' For the second time the Brahmins entreated the young man Assalaayana, saying he was a wandering ascetic. He refused. For the third time the Brahmins entreated and the young man Assalaayana, saying he should not accept uncontested defeat.

When this was said, the young man Assalaayana said. 'Indeed I will not win, the good recluse Gotama, tells the truth, it is difficult to dispute with those speaking the truth. It is not possible that I could dispute this with him. Yet I will go to satisfy you good ones.'

Then the young man Assalaayana, together with a large gathering of Brahmins approached the Blessed One, exchanged friendly greetings and sat on a side. He said to the Blessed One. 'Good Gotama, Brahmins say, Brahmins are from the highest caste, the others are low. Brahmins are pure, the others impure. Brahmins become pure, the others do not. Brahmins are the legitimate sons of Brahmaa, born of his mouth, born of him, with his sign and heritage. What has good Gotama to say about this?'

'Assalaayana, among Brahmins I see a woman menstruating, bearing a womb, giving birth and giving suck. Born from a womb, do they say, Brahmins are from the highest caste, the others are low. Brahmins are pure, the others impure. Brahmins become pure, the others do not. Brahmins are the legitimate sons of Brahmaa, born of his mouth, born of him, with his sign and heritage?'

'Whatever good Gotama says, the Brahmins think they are born, in the highest caste, the others are low. re...with his sign and heritage.'

'Assalaayana, have you heard of Greece, Cambodiya, and certain other bordering states. They have only two castes, masters and slaves. One becomes a master and then a slave, and a slave becomes a master?'

'Good one, I have heard of Greece, Cambodiya, and certain other bordering states. They have only two castes, masters and slaves. One becomes a master and then a slave, and a slave becomes a master.'

‘Asslaayana, when this is so, with what powers and convictions do the Brahmins say that they are the highest caste, the others are low. re...with his sign and heritage?’

‘Whatever good Gotama says, the Brahmins think, they are born, in the highest caste, the others are low. re...with his sign and heritage.’

‘Assalaayana, is it a warrior, an ordinary man or a slave, who destroys life, takes what is not given, misbehaves in sexuality, lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and has wrong view, that after death would be born in decrease in hell and not a Brahmin?’

‘That’s not so good Gotama. A warrior, a Brahmin, an ordinary man or a slave, who destroys life, takes what is not given, misbehaves in sexuality, lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and has wrong view, after death would be born in decrease in hell.’

‘Asslaayana, when this is so, with what powers and convictions do the Brahmins say that they are the highest caste, the others are low. re...with his sign and heritage?’

‘Whatever good Gotama says, the Brahmins think they are born, in the highest caste, the others are low. re...with his sign and heritage.’

‘Assalaayana, is it only a Brahmin, who abstains from, destroying life, taking what is not given, does not misbehave in sexuality, does not, lie, slander, talk roughly, or talk frivolously, does not covet and bear an angry mind and has right view, that after death would be born in increase in heaven and not a warrior, an ordinary man or a slave?’

‘That’s not so good Gotama. A warrior, a Brahmin, an ordinary man or a slave, who abstains from, destroying life, taking what is not given, does not misbehave in sexuality, does not, lie, slander, talk roughly, or talk frivolously, does not covet and bear an angry mind and has right view, after death would be born in increase in heaven. Good Gotama, from all four castes, those who abstain from, destroying life, taking what is not given, do not misbehave in sexuality, do not, lie, slander, talk roughly, or talk frivolously, do not covet and bear an angry mind and have right view, after death would be born in increase in heaven.’

‘Asslaayana, when this is so, with what powers convictions do the Brahmins say that they are the highest caste, the others are low. re...with his sign and heritage?’

‘Whatever good Gotama says, the Brahmins say they are born in the highest caste, the others are low. re...with his sign and heritage.’

‘Assalaayana, are only the Brahmins in this region capable, to develop the thought of loving kindness without anger and ill will, not the warriors, the ordinary class or the slaves?’

‘Good Gotama, that is not so, the warriors in this region are capable, to develop the thought of loving kindness without anger and ill will, also the brahmins, the ordinary class and the slaves. It is possible for all four castes in this region to develop the thought of loving kindness.’

‘Asslaayana, when this is so, with what powers and convictions do the Brahmins say that they are the highest caste, the others are low. re...with his sign and heritage?’

‘Whatever good Gotama says, the Brahmins think, they are born, in the highest caste, the others are low. re...with his sign and heritage.’

‘Assalaayana, do you think that only the Brahmins are able to take the brush and soap and wash their dust and dirt in the river, not the warriors, the ordinary class and the slaves?’

‘Good Gotama, that is not so, the warriors are able to take the brush and soap and wash their dust and dirt in the river, so also the brahmins, the ordinary class and the slaves. It is possible for all four castes to take the brush and soap and wash their dust and dirt in the river.’

‘Asslaayana, when this is so, with what powers and convictions do the Brahmins say that, they are the highest caste, the others are low. re...with his sign and heritage?’

‘Whatever good Gotama says, the Brahmins think they are born in the highest caste, the others are low. re...with his sign and heritage.’

‘Asslaayana, a head anointed warrior king invites hundreds of people born in various clans, such as warrior, Brahmin, the ordinary class or slaves. Whether you are born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus, take an outer cover and make a fire. Come sirs, it does not matter, whether you are born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners. Whether born in a trough of the, dogs, pigs, the washerman, or born in some brushwood. Take an outer cover and make a fire. If fire that has the flame, colour and lustre is made, could anything that is done with fire be done? Those born with the out castes, low castes, bamboo weavers, chariot makers or the cleaners, born in a trough of the dogs, pigs, the washerman, or born in a brush wood, would take an outer cover and make fire, would not that fire give the flame, colour and lustre and wouldn’t whatever that should be done with the fire not be done?’

‘Good Gotama, that is not so, whatever clan it may be, warrior, Brahmin, the ordinary class or slaves. Whether born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus. If he takes an outer cover and makes a fire, it would have the flame, colour and lustre and whatever that could be done with fire could be done with it. Even those born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners, whether born in a trough of the, dogs, pigs, the washerman, or born in some brushwood, the fire they make has the flame, colour

and lustre and anything that is done with fire could be done with it. Good Gotama, all fire has the flame, colour and lustre and it is possible to do, whatever work that has to be done with fire.'

'Assalaayana, when this is so, with what powers and convictions do the Brahmins say that, they are the highest caste, the others are low. re...with his sign and heritage?'

'Whatever good Gotama says, the Brahmins think they are born, in the highest caste, the others are low. re...with his sign and heritage.'

'Assalaayana, a warrior prince lives with a Brahmin maiden, to them a son is born. Is that son born of the warrior prince and Brahmin maiden, according to the father, known a 'warrior' or according to the mother known a 'brahmin?'

'Good Gotama, that son born of the warrior prince and the Brahmin maiden, according to the father should be known a 'warrior' and according to the mother a 'brahmin.' 'Assalaayana, a brahmin prince lives with a warrior maiden, to them a son is born. Is that son born of the brahmin prince and warrior maiden, according to the father known a 'brahmin' or according to the mother known a 'warrior?'

'Good Gotama, that son born of the Brahmin prince and the warrior maiden, according to the father should be known a 'brahmin' and according to the mother a 'warrior.'

Assalaayana, to a mare and donkey a mule is born, according to the mother should it be known a 'horse' or according to the father should it be known a 'donkey'?

'Good Gotama, it's from a thoroughbred that a pony is born. Now I see the difference, in the earlier examples I did not see any difference.'

'Assalaayana, there are two young men brothers, sons of the same mother, one is a brahmanic scholar, come of age, the other neither a scholar nor come of age. Of them which one do the Brahmins first attend with faith, with milk rice, with the sacrificial cake, or with hospitality?'

'Good Gotama, the Brahmins would first attend on the brahmanic scholar who has come of age, with faith, with milk rice, the sacrificial cake, with hospitality. Will there be much merit making offerings to the non-scholar not come of age?'

'Assalaayana, there are two young men brothers, sons of the same mother, one is a brahmanic scholar, come of age, unvirtuous and evil. The other neither a scholar nor come of age virtuous and with good conduct. Of them which one do the Brahmins first attend with faith, with milk rice, with the sacrificial cake, or with hospitality?'

‘Good Gotama, the Brahmins would first attend on the non-scholar, who has not come of age, who is virtuous and with good conduct, with faith, with milk rice, with the sacrificial cake, with hospitality. How could there be much merit making offerings to the unvirtuous evil ones?’

‘Assalaayana, first you came with the purity of the Brahmins, then came with the brahmanic scriptures. Now you have turned away from the purity of the four castes, as I have shown it to you.’

When this was said the young man Assalaayana, became silent, confused, the body drooping, and the face turned down. He sat down not knowing what to say.

Then the Blessed One knew that the young man Assalaayana had become silent with confusion, body drooping, and the face down, told him thus. ‘Assalaayana, in the past seven Brahmin sages lived in the forest in huts made of leaves. When they were conversing this evil view arose to them. Brahmins are of high caste, all other castes are low..Brahmins are pure, the others impure. Brahmins become pure, the others do not. Brahmins are the legitimate sons of Brahmaa, born of his mouth, born of him, with his sign and heritage. Then the heavenly sage Asita, shaved his head and beard, robed himself in brown clothes, dressed in a hardy pair of sandals, taking a golden pole, appeared in front of the huts of leaves. There, walking up and down, said. ‘Where have these Brahmin sages gone? Where have these Brahmin sages gone?’ Then it occurred to the Brahmin sages. ‘Why is it said, where have these brahmin sages gone?’ when the seven Brahmin sages are walking mindfully like bulls tied to a threshing pole. They thought we will curse him and cursed ‘Outcaste, go to ashes’ When the sages cursed him, the heavenly sage Asita became more and more attractive and pleasant to look at. Then it occurred to the seven Brahmin sages, our austerities are useless, our holy life is fruitless. Earlier when we cursed, ‘Outcaste, go to ashes’ at once it became ashes, here he becomes more and more attractive and pleasant to look at.

‘If the austerities of the good sirs is not delusion and if the holy life is not fruitless, sirs dispel the curse put on me. If there is a curse on you I will dispel that.’

‘Who is this good One?’

‘Have the good ones heard about the heavenly sage Asita?’

‘Yes, we have good one.’

‘Good sirs, I’m that sage.’

‘Then Assalaayana, the seven sages approached the heavenly sage Asita to worship him.

‘The heavenly sage Asita, said thus to the seven sages. ‘I heard, the seven Brahmin sages living in the forest in huts made of leaves. When you were conversing did this evil view arise to you?’

Brahmins think, Brahmins, are born, in the highest caste, all others are low. Brahmins are pure, the others impure. Brahmins become pure, the others do not. Brahmins are the legitimate sons of Brahmaa, born of his mouth, born of him, with his sign and heritage. Didn't it?

'Yes, it did good sir.'

'Good sirs, do you know whether the mother that gave you birth is of Brahmin caste and not otherwise?'

'Good sir, we do not know that.'

'Do you know, whether your mother's mother as far as the seventh generation, were from the Brahmin caste and not otherwise?'

'Good sir, we do not know that.'

'Good sirs, do you know whether the father that gave you birth is of Brahmin caste and not otherwise?'

'Good sir, we do not know that.'

'Do you know, whether your father's father as far as the seventh generation, were from the Brahmin caste and not otherwise?'

'Good sir, we do not know that.'

'Do you good sirs, know, how the descent is, to the womb?'

'Good sir, we know, how the descent is to the womb. The mother and father come together, it becomes the season of the mother, the being, to be born attends. When these three coincide, there is a descent into the womb.'

'Do you know, whether, the being who attended is a warrior, a Brahmin, an ordinary person or a slave?'

'Good one, we do not know, whether the being who attended was a warrior, a Brahmin, an ordinary person or a slave.'

'When that is so, do you know, what you have become?'

'When that is so, we do not know, what we have become.'

'Assalaayana, the seven Brahmin sages, questioned, studied together, and asked for reasons on their view about the purity of birth, could not explain. Here you, questioned by me, we studying

together and I asking for reasons about the purity of birth you could not explain. Didn't you gain even a spoonful from your teacher?'

When this was said the young man Assalaayana said. 'Now I understand good Gotama. I'm a lay disciple who has taken refuge from good Gotama from today until life lasts.'

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MAJJHIMA NIKAAYA II

II. 10.4. Go.tamukhasutta.m

94, To the Brahmin Gotamukha.

I heard thus.

At one time venerable Udena was dwelling in Khemiya's mango orchard in Benares. At that time the Brahmin Go.tamukha had arrived in Benares for some purpose. While walking and wandering for exercise came to the mango orchard of Khemiya and saw venerable Udena walking mindfully in the mango orchard and approached him. The Brahmin Go.tamukha exchanged friendly greetings with venerable Udena and while walking beside him said 'Good recluse, I think there is no rightful going forth, a one with a vision for ending, 'being', or a teaching like that.'

When this was said, venerable Udena, stepped out of the chankamana went to his dwelling and sat on the arranged seat. The Brahmin too stopped his exercises, followed venerable Udena, entered his dwelling and stood on a side. Brahmin, there are seats, if you wish, sit.'

'Until venerable Udena took a seat, we would not sit, not that I thought, I will not take a seat without being offered?'

The Brahmin Go.tamukha took a low seat and sat on a side and said.' Good recluse, I think there is no rightful going forth, a one with a vision for ending 'being', or a teaching like that.'

'Brahmin, if you give me permission to rebuke you, when rebuke is necessary and when anything is not clear, if you question me further. We will have a conversation on this.'

'Good Udena, I grant permission to rebuke me when rebuke is necessary and when anything is not clear I will question, venerable Udena what is the meaning of this. There will be a conversation between us on this.'

'Brahmin, four kinds of persons are evident in the world. What are the four? A certain person tortures his self yoked to it. Another tortures others yoked to it. Another tortures his self and

others yoked to it. Another does not torture his self or others, is satisfied, extinguished, cooled and abides in pleasantness like Brahmaa. Brahmin, of these four which one pleases you?’

‘Good Udena, I’m not pleased with him who tortures his self yoked to it, nor with him who tortures others yoked to it. I’m not pleased with him who tortures his self and others yoked to it. I’m pleased with the person who does not torture his self or others, is satisfied, extinguished, cooled and abides in pleasantness like Brahmaa.’

‘Brahmin, why are you not pleased with these three persons?’

‘Good Udena, this person who tortures his self, is yoked to torturing his self, which desires pleasantness and loathes unpleasantness. Therefore I’m not pleased with this person. This person who tortures others, is yoked to torturing others, who desire pleasantness and loathe unpleasantness. Therefore I’m not pleased with this person. This person who tortures his self and others, is yoked to torturing his self and others that desire pleasantness and loathe unpleasantness. Therefore I’m not pleased with this person. The person who does not torture his self and others, is unyoked, satisfied, extinguished, cooled and abides in pleasantness like Brahmaa. Therefore I’m pleased with this person.’

‘Brahmin, there are two gatherings. What are the two? One gathering is attached to jewels, ear - rings, sons wives, slaves male and female, fields, wealth and gold and are in search of them. The other gathering is not attached to jewels, ear- rings, sons, wives, slaves male and female, fields, wealth and gold. Giving up these, they go forth, homeless. Brahmin, this person does not torture his self and others, is unyoked, satisfied, extinguished, cooled and abides in pleasantness like Brahmaa, here and now. In which kind of gathering do you see this person much? Is it in the gathering that is attached to, and is in search of, jewels, ear rings sons wives slaves male and female, fields, wealth and gold. Or else in the gathering that is not attached to jewels, ear rings, sons wives, slaves, male and female, fields, wealth and gold, has given up these and has gone forth?’

‘Good Udena, this person who does not torture his self and others, is unyoked, satisfied, extinguished, cooled and abides in pleasantness like Brahmaa, I see in the gathering not attached to jewels, ear rings, sons, wives, slaves male and female, fields, wealth and gold has given up these and gone forth.’

‘Brahmin, we know you saying these words.’ Good recluse, I think there is no rightful going forth, a one with a vision for ending, ‘being’, or a teaching like that.’

‘Good Udena, indeed those words were spoken carelessly. It now occurs to me, there is a rightful going forth. I believe good Udena is one of them. May those four persons mentioned in short be explained to me in detail.’

‘Brahmin, listen I will explain.’ He replied ‘Yes good Udena.’

Then venerable Udena said. ‘Brahmin, a certain one tortures himself, yoked to it. He goes naked, without manners licks the hand, does not accept a greeting or a tarrying. Does not accept what is brought or specially prepared. Does not endure an invitation. Does not accept, from the rim of a pot, when a goat is about the place, across a stick or broom. Does not accept from, two partaking food, a woman bearing child, a woman giving suck, one gone with a man, a defiled woman. Does not accept fish, meat, intoxicating drinks and brewed drinks.

Partakes one morsel from one house, two morsels from two houses, up to seven morsels from seven houses. Is supported on food given by, one woman, two women, up to seven women. Is supported on food given by, one man, two men up to seven men. Is fed in turns like this, for half a month. Eats vegetables and millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, flour of oil seeds, grass, cow dung, forest roots and fruits, or is supported on what falls on the way. Wears hemp clothes, coarse clothes, miserable garments, rag clothes, bark clothes, skin clothes, strips of skin, grass clothes, bark clothes, clothes made of planks and of hair, tails and the wings of owls. Is yoked to pulling out hairs of head and beard. Is yoked to standing, rejecting seats Is yoked to sitting or lying on a bed of thorns. Is yoked to descending into water, up to three times by night. Thus he practises various kinds of torture for the body. Bhikkhus, this person tortures himself yoked to it. (* 1).

Bhikkhus, which person tortures others yoked to it? Bhikkhus, here a certain person is a killer of pigs, goats, birds, a hunter of wild animals, a fisherman, a robber, a highway robber, one who keeps a prison, or engaged in any other vicious activity. This person tortures others yoked to it..

Bhikkhus, who tortures his self and others, yoked to it? A certain king or the head anointed king of warrior, or brahmin or householder clan, builds a new assembly hall. Shaving head and beard, and putting on a rough garment, smears his body with ghee and oil. Pricking the horn of a deer on his rear parts and enters the assembly hall, with the queen consort and the brahmin adviser. Within the enclosure, on some greenery he lies down. From a certain young cow, milk is drawn from one nipple to support the king, from the second to support the queen, from the third to support the adviser with the milk from the fourth nipple the sacrificial cake is cooked. With the remaining milk the calf is fed. Then he orders, the people kill so many bulls for the sacrifice, so many cows, so many goats, so many sheep. He orders cut so many trees for the sacrificial post, and clear so much space for the sacrifice. The slaves, servants, and messengers are frightened with a stick and made to do the necessary work. Bhikkhus, this one torments himself, and others yoked to it.

Bhikkhus, who does not torture his self or others, is unyoked? Bhikkhus, the Thus Gone One is born in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He proclaims to this world of gods and men, together with its

Maaras, Brahmaas, the community of recluses, brahmins, gods and men, that Teaching. Which is good at the beginning, in the middle and the end, full of meanings even in the letters declaring the complete and pure holy life. A householder, or the son of a householder or one born into some clan hears the Teaching and gains faith in the Thus Gone One. With that gain of faith he reflects. The household life is full of difficulties. It is a path of defilements. Going forth, homeless, is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. Shaving head and beard, putting on yellow clothes, why shouldn't I go forth as a homeless? At some suitable time he gives up a little wealth or a large mass of wealth, either leaving behind a small circle of friends, or a large circle of friends shaving head and beard and donning yellow clothes, goes forth as a homeless.

Gone forth he becomes a trainer in the life of a bhikkhu. He gives up hurting living things, throwing away stick and weapon ashamed he abides arousing compassion for all beings. Abstaining from taking what is not given, desires the given, making his mind pure, without theft he abides. Abstains from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Gives up slandering. Hearing it here does not say it elsewhere, to split these. Hearing elsewhere does not say it here to split those, Thus he unites the split, promotes unity. Fond of unity talks words to unite. Gives up rough talk, saying words pleasing to the ears. Words that go straight to the heart of all. Abstains from frivolous talk saying appropriate, truthful and meaningful words, in accordance with the Teaching and Discipline, words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women. Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and doing the work of a messenger. Abstains from buying and selling and unfair ways of weighing and measuring. Abstains from cutting severing, destroying and highway robbery, and wrong ways of gaining food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally.

Seeing a form with the eye, does not take the sign or the elements .To one abiding with the mental faculty of the eye uncontrolled, demerit of covetousness and displeasure may trickle. He abides protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell

with the nose, Tasting tastes, Cognizing touches with the body, Cognizing an idea with the mind, does not take the sign or the element. To him abiding with the mental faculty of the mind not controlled, demerit of covetousness and displeasure may trickle. He abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Going forward or returning he is aware. Looking on, or looking aside is aware. Bending or stretching is aware. Bearing the bowl and three robes is aware. Tasting, drinking, eating and enjoying is aware. Going, standing, sitting, lying, if awake, and keeping silence he is aware.

Endowed, with the mass of virtues, the control of the mental faculties, rightmindfulness of the noble ones, he abides in a secluded dwelling, such as a forest, the root of a tree, a mountain grotto a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. After the meal and returning from the alms round, he sits legs crossed, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides freeing the mind. Dispelling anger he abides with a mind free of anger, compassionate to all born. Dispelling sloth and torpor he abides, aware of a perception of light, mindful of cleaning sloth and torpor. Dispelling restlessness and worry he abides with a mind internally appeased, cleaning the mind of restlessness and worry. Abides with doubts dispelled of merit that should be, and should not be done.

The bhikkhu dispelling the five hindrances of the mind, and wisely making the minor defilements weak, secludes the mind from sensual thoughts and demerit. With thoughts and thought processes and with joy and pleasantness, born of seclusion he abides in the first jhaana..

Again the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, in a single point, with joy and pleasantness born of concentration abides in the second jhaana.

Again, the bhikkhu with equanimity to joy and detachment and aware of experiencing pleasantness, with the body too, abides in the third jhaana. The noble ones say this is abiding in pleasantness, mindful of equanimity.

Again, the bhikkhu, dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, with mindfulness purified with equanimity abides in the fourth jhaana.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there was born there with such

name, clan, arrangements, supports, experiencing such pleasant and unpleasant feelings, in such a life span. Disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings. Disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions. These good beings misbehaving by body, speech and mind, blamed noble ones, had the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. He knows this is unpleasant, this its arising, this its cessation, and this is the path to the cessation

of unpleasantness as it really is. Knows these are desires, this, their rising, this, their cessation and this, the path to their cessation as it really is. His mind that knows and sees thus, is released from sensual desires, from desires 'to be' and from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish.

Bhikkhus, this person doesn't torture his self or others is unyoked, is appeased here and now, extinguished, cooled, and he abides pleasantly like Brahma.

Then the Brahmin Gotamukha said. 'Good sir, Udena, now I understand, it is like something overturned is reinstalled. Something covered is made manifest. It is like the path was shown to someone who had lost his way and it is like lighting a lamp for the darkness for those who have the sight to see forms. In various ways good Udena explained the Teaching. Now I take refuge in good sir Udena, in the Teaching and the Community of bhikkhus.'

'Do not take refuge in me. Take refuge in the Blessed One, as I have done'

'Good Udena, where does good Gotama, perfect and rightfully enlightened live at present?'

'Brahmin, the Blessed One, perfect and rightfully enlightened has attained final extinction now.'

'Good Udena, if I know that good Gotama, perfect and rightfully enlightened lives seven miles from here I go to see him. If I know that he lives seventy miles, even one hundred forty miles, even two hundred and ten miles, even two hundred eighty miles, even three hundred and fifty miles, even seven hundred miles from here, I go to see him. Since he has finally passed away I

take refuge in that good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until my life lasts. The king of Anga offers me two packets of food daily, I offer one to good Udena.’

‘Brahmin, does the king of Anga offer you two packets of food daily?’

‘Good Udena, he offers me five hundred gold coins.’

‘Brahmin, it is not suitable that we should accept sterling gold and coins.’

‘If it is not suitable, we will get a dwelling made for good Udena.’

‘Brahmin, if you desire to get a dwelling made for me, instead get an assembly hall done for the bhikkhus of Paataliiputta’

‘I’m very much pleased with these words of good Udena, on account of that I will provide morsels for the bhikkhus daily and will also get the assembly hall done.’

Then the Brahmin Go.tamukha for the provision of morsel food for the present and the future, made an assembly hall in Paataliiputta. Now it is known as Go.tamukhii.

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MAJJHIMA NIKAAYA II

II. 5. 5. Cankiisutta.m

95, To the Brahmin Canki

I heard thus.

At one time the Blessed One touring Kosala, with a large community of bhikkhus, came to the Brahmin village Opasaada. The Blessed One abode in the sporting Saala forest to the north of Opasaada. At that time the Brahmin Cankii lived in Opasaada, endowed with seven marks of a Great Man. He was supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. The Brahmin householders of Opasaada heard. The good recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of bhikkhus, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maaras Brahmaas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the

beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.

The Brahmin householders, left Opasaada, and gathering and increasing in numbers went towards the sporting Saala forest to the north of Opasaada. At this time the Brahmin Cankii, was sleeping in the day, in his chamber, on the upper storey of his house. Then he saw the Brahmin householders of Opasaada going north towards the sporting Saala forest, in large numbers. He addressed his servant. 'Friend, why are the Brahmin householders of Opasaada going north towards the sporting Saala forest?'

'Good sir Cankii, the recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of bhikkhus, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maaras Brahmaas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.'

'Then friend, approach those Brahmin householders of Opasaada and tell. The Brahmin Cankii says, good sirs go, the Brahmin Cankii too will approach to see the Blessed One'

The servant agreed, approached those Brahmin householders of Opasaada and said. 'The good Brahmin Cankii says, good sirs go. Brahmin Cankii too will approach to see the Blessed One.'

At that time about five hundred Brahmins from various states were residing in Opasaada come there for some purpose. They heard, that the Brahmin Cankii was going to see the recluse Gotama and approached the Brahmin Cankii. They asked. 'Is it true that good Canakii is going to see the recluse Gotama?'

'Yes, good ones, I too will approach to see the recluse Gotama.'

'It is not suitable that good Canakii should approach to see the recluse Gotama, it is suitable that the recluse Gotama should approach to see good Cankii. Good Cankii is pure of birth on both the mother's and the father's side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that good Cankii should approach the recluse Gotama, but the recluse Gotama should approach good Cankii. Good Cankii has great wealth, is learned in the three Vedas, and the rites and rituals as officiating priest. Knows the phonology and etymology of words. Is learned in the marks of a Great Man. Good Cankii is pleasant to look at, has a beautiful skin complexion, talks politely, has nothing inferior in his appearance. Good Cankii is virtuous and well developed in them. Speaks politely, distinctly, words full of meaning.

Good Cankii is a teacher of many, teaches three hundred young men orally. King Pasenadi of Kosala reveres good Cankii. The Brahmin Pokkarasaati reveres good Cankii. The Brahmin Cankii lives in Opasaada, endowed with seven marks of a Great Man. He is supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. Therefore it is not suitable that good Canakii should approach to see the Blessed One, it is suitable that the recluse Gotama should approach to see good Cankii.

‘Then good sirs, listen to what I have to say about good Gotama, why I should approach the recluse Gotama and not that the recluse Gotama should approach me. The good recluse Gotama, is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that the good recluse Gotama should approach me, but I should approach the good recluse Gotama. The recluse Gotama gave up much sterling gold, treasures hidden and open and went forth homeless. When young, even in the prime of youth, with dark black hair, when his mother and father were crying with tearing eyes, he shaved head and beard and went forth. The recluse Gotama is pleasant to look at, has a beautiful skin complexion, talks politely, there is nothing inferior in his appearance. The good recluse Gotama, is endowed with the noble one’s virtues, speaks politely, distinctly wise words full of meaning. The recluse Gotama is the teacher of, the teachers of many. He has destroyed greed for sensuality and is firm in his decision. The recluse Gotama tells of the results of actions, and is honoured, for not doing evil by the wise. The good recluse Gotama went forth from an honoured, wealthy clan with many resources. Many come from external countries and states to get questions answered by the good recluse Gotama. Thousands of deities have taken refuge in good Gotama until the end of their lives. This fame has spread about good Gotama. That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, gone well, the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. The recluse Gotama is complete with the two and thirty marks of a Great Man. The king of MagadhaSeniya Bimbisara together with his wife and children has taken refuge in the good recluse Gotama until life lasts. King Pasenadi of Kosala together with his wife and children has taken refuge in the good recluse Gotama. The Brahmin Pokkarasaati together with his wife and children has taken refuge in the good recluse Gotama. The recluse Gotama has arrived in Opasaada and abides in the sporting Saala forest in the north of Opasaada. Whoever comes to our villages and fields are our guests. We should look after our guestsrevere and honour them. On account of these things it is not suitable that the recluse Gotama should approach to see me and it is suitable I should approach the recluse Gotama. These are not all the good qualities of good Gotama, there is much more untold. Taking into account even one of these, it is not proper that the recluse Gotama should approach me, but I should approach the recluse Gotama. Therefore let us all approach the recluse Gotama.

The Brahmin Cankii, with a large gathering of Brahmins approached the Blessed One, exchanged friendly greetings and sat on a side. At that time some elderly Brahmins were exchanging friendly greetings with the Blessed One. A young man named Kaapa.thika, about

sixteen years of age, with shaven head, learned in the three Vedas was seated in that gathering. He had learned the phonology and etymology of words, was learned in the marks of a Great Man. He interrupted the Blessed One when exchanging friendly greetings with the elderly Brahmins. The Blessed One said. 'Venerable Bhaaravdaaja do not interrupt when we are talking with the elderly Brahmins. When this conversation comes to an end. You should talk,' The Brahmin Cankii said. 'Good Gotama do not blame the young man Kaapa.thika. He speaks well, is wise and young and he could dispute with good Gotama on these words.' Then it occurred to the Blessed One. Indeed, there will be a discussion with the young man Kaapa.thika on the three Vedas, that he is honoured so much by the Brahmins.' It occurred to the young man Kaapa.thika, when the recluse Gotama's eyes meet with mine, I will, ask my question. The Blessed One knowing the thought and thought processes of the young man directed his eyes to Kaapa.thika. It occurred to young Kaapa.thika, my eyes have met with those of the recluse Gotama, what if I ask the question. He said. 'Good Gotama, the Brahmins believe the ancient sayings handed down through hearsay and by authority is the truth, all else is not the truth. What has good Gotama to say about it?'

'Bharadvaja, is there a single Brahmin, who says, I know this. I see this. This only is the truth, all else is false?'

'No, good Gotama, there isn't'

'Bharadvaja, is there a single teacher, or a teacher's teacher up to the seventh generation, who says. I know this. I see this. This only is the truth, all else is false.'

'No, good Gotama, there isn't.'

'Bharadvaja, did a single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, say I know this. I see this. This only is the truth, all else is false.'

'No, good Gotama, they didn't.'

'Bharadvaja, a single Brahmin, among the Brahmins did not say. I know this. I see this. This, is the truth, all else is false. A single teacher, or a teacher's teacher up to the seventh generation did not say. I know this. I see this. This, only is the truth, all else is false. A single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say I know this. I see this. This, only is the truth, all else is false. Bharadvaja, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When

this is so, the words of the Brahmins are similar to the words of a line of blind men. Bharadvaja, isn't this faith not well established?

‘Good Gotama, the Brahmins associate it, on not only faith but, also hearsay.’

‘Bharadvaja, earlier your dispute was on faith, now it is on hearsay. These five things have twofold results here and now. What are the five? They are faith, liking, hearsay, careful thinking and forbearance with view. These five things are with twofold results here and now.

Bharadvaja, there is good faith, it becomes useless, not true, changes. Again there is much liking, it becomes useless, not true, changes. There is hearsay, which becomes useless, not true, changes. There is very careful thinking too, which becomes useless, not true, changes. Also there is forbearance with view, which becomes useless, not true, changes. It is not suitable for a wise man who protects the truth to take a one sided view and say, this only is the truth, all else is not the truth.’

‘Good Gotama, how is the truth protected? I ask good Gotama, how is the truth protected?’

‘Bharadvaja, to a man there comes faith, this is my faith, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth. Bharadvaja, to a man there comes a liking, this is my liking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.. Bharadvaja, to a man there is hearsay, this is my hearsay, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.. Bharadvaja, to a man there comes careful thinking, this is my careful thinking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth. Bharadvaja, to a man there comes forbearance with views, this is my view, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realising the truth.’

‘Good Gotama, the truth is protected with this much. Now we see the protection of the truth. How is the truth realised? I ask the realization of the truth from good Gotama.’

‘Bharadvaja, a bhikkhu lives supported on a certain village or hamlet. A householder or the son of a householder approaches this venerable one to examine him to see whether he has greedy, angry or deluded thoughts. He examines, is this venerable one with such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such greedy thoughts, overcome by them, not knowing would say I know, not seeing

would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behaviour are those of a not greedy one. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by a greedy one. When examining he sees the venerable one is pure, has no greedy thoughts and examines him further.

Is this venerable one with such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behaviour are those of one not angry. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is angry. When examining he sees the venerable one is pure, has no angry thoughts and examines him further.

Is this venerable one with such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behaviour are those of one not deluded. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is deluded. When examining he sees the venerable one is pure, not deluded. Thus faith gets established in him, with faith he approaches to associate. When associating he lends ear to listen to the Teaching and to bear it in his mind. When the Teaching is borne in the mind it is examined. When examining the meanings, he speculates patiently and an interest is born. With bon interest he struggles to weigh facts. Weighing makes the fourfold endeavour to realise the highest truth. Then realises the highest truth even with the body, also sees it with penetrating wisdom. Bharadvaja, with this much the truth is realised. I declare this as the realising of the truth.'

'Good Gotama, now, I know the realising of the truth. How is this attained? Good Gotama, teach me that attainment and realization.'

'Bharadvaja, practising, developing and making much of those same things lead to the realization of the truth. I declare that the realization of the truth is this much.'

'Good Gotama, now I know the realising of the truth. What things are of much help for realising the truth?'

‘Bharadvaja, the fourfold endeavour is of much help for the realisation of the truth. If not for the fourfold endeavour, the realisation of the truth is not. Therefore the fourfold endeavour is of much help for the realisation of the truth.’

‘Good Gotama, for the fourfold endeavour, what thing is of much help?’

‘Bharadvaja, weighing (* 1) is of much help for the fourfold endeavour. Without the weighing there is no fourfold effort, therefore weighing is of much help for the fourfold endeavour.’

‘Good Gotama, for weighing, what thing is of much help?’

Bharadvaja, struggling (* 2) is of much help for weighing. Without that struggle there is no weighing, therefore that struggle is of much help for weighing’

‘Good Gotama, for struggling, what thing is of much help?’

‘Bharadvaja, interest, is of much help for struggling. Without that interest, there is no struggle, therefore that interest is of much help for struggling.’

‘Good Gotama, for interest, what thing is of much help?’

‘Bharadvaja, rightful speculation (* 3), is of much help for interest.. Without the rightful speculating mind, there is no interest, therefore the rightful speculative mind is of much help for interest.’

‘Good Gotama, for a rightful speculative mind, what thing is of much help?’

‘Bharadvaja, examining the meanings in the Teaching, is of much help for a rightful speculative mind. Without that examining of meanings in the Teaching, there is no rightful speculation, therefore examining meanings in the Teaching is of much help for a speculative mind.’

‘Good Gotama, for examining meanings in the Teaching, what thing is of much help?’

‘Bharadvaja, bearing the Teaching in the mind, is of much help for examining meanings in the Teaching. Without bearing the Teaching in mind, there is no examination of meanings, therefore bearing the Teaching in mind is of much help for examining meanings in the Teaching.’

‘Good Gotama, for bearing the Teaching in the mind, what thing is of much help?’

‘Bharadvaja, listening to the Teaching, is of much help for bearing the Teaching in the mind. Without listening to the Teaching, there is no bearing of the Teaching, therefore listening to the Teaching, is of much help for bearing the Teaching in the mind.’

‘Good Gotama, for listening to the Teaching, what thing is of much help?’

‘Bharadvaja, lending ear, is of much help for listening to the Teaching. Without lending ear there is no listening to the Teaching, therefore, lending ear, is of much help for listening to the Teaching.’

‘Good Gotama, for lending ear, what thing is of much help?’

‘Bharadvaja, associating, is of much help for lending ear. Without association there is no lending ears, therefore associating is of much help for lending ear.’

‘Good Gotama, for associating, what thing is of much help?’

‘Bharadvaja, approaching, is of much help for associating Without an approach there is no association, therefore approaching is of much help for associating..’

‘Good Gotama, for approaching, what thing is of much help?’

‘Bharadvaja, faith, is of much help for approaching Without faith there is no approaching, therefore faith is of much help for approaching..’

‘I asked good Gotama, how the truth is protected. Good Gotama explained it to me, I like that explanation, I’m pleased with it. I asked good Gotama, how the truth is realised. Good Gotama explained it to me, I like that explanation, I’m pleased with it. I asked good Gotama, how the realisation of the truth is attained. Good Gotama explained it to me, I like that explanation, I’m pleased with it I asked good Gotama, what things are of much help for realisation of the truth. Good Gotama explained them to me, I like that explanation, I’m pleased with it. Whatever questions I asked, were explained to me. I like that explanation. I’m pleased with it. Good Gotama, earlier I thought, who are these shaveling menial recluses, the offerings of the feet of our kinsman. Do they know the Teaching? Good Gotama has aroused in me, love for the recluses, now I appreciate them and honour them. Good Gotama now I understand. – May I be remembered as a lay disciple who has taken refuge in good Gotama from today until life lasts.’

Notes:

1. Weighing is of much help for the fourfold endeavour. ‘padhaanassa kho bharadvaja tulanaa bahukaaraa’ The fourfold endeavours are pushing the mind forward earnestly, to dispel arisen demerit to promote non arising of not arisen demerit To promote the arising of not arisen merit and to see the development and completion of arisen merit. For this kind of mental work to happen, we should mentally weigh our activities by body speech and mind. We should be aware of the activities at the six doors of mental contact.

2. Struggling is of much help for weighing. ‘Tulanaaya kho bharadvaja ussaaho bahukaaro hoti’ This is a mental struggle. It consists of thinking and pondering to sort out the correct and comes to be right thinking.

3. Right speculation is of much help for interest. 'Chandassa kho Bharadvaja dhammanijjhaanakhanti bahukaaraa'. Right speculation falls to the category of right thinking. So this is falling to the Noble Eightfold path, with right view at the foremost.

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MAJJHIMA NIKAAYA II

II. 5. 6. Esukaarisutta.m

96, To the Brahmin Esukari

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jet's grove in Saavatthi. The Brahmin Esukaari approached the Blessed One, exchanged friendly greetings and sat on a side. The Brahmin Esukaari said to the Blessed One. 'Good Gotama, the Brahmins appoint services to the Brahmins, warriors, the ordinary people and the low caste. Good Gotama the Brahmins appoint services to the Brahmins thus. A Brahmin should attend on a Brahmin, or a warrior should attend on a Brahmin, or an ordinary man should attend on a Brahmin or else one of low caste, should attend on a Brahmin. Brahmins appoint services to the warrior thus. A warrior should attend on a warrior, or an ordinary man should attend on a warrior, or else one of low caste should attend on a warrior. Brahmins appoint services to the ordinary man thus. An ordinary man should attend on an ordinary man, or else one of low caste should attend on him. Brahmins appoint services to one of low caste thus. One of low caste should attend on a person of low caste. Who else would attend on him? Good Gotama, the Brahmins appoint these four kinds of services. What has good Gotama to say about that?'

'Brahmin, does all the world acknowledge, this appointment of services by the Brahmins?'

'Good Gotama, that is not so.'

'Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent of recluses and Brahmins, have appointed these four services. Brahmin, I do not say all services should be done. I do not say, all services should not be done. When doing those services if there is evil, that service is not good. I say it should not be done. When doing those services, if there is no evil, that service is good. I say it should be done. Brahmin, the warriors, should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? The warriors replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Even the Brahmins, ...re.... the ordinary class and the low caste

should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? One of low caste replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Brahmin, I do not see excellence, in a high clan, nor do I see any evil in a high clan. Brahmin, I do not see excellence, in noble appearance, nor do I see evil in noble appearance. Brahmin, I do not see excellence in great wealth, nor do I see evil in great wealth.

Brahmin, a certain one of high clan may destroy living things, take the not given, misbehave in sexuality, tell, lies, malicious things, talk roughly and frivolously, may have a coveting mind, angry mind and wrong view. Therefore I do not say there is excellence in high birth. A certain one of high clan may abstain, from destroying living things, taking, the not given, misbehaving in sexuality, telling, lies, malicious things, talking roughly and frivolously, may not, covet or bear an angry mind and would have right view. Therefore I do not say there is evil in high birth.

Brahmin, a certain one of noble appearance,...re... of great wealth may destroy living things, take the not given, misbehave in sexuality, tell, lies, malicious things, talk roughly and frivolously, may have a coveting mind, an angry mind and wrong view. Therefore I do not say there is excellence wealth. A certain wealthy one may abstain, from destroying living things, taking the not given, misbehaving in sexuality, telling, lies, malicious things, talking roughly and frivolously, may not bear, a coveting mind, or angry mind and would have right view. Therefore I do not say there is evil in wealth. I do not say everything should be followed after, nor do I say everything should not be followed after. When following after something, if faith, virtues, learnedness, benevolence and wisdom increases, I say that, should be followed.'

When this was said, the Brahmin Esukaari said. 'Good Gotama, the Brahmins give four wealths, one wealth for the Brahmins, another for the warriors, another for the ordinary and another for the low castes. Brahmins offer going for alms, for the Brahmins. Brahmins that belittle going for alms, dismiss it, and become cowherds, which is not their wealth. Brahmins give the wealth of the bow and arrow to the warriors. Warriors belittle the bow and arrow, dismiss it and become cowherds, which is not their wealth. Brahmins give agriculture and cattle rearing to the ordinary class. They belittle that, dismiss it and become cowherds, which is not their wealth. Brahmins give the wealth of the pingo to the low cast to carry, and dismiss dirt. They belittle it, dismiss it and become cowherds, which is not their wealth. What does good Gotama say about that?'

'Brahmin, does all the world acknowledge the offering of wealths by the Brahmins?'

'Good Gotama, that is not so.'

'Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent of recluses and Brahmins, have offered these four wealths.

‘Brahmin, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect, the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of that class and with the low caste, one of that caste. Brahmin, just as on account of whatever, fire is burnt, on that it is reckoned. So fire that burns from twigs is twig fire, fire that burns with grass is grass fire, fire that burns from cow dung is cow dung fire. In the same manner, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of the ordinary class and with the low caste, one of them. Brahmin, even a warrior that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehaviour, telling lies, malicious things, rough talk and frivolous talk. He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Even a Brahmin, .. . re.. . even one of the ordinary class, .. . re... even one of low caste, that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehaviour, telling lies, malicious things, rough talk and frivolous talk He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Brahmin, is it only a Brahmin, that could develop the thought of loving kindness, not a warrior, not one of the ordinary class and not one of the low caste?.

‘No good Gotama a warrior too could develop the thought of loving kindness, without anger and without ill will, a Brahmin too could, one of the ordinary class too could and one of the low caste too could develop the thought of loving kindness, without anger and ill will.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...re... and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life,...re... and arouse effort for merit. Brahmin, is it only a Brahmin, that could take the soap and brush and wash his dust and dirt in the river, not a warrior, not one of ordinary class and not one of the low class?’

‘Good Gotama, that is not so, even a warrior could take the soap and brush and wash his dust and dirt in the river, even a Brahmin could, even one of ordinary class could and one of the low class too could take the soap and brush and wash his dust and dirt in the river.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...re... and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life,...re... and arouse effort for merit.

Brahmin, a head anointed warrior king invites hundreds of people born in various clans, such as warrior, Brahmin, the ordinary class or low caste. Whether you are born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus, take an outer cover and make a fire. Come sirs, it does not matter, whether you are born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners. Whether born in a trough of the, dogs, pigs, the washerman, or born in some brushwood. Take an outer cover and make a fire. If fire that has the flame, colour and lustre is made, could anything that is done with fire be done? Those born with the out castes, low castes, bamboo weavers, chariot makers or the cleaners, born in a trough of the dogs, pigs, the washerman, or born in a brush wood, would take an outer cover and make fire, would not that fire give the flame, colour and lustre and wouldn't whatever that should be done with the fire not be done?'

'Good Gotama, that is not so, whatever clan it may be, warrior, Brahmin, the ordinary class or slaves. Whether born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus. If he takes an outer cover and makes a fire, it would have the flame, colour and lustre and whatever that could be done with fire could be done with it. Even those born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners, whether born in a trough of the, dogs, pigs, the washerman, or born in some brushwood, the fire they make has the flame, colour and lustre and anything that is done with fire could be done with it. Good Gotama, all fire has the flame, colour and lustre and it is possible to do, whatever work that has to be done with fire.'

'Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...re... and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life,...re... and arouse effort for merit.'

Then the Brahmin Esukaari said. 'Now I know good Gotama... re.... may I be remembered as a lay disciple who has taken refuge from good Gotama from today until life lasts.'

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MAJJHIMA NIKAAYA II

II. 5. 7. Dhaana~njaanisutta.m

97, To the Brahmin Dhaananjaani

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Raajagaha. At that time venerable Saariputta was touring the southern hilly regions with a large

community of bhikkhus. A certain bhikkhu who had spent the rains in Rajagaha approached venerable Saariputta and exchanged friendly greetings and sat on side.

Venerable Saariputta asked him. 'Venerable one, is the Blessed One without ailments and has he a light living?'

'Yes, venerable one, the Blessed One is without ailments and has a light living.'

'How is the Community of bhikkhus, are they without ailments, and with a light living?'

'Yes, venerable one, the Community of bhikkhus, too are without ailments and they too have a light living.'

'Venerable one, there is the Brahmin Dhaananjaani, who has power over fields and grains. Is he without ailments and in good health?'

'The Brahmin Dhaananjaani is powerful and in good health.'

'How is he living diligently?'

'Venerable one where's diligence to the Brahmin Dhaananjaani? On account of the kings he plunders the Brahmin householders. On account of the Brahmin householders he plunders the kings. His wife who had faith, brought from a family, which had faith in the Blessed One, has died. Now he has brought a wife from a family, which has no faith and she has not faith.'

'We heard something that should not be heard, about the negligence of the Brahmin Dhaananjaani. Indeed we should meet the brahmin Dhaananjaani and have a conversation about this.'

Venerable Saariputta abiding as long as he wished in the southern hilly regions, left on a tour to reach Rajagaha in stages. Venerable Saariputta was then abiding in the squirrels' sanctuary in the bamboo grove in Rajagaha. Venerable Saariputta put on robes in the morning and taking bowl and robes entered Rajagaha for alms. At that time the Brahmin Dhaananjaani was milking the cows out side the city close to it. Venerable Saariputta having gone the alms round, and after the meal was over approached the Brahmin Dhaananjaani. The Brahmin, seeing venerable Saariputta approaching in the distance said. 'Good sir, Saariputta, there is milk, the time to partake has not elapsed yet.'

'Useless, Brahmin, I have finished with today's meal, I will be spending the day under that tree come there.'

The Brahmin Dhaananjaani agreeing, after partaking his meal approached venerable Saariputta, exchanged friendly greetings and sat on a side. Then venerable Saariputta asked. ‘Brahmin, do you live diligently?’

‘Good, sir, Saariputta, where is diligence to me. I have to support my mother and father, sons and wife, my servants and workmen. I have to do what should be done for my friends and co-associates. I have to do what should be done for my blood relations and guests. I have to think of those who are dead and gone. Have to attend to the needs of recluses and Brahmins. Have to see to the needs of the king, and also please myself.’

‘Dhaananjaani, a certain person for the purpose of supporting mother and father was unvirtuous and misbehaved himself. He was pulled along to hell by the warders on account of misbehaving and lack of virtues. If he told the warders, I was unvirtuous and misbehaved to support my mother and father, would he be spared by the warders of hell? Or if the mother and father said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared? ‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to support my sons and wife, would he be spared by the warders of hell? Or if the wife and children said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared?’

‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to support my servants and workmen, would he be spared by the warders of hell? Or if the servants and workmen said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared? ‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to support my friends and blood relations, would he be spared by the warders of hell? Or if the friends and blood relations said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared?’

‘Good sir, Saariputta, they would not spare, they would pull along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to support my guests would he be spared by the warders of hell? Or if the guests said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared?

‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to give gifts to my dead and gone, would he be spared by the warders of hell? Or if they said, this one was unvirtuous and misbehaved on account of us, would he be spared?’

‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved to attend on the recluses and brahmins, would he be spared by the warders of hell? Or if the recluses and brahmins said, this one was unvirtuous and misbehaved for the purpose of supporting us, would he be spared?

‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

If he told the warders, I was unvirtuous and misbehaved, doing the duties of the king, would the warders of hell spare him? Or if the king said, this one was unvirtuous and misbehaved doing my duties, would he be spared?’

‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

‘Dhaananjaani, a certain person for the purpose of growing the self and pleasing it was unvirtuous and misbehaved himself. He was pulled along to hell by the warders on account of misbehaving and lack of virtues. If he told the warders, I was unvirtuous and misbehaved to grow myself and please it, would the warders of hell spare him? Or if the others said, this one was unvirtuous and misbehaved trying to grow the self and please it, would he be spared? ‘Good sir, Saariputta, they would not spare, they would pull him along even when wailing.’

‘Dhaananjaani, What is superior to be unvirtuous and misbehaved to support mother and father or to support them become virtuous with right conduct?’

‘Good sir Saariputta, supporting mother and father become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could support mother and father and accumulate merit. What is superior to be unvirtuous and misbehaved to support sons and wife or to support them become virtuous with right conduct?’

‘Good sir Saariputta, supporting sons and wife become virtuous with right conduct is superior to lack of in virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could support sons and wife and accumulate merit. What is superior to be unvirtuous and misbehaved to support slaves and workmen or to support them become virtuous with right conduct?’

‘Good sir Saariputta, supporting slaves and workmen become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could support slaves and workmen and accumulate merit. What is superior to be unvirtuous and misbehaved to care for friends and co-associates or to care for them become virtuous with right conduct?’

‘Good sir Saariputta, to care for friends and co-associates become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could care for friends and co-associates and accumulate merit. What is superior to be unvirtuous and misbehaved to support blood relations or to support them become virtuous with right conduct?’

‘Good sir Saariputta, to support blood relations become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could care for blood relations, do what should be done and accumulate merit. What is superior to be unvirtuous and misbehaved to wait on guests or to support them become virtuous with right conduct?’

‘Good sir Saariputta, to attend to the needs of guests, become virtuous with right conduct is superior than waiting on them lacking in virtues and misbehaving. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could attend to the needs of guests and accumulate merit. What is superior to be unvirtuous and misbehaved to give gifts to the dead and gone or to become virtuous with right conduct and give gifts to the dead and gone?’

‘Good sir Saariputta, to give gifts to the dead and gone become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could give gifts to the dead and gone and accumulate merit. What is superior to be unvirtuous and misbehaved to care for recluses and Brahmins or to care for them become virtuous with right conduct?’

‘Good sir Saariputta, to care for recluses and Brahmins become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could care for recluses and Brahmins and accumulate merit. What is superior to be unvirtuous and misbehaved to serve the king or to become virtuous with right conduct and serve him?’

‘Good sir Saariputta, to serve the king become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could serve the king and accumulate merit. What is superior to be unvirtuous and misbehaved to embellish and and grow the self or to become virtuous with right conduct to embellish and grow the self?’

‘Good sir Saariputta, to embellish and grow the self, become virtuous with right conduct is superior to lack of virtues and misbehaviour. Virtues and right conduct is superior to lack of virtues and misbehaviour.’

‘Dhaananjaani, there is a rightful livelihood, doing which you could embellish and grow the self and accumulate merit.

The brahmin Dhaananjaani approving and delighting in the words of venerable Saariputta, got up from his seat and went away.

After some time the Brahmin Dhaananjaani was seriously ill. He called a certain man and said. ‘Come, good man, approach the Blessed One and worship the Blessed One for my sake, with your head at his feet, then tell the Blessed One, venerable sir the Brahmin Dhaananjaani is seriously ill. He said, that he worships the feet of the Blessed One with his head at the feet of the Blessed One. Then approach venerable Saariputta and worship venerable Saariputta for my sake, with your head at his feet, then tell venerable Saariputta, sir, the Brahmin, Dhaananjaani is seriously ill. He worships the feet of venerable Saariputta with his head at the feet. He also says. Good, if venerable Saariputta could approach the Brahmin Dhaananjaani out of compassion.’

That man agreeing, approached the Blessed One, worshipped the feet of the Blessed One with his head at the feet and sat on a side. Then he said. ‘Venerable sir, the Brahmin Dhaananjaani is seriously ill, and he worships the feet of the Blessed One with his head at the feet of the Blessed One.’ Then he approached venerable Saariputta and worshipped the feet of venerable Saariputta with his head at the feet of venerable Saariputta, sitting on a side said. ‘Venerable sir, the Brahmin Dhaananjaani is seriously ill. He worships the feet of venerable Saariputta with his head at your feet. He also says, it is good if venerable Saariputta could approach the Brahmin Dhaananjaani out of compassion. Venerable Saariputta agreed in silence. Then venerable Ssaariputta put on robes and taking bowl and robes, approached the house of the Brahmin Dhaananjaani, and sat on the prepared seat. Venerable Saariputta asked the Brahmin. ‘How are you feeling, would you survive? Are the unpleasant feelings decreasing or increasing? Are they increasing showing the end?’

‘Good sir, Saariputta, I’m feeling bad, will not survive. The unpleasant feelings increase, they increase up to the end. It is like a strong man was carving my top with the sharp edge of a sword. In this manner my top is disturbed with much air. Good sir Saariputta,

I’m feeling bad, will not survive. The unpleasant feelings increase, they increase up to the end. It is like a strong man was giving a head wrap with a band. Like this there is a lot of pain, in my head. .

Good sir Saariputta, I’m feeling bad, will not survive. The unpleasant feelings increase, they increase up to the end. It is like a butcher, or his apprentice was carving my belly with a sharp butcher’s knife Like this a lot of air is disturbing my belly. Good sir Saariputta, I’m feeling bad, will not survive. The unpleasant feelings increase, they increase up to the end. It is like two strong men were pulling along a weaker one with his hands and feet to a pit of burning embers and scorching him. Like this there is a lot of burning in my body. Good sir Saariputta, I’m feeling bad, will not survive. The unpleasant feelings increase, they increase up to the end.’

‘Dhaananjaani, what is better, birth in hell or in the animal world?’

‘Good sir, Saariputta, the animal world is better than birth in hell.’

‘Dhaananjaani, what is better, birth in the animal world or in the sphere of ghosts?’

‘Good sir, Saariputta, the sphere of ghosts is better than the animal world.’

‘Dhaananjaani, what is better, birth in the sphere of ghosts, or birth as a human?’

‘Good sir, Saariputta, birth as a human is better than the sphere of ghosts.’

‘Dhaananjaani, what is better, birth as a human or birth with the retinue of the guardian gods?’

‘Good sir, Saariputta, birth with the retinue of the guardian gods is better than human birth.’

‘Dhaananjaani, what is better, birth with the retinue of the guardian gods or in the retinue of the thirty three gods?’

‘Good sir, Saariputta, birth with the retinue of the thirty three gods is better than birth with the guardian gods.’

‘Dhaananjaani, what is better, birth with the Titan gods, or in the retinue of the thirty three gods?’

‘Good sir, Saariputta, birth with the Titan gods is better, than birth with the retinue of the thirty three gods.’

‘Dhaananjaani, what is better, birth with the Titan gods, or with the happy gods?’

‘Good sir, Saariputta, birth with the happy gods is better than birth with Titan gods.’ .

‘Dhaananjaani, what is better, birth with the gods of creation or with the gods of, lords of creations?’

‘Good sir, Saariputta, of the gods of creation, the lords of creations are superior.’

‘Dhaananjaani, what is better, birth with the gods of the lords of creations, or the world of Brahmaa?’

‘Did good sir, Saariputta, say, it is the world of Brahmaa, is it the world of Brahmaa?’

Then it occurred to venerable Saariputta, these Brahmins intend to be born in the world of Brahmaa. I will show him the path, to be born with Brahmaa, and said. ‘Dhaananjaani I will teach you the path to the world of Brahmaa, listen carefully.’

The Brahmin Dhaananjaani agreed.

Venerable Saariputta said. ‘Brahmin, this is the method to be born with Brahmaa. Dhaananjaani. The bhikkhu pervades one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, is pervaded with the thought of loving kindness grown great and immeasurable without anger and ill will. Dhaananjaani this is the method to be born with Brahmaa. Again Dhaananjaani, the bhikkhu pervades one direction with the thought of compassion,...re.... with intrinsic joy,...re... with equanimity, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, is pervaded with equanimity grown great and immeasurable without anger and ill will. Dhaananjaani this is the method to be born with Brahmaa.’

‘Then good sir Saariputta, worship the feet of the Blessed One for my sake and also tell the Blessed One. ‘Venerable sir, the Brahmin Dhaananjaani is seriously ill. He worships the feet of the Blessed One.’

Venerable Saariputta, established his consciousness in the lower brahmaa world, when it should have been raised to a higher degree, got up from his seat and went away. Soon after venerable Saariputta had gone away, the Brahmin Dhaananjaani died and was born in the world of Brahmaa.

The Blessed One addressed the bhikkhus. ‘Bhikkhus, Saariputta, has established the consciousness of the Brahmin Dhaananjaani for birth in the world of Brahmaa, when he should have raised it to a higher degree, got up from his seat and came away.’

Venerable Saariputta, approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, the Brahmin Dhaananjaani is seriously ill and he said. 'I worship the feet of the Blessed One with my head at the feet of the Blessed One.'

'Saariputta, when the mind of the Brahmin Dhaananjaani, could have been raised to a higher degree, why did you establish it in the lower Brahmaa world?'

'Venerable sir, it occurred to me thus these Brahmins intend to be born in the world of Brahmaa. I will show him the path, to be born with Brahmaa.'

Saariputta, the Brahmin Dhaananjaani died and is born in the world of Brahmaa.

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MAJJHIMA NIKAAYA II

II. 5. 8.Vaase.t.thasutta.m

98, To the Brahmin Vasettha.

Thus I heard.

At one time the Blessed One lived in the forest of Icchaanakala near the village Icchaanakala. At that time many well known brahmin householders lived in Icchaanakala, such as the brahmins Chanki, Taarukkha, Pokkharasaati, Jaanussoni, Todeyya and other well known brahmin householders.

To the two young brahmins Vaase.t.tha and Bhaaraadvaja while walking and wandering for exercise, this dispute arose. "Friend, how does one become a brahmin". The young man Bhaaraadvaja said "If some one is unsoiled and undisturbed, on both the mother's and father's side as far back as seven generations he becomes a brahmin. Young Vaase.t.tha said, "If some one becomes virtuous and endowed with good conduct, he becomes a brahmin". Neither of them could convince the other on this dispute, and young Vaase.t.tha said to the young man Bhaaraadvaja "Friend, Bhaaraadvaja, there is the recluse Gotama the son of the Saakyas, gone forth from the Saakya clan, his fame is spread in this manner. He is worthy, all knowing, endowed with knowledge and conduct, well gone, knower of the worlds, incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. Let us approach him and ask this question, and as he explains it, let us both accept it. Young Bhaaraadvaja agreed to the young man Vaase.t.tha's suggestion. Then the two young men approached the Blessed One, exchanged friendly greetings, sat on a side and the young man Vaase.t.tha addressed the Blessed One in verses.

594. The two of us accept and acknowledge that we are learned in the three Vedas,

I am a pupil of Pokkharasaati, and this young man of Taarukkha.

595. We both can recite the three Vedas completely,

In explaining the meanings of words and grammar, we are like our teachers.

596. O! Gotama, we have a dispute on birth,. Bhaaraadvaaja says “by birth a Brahmin is made”

And I say “by actions a Brahmin is made.” .

597. Each of us could not convince the other

We came to ask about it from the well known all enlightned one

598. When the moon has gone beyond waning, people encounter it with clasped hands,

Likewise Gotama is worshipped with clasped hands by the world.

599. The world is enlightened, we ask Gotama, does one become a brahmin by birth or else by actions?

We do not know this, enlighten us so that we may know the brahmin.”

600. The Blessed One said:

“Vase.t.tha I will tell you step by step how it happens,

The classification of living things in this and other births

601. Look at the grass and trees, although they are not aware,

This and the other have attributes peculiar to their births

602. So also insects, like grasshoppers and ants

They have attributes peculiar to their births..

603. Look at the animals small and large

They have attributes peculiar to their births.

604. Look at the serpents with long backs going on their bellies,

They have attributes peculiar to their births.

605. Look at the fish too, who find food in the water.

They have attributes peculiar to their births.

606. Look at the birds flying through the air.

They have attributes peculiar to their births.

607. Although these have various attributes, at birth,

In humans various attributes are not evident at birth.

608. They are not in the hair, head, ears or eyes

Not in the mouth, nose, lips or eye-lashes

609. Not in the neck, flanks stomach or back,

Not in the buttocks, chest, pudendum, nor in the sexual intercourse.

610. Not in the hands, feet, fingers or nails, nor in the knees and calves,

Not in the hue or voice, by which to know their birth.

611. In the individual bodies of humans, these are not evident,

They are designated by the activities of humans.

612. Among humans whoever makes a livelihood by looking after cattle,

Vaase.t.tha, know him as a farmer, not as a brahmin.

613. Among humans whoever makes a livelihood doing a craft,

Vaase.t.tha, know him as a craftsman, not as a brahmin

614. Among humans whoever makes a livelihood by trading,

Vaase.t.tha, know him as a merchant, not as a brahmin.

615. Among humans whoever makes a livelihood working for others,

Vaase.t.tha, know him as a workman, not a brahmin.

616. Among humans whoever makes a livelihood out of what is not given,

Vaase.t.tha, know he is a robber, not a brahmin.

617. Among humans whoever makes a livelihood serving the king,

Vaase.t.tha, know he is a soldier, not a brahmin.

618. Among humans whoever makes a livelihood by advising the king,

Vaase.t.tha, know he is the adviser, not a brahmin..

619. Among humans whoever makes a livelihood enjoying the wealth of the village and country,

Vaasse.t.ths, know he is the king, not a brahmin.

620. One born of a brahmin woman's womb is not a brahmin,

By address, he is sir, he has defilements,

When he has no defilements and no seizings, I call him a brahmin.

621. When all bonds are cut, if one is not worried,

Bonds, cut and unyoked, I call him a brahmin.

622. Cutting the straps of interest and the present fetters,

When the obstacles removed, is enlightened, I call him a brahmin..

623. If one endures scoldings and floggings without an angry mind,

Develops patience and a lot of it. I call him a brahmin.

624. Not angry, austere, virtuous not haughty

With taming he bears the last body, I call him a brahmin.

625. Like water that does not stay on the lotus leaf, the mustard seed that slips from the tip of the arrow,

When not soiled in sensuality, I call him a brahmin.

626. He understands unpleasantness, having diminished the self view here itself.

When the load abandoned is unyoked, I call him a brahmin.

627. With deep wisdom becomes clever in the path and non-path,

When attained to the highest truth, I call him a brahmin.

628. Not soiled by householders or by those gone forth,
When he becomes homeless with few desires, I call him a brahmin.

629. Giving up punishing living things infirm or firm,
When he does not kill or hurt anyone, I call him a brahmin.

630. Among enemies without enmity, among those hurting the self, extinguished,
When among the seizing without a seizing, I call him a brahmin.

631. Like mustard seeds on the tip of a sword, if his greed and hate,
Measuring and malice fall away, I call him a brahmin.

632. Instructs without harsh words, bringing out the truth
When he does not curse anybody, I call him a brahmin.

633. Long or short, small or large, agreeable or disagreeable,
When he does not take anything not given, I call him a brahmin.

634. Is without desires for this world and the next,
When without desires is unyoked, I call him a brahmin.

635. When he has no roosting places, knowing what should and should not be done,
And has taken a dive in the deathless, I call him a brahmin..

636. Overcoming both bonds of merit and demerit
Made pure, without grief, and not attached. Then I call him a brahmin.

637. Like the extremely pure moon undisturbed and without stains,
When the interest 'to be' is destroyed, I call him a brahmin.

638. Overcoming this difficult path of deluded existence, concentrates,
Is fearless, doubts overcome, is extinguished without seizings, I call him a Brahmin.

639. Giving up sensuality, one goes forth as a homeless

When his sensuous thoughts are destroyed, I call him a brahmin.

640. Giving up craving, one goes forth as a homeless.

When his greedy thoughts are destroyed, I call him a brahmin.

641. Giving up the human yoke, overcomes the heavenly yoke,

When he is unyoked, I call him a brahmin.

642. Giving up attachment and aversion is cooled and without seizings,

When the hero wins over the whole world, I call him a brahmin.

643. Seeing the fading of beings and also their arising

Is unsoiled, well gone and enlightened, I call him a brahmin.

644. His movements are not known by gods heavenly musicians or humans, (*1)

When desires destroyed, he becomes worthy, I call him a brahmin.

645. Has no defiling things in the past, afterwards or in the middle,

When not defiled and not holding I call him a brahmin.

646. The noble bull, the heroic great sage, the fearless winner,

The bather, the enlightened one, I call him a brahmin.

647. Knowing earlier births, and seeing heavenly and hellish existences,

Comes to the destruction of birth, I call him a brahmin.

648. The usual way of the world is to be planned about name and clan,

But accumulated things meet coincidentally, at the right time.

649. Ignorantly entangled in views for a long time,

The not knowing tell us, that by birth a brahmin is born.

650. By birth a brahmin is not born, by birth a non-brahmin is not born,

By actions a brahmin is born, by actions a non-brahmin is born..

651. By actions a farmer is born, by actions a craftsman is born,

By actions a merchant is born, by actions a workman is born..

652. By actions a robber is born, by actions a soldier is born,

By actions an adviser is born, by actions a king is born.

653. Thus the wise see action as it really is,

Seeing it dependently arise becomes clever in the results of actions.

654. By actions the world rolls on, by actions the populace roll on,

Beings bound to actions, go on, like the linch pin of the wheel.

655. By austerities, leading the holy life, restraint and taming,

By these a brahmin is born, that is the most noble brahmin.

656. Endowed with the three knowledges, appeased and rebirth destroyed

Vaase.t.tha know it as recognizing Brahmaa and Sakha.

When this was said the two young men Vaase.t.tha and Bhaaraadvaaja said thus to the Blessed One: “Now we know good Gotama. It seems as though something overturned is re-installed, something covered is made manifest, As though the path is told to someone who has lost his way. It seems as though an oil lamp is lighted for the darkness, for those who have eyes to see forms. In various ways good Gotama has explained the

Teaching. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus.. Good Gotama, remember us as disciples who have taken refuge from today until life lasts.

Notes:

1. Does not know the movements. ‘Gati.m na jaananti’ This means that nobody knows what he thinks. In other words he does not think like a god, a heavenly musician or a human, so his thoughts or movements cannot be traced.

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MAJJHIMA NIKAAYA II

II. 5. 9. Subhasutta.m

99, To the Brahmin Subha.

I heard thus.

At one time the Blessed One was abiding in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time Subha the young man, the son of Todeyya, had come to Saavatthi for some purpose and was living with a certain householder. Todeyya said to that householder. 'Saavatthi is rich with arahants, what if we associate a recluse or Brahmin today?'

'Good sir, there is the Blessed One abiding in the monastery offered by Anaathapindika in Jeta's grove. We will associate that good Blessed One.'

Subha the young man the son of Todeyya agreeing approached the Blessed One, exchanged friendly greetings and sat on a side. Then Todeyya said to the Blessed One. 'Good Gotama, the Brahmins say, that householders are capable of doing noble merit and those gone forth homeless are not capable of doing merit. What does good Gotama say about that?'

'Young man, here I have to give an analytical reply, not an absolute reply. I do not praise the wrong method, of a householder or of one gone forth homeless. Whether a householder or one gone forth homeless, if fallen to the wrong method it is not possible that he should be convinced of noble merit. I praise the right method of a householder or of one gone forth homeless. Whether a householder or one gone forth homeless, if fallen to the right method it is possible that he should be convinced of noble merit.'

'Good Gotama, Brahmins say, the undertakings of householders, are with much, importance, activity, attendance and destruction and bring much merit. The undertakings of those gone forth homeless, are with little, importance, activity, attendance and destruction, so they bring little merit. What does good Gotama say about this?'

'Young man, here too, I have to give an analytical reply, not an absolute reply. Young man, there are undertakings of much, importance, activity, attendance, and destruction not prospering become fruitless. There are undertakings of much importance, activity, attendance and destruction, prospering become fruitful. Young man, there are undertakings of little, importance, activity, attendance and destruction, prospering, they become fruitless. There are undertakings of little, importance, activity, attendance and destruction, prospering, they become fruitful. Young man, what undertakings are of much importance, activity, attendance and destruction not prospering become fruitless? Young man, cultivation is an undertaking of much importance, activity, attendance and destruction, not prospering becomes fruitless. Young man, what undertaking is of much importance, activity, attendance and destruction, prospering becomes fruitful? Cultivation is also an undertaking of much, importance, activity, attendance and destruction, prospering becomes fruitful. What undertaking is of little importance, activity, attendance and destruction, not prospering becomes fruitless? Young man, trading is an

undertaking of little, importance, activity, attendance, and destruction, not prospering becomes fruitless. What undertaking is of little, importance, activity, attendance and destruction, prospering becomes fruitful? Trading is also an undertaking of little importance, activity, attendance and destruction, prospering becomes fruitful.

Young man, just as the undertaking cultivation, of much, importance, activity, attendance and destruction not prospering becomes fruitless, so also household life is an undertaking of much, importance, activity, attendance and destruction not prospering becomes fruitless. Young man, just as the undertaking cultivation itself, of much, importance, activity, attendance and destruction prospering becomes fruitful, so also household life is an undertaking of much, importance, activity, attendance and destruction prospering becomes fruitful. Young man, just as the undertaking trading, of little, importance, activity, attendance and destruction not prospering becomes fruitless, so also the undertaking going forth homeless, of little, importance, activity, attendance and destruction not prospering becomes fruitless. Young man just as the undertaking trading itself, of little, importance, activity, attendance and destruction prospering becomes of much fruit.'

'Good Gotama, Brahmins, make known five things for accomplishment and accumulation of merit.'

'Young man, if it is no problem to you, would you tell this gathering the five things made known by the Brahmins for the accomplishment and accumulation of merit?'

'Good Gotama, it is no problem to me, if good Gotama and this gathering wants to hear it.'

'Then young man, tell them.'

'Good Gotama, truth is the first thing, made known by the Brahmins, for accomplishment and accumulation of merit. Austerity is the second thing. Holy life is the third. Education is the fourth and benevolence is the fifth thing made known by the Brahmins for the accomplishment and accumulation of merit. What does good Gotama say about them?'

'Young man is there a single Brahmin, who says, I know these five things are with results by realisation and declare them?'

'There isn't good Gotama.'

'Young man, is there a single teacher among the Brahmins, or a teacher's teacher, up to the seventh generation, who says, I know these five things are with results by realisation and declare them?'

'There isn't good Gotama.'

‘Is there a single sage of the Brahmins, in the past like A.t.thaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaase.t.tha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now. Of them did anyone say I know these five things are with results by realisation and declare them?’

‘There isn’t good Gotama.’

So then young man, a single Brahmin, among the Brahmins did not say. I know these five things are with results by realisation and declare them. A single teacher, or a teacher’s teacher up to the seventh generation did not say. I know these five things are with results by realisation and declare them. A single sage of the Brahmins, in the past like A.t.thaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaja, Vaase.t.tha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say I know these five things are with results by realisation and declare them. Young man, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When this is so, the words of the Brahmins are similar to the words of a line of blind men.

When the Blessed One gave the simile of the line of blind men, the young man Subha was angry, cursing the Blessed One said. ‘The recluse Gotama says defiled words.’

Then the young man Subha said to the Blessed One. ‘Good Gotama, the Brahmin Pokkharasaati, who has a pleasant face says. Here a certain recluse or Brahmin acknowledges, some noble knowledge and vision above human. They are useless words that provoke laughter. How could humans know, see and realise some noble knowledge and vision above human?’

‘Young man, does the Brahmin Pokkharasaati, who has a pleasant face penetrate and see the minds of all recluses and brahmins?’

‘The Brahmin Pokkharasaati cannot penetrate and see the mind of his own slave woman Punnaa, how could he penetrate and see the minds of all recluses and Brahmins.’

‘Young man, like a man born blind, who does not see, black and white forms, blue forms, yellow forms, red forms, brown forms, stars, moon and sun, would say. There aren’t black and white forms, and those who have seen them. Blue forms, yellow forms, red forms and brown forms and those who have seen them. There aren’t stars, moon and sun and those who have seen them. I do not know these and I haven’t seen these. Therefore, they are not present. Young man, are these words rightly said?’

‘No, good Gotama, that is not so. There are black and white forms, and those who have seen them. There are blue forms, yellow forms, red forms and brown forms and those who have seen

them. There are stars, moon and sun and those who have seen them. The words, I do not know these, I haven't seen these. Therefore they are not present. Are not rightly said.'

Young man, in the same way, the Brahmin Pokkharasaati, with happy face, is blind, has no eyes. It is not possible that he could see, know or realise, that noble knowledge and vision above human. Young man of the Brahmin householders of Kosala, such as Cankii, Taarukkha, Pokkharasaati, Jaanussoni and your father Todeyya, who is superior, those who speak the generally accepted version, or those who do not speak the generally accepted version?'

'Good Gotama, those who speak the accepted version are superior.'

'Who are superior, those who think well before speaking, or those who do not think well before speaking?'

'Good Gotama, those who think well before speaking are superior.'

'Who are superior, those speak after reflecting, or those who speaking without reflecting?'

'Good Gotama, those who speak after reflecting are superior.'

'Who are superior, those who speak meaningful words or those who speak words that are not meaningful?'

'Good Gotama, those who speak meaningful words are superior.'

'Young man when that is so, does the Brahmin Pokkharasaati speak the generally accepted or the not generally accepted?'

'Good Gotama, he speaks the generally not accepted.'

'Does he speak well thought words or words not well thought?'

'Good Gotama, he speaks words not well thought.'

'Does he speak words after reflecting, or without reflecting?'

'Good Gotama, he speaks words without reflecting'

'Does he speak meaningful words, or words that are not meaningful?'

'Good Gotama, he speaks words that are not meaningful'

'Young man, these five are hindrances. What are the five? Interest for sensuality is a hindrance. Anger is a hindrance. Sloth and torpor is a hindrance. Restlessness and worry is a hindrance. To doubt is a hindrance. The Brahmin Pokkharasaati who has a happy face is covered up veiled and

hemmed in, by these five hindrances, that he could see, know and realise some noble distinction above human is not possible.

Young man, these five are the strands of sensual pleasures. What are the five? Agreeable pleasant forms cognisable by eye consciousness, arousing fondness and sensual desires...re... sounds,...re..... smells,...re....tastes,...re...and agreeable pleasant touches, cognisable by body consciousness, arousing fondness and sensual desires. These are the five strands of sensual pleasures. The Brahmin Pokkharasaati who has a happy face partakes the five strands of sensual pleasures, bound, swooned and enslaved not seeing the danger and the escape from it, that he could see, know and realise some noble distinction above human is not possible. Young man does fire burn supported on grass and sticks, or not supported on grass and sticks? What would the fire's flame, colour and effulgence be?

‘Good Gotama, if fire burns without the support of grass and sticks, yet it's flame, colour and effulgence would be present.’

‘Young man, it is not possible that fire should burn, without grass and sticks, other than by some supernormal power. The joy that arises on account of the five strands of sensual pleasures is comparable to the fire that burns supported on grass and sticks. Young man what is that joy that arises away from the five strands of sensual pleasures and away from thoughts of demerit? Here, young man, the bhikkhu away from sensual desires, and angry thoughts abides in the first jhaana. This is joy away from sensual desires and angry thoughts. Again, the bhikkhu overcoming thoughts and thought processes...re.... abides in the second jhaana. This too is joy away from sensual desires and angry thoughts. Young man of the five things made known by the Brahmins, which one is most important for the accomplishment and accumulation of merit?’

‘Good Gotama, of the five things, made known by the Brahmins, for the accomplishment and accumulation of merit, the most important is benevolence.’

‘Young man, a certain Brahmin makes a great sacrifice. Two Brahmins come there, knowing about the sacrifice of that Brahmin. It occurs to one of those Brahmins. Good, if I'm offered the most prominent place in the refectory, the most prominent seat, the first vessel of water, the first morsel. It happens that some other Brahmin gains the most prominent place in the refectory, the most prominent seat, the first vessel of water and the first morsel. He becomes angry and averse, thinking another Brahmin gained the most prominent seat, the first vessel of water and the first morsel. What results does this Brahmin gain?’

‘Good Gotama, Brahmins, do not make sacrifices in such a manner, that others become angry and averse. Brahmins give gifts out of compassion.’

‘Young man when that is so, do the Brahmins have a sixth thing for the accomplishment and accumulation of merit?’

‘Good Gotama, when that is so, the Brahmins have a sixth thing for the accomplishment and accumulation of merit.’

‘Young man, the Brahmins have made known five things for the accomplishment and accumulation of merit, with whom you see these things more prevalent, is it among householders or those gone forth homeless?’

‘Good Gotama, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I see mostly among those gone forth homeless and less among the householders. The undertakings of householders of much, importance, activity, attendance and destruction are always not sincere. The undertakings of those gone forth homeless, of little, importance, activity, attendance and destruction, are always sincere. Householders with undertakings of much, importance, activity, attendance and destruction, are not always, austere, of noble livelihood, not with much education and not with benevolence. Those gone forth homeless with undertakings of little, importance, activity, attendance and destruction, are always austere, of noble livelihood, with much education and benevolence. These five things made known by the Brahmins for the accomplishment and accumulation of merit, I see mostly among those gone forth and less among the householders.’

‘Young man, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I declare are the accessories to develop the mind freeing it from ill will and anger. Young man, the bhikkhu becomes truthful. He experiences its meaning knowing I’m truthful, experiences the Teaching and joy, of knowing the Teaching. That joy accompanied with merit, I call the accessory of the mind, to develop the mind freeing it from ill will and anger. The bhikkhu becomes austere, leads a holy life, becomes learned, becomes benevolent He experiences its meaning knowing I’m benevolent, experiences the Teaching and joy, of knowing the Teaching. That joy accompanied with merit, I call the accessory of the mind, to develop the mind freeing it from ill will and anger. Young man, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I declare are the accessories to develop the mind freeing it from ill will and anger.’

Then the young man Subha the son of Todeyya said to the Blessed One. ‘I have heard that the recluse Gotama knows the path to be born with Brahmaa.’

‘Young man, is the village Nalakaara close to this place?’

‘Yes, good Gotama, it is close to this place.’

‘Young man, from a man born and bred in the village Nalakaara, and who has moved from there is asked the way to go to the village Nalakaara. Would he hesitate or show stupidity in telling the path to go to the village Nalakaara? In the same manner, when the Thus Gone One is asked the

path to be born with Brahmaa, there's no hesitation or stupidity. I know the world of Brahmaa, and the path leading to the world of Brahmaa.'

'Good Gotama, it's good if I'm taught the path to be born in the world of Brahmaa.'

'Then young man, listen carefully I will tell.' The young man agreed and the Blessed One said. The bhikkhu pervades one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, he pervades with the thought of loving kindness grown great and immeasurable without anger and ill will. Young man, when the release of the mind in loving kindness, is developed thus, none of the measured actions remain. (* 1) Just as a clever drummer in no time would make known the message in the four directions. In the same manner, when the release of the mind in loving kindness, is developed thus, none of the measured actions remain. This is the method to be born with Brahmaa.. Again the bhikkhu pervades one direction with the thought of compassion,...re.... with intrinsic joy,...re.... with equanimity, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, he pervades with equanimity grown great and immeasurable without anger and ill will. Young man, when the release of the mind in equanimity, is developed thus, none of the measured actions remain. (* 1) Just as a clever drummer in no time would make known the message in the four directions. In the same manner, when the release of the mind in equanimity is developed thus, none of the measured actions remain. This is the method to be born with Brahmaa..'

Then the young man Subha the son of Todeyya said. 'Good Gotama, now I understand. It is like something overturned is reinstated. Something covered is made manifest. As though the path is told to someone who has lost his way. It is as though a light was borne for the darkness, for those who have sight to see forms. In various ways good Gotama has explained the Teaching. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May good Gotama bear me as a lay disciple from today until life lasts. Good Gotama, now we go. There's much work to be done.'

'Young man, go! If you think it is fit.'

'The young man Subha delighted and pleased, got up from his seat, worshipped and circumambulated the Blessed One and went away

At that time the Brahmin Jaanussoni, was going through Saavatthi in a completely white carriage yoked to a mare. Seeing the young man Subha, he asked. 'From where does good Bhaaradvaja come at this time?'

'Now I come from the presence of the recluse Gotama.'

‘What does good Bhaaradvaja think of the wisdom of, recluse Gotama? Do you think he is wise?’

‘Who am I to know the wisdom of the recluse Gotama, it should be done by one like him, who knows the depth, of his wisdom.’

‘Indeed good Bhaaradvaja praises the recluse Gotama.’

‘Who am I, and who is the recluse Gotama. Indeed those who need praise should be praised. Good Gotama is the chief among gods and men. The five things declared by the Brahmins for the accomplishment and accumulation of merit, he says are the accessories to develop the mind, without anger and ill will.’

When this was said, the Brahmin Jaanussoni got down from his white carriage, arranged his shawl on one shoulder, turning to where the Blessed One was abiding with clasped hands said. ‘It is gain for king Pasenadi of Kosala, it is rare gain for him that the Thus Gone One perfect and rightfully enlightened abides in king Pasenadi Kosala’s kingdom.’

Notes:

(*) Young man, when the release of mind in loving kindness is developed thus, none of the measured actions remain. ‘Eva.m bhaavitaaya kho maanava mettaaya cetovimuttiya ya.m pamaanakata.m kamma.m na ta.m tatraavasissati, na tam tatraavatitthati.’ The measured actions that remain in the mind are small bits of greed, hate and delusion, which from time to time pollute data that come through the six doors of mental contact and promote actions and reactions through body speech and mind

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MAJJHIMA NIKAAYA II

II. 5. 10. Sangaaravasutta.m

100, To the Brahmin Sangaarava.

I heard thus.

At one time the Blessed One was touring Kosala with a large Community of bhikkhus. At that time the Brahmin woman Dhaana~njaani lived in Candaalakappa, with faith in the Blessed One, the Teaching and the Community of bhikkhus. Then the Brahmin woman Dhaana~njaani falling on the ground, uttered this solemn utterance thrice. ‘I worship that Blessed One, perfect and rightfully enlightened.’ At that time a young man named Sangaarava lived in Candaalakappa learned in the three Vedas, the phonology and etymology of words and the marks of a Great

Man. The young man Sangaarava heard the Brahmin woman Dhaana~njaani say these words and said. ‘The Brahmin woman Dhaana~njaani is low and should be despised, that she ignores the Brahmins and speaks much of the shaveling monks.’

‘Good one with a bright face, you do not know the virtues and wisdom of that Blessed One, if you knew the virtues and wisdom of the Blessed One you would not think of scolding and depreciating him.’

‘Then good one when the recluse Gotama comes to Candaalakappa let me know about it.’

‘ Yes, I will, good one.’ said the Brahmin woman Dhaana~njaani to Sangaarava, the young Brahmin.

The Blessed One touring across Kosala entered Candaalakappa, and lived in the mango orchard of the Brahmin Todeyya. The Brahmin woman Dhaana~njaani heard that the Blessed One had arrived in Candaalakappa and was abiding in the mango orchard of the Brahmin Todeyya. She approached the young man Sangaarava and told him. ‘Good one, the Blessed One has arrived in Candaalakappa and is abiding in the mango orchard of the Brahmin Todeyya. It is time for you to do what you wish.’

The Brahmin Sangaarava said. ‘Yes, I will go.’ Approached the Blessed One, exchanged friendly greetings, sat on a side and said. ‘Good Gotama, there are recluses and Brahmins who acknowledge they have attained knowledge and reached the fundamentals here and now. Of these recluses and brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals here and now, what has good Gotama to say?’

‘Bhaaradvaja, of these recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals, I declare a differentia. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through hearsay. Like the Brahmins, who have learnt the three Vedas. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through faith only. Like when done by logical thinking and discrimination. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, and by oneself realising them. Bhaaradvaja, I belong to the category of recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before and by myself realising them. Bhaaradvaja, you should know how I belong to the category of recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, realising them by myself in this manner.

Bhaaradvaja, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not

possible to lead the completely pure holy life living in a household. What if I shaved head and beard, donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard, donned yellow robes leaving the household became homeless. Becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalaara Kaalaama and said: ‘Venerable one, I want to lead the holy life in this dispensation.’ ‘Come friend, the wise before long realize this teaching and abide like the teacher. Bhaaraadvaja, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalaara Kaalaama and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalaara Kaalaama declared the sphere of nothingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Bhaaraadvaja, it was in this manner that my teacher Aalaara Kaalaama, gave me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Bhaaraadvaja, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka Raamaputta would not acknowledge I know and have realized this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Bhaaraadvaja, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds.

Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good and in search of the incomparable peaceful state came to the village Senaani in Uruwela. There I saw a pleasant piece of land, with a forest, a flowing river with white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman. Bhaardvaja, three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Bhaardvaaja, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama.. What is the reason?. That wet, sappy log of wood put in the water when rubbed with the over cover, will not produce fire. That man will reap only fatigue. In the same way, when recluses or brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment... Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realize knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before. Bhaardvaaja, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Bhaardvaaja, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. In the same way, recluses and brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Bhaardvaaja, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Bhaardvaaja, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. In the same way, recluses and brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge

and vision and noble enlightenment...Even if these good recluses and brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Bhaaradvaja, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaja, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out-breaths, entering through the nose and mouth, air entering through the ear lobes made much noise. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out-breaths, entering through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further.. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out-breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose, mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose,

mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhaana. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhaana. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhaana. To this abiding the noble ones said, abiding mindfully in pleasantness. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhaana.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. the manifold previous births. Bhaaradvaaja, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un - exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong

view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Bhaaraadvaja, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires.. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is.: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires ‘to be’, and from ignorant desires When released knowledge arose, I’m released, birth is destroyed, what should be done is done.. The holy life is lived to the end. I knew, there is nothing more to wish. Bhaaraadvaja, this is the third knowledge, I attained in the last watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

Then the Brahmin Sangaarava said. ‘The great efforts of good Gotama have become profitable. They are the efforts of a Great Man, as it happens to the perfect rightfully enlightened one. Good Gotama, are there gods?’

‘Bhaaraadvaja, it should be known with reasons, whether there are gods.

‘Good Gotama, when asked, are there gods, it was said, it should be known with reasons, whether there are gods. Are not these words useless lies?’

‘Bhaaraadvaja, when asked are there gods, whether told there are gods, or told it should be known with reasons, a wise man should conclude that there are gods.

‘Why did good Gotama not declare this to me earlier?’

‘Bhaaraadvaja, it is taken for granted, that there are gods in the world.’

Then the young man Sangaarava said. ‘Good Gotama, now I understand. It is like something overturned is reinstalled. Something covered is made manifest. It’s as though the path was told to someone who has lost his way. It is as though a lamp is lighted for the darkness, for those who have sight to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple from today until life lasts.’

Volume 3

Majjhima Nikaaya III.

III..1. 1. Devadahasutta.m

101, At Devadaha.

I heard thus.

At one time the Blessed One was living in the Sakya hamlet Devadaha. From there the Blessed One addressed the bhikkhus. 'Bhikkhus, there are recluses and Brahmins, who hold this view and preach it. "Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions are finished off with austerities, new, are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes." Bhikkhus, Nigan.tas, are of this view. I approached the Nigan.tas of this view and asked them. 'Friends, Nigan.tas, is it true, that you are of this view Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes? Bhikkhus, they acknowledged that it was true. Then I asked them. 'Nigan.tas, do you know, whether you were in the past, or whether you were not in the past?'

'Friend, we do not know that.'

'Friends, Nigan.tas, do you know, whether you did demerit or did not refrain from demerit in the past?'

'Friend, we do not know that.'

'Friends, Nigan.tas, do you know, whether you did this demerit or the other demerit?'

'Friend, we do not know that.'

'Friends, Nigan.tas, do you know, this much unpleasantness is finished, this much unpleasant has to be finished, and when this unpleasantness is finished, all unpleasantness, will finish?'

'Friend, we do not know that.'

‘Friends, Nigan.tas, do you know, to dispel demerit, and to accumulate merit here and now?’

‘Friend, we do not know that.’

‘Friends, Nigan.tas, you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

Friends, Nigan.tas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

‘Friends, Nigan.tas, it is like a man shot with a poisoned arrow, feels sharp unpleasant feelings, on account of the shot arrow. His friends, co-associates and blood relations call a surgeon to attend on him. The surgeon probes into his open wound with an instrument. On account of that probing, he feels sharp unpleasant feelings. He removes the arrow probing into the wound. On account of removing the arrow, he feels sharp unpleasant feelings. The surgeon administers burning charcoal on the wound as counter medicine. On account of administering burning charcoal on the open wound he feels sharp unpleasant feelings. In the meantime his wound heals, he becomes well, independent and goes where he wishes. Then it occurs to him. I was shot with a poisoned arrow and felt sharp unpleasant feelings on account of it. My friends, co-associates and blood relations called a surgeon to attend on me. He probed into my open wound with an instrument. On account of that probing I felt sharp unpleasant feelings. Probing he removed the arrow, on account of removing the arrow, I felt sharp unpleasant feelings. Then he administered burning charcoal as counter medicine on my wound. On account of that I felt sharp unpleasant

feelings. Now my wound is healed, I'm well, independent and go where I wish. Friends, Nigan.tas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Friends, Nigan.tas, since you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigan.tas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

When this was said, the Nigan.tas said to me. 'Friend, Nigan.tanaataputta acknowledges he has knowledge and vision of everything, whether walking, standing, sleeping or awake constantly established. He says thus. Nigan.tas, you have demerit done in the past, finish that with these difficult austerities. Be restrained in body, words and mind, so that no demerit is done for the future These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like these words, and are pleased with these words.

When this was said, I said to those Nigan.tas. 'Friends, Nigan.tas, these five are with twofold results, here and now. What are the five? Faith, liking, hearsay, careful thinking and forbearance with view, are with twofold results here and now. In which teacher did the venerable Nigan.tas' place faith in the past? What was their liking? What was their hearsay? How was their careful thinking? With what view did they forbear? Bhikkhus, when I said that, the Nigan.tas had no rightful thing to say. Then again, I said thus to the Nigan.tas. 'Friends, Nigan.tas, when do you feel acute severe pain, is it when you pursue difficult exertions or when you do not pursue difficult exertions?'

‘Friend, Gotama, when we pursue difficult exertions, we feel acute severe pain. When we do not pursue difficult exertions, we do not feel acute severe pain.’

‘So then Nigan.tas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. When this is so, is it suitable that the Nigan.tas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. If the venerable Nigan.tas feel severe acute pain, at the time they pursue difficult exertions and at the time they do not pursue difficult exertions, it is suitable that the venerable Nigan.tas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Nigan.tas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. You, yourself pursue these difficult exertions and work them out owing to ignorance and delusion. Even when this was pointed out the Nigan.tas had nothing to say rightfully.

Bhikkhus, again I asked the Nigan.tas. ‘Nigan.tas, actions with feelings here and now, could they be made actions with feelings hereafter by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, actions with feelings hereafter, could they be made actions with feelings here and now by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with pleasant feelings be made actions with unpleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with unpleasant feelings be made actions with pleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with ripe feelings be made actions without ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions without ripe feelings be made actions with ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with much feeling be made actions with little feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with little feeling be made actions with much feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigan.tas, could actions with feelings be made actions without feelings by some method, or exertion?’

‘Friend, it could not be done.’ ‘Nigan.tas, could actions without feelings be made actions with feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘So then Nigan.tas, it is not possible to change actions with feelings here and now, into actions with feelings hereafter, and change actions with feelings hereafter into actions with feelings here and now, by some method and exertion. It is not possible to change actions that bear pleasant feelings into actions that bear unpleasant feelings, and change actions that bear unpleasant feelings into actions that bear pleasant feelings, by some method and exertion. It is not possible to change actions ripe for feelings into actions not ripe for feelings, and change actions not ripe for feelings into actions ripe for feelings, by some method and exertion. It is not possible to change actions with much feelings into actions with little feelings, and change actions with little feelings into actions with much feelings by some method and exertion. It is not possible to change actions with feelings into actions without feelings, and change actions with feelings into actions without feelings by some method and exertion. When this is so, the venerable Nigan.tas’ method and exertion becomes fruitless. Bhikkhus, Nigan.tas who bear this view are blamed rightfully on ten counts.

If beings feel pleasant and unpleasant on account of previous actions, indeed the Nigan.tas have done evil in the past, that they feel such acute and severe unpleasant feelings. If beings feel pleasant and unpleasant on account of creation by a god, indeed, the Nigan.tas were created, by an evil god, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of accidental birth, indeed, the Nigan.tas had had an evil accidental birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of noble birth, indeed, the Nigan.tas had had an evil noble birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of the method adopted here and now, indeed, the Nigan.tas have adopted an evil method here and now, that they feel such acute and severe unpleasant feelings now.

If beings feel pleasant and unpleasant because of previous actions, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of previous actions, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of the creation of a god Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of the creation of a god the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of an accidental occurrence, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of an accidental occurrence, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of a noble birth, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of a noble birth, the Nigant.as are to be blamed. If beings feel pleasant and unpleasant because of the method here and now, Nigant.as are to be blamed. If beings feel pleasant and unpleasant, not because of the method here and now, the Nigant.as are to be blamed. Bhikkhus, the Nigan.tas of this view are rightfully blamed on ten counts. When this is so, the venerable Nigan.tas' method and exertion becomes fruitless.

‘Bhikkhus, how does the method and the exertion become fruitful? Bhikkhus, the bhikkhu does not soil the unsoiled self with unpleasantness, does not abandon pleasantness rightfully obtained, nor does he indulge in that pleasantness. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on determinations that originate unpleasantness, those determinants separate. In this manner too his unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, like a man thoroughly attached and bound to a woman, with many desires and interests, sees that woman standing, conversing, laughing and smiling with another man. Bhikkhus, wouldn't that man seeing this woman standing, conversing, laughing and smiling with another man be stricken with grief, lament, unpleasantness, displeasure and distress?’

‘Venerable sir, he would be. What is the reason? That man is thoroughly attached and bound to the woman with many desires and interests, and when he sees that woman standing, conversing, laughing and smiling with another man, he is stricken with grief, lament, unpleasantness, displeasure and distress.’

‘Bhikkhus, then it occurs to that man. I’m thoroughly attached and bound to that woman with many desires and interests. When I see her standing, conversing, laughing and smiling with another man, I’m stricken with grief, lament, unpleasantness, displeasure and distress. Why shouldn’t I dispel the interest and greed for that woman? He dispels the interest and greed for that woman. Afterwards he sees the woman standing, conversing, laughing and smiling with another man. Would he be stricken with grief, lament, unpleasantness, displeasure and distress on account of seeing her?’

‘He would not be stricken with grief, lament, unpleasantness, displeasure and distress, on account of seeing her standing, conversing, laughing and smiling with another man. What is the reason? He has no interest and greed for that woman.’

‘In the same manner bhikkhus, the unsoiled self is not soiled with unpleasantness, pleasantness rightfully obtained is not abandoned, indulging in that pleasantness, is also avoided. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on

determinations that originate unpleasantness, those determinants separate. In this manner too unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, in this manner too the method and the exertion becomes fruitful.

Bhikkhus, again the bhikkhu reflects thus. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that?

For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. Bhikkhus, like the fletcher, that straightens and makes the arrow workable with the two kinds of torture of burning and hammering on it. When the arrow is straightened the fletcher does no more torture of burning and hammering it as it is made workable. Thus the bhikkhu reflects in this manner. If I abide in pleasantness, demerit increases

and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that? For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. In this manner too the method and the exertion becomes fruitful,

Again the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maaras, Brahmaas, the community of recluses and brahmins gods and men, that Teaching good at the beginning, in the middle and at the end, full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements, going forth is like open space. It is not easy for one living a household to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth homeless.

Gone forth he becomes a trainer in the life of a bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slandering, hearing here does not say it elsewhere, to split these, hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears, and words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words, that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and abstains from doing the work of a messenger. Abstains from buying and selling. Abstains from unfair ways of weighing and measuring.

Abstains from cutting, severing, destroying, highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsel food, goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements. To him that abides with the mental faculty of the eye uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides protecting the mental faculty of the eye. Hearing a sound with the ear, - Cognizing a smell with the nose - tasting a taste with the tongue, - Cognizing a touch with the body - Cognizing an idea with the mind, does not take the sign or the element. To him that abides with the mental faculty of the mind uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties(1). Coming forward and returning is aware, looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware, tasting, drinking, eating and enjoying is aware, going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap of straw. Returning from the alms round and after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness. Dispelling anger he abides cleaning the mind of anger, compassionate for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, mindfully cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased and cleans the mind of restlessness and worry. Abides with doubts dispelled without doubts of meritorious things that should be done

The bhikkhu having dispelled the five hindrances of the mind, making the minor defilements weak through wisdom, away from sensual thoughts and away from demeritorious things, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. In this manner too the method and the exertion becomes fruitful. Again bhikkhu, the bhikkhu overcoming thoughts and thought processes, the mind internally appeased, brought to a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. In this manner too the method and the exertion becomes fruitful. Again, bhikkhu, the bhikkhu with equanimity to joy and detachment abides

mindful and aware, experiencing pleasantness with the body abides in the third jhaana. To this the noble ones say abiding in pleasantness mindful of equanimity. In this manner too the method and exertion becomes fruitful. Again, bhikkhus, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, and mindfulness purified with equanimity abides in the fourth jhaana. In this manner too the method and exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly. Saw them arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. In this manner too the method and the exertion becomes fruitful..

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, this is the path to the cessation of unpleasantness, as it really is. Knows these are desires, these are the arising of desires, these are the cessation of desires, and this is the path, to the cessation of desires as it really is. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed, the Community of bhikkhus have gone the right path. When he knows this and sees this, his mind is released from sensual desires. It's released from the desires to be, and from desires of ignorance (2) When released knows, am released, knowledge arose, birth is destroyed, the holy life is lived to the end. What

should be done is done, there is nothing more to wish. In this manner too the method and the exertion becomes fruitful,

Bhikkhus, the Thus Gone One is of this view, is rightfully praised on ten counts. If beings feel pleasant and unpleasant on account of earlier done actions, then the Thus Gone One has done good actions in the past, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of creation, then the Thus Gone One is created by a good creator, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of accidental birth then the Thus Gone One has had a good accidental birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of noble birth then the Thus Gone One has had a good noble birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of the method here and now then the Thus Gone One has adopted a good method, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of earlier done actions, or not on account of earlier actions, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of a creator or not on account of creator, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of an accidental birth or not on account of an accidental, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of noble birth or not on account of a noble birth, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of the method adopted or not on account of the method adopted, in either case the Thus Gone One is praised.

Bhikkhus, the Thus Gone One of this view is praised on these ten counts.

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

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MAJJHIMA NIKAAYA III

III. 1. 2. Pañcattayasutta.m

102, The five and the three

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, there are certain recluses and brahmins who declare views about the future. Such as there will be a healthy perceptive self after death. There will be a healthy non-perceptive self after death. There will be a healthy neither perceptive nor non-perceptive self after death. Or else the annihilation,

destruction and the non existence of the conscience. Or else the extinction here and now. These five are sometimes declared as three, as there is a healthy self after death, the annihilation, destruction and non existence of the conscience and extinction here and now. So these five sometimes become three and the three sometimes become five. This is the short exposition of the five and the three.

Bhikkhus, those recluses and brahmins who make known a healthy perceptive self after death, declare of a material self or an immaterial self, or of a self that is material and immaterial, or else a self that is neither material nor immaterial. Or they make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. A certain one overcoming the object, consciousness, declares of limitless imperturbability. The Thus Gone One knows those recluses and brahmins who make known a healthy perceptive self after death, declaring of, a material self or an immaterial self, or a self that is material and immaterial, or else a self that is neither material nor immaterial. Or of those that make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. The Thus Gone One also knows of these perceptions which are incomparably pure in the highest order, whether material or immaterial, whether a single perception, or various perceptions. He knows of the sphere of nothingness too, which is limitlessly imperturbable. Knows that these are compounded and coarse, there is a cessation of determinations, knowing the escape from this, the Thus Gone One overcame them.

Bhikkhus, those recluses and brahmins that declare of a non perceptive self healthy after death, declare of, a material, or an immaterial, or of a material and immaterial, or of a neither material nor immaterial non perceptive self healthy after death. Here, bhikkhus, a certain recluse or brahmin who declares a perceptive self healthy after death, would revile those recluses and brahmins. What is the reason for that? Perception, is an ailment, an abcess, an arrow, this non perception is peaceful and exalted. The Thus Gone One knows it. The recluses and brahmins who make known of a non-perceptive self healthy after death, declare of a material or immaterial, or a material and immaterial, or a neither material nor immaterial non-perceptive self healthy after death. Bhikkhus, if a recluse or brahmin was to say, I will make known the coming and going, disappearing and appearing, growth and development without matter, without feelings, without perceptions, without determinations and without consciousness, it is not a possibility. That is compounded and coarse, there is the cessation of determinations. The Thus Gone knowing the escape overcame it

Bhikkhus, those recluses or brahmins who make known of a neither perceptive nor non-perceptive self healthy after death, declare of a neither perceptive nor non perceptive self, of material, or of immaterial, or of material and immaterial, or of neither material nor immaterial. Here, bhikkhus, certain recluses or brahmins who declare a perceptive self healthy after death and those who declare a non-perceptive self healthy after death, revile those recluses and

brahmins. What is the reason for that? Perception, is an ailment, an abcess, an arrow, its delusion this neither peception nor non perception is peaceful and exalted. The Thus Gone One knows it.

Those good recluses and brahmins who make known a neither perceptive nor non-perceptive self healthy after death, declare of a neither perceptive nor non perceptive self, of matter, or of non matter, or of matter and non matter, or of neither matter nor non matter. Bhikkhus, whoever recluses and brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch with determinations, I declare these achievments as destruction. Bhikkhus, I declare these should not be achieved with determinations. but come to the end of determinations. (*1) This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape, overcame it.

Bhikkhus, of those recluses and brahmins that make known, the perceptive self healthy after death, the non-perceptive self healthy after death and also the neither perceptive nor the non-perceptive self healthy after death, certain ones revile the recluses and brahmins who declare the annihilation, destruction and the non existence of the conscience. What is the reason for that? All these good recluses and brahmins declare their attachments hanging upside down, saying we will be in the future. As it would occur to a merchant gone to trade, it will be to me thus, and I will make gains. Thus, I will be in the future occurs to the recluses and brahmins as to the merchant gone to trade. The Thus Gone One knows. Those recluses and brahmins, who declare the annihilation, destruction and the non existence of the conscience, fear the self loathe it, and run round that same self. Like one bound to a wooden or iron post would run round and round the post. In the same manner those recluses and brahmins, who declare the annihilation, destruction and the non existence of the conscience of the person, fear the self, loathe it, and run round that same self. This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape, overcame it.

Whoever recluses and brahmins declared views about the future did so declaring one or the other of the five of these. Bhikkhus, there are recluses and brahmins who make known views about the past. They also get included in one or the other of these five. There are recluses and brahmins who declare views about the past such as the self and the world are eternal, this only is the truth, all else is false, the self and the world are not eternal, this only is the truth, all else is false, the self and the world are eternal and not eternal, this only is the truth, all else is false, the self and the world are neither eternal nor non eternal, this only is the truth, all else is false. The self and the world are limited, the self and the world are unlimited, the self and the world are limited and unlimited, the self and the world are neither limited nor unlimited, this only is the truth all else is false. The self and the world are of one perception, are of various perceptions, are of a limited perception, are of unlimited perception, this only is the truth all else is false. The self and the world, is completely pleasant, is completely unpleasant, is pleasant and unpleasant, is neither unpleasant nor pleasant, this only is the truth all else is false.

Bhikkhus, those recluses and brahmins who declare the view, the self and the world is eternal, this only is the truth, all else is false. That they should by themselves realize this pure view without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and brahmins by themselves, there should be a certain amount of purity in these recluses and brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it.

Bhikkhus, the recluses and brahmins who bear the view the self and world is not eternal, eternal and not eternal, neither eternal nor non eternal, limited, unlimited, limited and unlimited, neither limited nor not limited, of one perception, of various perceptions, of limited perception, of unlimited perception, only pleasant, only unpleasant, pleasant and unpleasant, neither unpleasant nor pleasant, this only is the truth, all else is false That they should by themselves realize this pure view without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and brahmins by themselves, there should be a certain amount of purity in these recluses and brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. The Thus Gone One knows, this good recluse or brahmin giving up views about the past and views about the future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

Bhikkhus, a certain recluse or brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, and abides, in immaterial pleasantness thinking, this abiding in immaterial pleasantness, is peaceful and exalted. That immaterial pleasantness ceases and the joy of seclusion arises to him. When the joy of seclusion ceases, the immaterial pleasantness arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or brahmin gives up views about the past and future, not intending any sensual bonds, overcoming the joy of

seclusion, abides in immaterial pleasantness thinking the immaterial pleasantness, is peaceful and exalted. The immaterial pleasantness ceases and the joy born of seclusion arises to him. When the joy born of seclusion fades, immaterial pleasantness arises. The Thus Gone One knows this good recluse or brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, abides in immaterial pleasantness thinking that immaterial pleasantness is peaceful and exalted. That immaterial pleasantness fades and the joy of seclusion arises to him. When the joy of seclusion fades the immaterial pleasantness arises to him. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasantness, and abides in neither unpleasant nor pleasant feelings thinking, this abiding in neither unpleasant nor pleasant, is peaceful and exalted. Those neither unpleasant nor pleasant feelings cease and the immaterial pleasant feelings arise to him. When the immaterial pleasant feelings cease, the neither unpleasant nor pleasant feelings arise to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking the neither unpleasant nor pleasant feelings are peaceful and exalted. The neither unpleasant nor pleasant feelings cease and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade, neither unpleasant nor pleasant feelings arise to him. The Thus Gone One knows, this good recluse or brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, and overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking that neither unpleasant nor pleasant feelings are peaceful and exalted. Those neither unpleasant nor pleasant feelings fade and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade neither unpleasant nor pleasant feelings arise. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it.

Bhikkhus, a certain recluse or brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasant feelings, and overcomes neither unpleasant nor pleasant feelings and thinks I'm appeased, I'm extinguished, I do not hold. The Thus Gone One knows, this good recluse or brahmin, giving up views about the past and about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings and overcoming neither unpleasant nor pleasant feelings, thinks I'm appeased, extinguished and do not hold. This venerable one is close to extinction, yet is holding to views of the past, or views of the future, or holding to the sensual bond, or to the joy of seclusion, or to immaterial pleasant feelings, or to neither unpleasant nor pleasant feelings. That this venerable one says I'm appeased, extinguished and not holding, talks

of his holdings This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

This is the incomparably noble appeasement realized by the Thus Gone One, as it really is, of the arising, fading, satisfaction, and the danger of the six mental spheres of contact, that is non holding release. The Thus Gone One has realized this incomparable noble appeasement, knowing as it really is the arising, fading, satisfaction, danger, and the escape from them, and is released without holdings.

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

Notes.

1. Bhikkhus, whoever recluses or brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch, with determinations, I declare these achievements as destruction. Bhikkhus, I declare that these should not be achieved with determinations, but come to the end of determinations.'Ye keci bhikkhave samanabrahmanaa di.t.thasutamutavi~n~naatabbassa sankhaaramattena etassa aayatanassa upasampada.m pa~n~naapenti, byasana.m hi eta.m bhikkhave akkhaayati aayatanassa upasampadaaya: na h' eta.m bhikkhave, aayatana.m sasa.nkhaarasamaapattipattabba.m akkhaayati sasa.mkhaaraavasesaasamaapattipattabba.m eta.m bhikkhave aayatana.m akhaayati' The achievements of heavenly, eye, ear, nose, taste and other forms of clairvoyance like going through space, the Blessed One says should not be attained before realizing extinction 'nibbaana'. It leads to destruction, as it did to Venerable Devadatta. They should be attained after attaining extinction. Devadatta and some other co-associates of his became conceited about their attainments, and could not proceed any further.

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MAJJHIMA NIKAAYA III

III. 1. 3 Kintisutta.m.

103, What do you think of me.

I heard thus.

At one time the Blessed One lived in Kusinaaraa, in a stretch of forest in Baliharana. From there the Blessed One addressed the bhikkhus.'Bhikkhus, do you think, the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings?'

'Venerable sir, it does not occur to us the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings.'

'Bhikkhus, you see that the recluse Gotama does not proclaim the Teaching to gain robes, morsels and dwellings, is there a reason to proclaim the Teaching?'

'Venerable sir, it occurs to us, the Blessed One proclaims the Teaching out of compassion.'

'Bhikkhus, it occurs to me, the Blessed One proclaims the Teaching out of compassion. Therefore you should train in these, that I have realized and proclaimed such as the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the noble eightfold path, united and without a dispute. When training united and without a dispute, two bhikkhus could have a dispute about the higher Teaching. Then it would occur to you. These venerable ones have aroused a dispute on something which is different in meaning and different in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.' Then the most domicile one, on the other side should be approached and told. 'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in different ways, the words are the same. Of the two, the more domicile one should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the most domicile one on the other side should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in the same way, here the words are different. Of the two the more domicile one should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the one most domicile on the other side should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.'

Then it would occur to you. These venerable ones have aroused a dispute on something which is the same in meaning and the same in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.' Then the most domicile one on the other side should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.'

Bhikkhus. when you train thus united, agreeable and without a dispute, a certain bhikkhu breaks a rule and comes to a transgression, he should not be blamed, but the situation should be examined. We should see whether this person is not foolish is not with anger and ill will, whether he can be easily corrected without hurting, and can be raised from demerit and establish in merit, without annoyance to me. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, angry, with ill will, can be corrected hurting him, and it is possible for me to raise him from demerit and establish him in merit without annoyance to me. The hurt done to him is insignificant, the good done to him would be much. Bhikkhus it is good beyond words. Bhikkhus, if it occurs to you, this person is not foolish, is without anger and ill will, is difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, without annoyance to him but with annoyance to me. The annoyance to me is insignificant, the good done to him would be much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, hurting him and with annoyance to me. The annoyance to me and the hurt to him are both negligible, the good done is much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected. It is not possible to correct this person, raise him from demerit and establish him in merit, even with a hurt to him and an annoyance to me. Bhikkhus, such ones should be ignored and left alone

Bhikkhus. when you train thus united, agreeable and without a dispute, to a certain bhikkhu, a malicious thought arises, with anger aversion and disinterest in the holy life. Then a certain bhikkhu, more domicile than the others should be approached

and told. 'When we were training, united, agreeable and without a dispute, a malicious thought, anger, aversion and disinterest in the holy life has arisen among us. Recluses who know, blame such thoughts.' Bhikkhus, replying it correctly that bhikkhu should say. When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.' Then a bhikkhu on the other side, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute a

malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.'

'Then the others should ask that bhikkhu 'Did the venerable one raise him from demerit and establish him in merit?' That bhikkhu replying correctly should reply. 'I approached the Blessed One, heard this Teaching from the Blessed One, and told it to that bhikkhu. He hearing that Teaching raised himself from demerit and established himself in merit. Bhikkhus, when saying it thus you do not praise yourself nor do you disparage others and do not come to be blamed for anything.

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

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MAJJHIMA NIKAAYA III

(III. 1. 4. Saamagaamasutta.m

104, At Samagama.

I heard thus.

At one time the Blessed One was living with the Sakyas in their village Saamagaama. At that time Nigan.ta Naataputta had recently died at Paavaa. When he died the Nigan.tas had split and were quarrelling, fighting and attacking each other with the weapon in their mouths. They were saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, it is reversed and made up and should be rebuked. Go! dispute and find your way, if possible'. The dispensation of Nigan.ta Naataputta had gone to destruction. The lay disciples of Nigan.tanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened.

The novice Cunda spent the rains in Paavaa, approached venerable Aananda in Saamagaama, worshipped and sat on a side and said to venerable Aananda. 'Venerable sir, Nigan.ta Naataputta died recently at Paavaa. After his death the Nigan.tas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Nigan.ta Naataputta had gone to destruction. The lay disciples of Nigan.tanaataputta, who wore white clothes too were

broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened'. When this was said, venerable Aananda said. 'Friend, Cunda, this has to be told to the Blessed One. Let us approach the Blessed One and inform about it to the Blessed One.'

Venerable C unda agreed and venerable Aananda and the novice Cunda approached the Blessed One, worshipped, sat on a side and venerable Aananda said to the Blessed One.' Venerable sir, the novice Cunda says, that Nigan.ta Naataputta has died recently at Paavaa. After his death the Nigan.tas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method, with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Nigan.ta Naataputta had gone to destruction. The lay disciples of Nigan.tanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened. Venerable sir, it occurs to me at the demise of the Blessed One, may there be no dispute, for the good and welfare of many.'

'Aananda, do you see any instance in this Teaching, by me realized and proclaimed where two bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path?' 'Venerable sir, in this Teaching realized and proclaimed by the Blessed One I do not see an instance where two bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path.

Yet those persons who live as though obedient to the Blessed One now, will arouse a dispute on account of the hard livelihood because of the higher code of rules, it will be not for the well being of many and the well being of gods and men.' Aananda, a dispute on the harsh livelihood or the higher code of rules is negligible, if the community has a dispute about the path and method, it will be for the unpleasantness of many, and the unpleasantness of gods and men.

Aananda, these six are the causes for a dispute. What are the six? When the bhikkhu becomes angry and bears a grudge, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Aananda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again.

Again, Aananda, the bhikkhu is merciless with hypocrisy ...re... jealous and selfish,...re... crafty and fraudulent,...re... is with evil desires and wrong view,...re.. holding fast to worldly matters and not giving up easily. When the bhikkhu holds fast to worldly matters and does not give up easily, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Aananda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again. This is dispelling the evil causes of disputes, for their non arising in the future. Aananda, these are the six causes for disputes.

Aananda, there are four administrations What are the four? The questions of disputes, questions of censure, questions of misconduct and questions of duties. Aananda, there are seven ways to settle all these disputes. Proceedings done in the presence of the accused, appealing to the conscience of the accused, acquittal on grounds of restored sanity, agreement by a promise, acquittal by a majority vote of the chapter, acquittal for evil desires and covering up the whole thing without going to details.

Aananda how are the proceedings done in the presence of the accused? The bhikkhu disputes, this is the Teaching and this is not the Teaching, this is the Discipline and this is not the Discipline. Then all the bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it. Thus the proceedings are done in the presence of the accused.

Ananda, how is the acquittal by a majority vote of the chapter? It is not possible to settle this in that same monastery, should go to a place where there is a larger number of bhikkhus Then all the bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it To settle that dispute the accused should be acquitted by a majority vote of the chapter. In this manner too it is settled.

Aananda, how is the appealing to the conscience? The bhikkhus blame the bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Aananda, it is in this manner, that his conscience should be disciplined. In this manner too a dispute is settled disciplining the conscience.

Aananda, how is the acquittal on grounds of restored sanity? The bhikkhus blame the bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you

have done a grave offence or something similar. Then he would say, friends, I had a mental aberration, my mind went off and I did many things that should not have been done by a true recluse. I said a lot of piercing things that should not have been said. These I did out of delusion and do not remember them. Aananda, he should be acquitted on grounds of restored sanity. This is the acquittal on grounds of restored sanity, thus too disputes are settled.

Aananda, how is an agreement by a promise? A bhikkhu accused or not accused of an offence, recalls and declares it. He should approach an elderly bhikkhu, arrange his robe on one shoulder, worship his feet, settle on his feet lowering himself and say. 'Venerable sir, I have done an offence and confess it.' Then the elder bhikkhu would ask. 'Do you see it?' 'I see it.' 'Have you come to future restraint?' 'I have come to future restraint.' Aananda, this is agreement by a promise, thus too a dispute is settled.

Aananda, how is the settlement with evil desires? The bhikkhus blame the bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you have done a grave offence or something similar. Then he would say. 'Friends I know of a small offence, for which I did not feel. If I had committed a grave offence or something similar, why shouldn't I recall it?' 'Then he is told, you have done a small offence, not feeling have not declared and acknowledged it. Come on! recall whether you have done a grave offence or something similar.' Then he would say. 'Friends, I remember doing a grave offence, which merits expulsion or something similar.' Aananda, thus his evil desires should be settled, and the dispute is settled'

'Aananda, how is it settled by covering up with grass?' Aananda, the bhikkhus abide quarrelling, fighting and saying many things, that should not be uttered by true recluses. Then all the bhikkhus should get together unitedly. A learned bhikkhu on one side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be uttered by true recluses have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Then a bhikkhu on the other side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be uttered by a true recluse have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Aananda, this is covering up with grass, and a dispute is settled by covering up with grass.

Aananda, there are six things that promote unity, gladness and friendship, and dispel disputes. What are the six? Aananda, the bhikkhu should be established in bodily actions of loving kindness (*1) towards co-associates in the holy life openly and secretly. The bhikkhu should be established in verbal actions of loving kindness (*2) towards co-associates in the holy life openly and secretly. The bhikkhu should be established in mental actions of loving kindness (*3) towards co-associates in the holy life openly and secretly. Again the bhikkhu shares equally all rightful gains so far as the morsels put in the bowl, with the virtuous co-associates in the holy life. Again the bhikkhu becomes equal in all virtues that are not spotted, fissured, free of blemish, and praised by the wise as conducive to concentration, with the co-associates in the holy life. Again the bhikkhu shares the noble view that rightfully destroys unpleasantness (*4), of one who logically thinks about it, with the co-associates in the holy life openly and secretly. Aananda, these six things promote unity, gladness and friendship and dispel disputes. Aananda, do you see a single word which is not acceptable among these words?'

'Venerable sir, I do not see.'

'Therefore Aananda, be accomplished in these six things that promote unity, gladness and friendship and dispels disputes, it will be for your welfare for a long time.'

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

Notes

1. Should be established in bodily actions of loving kindness 'metta.m kaayakamma.m paccupa.t.thita.m hoti.' The doors at which all actions start is the six doors of mental contact. So whatever actions start through seeing, hearing, smelling, tasting through touch and the mind, should be with thoughts of loving kindness.
2. Should be established in verbal actions of loving kindness. 'metta.m vaciikamma.m paccupa.t.thita.m hoti.' Verbal actions start with thinking and pondering, With all data that come through the six doors of mental contact, there goes on thinking and pondering, before any words leak out. Such then these thoughts should be thoughts of loving kindness.
3. Should be established in mental actions of loving kindness. 'metta.m manokamma.m paccupa.t.thita.m hoti.' Mental actions are feelings and perceptions. When the aforesaid bodily and verbal actions are those of loving kindness, automatically the mental actions of feelings and perceptions become those of loving kindness.
4. The noble view that rightfully destroys unpleasantness, of one who logically thinks about it.' yaaya.m di.t.thi ariyaa niiyaanikaa niiyaati takkarassa sammaa dukkhakkhaayaati' The noble view that rightfully destroys the unpleasantness of one who logically thinks about it, is the right

view which carries one to the entry of the stream of the Teaching. This in Pali is 'sotapattimagga', the first stage of sainthood of a Buddhist.

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MAJJHIMA NIKAAYA III

III. 1. 5. Sunakkhattasutta.m.

105, To Sunakkhatta.

I heard thus.

At one time the Blessed One was living in the peaked hall in the Great forest in Vesaali. At that time many bhikkhus were declaring their attainment of perfection in the presence of the Blessed One. Birth is destroyed, the holy life is lived. What should be done is done, there is nothing more to wish. Sunakkhatta, the son of the Licchavis heard many bhikkhus declaring 'Birth is destroyed, the holy life is lived. What should be done is done, there is nothing more to wish.' He approached the Blessed One, worshipped and sat on a side and said. 'Venerable sir, I heard many bhikkhus declaring Birth is destroyed, the holy life is lived. What should be done is done, there is nothing more to wish. Of those declaring perfection how many declare perfection rightfully and are there certain ones declaring perfection out of conceit?'

'Sunakkhatta those declaring perfection in my presence, birth is destroyed, the holy life is lived. What should be done is done, there is nothing more to wish. Some declare perfection rightfully and there are certain ones declaring perfection out of conceit. There Sunakkhatta, those bhikkhus who declare perfection rightfully, it is so to them. About those who declare perfection out of conceit, it occurs to the Blessed One thus. 'To these ones the Teaching should be given. Yet there are the fools who concoct a question and approach the Blessed One to ask it. Then it occurs to the Blessed One, to these the Teaching should be given. It happens that there comes a change to him who hears it. (*1)

'Venerable sir, this is the time to give the Teaching. Hearing it from the Blessed One the bhikkhus will bear it in mind.'

'Then Sunakkhatta listen. I will teach.' Sunakkhatta the son of the Licchavis agreed.

The Blessed One said.'Sunakkhatta, these five are the strands of sense pleasures agreeable pleasant forms cognizable by eye consciousness arousing fondness and sense desires. Agreeable pleasant sounds cognizable by ear consciousness arousing fondness and sense desires, agreeable smells, agreeable tastes, and agreeable touches cognizable by body consciousness arousing fondness and sense desires. Sunakkhatta these are the five strands of sense pleasures..

It happens that a certain person intent on the materiality of the world, thinks, talks, finds pleasure and associates others intent on the materiality of the world. His attention does not settle when words on imperturbability are spoken. He does not think, talk, find pleasure and associate those interested in imperturbability. Sunakkhatta, a man gone away from his village long ago, meeting a man gone away from it recently would engage in talk and tell about the prosperity and the well being of the village or hamlet. Would this man, give attention, listen to it and be happy hearing it?'

'Venerable sir, he would listen to it.'

In the same manner, a certain person intent on the materiality of the world, thinks, talks, finds pleasure and associates others intent on the materiality of the world. His attention does not settle when words on imperturbability are spoken. He does not think, talk, find pleasure and associate those interested in imperturbability. He is one intent on the materiality of the world.

Sunakkhatta, a certain person intent on imperturbability thinks, talks, finds pleasure and associates others intent on imperturbability. His attention does not settle when words on materiality of the world are spoken. He does not think, talk, find pleasure and associate those interested in the materiality of the world. (*2) Like a yellow leaf strewn from the bond would not regain its greenness. In the same manner a person intent on imperturbability, thinks, talks, finds pleasure and associates others intent on imperturbability. His attention does not settle when words on materiality of the world are spoken. He does not think, talk, find pleasure and associate those interested in the materiality of the world. The man intent on imperturbability is unyoked from the bonds of the material world.

Sunakkhatta, a certain person intent on the sphere of nothingness, thinks, talks, finds pleasure and associates others intent on nothingness. His attention does not settle when words on imperturbability are spoken. He does not think, talk, find pleasure and associate those interested in imperturbability Like a huge rock that has split could not be fixed again.. In the same manner a person intent on the sphere of nothingness, thinks, talks, finds pleasure and associates others intent on nothingness. His attention does not settle when words on imperturbability are spoken. He does not think, talk, find pleasure and associate those interested in imperturbability. The man intent on nothingness is unyoked from the bonds of imperturbability..

Sunakkhatta, a certain person intent on the sphere of neither perception nor non perception, thinks, talks, finds pleasure and associates others intent on neither perception nor non perception. His attention does not settle when words on nothingness are spoken. He does not think, talk, find pleasure and associate those interested in nothingness Like a man who has eaten his fill would throw the remains. Sunakkhatta, would that man eat that food again?' 'No, venerable sir he would not.' 'In the same manner a person intent on the sphere of neither perception nor non-perception, thinks, talks, finds pleasure and associates others intent on neither perception nor non-perception. His attention does not settle when words on nothingness are spoken. He does not think, talk, find

pleasure and associate those interested in nothingness. The man intent on neither perception nor non perception is unyoked from the bonds of nothingness.

Sunakkhatta, a certain person intent on rightful extinction, thinks, talks, finds pleasure and associates others intent on rightful extinction. His attention does not settle when words on neither perception nor non-perception are spoken. He does not think, talk, find pleasure and associate those interested in neither perception nor non-perception Like a palm of which the top is cut would not grow again Sunakkhatta, In the same manner a person intent on rightful extinction, thinks, talks, finds pleasure and associates others intent on rightful extinction. His attention does not settle when words on neither perception nor non perception are spoken. He does not think, talk, find pleasure and associate those interested in neither perception nor non perception. The man intent on rightful extinction is unyoked from the bonds of neither perception nor non perception.

Sunakkhatta, it might occur to a certain bhikkhu, craving is the arrow poisoned with ignorance and molested by interest, greed and anger. The arrow of ignorance is dispelled in me, the poisonous ignorance is got over, I'm rightfully intent on extinction, thus he becomes conceited, this is not suitable for one intent on extinction. He yokes himself to seeing unsuitable sights, hearing unsuitable sounds, sensing unsuitable smells, tasting unsuitable tastes, sensing unsuitable touches and thinking unsuitable thoughts, as a result his mind becomes corrupt overcome with greed and he comes to death or deathly unpleasantness. When a man, is shot with a poisoned arrow, his friends, co associates, and blood relations call a surgeon to attend on him. With an instrument he opens up the wound, strives for the arrow, and pulls it out. Thinking there is some poison left, he tells him. 'Good man the poison is removed, yet do not partake unsuitable food , if you do, the wound will fester. From time to time wash the wound and annoint it, if you do not the wound will be covered with blood and pus. Do not walk about in the hot air, if you do, your wound will fester. Good man live in such a manner to heal your wound. It occurs to him. The arrow is pulled out, the poison is dispelled without a remainder, there is no danger to me. So he partakes unsuitable food and the wound festers, does not wash and annoint the wound from time to time and the wound gets covered with blood and pus. He walks about in the hot air and the wound gets covered with fine dust. He does not protect the wound and live in a manner to heal the wound. So he dies on account of the wound or feels deathly unpleasantness. In the same manner it might occur to a certain bhikkhu, craving is the arrow poisoned with ignorance and molested by interest, greed and anger. The arrow of ignorance is dispelled in me, the poisonous ignorance is got over, I'm rightfully intent on extinction, thus he becomes conceited, this is not suitable for one intent on extinction. He yokes himself to seeing unsuitable sights hearing unsuitable sounds, sensing unsuitable smells, tasting unsuitable tastes, sensing unsuitable touches and thinking unsuitable thoughts, as a result his mind becomes corrupt, overcome with greed and he comes to death or deathly unpleasantness.

Sunakkhatta, it might occur to a certain bhikkhu, craving is the arrow poisoned with ignorance and molested by interest, greed and anger. The arrow, of ignorance is dispelled in me, the poisonous ignorance is got over. He becomes rightfully intent on extinction, and does not get yoked to things unsuitable for extinction. He does not yoke himself to seeing unsuitable sights, hearing unsuitable sounds, sensing unsuitable smells, tasting unsuitable tastes, sensing unsuitable touches and thinking unsuitable thoughts, as a result his mind does not become corrupt, and not overcome with greed, he does not come to death or deathly unpleasantness. Like a man shot with a poisoned arrow, is made to attend by a surgeon by his friends, co associates, and blood relations. With an instrument he opens up the wound, strives for the arrow, and pulls it out. Thinking there is some poison left, he tells him. 'Good man the poison is removed, yet do not partake unsuitable food, if you do, the wound will fester. From time to time wash the wound and annoint it, if you do not the wound will be covered with blood and pus. Do not walk about in the hot air, if you do, your wound will fester. Good man live in such a manner to heal your wound. It occurs to him. The arrow is pulled out, the poison is dispelled without a remainder, there is no danger to me. Yet he partakes only suitable food, the wound does not fester, he washes and annoints the wound from time to time and the wound does not get covered with blood and pus. He does not walk about in the hot air and the wound does not get covered with fine dust. He protects the wound and lives in a manner to heal the wound. So he does not die on account of the wound nor does he feel deathly unpleasantness. In the same manner it might occur to a certain bhikkhu, craving is the arrow poisoned with ignorance and molested by interest, greed and anger. The arrow of ignorance is dispelled in me, the poisonous ignorance is got over, I'm rightfully intent on extinction, this is not suitable for one intent on extinction. He does not yoke himself to seeing unsuitable sights, hearing unsuitable sounds, sensing unsuitable smells, tasting unsuitable tastes, sensing unsuitable touches and thinking unsuitable thoughts, as a result his mind is not corrupted, nor overcome with greed, and he does not come to death or deathly unpleasantness.

Sunakkhatta, this is a simile to explain it. This is its meaning. Wound is a synonymn for the six internal spheres. Poisonous anger is a synonymn for ignorance. Arrow is a synonymn for greed. Striving is a synonymn for mindfulness. Instrument is the synonymn for the noble one's wisdom. Surgeon is a synonymn for the Thus Gone One, perfect and rightfully enlightened

'Sunakkhatta, the bhikkhu controlled in the six doors of mental contact, knows that endearment is the root for unpleasantness, destroying endearment is released from endearment. (*3) That the body will be settled with endearment or the mind will be advised for settlement, is not a possibility. (*4) Sunakkhatta, just as there is a prepared drink, colourful and sweet smelling, with poison mixed in it. A man who does not like to die or feel unpleasant comes along. Sunakkhatta, would that man drink that, if he knew, drinking this I will die or come to deathly unpleasantness?'

'Venerable sir, he would not drink it.' 'In the same manner Sunakkhatta, the bhikkhu controlled in the six doors of mental contact, knows that endearment is the root for unpleasantness, destroying

endearment is released from endearment. That the body will be settled with endearment or the mind will be advised for settlement, is not a possibility. Just as there is a poisonous snake and a man who does not like to die or feel unpleasant comes along. Would that man hold that snake with his hand if he knew, stung by this snake, I will meet death or deathly unpleasantness?

'Venerable sir, he would not.' 'In the same manner Sunakkhatta, the bhikkhu controlled in the six doors of mental contact, knows that endearment is the root for unpleasantness, destroying endearment is released from endearment. That the body will be settled with endearment or the mind will be advised for settlement, is not a possibility.'

The Blessed One said thus and Sunakkhatta the son of the Licchavis was delighted in the words of the Blessed One.

Notes

1. It happens, there comes a change in him. 'Iti assa pi hoti a~n~nathatta.m'. This means when he hears the Teaching, he would change his mind, improve his view ie. become one of right view and ultimately enter the stream of the Teaching. This is the first stage of sainthood in Buddhist parlance.

2. A certain person intent on imperturbability, thinks, talks, finds pleasure and associates others intent on imperturbability. His attention does not settle when words on the materiality of the world are spoken. He does not think, talk, find pleasure and associate those interested in the materiality of the world. 'Yam idha purisapuggalo aana~njaadhimutto assa. aana~njaadhimuttassa purisapuggalassa tappatiruupi c'eva katha san.thaati tad anudhamma.m ca anuvitakketi anuvicaareti ta.n ca purisa.m bhajati tena ca vitti.m aapajjati, lokaamispa.tisa.myuttaaya ca pana kathaaya kaccamaanaa na sussuusati na sota.m odhahati na a~n~naa citta.m upa.t.thapeti na ca ta.m purisa.m bhajati na ca tena vitti.m aapajjati'. Imperturbability is quite the opposite of the material world. Yet it is only turning away from the material world, with tears, there is no attainment what so ever, and there is much more to be done before any attainment is attained. One should not be proud of this turning away for any reason.

3. The bhikkhu controlled in the six doors of mental contact, knows that endearment is the root of unpleasantness, destroying endearment is released from endearment. 'upadhii dukkahassa muulanti iti vidityaa nirupadhi upadhisankhaye vimutto.' Endearment is the attachment to wife and children, gold and silver, wealth and property, and all other personal belongings. This inter attachment shared on both sides is endearment.

4. The body will be settled with endearment, or the mind will be advised for settlement, is not a possibility. 'upadhimmi.m vaa kaaya.m upasa.mharissati citta.m vaa uppadesatthi ti na eta.m vijjati.' The body, here is the six doors of internal mental contact, which causes all external data to enter our mind and causes endearment to go to and fro. In short it is endearment that causes

unpleasantness. Yet someone should not be misguided to wrong actions hurting others and developing a lot of remorse in oneself. For this will not help him or others to end unpleasantness, which is an ailment in the mind. The the most important aspect of the Teaching of the Blessed One is ending unpleasantness. We have to be quite truthful and honest on this, and should not have pitfalls about this.

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MAJJHIMA NIKAAYA III

III. 1. 6. Aana~njasappaayasutta.m

106, 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 developped much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. (*1) 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. (*2) Fallen to this method, when developped 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 Aaanda, 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 Aananda 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?'

'Aananda, 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?'

'Ananda, 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. Aananda, the bhikkhu with settlements does not extinguish.'

'Venerable sir, where does the bhikkhu settle'

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

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

'Aananda, of settlements neither-perception-nor non-perception, is the highest settlement. Ananda, 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. Aananda, 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 Aananda, 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. Aananda, 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. Aananda, these are the roots of trees, and these are the empty houses. Aananda, 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.

MAJJHIMA NIKAAYA III

III.I. 7. Ganakamoggallaanasutta.m

107, To the brahmin Ganakamoggaallaana

I heard thus.

At one time the Blessed One lived in the Pubba monastery of Migaara's mother in Saavatthi. The brahmin Ganakamoggallaana approached the Blessed One exchanged friendly greetings, sat on a side and said thus to the Blessed One. 'Venerable sir, as it is seen in the palace of Migaara's mother, right from the lowest step of the staircase, this gradual, training, work and method. It is also seen in education and archery. As for me, I train my pupils, to count in ones, in twos, threes, fours, fives, sixes, sevens, eights, nines, tens and even in hundreds. Venerable sir, do we find the same gradual, training, work and method in the Dispensation too?'

'Brahmin, the gradual, training, work and method could also be shown in this Dispensation. Like a clever trainer of horses getting a young thoroughbred to be trained, would first train it in the bit of the bridle and would give the later training. In the same manner the Thus Gone One training a person would tell him. Come bhikkhu be virtuous, abiding by the higher code of rules, practise the right conduct, seeing fear in the slightest fault. When the bhikkhu practises right conduct, seeing fear in the slightest fault, the Thus Gone One gives him a further training. Come bhikkhu protect your doors of mental contact. Seeing a form do not take the sign or details. To one abiding not protecting the mental faculty of the eye, evil desires of covetousness and displeasure may arise, fall to its control. Hearing a sound, ...re..... scenting a smell, ...re....enjoying a taste, ...re.... experiencing a touch with the body,...re.... and cognizing an idea in the mind. do not take the sign or details. To one abiding not protecting the mental contact of the mind, evil desires of covetousness and displeasure may arise, fall to its control. Brahmin, when the bhikkhu is protected in his doors of mental contact, the Thus Gone One gives him a further training. Come bhikkhu, know the right amount to partake of food. Partake food reflecting, it is not, for play, for intoxication, or to look beautiful, but for the upkeep of the body. Not for the enjoyment of soups but to lead the holy life. Reflect I will put an end to earlier feelings, will not arouse new, for a faultless pleasant abiding. Brahmin, when the bhikkhu knows the right amount to partake of food, the Thus Gone One gives him a further training. Come bhikkhu abide wakeful. During the day, sit in the cankamana and clean the mind of hindering things. In the first watch of the night sit in the cankamana and clean the mind of hindering things. In the middle watch of the night turn to the right, making the lion's posture, place one foot over the other and with the perception of waking go to sleep. In the last watch of the night, sit in the cankamana and clean the mind of hindering things. When the bhikkhu is yoked to wakefulness, the Thus Gone One gives him a further training. Come bhikkhu be endowed with mindful awareness. Be mindful when approaching and receding, looking on and looking about, bending and stretching, bearing the

three robes and bowl, enjoying, drinking, eating and tasting, urinating and excreting, when going, standing, sitting and lying until awake. Be mindful when talking and keeping silence. When the bhikkhu is endowed with mindful awareness, the Thus Gone One gives a further training. Come bhikkhu abound a secluded dwelling. Abound a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. Then he abounds a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. After the meal, he sits cross legged, with the body erect and mindfulness established in front of him. He abides dispelling the coveting mind and cleans the mind of coveting thoughts. He abides dispelling the angry mind and cleans the mind of angry thoughts, with compassion for all living things. Dispelling sloth and torpor he abides mindful and aware of a perception of light to dispel sloth and torpor. He abides dispelling restlessness and worry, internally appeased cleans the mind of restlessness and worry. Abides dispelling doubts about merits that should be done and should not be done and cleans the mind of doubts.

Dispelling the five hindrances and wisely making the finer defilements of the mind weak, he secludes the mind from sensual and evil thoughts. With thoughts and thought processes and with joy and pleasantness born of seclusion he abides in the first jhana. Overcoming thoughts and thought processes, the mind internally appeased and settled in one point, and with joy and pleasantness born of concentration, he abides in the second jhana. Abiding mindful and aware of equanimity to joy and detachment, experiences pleasantness with the body too, (*1) and abides in the third jhana. To this, the noble ones say mindfully abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness with equanimity attains to the fourth jhana. Brahmin, this is our advice to the trainer bhikkhu who is yet to attain the noble end of the yoke. As for those bhikkhus, who are arahants, with desires destroyed, the holy life lived, done what should be done, the weight dismissed, attained to the highest good, the bond 'to be' destroyed, are rightfully released. To them these things, become pleasant abidings here and now, with mindful awareness.'

The brahmin Ganakamoggallana then said thus to the Blessed One. 'Good Gotama, thus instructed and advised do all these disciples realize highest enlightenment or do some realize and others not realize highest enlightenment?'

'Some of my disciples thus instructed and advised realize highest enlightenment and others do not.'

'Good Gotama, when there is enlightenment, the path to enlightenment and good Gotama, the instructor, of the disciples instructed and advised why should some realize highest enlightenment and others not realize highest enlightenment?'

'Brahmin, I will counter question you on this and reply as it pleases you. 'Are you clever in stating the road to Arajjaha?'

‘Yes, good sir, I’m clever in stating the road to Raajagaha.’

‘A man who wants to go to Raajagaha approaches you and asks how could I get to Raajagaha, may it be explained to me. Then you tell him, good man, this is the road to Raajagaha, go a while on this road, then you come to the village of this name, then proceed along the road for a while, then you come to the hamlet of this name, when you go along that road a while you will see the pleasant forests, parklands and ponds of Raajagaha. That man thus instructed and advised by you take the opposite direction. Then a second man who wants to go to Raajagaha approaches you and asks how could I get to Raajagaha, may it be explained to me. Then you tell him, good man, this is the road to Raajagaha, go a while on this road, then you come to the village of this name, then proceed along the road for a while, then you come to the hamlet of this name, when you go a while along that road, you will see the pleasant forests, parklands and ponds of Raajagaha. That man thus instructed and advised by you, safely reach Raajagaha. Brahmin, when Raajagaha is there, the road to Raajagaha is there and the adviser and instructor is there, why should one take the opposite direction and go the wrong way and the other safely reach Raajagaha?’

‘Good Gotama, I’m only the instructor of the path.’

‘Brahmin, in the same manner, when there is enlightenment, the path to enlightenment and when I’m there to advise, my disciples thus advised and instructed by me a certain one realizes highest enlightenment and a certain one does not realize highest enlightenment. What could be done, the Thus Gone One is only the instructor of the path..’

Then the brahmin Ganakamoggallaana said to the Blessed One. ‘Good Gotama, those without faith, have left the household and become homeless for the purpose of a livelihood, crafty and fraudulent, trained deceivers puffed up and noisy, not steady and talkative, not controlled in the mental faculties not knowing the right amount to partake of food, not yoked to wakefulness, not desirous of the recluseship, not honouring the training, living in abundance and lethargic, become lazy has given up the yoke to seclusion, without mindful awareness, not concentrated and not wise should not live with good Gotama. The sons of clansmen, who have left the household and become homeless out of faith not crafty and fraudulent, not trained deceivers, not puffed up and noisy, steady and not talkative, controlled in the mental faculties knowing the right amount to partake of food, yoked to wakefulness, desirous of the recluseship, honouring the training, not living in abundance and not lethargic, with aroused effort for dispelling not given up the yoke to seclusion, with mindful awareness, concentrated and wise should live with good Gotama. Of the scent of roots, the Kaalaanusaarikaa is the foremost, of the scent of heartwoods the red ungent is the foremost and of the scent of flowers the Vassika is the foremost, in the same way good Gotama’s advice is the highest of the Teachings of today. Now I understand good Gotama, it is as something overturned is reinstalled, something covered is made manifest, as the path was told to someone who has lost his way. It is as though an oil lamp was lighted, for the darkness, for those who have sight to see forms. In various ways the Teaching is explained, now

I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge in good Gotama, from today until end of life.’

Notes.

1. Abiding mindful and aware of equanimity to joy and detachment, experiences pleasantness with the body too. ‘piitiyaaca viraagaa ca upekhako viharati sato sampajaano sukha~nca kaayena pa.tisanvedeti’ The bhikkhu abiding in the third jhaana is mindful and aware of equanimity to all feelings that rise and fade with data through the six doors of mental contact. So he develops equanimity to joy and detachment. This is an internal appeasement enjoyed while in that jhaana. It becomes a pleasantness enjoyed at all times by the arahants. . . .

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MAJJHIMA NIKAAYA III

III.I.8. Gopakamoggallaanasutta.m

108, To the brahmin Gopakamoggallaana.

I heard thus.

At a time, soon after the demise of the Blessed One, venerable Aananda lived in the squirrels’ sanctuary in the bamboo grove in Raajagaha. At that time king Ajaatasattu of Magadha the son of the Vedehas was fortifying Raajagaha, fearing an assault from king Pajjota. Venerable Aananda wearing robes in the morning, taking bowl and robes entered Raajagaha for alms. Then it occurred to venerable Aananda, it is too early to go for alms in Raajagaha, what if I approached the work place of the brahmin Gopakamoggallaana. Then he approached the work place of the brahmin Gopakamoggallaana and approached him. Seeing venerable Aananda approaching in the distance he said to venerable Aananda. ‘Come! good Aananda, it is after a long time we saw good Aananda. Here the seat is ready, may good Aananda, take a seat.’ Venerable Aananda, sat on the prepared seat, and the brahmin too sat on a side, taking a low seat and said. ‘Good Aananda, is there a single bhikkhu, who endowed with all those things is exactly like good Gotama perfect and rightfully enlightened?’

‘Brahmin, there is not a single bhikkhu endowed with all those things is exactly like the Blessed One perfect and rightfully enlightened. The Blessed One is the founder the knower, the declarer of the path, not found, not known and not declared before. He is clever and knows the path, his disciples today follow that path and are later endowed with those attributes .

When this conversation was taking place between venerable Aananda and the brahmin Gopakamoggallaana, the chief minister of Magadha, the brahmin Vassakaara approached the work site and approached the brahmin Gopakamoggallaana to examine the work done in Raajagaha. Seeing venerable Aananda, exchanged friendly greetings, sat on a side and asked. ‘With what conversation were you here venerable sir?’

‘Brahmin, this brahmin Gopakamoggallaana asked me is there a single bhikkhu who endowed with all those things is exactly like good Gotama perfect and rightfully enlightened, and I said. Brahmin, there is not a single bhikkhu endowed with all those things, is exactly like the Blessed One perfect and rightfully enlightened. The Blessed One is the founder the knower, the declarer of the path, not found, not known and not declared before. He is clever and knows the path, his disciples today follow that path and are later endowed with those attributes. Brahmin, when this conversaton was taking place, you arrived.’

‘Good Aananda, is there a bhikkhu appointed by good Gotama, saying after my demise your refuge will be this one, whom you follow now?’

‘Brahmin, there is not a single bhikkhu appointed by good Gotama, saying, after my demise your refuge will be this one, whom we follow now.’

‘Good Aananda, is there a single bhikkhu appointed by a majority of elders in the Community of bhikkhus, saying this one will be our refuge after the demise of the Blessed One?’

‘Brahmin, there is not a single bhikkhu appointed by a majority of elders in the Community of bhikkhus, saying this one will be our refuge after the demise of the Blessed One.’

‘Good Aananda, even without a refuge, what is the reason for this unity?’

‘Brahmin, we are not without a refuge, there is to us the refuge of the Teaching.’

‘Good Aananda, when asked, is there a bhikkhu appointed by good Gotama, saying after my demise your refuge will be this one, you should follow him. It was said,

Brahmin, there is not a single bhikkhu appointed by good Gotama, saying after my demise your refuge will be this one, you should follow him. When asked

is there a single bhikkhu appointed by a majority of elders in the Community of bhikkhus, saying this one will be our refuge after the demise of the Blessed One,

it was said, there is not a single bhikkhu appointed by a majority of elders in the Community of bhikkhus, saying this one will be our refuge after the demise of the Blessed One. When asked even without a refuge, what is the reason for this unity, it was said we are not without a refuge,

there is to us the refuge of the Teaching. How could these words of venerable Aananda be explained?’

‘Brahmin, the Blessed One who knows and sees, is perfect and rightfully

enlightened has declared ten things which arouse confidence in us. Seeing these in the Teaching we abide revering and honouring the Teaching. What are the ten?

Brahmin, the bhikkhu becomes virtuous abiding restrained in the higher code of rules, practises the right conduct seeing fear in the slightest fault. Becomes learned in the Teaching, good at the beginning, in the middle and the end, bearing it in the mind treasures it. Sees it full of meanings even in the words, explaining the complete and pure holy life. Of such a Teaching he becomes learned in words and meanings and penetratingly sees it himself. Becomes contented in whatever gains of robes, morsels, dwellings and requisites for the ill. Becomes a quick and easy gainer of the four jhaanas, the pure states of the mind, enjoyed gratis here and now. Enjoys the various super normal powers such as, one becomes many and many becomes one. Appears and disappears unhindered across walls, embankments and rocks, as though going in space. Dives and comes up from earth as in water. Walks unbroken on water as though on earth. Sits cross legged in space as birds small and large do. Touches and rubs off with the hand even moon and sun, so powerful as they are. Thus wields power with the body as far as the world of Brahmaa. With the purified heavenly ear beyond human, hears sounds both divine and human, far and near.

Penetratingly sees the minds of others. Knows the mind with greed and without greed, the angry mind and the not angry mind, the deluded mind and the not deluded mind. Knows the scattered mind and the not scattered mind, the lofty mind and the not lofty mind, the mind with a compare and the mind without a compare. Knows the concentrated mind and the not concentrated, the released mind and the not released mind. Recollects, the manifold previous births, such as one birth, two births, ...re thus recollects the manifold previous births. With the divine eye purified beyond human sees beings appearing and disappearing, in inferior and superior states, beautiful and ugly, in hell and heaven, knows beings born according to their actions. Destroying desires, the mind released and released through wisdom, here and now realizes and abides. Brahmin, the Blessed One who knows and sees, is perfect and rightfully enlightened has declared these ten things which arouse confidence in us. Seeing these in the Teaching we abide revering and honouring the Teaching..

Then the chief minister of Magadha, the brahmin Vassakaara addressed the general Upananda. ‘Look general, these good sirs honour and venerate, what should be honoured and venerated, why shouldn’t we honour and venerate the good sirs and live dependent on them.’

Then the chief minister of Magadha said, ‘Where does venerable Aananda abide at present?’

‘Brahmin, at present I live in the bamboo grove.’

‘Good Aananda, in the bamboo grove, is there a pleasant abiding, is it noiseless, away from human habitation and suitable for seclusion?’

‘Indeed brahmin, in the bamboo grove there is a pleasant abiding, it is noiseless, away from human habitation and suitable for seclusion as long as those like you protect it.’

‘Indeed good Aananda, in the bamboo grove there is a pleasant abiding, it is noiseless, away from human habitation and suitable for seclusion, because good sirs like you concentrate there. At one time good Gotama was living in the peaked hall in the Great forest, in Vesaali and I approached him. At that time good Gotama was explaining concentration in various ways. Good Gotama too was concentrating at that time. Does good Gotama praise all concentrations?’

‘Brahmin, the Blessed One does not praise all concentrations, nor does he blame all concentrations. What kind of concentration does he not praise? Brahmin, a certain one abides overcome with sensual greed, not knowing the escape from arisen sensual greed, he concentrates with it, and wastes, decays and muses on account of it. Abides overcome with anger, not knowing the escape from arisen anger, he concentrates with it, and wastes, decays and muses on account of it. Abides overcome with sloth and torpor, not knowing the escape from arisen sloth and torpor, he concentrates with it, and wastes, decays and muses on account of it. Abides overcome with restlessness and worry, not knowing the escape from arisen restlessness and worry, he concentrates with it, and wastes, decays and muses on account of it. Abides overcome with doubts, not knowing the escape from arisen doubts, he concentrates with it, and wastes, decays and muses on account of it. The Blessed One did not praise such concentration. Brahmin, what kind of concentration did the Blessed One praise? Brahmin, the bhikkhu secluded from sensual desires and thoughts of demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhaana. Overcoming thoughts and thought processes and the mind internally appeased and settled in one point, and with joy and pleasantness born of concentration abides in the second jhaana...re..... in the third jhaana,...re.... abides in the fourth jhaana. Brahmin, the Blessed One praises such concentration.’

‘Good Aananda, good Gotama blames the blameable concentration and praises the praiseworthy concentration. Now we will go, there is much work to be done.’

‘Brahmin, do so, if you think it is the time to go.’

‘The chief minister of Magadha, the brahmin Vassakaara delighted and agreeing with the words of venerable Aananda got up from his seat and went away. Soon after he had gone away, the brahmin Gopakamoggallaana said. ‘Good Aananda, did not reply our question.’

‘Yet brahmin, I told you. There is not a single bhikkhu endowed with all those things is exactly like the Blessed One perfect and rightfully enlightened. The Blessed One is the founder the

knower, the declarer of the path, not found, not known and not declared before. He is clever and knows the path, his disciples today follow that path and are later endowed with those attributes.’

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MAJJHIMA NIKAAYA III

III. I.9. Mahaapunnamasutta.m

109, The longer discourse on the full moon night

I heard thus.

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara’s mother, in Saavatthi. On that full moon night of the fifteenth day the Blessed One sat in the open, attended by the Community of bhikkhus. Then a certain bhikkhu got up from his seat, arranged his robe and clasping hands towards the Blessed One said. ‘Venerable sir, I would ask a certain question if the Blessed one gives me leave and would explain it.’

‘Bhikkhu, sit on your seat and ask the question, you desire to ask.’

‘Then that bhikkhu sat on his seat and asked the Blessed One.’ Venerable sir, are these the five holding masses? Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness?’

‘Bhikkhu these are the five holding masses. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness’

That bhikkhu delighting and agreeing with the words of the Blessed One asked a further question. ‘Venerable sir, on what are these five holding masses based?’

‘Bhikkhu, these five holding masses are based on interest.’

‘Venerable sir, is the holding on these same five holding masses? Or is there a holding other than them?’

‘Bhikkhu, the holding is on these same five holding masses, there is no holding other than them. Bhikkhu, the greed and interest for the five holding masses, is the holding there.’

‘Venerable sir, is there a difference in the greed and interest for the five holding masses.’

The Blessed One said. ‘Bhikkhu there is a difference. To someone it occurs, in the future may my matter be thus, my feelings be thus, my perceptions be thus, my determinations be thus and

my consciousness be thus. That is the difference in the greed and interest for the five holding masses.’

‘Venerable sir, what is an explanation for the masses?’

‘Bhikkhu, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of matter. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of feelings. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, that is the mass of .perceptions. All determinations, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of determinations. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, that is the mass of consciousness. Bhikkhu, this is the explanation for the masses.’

‘Venerable sir, what is the cause for the mass of matter to become evident, the mass of feelings to become evident, the mass of perceptions to become evident, the mass of determinations to become evident and the mass of consciousness to become evident?’

‘Bhikkhu, because of the four primary elements the mass of matter becomes evident, because of contact, the mass of feelings becomes evident, because of contact the mass of perceptions becomes evident, because of contact, the mass of determinations becomes evident and because of name and matter the mass of consciousness becomes evident.’

‘Venerable sir, how does the view of a self arise?’

‘Bhikkhu, the not learned ordinary man, who has not seen noble ones and Great Men not clever and not trained in their Teaching, sees matter in self, or sees a material form of the self, or in self sees matter, or in matter sees self. Sees feelings in self, or sees a feeling self, or in self sees feelings, or in feelings sees self. Sees perceptions in self, or sees a perceptual self, or in self sees perceptions, or in perceptions sees self. Sees determinations in self, or sees a determining self, or in self sees determinations, or in determinations sees self Sees consciousness in self, or sees a conscious self, or in self sees consciousness or in consciousness sees self. Bhikkhu, thus arises the self view.’ .

‘Venerable sir, how does the view of a self not arise?’

‘Bhikkhu, the learned noble disciple who has seen noble ones and Great Men clever and trained in their Teaching, does not see matter in self, or a material form of the self, or in self matter, or in matter self. Does not see feelings in self, or a feeling self, or in self feelings, or in feelings self. Does not see perceptions in self, or a perceptual self, or in self perceptions, or in perceptions self. Does not see determinations in self, or a determining self, or in self determinations, or in

determinations self Does not see consciousness in self, or a conscious self, or in self consciousness or in consciousness self. Bhikkhu, thus the self view does not arise.’

‘Venerable sir, what is the satisfaction, the danger and escape from matter? .

What is the satisfaction, the danger and escape from feelings? What is the satisfaction, the danger and escape from perceptions? What is the satisfaction, the danger and escape from determinations? What is the satisfaction, the danger and escape from consciousness?’

‘Bhikkhu, whatever pleasantness and pleasure that arises on account of matter, is the satisfaction in matter. That matter is impermanent, unpleasant a changeful thing, is the danger of matter. The disciplining and dispelling of interest and greed for matter is the escape from matter. Whatever pleasantness and pleasure that arises on account of feelings, is the satisfaction in feelings. That feelings are impermanent, unpleasant changeful things, is the danger of feelings. The disciplining and dispelling of interest and greed for feelings is the escape from feelings. Whatever pleasantness and pleasure that arises on account of perceptions, is the satisfaction in perceptions. That perceptions are impermanent, unpleasant and changeful things, is the danger of perceptions. The disciplining and dispelling of interest and greed for perceptions is the escape from perceptions. Whatever pleasantness and pleasure that arises on account of determinations, is the satisfaction in determinations. That determinations are impermanent, unpleasant changeful things, is the danger of determinations. The disciplining and dispelling of interest and greed for determinations is the escape from determinations. Whatever pleasantness and pleasure that arises on account of consciousness, is the satisfaction in consciousness. That consciousness is impermanent, unpleasant a changeful thing, is the danger of consciousness. The disciplining and dispelling of interest and greed for consciousness is the escape from consciousness.’

‘Venerable sir knowing and seeing what does there not arise any latent tendencies of conceit and measuring in this sixfold conscious body, and all external signs?’

‘Bhikkhu, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all that matter, it is not my self. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all those feelings, they are not my self. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, I’m not all those perceptions, they are not my self. All determinations, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I’m not all those determinations, they are not my self. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, I’m not that consciousness, it is not my self. Bhikkhu knowing and seeing thus there does not arise any latent tendencies of conceit and measuring in this sixfold conscious body, and all external signs.’

Then this thought and thought process arose to a certain bhikkhu. "Indeed, then matter is void of self, feelings are void of self, perceptions are void of self, determinations are void of self and consciousness is void of self. How could the self be touched, by actions, done void of a self?"

Then the Blessed One penetratingly seeing that thought and thought process in that bhikkhu's mind addressed the bhikkhus for his sake. 'Bhikkhus, there is a possibility that a certain foolish man overcome by ignorance and falling for craving, should think to creep through the Dispensation of the Teacher, thinking, "Indeed, then matter is void of self, feelings are void of self, perceptions are void of self, determinations are void of self and consciousness is void of self. How could the self be touched, by actions, done void of a self?" Bhikkhus, I train you for conditionality, according to the arisen situation, in this and other instance. Is matter permanent or impermanent?'

'Venerable sir, impermanent'

'That which is impermanent, is it unpleasant or pleasant?'

'Venerable sir, unpleasant.'

'That which is impermanent, unpleasant, a changing thing is it suitable to reflect, It is mine, I'm that, it is my self?'

'No venerable sir, it is not suitable.'

'Are feelings,....re..... perceptions, ...re..... determinations, ...re..... is consciousness permanent or impermanent?'

'Venerable sir, impermanent'

'That which is impermanent, is it unpleasant or pleasant?'

. 'Venerable sir, unpleasant.'

'That which is impermanent, unpleasant, a changing thing is it suitable to reflect, It is mine, I'm that, it is my self?'

'No venerable sir, it is not suitable.'

'Therefore bhikkhus, all matter, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I'm not all that matter, it is not my self. All feelings, coarse or fine, internal or external, in the past, future and the present, inferior or superior, far or near, I'm not all those feelings, they are not my self. All perceptions, coarse or fine internal or external in the past, future and the present, inferior or superior, far or near, I'm not all those perceptions, they are not my self. All determinations, coarse or fine, internal or external, in the

past, future and the present, inferior or superior, far or near, I'm not all those determinations, they are not my self. All consciousness, coarse or fine internal or external, in the past, future and the present, inferior or superior, far or near, I'm not that consciousness, it is not my self. This should be seen with right wisdom, as it really is. Bhikkhus, when the learned noble disciple sees this, he turns away from matter, turns away from feelings, turns away from perceptions, turns away from determinations and turns away from consciousness. Turning away is detached and released. When released, knowledge arises, I'm released. Birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

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

When this discourse was given about sixty bhikkhus were released from desires without holdings

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MAJJHIMA NIKAAYA III

III.I.10. Cuulapu.n.nmasutta.m

110, The shorter discourse on the full moon night

I heard thus.

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother, in Saavatthi. On that full moon night of the fifteenth day the Blessed One sat in the open, attended by the Community of bhikkhus. Then the Blessed One observed the silent Community of bhikkhus and addressed them. 'Bhikkhus, does the unworthy one know the unworthy one, as this good one is unworthy?' (*1)

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, does the unworthy one know the worthy one, as this good one is worthy?'

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the worthy one, as this good one is worthy. Bhikkhus, the unworthy one is endowed with unworthy qualities, unworthy devotion, thoughts, musings, words, actions and views and gives gifts that are unworthy. Bhikkhus, how is the unworthy one endowed with unworthy qualities? Bhikkhus, the unworthy one has no faith, shame and remorse. Has learned little, is forgetful and without wisdom. Thus the unworthy one is endowed with unworthy qualities. Bhikkhus, how is the unworthy one with

unworthy devotion? Bhikkhus, the unworthy one becomes friendly with those without faith, shame, remorse, with little learning, forgetful and without wisdom. Thus the unworthy one is with unworthy devotion. Bhikkhus, how is the unworthy one with unworthy thoughts? Bhikkhus, the unworthy one thinks to trouble himself, thinks to trouble others and thinks to trouble both. Thus the unworthy one thinks unworthily. Bhikkhus, how is the unworthy one with unworthy musings? Bhikkhus, the unworthy one muses to trouble himself, muses to trouble others and muses to trouble both. Thus the unworthy one muses unworthily. Bhikkhus, how is the unworthy one with unworthy words? Bhikkhus, the unworthy one tells lies, talks maliciously, talks roughly, and talks frivolously. Thus the unworthy one is with unworthy words. Bhikkhus, how is the unworthy one with unworthy actions? Bhikkhus, the unworthy one destroys living things, takes what is not given and misbehaves sexually. Thus the unworthy one is with unworthy actions. Bhikkhus, how is the unworthy one with unworthy views? Here the unworthy one is with the view, there are no results for gifts, sacrifices and offerings, there are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no beings that arise spontaneously, no recluses and brahmins in the world, who have come to the right path, realizing this world and the other world, by themselves, declare it. Thus the unworthy one is with unworthy view. Bhikkhus, how does the unworthy one make an unworthy offering? Bhikkhus, the unworthy one gives an offering disrespectfully, does not give with his own hands, does not give it honourably, gives it as though throwing it, gives it without faith in results. Thus bhikkhus, the unworthy one makes unworthy offerings..

Bhikkhus, the unworthy one endowed with unworthy, qualities, devotion, thoughts, musings, words, actions and views and giving gifts unworthily, after death is born in unworthy states. Bhikkhus, what are unworthy states? It is either birth in hell or in an animal womb.

‘Bhikkhus, does the worthy one know the worthy one, as this good one is worthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the worthy one, as this good one is worthy. Bhikkhus, does the worthy one know the unworthy one, as this good one is unworthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, the worthy one is endowed with worthy qualities worthy devotion, thoughts, musings, words, actions and views and gives worthy gifts. Bhikkhus, how is the worthy one endowed with worthy qualities? Bhikkhus, the worthy one has faith, shame and remorse. Has much learnedness, is with aroused effort, mindful and wise. Thus the worthy one is endowed with worthy qualities. Bhikkhus, how is the worthy one with worthy devotion? Bhikkhus, the worthy one makes friends with those who have faith, shame, remorse, much

learning, aroused effort mindfulness and wisdom. Thus the worthy one has worthy devotion. Bhikkhus, how is the worthy one with worthy thoughts? Bhikkhus, the worthy one, does not think, to trouble himself, others and both. Thus the worthy one, has worthy thoughts. Bhikkhus, how is the worthy one with worthy musings? Bhikkhus, the worthy one, does not muse to trouble himself, others and either. Thus the worthy one, has worthy musings. Bhikkhus, how is the worthy one with worthy words? Bhikkhus, the worthy one, does not, tell lies, talk maliciously, talk roughly, and talk frivolously. Thus the worthy one is with worthy words. Bhikkhus, how is the worthy one with worthy actions? Bhikkhus, the worthy one does not, destroy living things, take what is not given and misbehave sexually. Thus the worthy one is with worthy actions. Bhikkhus, how is the worthy one with worthy views? The worthy one is with the view, there are results for gifts, sacrifices and offerings, for good and bad actions. There is this world, the other world, mother, father. There are beings that arise spontaneously, there are recluses and brahmins in the world, who, come to the right path, realize this world and the other world, by themselves and declare it. Thus the worthy one is with worthy views. Bhikkhus, how does the worthy one make a worthy offering? Bhikkhus, the worthy one makes an offering respectfully, gives it with his own hands, gives it honourably, gives it thoughtfully, gives it knowing there are results for giving. Thus bhikkhus, the worthy one gives worthy gifts.

Bhikkhus, the worthy one endowed with worthy qualities, devotion, thoughts, musings, words, actions and views and giving gifts that are worthy, after death is born in worthy states. Bhikkhus, what are worthy states? They are births as the noblest of gods or the noblest of men.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 1 Anupadasuttam

111, Uninterrupted Concentration.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkus, Saariputta is wise, has wide wisdom, bright intelligence, spontaneous and sharp wisdom and penetrating wisdom. Saariputta concentrates a fortnight uninterrupted, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhaana. These things of the first jhaana such as thoughts, thought

processes, joy, pleasantness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming thoughts and thought processes, the mind internally appeased in one point, with joy and pleasantness born of concentration abides in the second jhaana. These things of the second jhaana such as internal appeasement, joy, pleasantness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other, to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, with equanimity to joy and detachment abides mindful and aware, and with the body experiences pleasantness too and abides in the third jhaana. The noble ones say it's abiding in pleasantness mindfully. These things of the third jhaana such as equanimity, pleasantness, mindful awareness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, dispelling pleasantness and unpleasantness, earlier having overcome pleasure and displeasure purifying mindfulness with equanimity abides in the fourth jhaana. These things of the fourth jhaana such as equanimity, neither unpleasant nor pleasant feelings, observed feelings not enjoyed, purified mindfulness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions, of matter and anger, not attending to various perceptions, with space is boundless attains to the sphere of space. Those things of the sphere of space such as the perception of space, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the

other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of space with consciousness is boundless attains to the sphere of consciousness. Those things of the sphere of consciousness such as the perception of consciousness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of consciousness with there is nothing attains to the sphere of nothingness. Those things of the sphere of nothingness such as the perception of nothingness, one pointedness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released, unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all perceptions of nothingness attains to the sphere of neither perception nor non perception. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and unrestricted. knows there is an escape beyond this. With much practise they come to him.

Again, bhikkhus, Saariputta, overcoming all the sphere of neither perception nor non perception attains the cessation of perceptions and feelings. Seeing it with wisdom his desires get destroyed. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is nothing beyond this. With much practise nothing comes to him.

Bhikkhus, saying it rightly, it is Saariputta that has mastered and completed the noble ones' virtues, mastered and completed the noble ones' concentration, mastered and completed the noble ones' perception, mastered and completed the noble ones' release. Sayng it rightly it is

only Saariputta that has mastered and completed the noble ones' virtues, concentration, wisdom and release.

Bhikkhus, saying it rightly, he is the Blessed One's own son born of the mouth, born of the Teaching, the sign of the Teaching, the heritage of the Teaching and not one born from the heritage of material.

Bhikkhus, Saariputta follows rolling the noble wheel of the Teaching, rightfully rolled by the Thus Gone One.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 2. Chabbisodanasutta.m

112, The Sixfold Examination.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatti. The Blessed One addressed the bhikkhus from there.

'Bhikkhus, the bhikkhu declares perfection. "Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish." The words of that bhikkhu should not be approved, nor disapproved. He should be questioned. Friend, there are these four ways of defining, declared by the Blessed One who knows and sees and is rightfully enlightened. What are the four? Defining the seen as the seen, the heard as the heard, the sensed as the sensed and the cognized as the cognized. Out of these four ways of defining, through which is the venerable one's mind released without holdings? It is lawful that a bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing it an error to fall for the seen, not settling, unbound, released, unyoked and with an unrestricted mind I abide Friend, seeing it an error to fall for the heard, not settling, unbound, released, unyoked and with an unrestricted mind I abide Friend, seeing it an error to fall for the sensed, not settling, unbound, released, unyoked and with an unrestricted mind I abide Friend, seeing it an error to fall for the cognized, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, knowing and seeing these four ways of defining, my mind is released from desires

without holdings. His words should be accepted as good words and a further question should be asked Friend, these five holding masses are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the five? They are the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. Knowing what and seeing what in the five holding masses, is the venerable one's mind released from desires without holdings It is lawful that a bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing that matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter. (*1) Seeing that feelings are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding feelings. Seeing that perceptions are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding perceptions. Seeing that determinations are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding determinations. Seeing that consciousness is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding consciousness. Friend, knowing and seeing these five holding masses my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked Friend, these six elements are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the six? They are the elements of earth, water, fire, air, space and consciousness.

Knowing what and seeing what in these six elements is the venerable one's mind released from desires without holdings It is lawful that a bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, the earth element is void of a self. The self has no settlements in matter. The latent tendencies of falling for and firmly holding settlements in matter destroyed, ceased, given up, I know that the mind is released. I realized that the water element, ...re.... fire element, ...re....air element, ...re.... space element,...re.... and the consciousness element is void of a self. The self has no settlements in consciousness. The latent tendencies of falling for and firmly holding settlements in consciousness destroyed, ceased, given up I know that the mind is released. Friend, knowing and seeing these six elements in this manner, my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked. Friend, these six internal and external spheres are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the six? Eye and forms, ear and sounds, nose and smells, tongue and tastes, body and touches and mind and ideas. Knowing what and seeing what in these six internal and external spheres is the venerable one's mind released from desires without holdings It is lawful that a bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to

the highest good, destroyed the desire 'to be' and is rightfully released should explain it. The latent tendencies of following up erroneously with interest, greed and craving, eye consciousness, forms and things cognizable by eye consciousness, are destroyed, ceased and given up, I know my mind is released. The latent tendencies of following up erroneously with interest, greed and craving ear consciousness, sounds and things cognizable by ear consciousness, ...re....nose consciousness, smells and things cognizable by nose consciousness,...re.... tongue consciousness, tastes and things cognizable by tongue consciousness,...re.... body consciousness, touches and things cognizable by body consciousness and mind consciousness, ideas, and things cognizable by mind consciousness are destroyed, ceased and given up, I know my mind is released. Friend, knowing and seeing these six internal and external spheres in this manner, my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked. Friend, knowing and seeing what in this sixfold conscious body and all external signs are the latent tendencies of conceited measurings of me and mine completely destroyed? It is lawful that a bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it.

Friend, earlier when I was an ignorant householder, the Thus Gone One or a disciple of the Thus Gone One preached the Teaching and I gained faith, with that faith I thought, the household life is full of difficulties, going forth homeless is like open space. Living in a household it is not easy to lead a holy life complete and pure without being defiled. Shaving head and beard, putting on yellow clothes, why shouldn't I go forth homeless? At some suitable time I gave up a little wealth or a large mass of wealth, either left behind a small circle of friends, or a large circle of friends shaving head and beard and donning yellow clothes, went forth as a homeless.

Gone forth I became a trainer in the life of a bhikkhu. I gave up hurting living things, throwing away stick and weapon ashamed abode arousing compassion for all beings. Abstaining from taking what is not given, desired the given, made my mind pure, without theft I abode. Abstaining from low sexual intercourse led the holy life. Abstaining from telling lies became reliable and trustworthy and abode without a dispute with the world. Gave up slandering. Hearing it here did not say it elsewhere, to split these. Hearing elsewhere did not say it here to split those, Thus I united the split, promoted unity. Fond of unity spoke words to unite. Gave up rough talk, saying pleasing words that went straight to the heart of all. Abstained from frivolous talk saying appropriate, truthful and meaningful words, in accordance with the Teaching and Discipline, words that could be treasured.

Abstained from destroying seed groups and vegetable groups. Partaking one meal a day, abstained from food at night and at untimely hours. Abstained from dance, singing, music, decorations, flowers and scents, annointments and adornments. Abstained from high and stately beds. Abstained from accepting gold and silver, uncooked rice and uncooked flesh,. Abstained

from accepting women and girls, slaves, men or women. Abstained from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstained from accepting fields and wealth, and doing the work of a messenger. Abstained from buying and selling and unfair ways of weighing and measuring. Abstained from cutting severing, destroying and highway robbery, and wrong ways of gaining food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, went with all the belongings wherever I went. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels I went with all my belongings wherever I went.. Endowed with this mass of virtues, I experienced the pleasure of blamelessness internally.

Seeing a form with the eye, I did not take the sign or the elements .To one abiding with the mental faculty of the eye uncontrolled, demerit of covetousness and displeasure may trickle. I abode protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell,...re.. tasting,...re.. cognizing touches with the body,...re.....Cognizing an idea with the mind, did not take the sign or the elements. To one abiding with the mental faculty of the mind not controlled, demerit of covetousness and displeasure may trickle.I abode protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, I experienced the untouched pleasure of the mental faculties. Going forward or returning I became aware. Looking on, or looking aside I became aware. Bending or stretching, bearing the bowl and three robes, tasting, drinking, eating and enjoying I became aware. Going, standing, sitting, lying, if awake, and keeping silence I became aware.

Endowed, with the mass of virtues, the control of the mental faculties, rightmindfulness of the noble ones, I abode in a secluded dwelling, such as a forest, the root of a tree, a mountain grotto a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. After the meal and returning from the alms round, I sat legs crossed, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world I abode freeing the mind. Dispelling anger I abode with a mind free of anger, compassionate to all born. Dispelling sloth and torpor abode, aware of a perception of light, mindful of cleaning sloth and torpor. Dispelling restlessness and worry abode with a mind internally appeased, cleaning the mind of restlessness and worry. Abode with doubts dispelled of merit that should and should not be done.

I dispelled the five hindrances of the mind, and wisely making the minor defilements weak, secluded the mind from sensual thoughts and demerit. With thoughts and thought processes and with joy and pleasantness, born of seclusionabode in the first jhaana..

Again overcoming thoughts and thought processes, the mind internally appeased, in a single point, with joy and pleasantness born of concentration I abode in the second jhaana.

Again, with equanimity to joy and detachment and aware of experiencing pleasantness, with the body too, abode in the third jhaana. The noble ones say this is abiding in pleasantness, mindful of equanimity.

Again, dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, mindfulness purified with equanimity I abode in the fourth jhaana.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, this is, its arising, this its cessation, and this the path to the cessation of unpleasantness as it really is. Knew the desires, their rising, their cessation and the path to their cessation as it really was. The mind that knew and saw thus, was released from sensual desires, from desires 'to be' and from ignorant desires. When released, I knew, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish. Friend, knowing and seeing this sixfold conscious body and all external signs in this manner, I completely destroyed the latent tendencies of conceited measurings of me and mine. Bhikkhus, his words should be accepted as good words and he should be told. 'Friend, it is great gain, that we meet co-associates like you.'

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

Notes.

1. Seeing matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter. 'ruupa.m kho aha.m aavuso, abala.m.viraaga.m anassaasika.m viditvaa ye ruupe upaayupaadaanaa cetaso adhi.t.thaanaabhinivesanaanusayaa, tesa.m khayaa viraagaa nirodhaa caagaa pa.tinissaggaa vimutta.m me citta.m ti pajaanaami.' Holding matter, is something done with the mind. It is the mind's follow up with interest and greed. So too with the other four masses of feelings, perceptions, determinations and consciousness. Thus it is the follow up with interest and greed for these five masses that have to be destroyed, ceased, given up and thus the mind should be released.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III.2.3. Sappurisasutta.m

113, The Worthy One

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will tell the features of the Worthy one and the features of the unworthy one, listen and attend carefully.

Bhikkhus, what are the features of the worthy one? Here the unworthy one gone forth from a high clan reflects. I have gone forth homeless from a high clan, these others gone forth are not from high clans. On account of his high clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of high birth, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from outside a high clan lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one gone forth from an esteemed clan, ... gone forth from a high and esteemed clan, ... gone forth from a noble clan reflects. I have gone forth homeless from a noble clan, these others gone forth are not from noble clans. On account of his noble clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of noble clan, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from outside a noble clan lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one gone forth is well known and famous, he reflects. I'm well known and famous these others gone forth are not well known and famous On account of his fame, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of fame, these greedy things, angry things and deluded things do not get destroyed. If someone not well known and famous gone forth homeless lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is the gainer of robes, morsels, dwellings and requisites for the ill and he reflects. I'm a gainer of robes, morsels, dwellings and requisites for the ill, these others gone forth are not the gainers of the four requisites On account of this, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of gains, these greedy things, angry things and deluded things do not get destroyed. If some non gainer of robes, morsels, dwellings and requisites for the ill, lives according to the Teaching,

following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is learned, he reflects. I'm learned, these other bhikkhus are not learned. On account of his learnedness, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of learnedness these greedy things, angry things and deluded things do not get destroyed. If someone not learned lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one bears the Discipline, he reflects. I bear the Discipline these other bhikkhus do not bear the Discipline. On account of his bearing the Discipline he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of bearing the Discipline these greedy things, angry things and deluded things do not get destroyed. If someone not a bearer of the Discipline lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a preacher, he reflects. I'm a preacher these other bhikkhus are not preachers. On account of his ability to preach he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of the ability to preach, these greedy things, angry things and deluded things do not get destroyed. If someone who is not a preacher lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a forest dweller, he reflects. I'm a forest dweller these other bhikkhus are not forest dwellers. On account of his dwelling in the forest he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling in the forest these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling in the forest, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a rag robe wearer, he reflects. I'm a rag robe wearer these other bhikkhus are not rag robe wearers. On account of his wearing rag robes he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of wearing rag robes these greedy things, angry things and deluded things do not get destroyed. If

someone not wearing rag robes lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again bhikkhus, the unworthy one is a partaker of morsels, he reflects. I'm a partaker of morsels these other bhikkhus are not partakers of morsels. On account of his partaking morsels, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of partaking morsels these greedy things, angry things and deluded things do not get destroyed. If someone not partaking morsels, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again bhikkhus, the unworthy one is a tree root dweller, he reflects. I'm a tree root dweller, these other bhikkhus are not tree root dwellers. On account of his dwelling at the root of a tree, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling at the root of a tree these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling at the root of a tree, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again bhikkhus, the unworthy one is a dweller in a charnel ground, ...re...a dweller in the open,....re... one abiding in the sitting posture,...re... one sleeping wherever possible,....re...one sitting on the same seat, he reflects. I'm a sitter on the same seat, these other bhikkhus are not the sitters on the same seat. On account of his sitting on the same seat, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of sitting on the same seat, these greedy things, angry things and deluded things do not get destroyed. If someone not a sitter on the same seat, lives according to the Teaching, following the right conduct, he would become honourable and praiseworthy, on account of that. He honours the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again, bhikkhus, the unworthy one, secluded from sensual desires and things of demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhaana. He reflects, I'm a gainer of the first jhaana, these other bhikkhus are not the gainers of the first jhaana. On account of his first jhaana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the first jhaana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the first jhaana. Bhikkhus this is a feature of the worthy one .

Again, bhikkhus, the unworthy one, overcoming thoughts and thought processes, the mind internally appeased, in one point and with joy and pleasantness born of concentration abides in the second jhaana, ...re.... in the third jhaana, ...re.... in the fourth jhaana. He reflects, I'm a gainer of the forthjhaana, these other bhikkhus are not the gainers of the forth jhaana. On account of his forth jhaana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the forth jhaana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the forth jhaana. Bhikkhus this is a feature of the worthy one

Again, bhikkhus, the unworthy one, overcoming all perceptions of matter, all perceptions of anger and not attending to the varied perceptions, with space is boundless abides in the sphere of space. He reflects, I'm a gainer of the sphere of space, these other bhikkhus are not the gainers of the sphere of space. On account of his birth in the sphere of space he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of space. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of space. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness. He reflects, I'm a gainer in the sphere of consciousness, these other bhikkhus are not the gainers in the sphere of consciousness. On account of his birth in the sphere of consciousness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of consciousness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of consciousness. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of consciousness, with there is nothing attains to the sphere of nothingness. He reflects, I'm a gainer in the sphere of nothingness, these other bhikkhus are not the gainers in the sphere of nothingness. On account of his birth in the sphere of nothingness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of nothingness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of nothingness. Bhikkhus this is a feature of the worthy one.

Again, bhikkhus, the unworthy one, overcoming all the sphere of nothingness, attains to neither perception nor non perception. He reflects, I'm a gainer of neither perception nor non perception,

these other bhikkhus are not the gainers of neither perception nor non perception. On account of his birth in neither perception nor non perception he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even neither perception nor non perception. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in neither perception nor non perception. Bhikkhus this is a feature of the worthy one

Again the worthy one overcoming all neither perceptions nor non perceptions, attains the cessation of perceptions and feelings. Seeing this with wisdom his desires too get destroyed. Here the bhikkhu does not imagine anything, to go anywhere, for any reason.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 4 Sevittabba-Asevitabbasuttam.

114, Things that should and should not be practiced

I heard thus.

At one time the Blessed One lived in the monastery offered by Anāthapindika in Jeta's grove in Sāvatthi. From there the Blessed One addressed the bhikkhus. 'Bhikkhus, I will tell you the things that should and should not be practiced attend carefully and listen.

Bhikkhus, I say bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of perceptions is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of view is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of a self is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.'

When this was said, venerable Saariputta said thus to the Blessed One. ‘Venerable sir, the detailed explanation of this short exposition occurs to me. It was said, “Bhikkhus, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing certain bodily conducts, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing certain bodily conducts, if demerit decreases and merit increases such bodily conduct should be practiced.

Venerable sir, practising what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others’ belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit increases and merit decrease

Venerable sir, practising what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel with bloody hands, not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others’ belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit decreases and merit increases.

If it was said by the Blessed One, “bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this..

It was said, “Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Venerable sir, practising what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here says it elsewhere to split these, or hearing something elsewhere says it here to split those.

He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Venerable sir, practising this kind of verbal conduct, demerit increases and merit decreases

Venerable sir, practising what kind of verbal conduct, does demerit decrease and merit increase? Venerable sir, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

If it was said by the Blessed One, “Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this.

It was said, “Bhikkhus, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Venerable sir, practising what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Venerable sir, practising this kind of mental conduct, demerit decreases and merit increases. Venerable sir, practising what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will.. Venerable sir, practising this kind of mental conduct, demerit decreases and merit increases

It was said, “Bhikkhus, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing certain musings, if demerit increases and merit

decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Venerable sir, practising what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Venerable sir, practising this kind of musings demerit increases and merit decreases. Venerable sir, practising what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Venerable sir, practising this kind of musings demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing the gain of a certain view if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Venerable sir, practising the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this world and the other world declare it. Venerable sir, practising the gain of this kind of views demerit increases and merit decreases. Venerable sir, practising the gain of what kind of views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. Venerable sir, practising the gain of this kind of views demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the gain of views is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing personal gains, if demerit increases and merit decreases

such personal gains should not be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains should be practiced.

Venerable sir, practising what kind of personal gains does demerit increase and merit decrease? Venerable sir, when troublesome personal gains are born on account of not ending being, demerit increases and merit decreases. (*1). Venerable sir, practising what kind of personal gains does demerit decrease and merit increase? Venerable sir, when non troublesome personal gains are born on account of not ending being, demerit decreases and merit increases. (*2)

If it was said by the Blessed One, “Bhikkhus, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this.

Venerable sir, this I know as the detailed explanation of the short exposition given by the Blessed One.’

‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.

Bhikkhus, I say, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain bodily conduct, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing a certain bodily conduct, if demerit decreases and merit increases such bodily conduct should be practiced.

Saariputta, practising what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others’ belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Saariputta, practising this kind of bodily conduct, demerit increases and merit decrease

Saariputta, practising what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel, not with bloody hands, is not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others’ belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit decreases and merit increases.

If I said bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this..

Bhikkhus, I say verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Saariputta, practising what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here, says it elsewhere to split these, or hearing something elsewhere, says it here, to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Saariputta, practising this kind of verbal conduct, demerit increases and merit decreases

Saariputta, practising what kind of verbal conduct, does demerit decrease and merit increase? Saariputta, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

Bhikkhus, I said, verbal conduct is twofold, consisting of, that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Bhikkhus, I say, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct

should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Saariputta, practising what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Saariputta, practising this kind of mental conduct, demerit decreases and merit increases. Saariputta, practising what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will.. Saariputta, practising this kind of mental conduct, demerit decreases and merit increases.

Bhikkhus, I say, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Saariputta, practising what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Saariputta, practising this kind of musings demerit increases and merit decreases. Saariputta, practising what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Saariputta, practising this kind of musings demerit decreases and merit increases.

Bhikkhus, I say, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing the gain of a certain view, if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Saariputta, practising the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this

world and the other world declare it. Saariputta, practising the gain of this kind of views demerit increases and merit decreases. Saariputta, practising the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. Saariputta, practising the gain of this kind of views demerit decreases and merit increases..

Bhikkhus, I say, the gain of views is also twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, on account of what was it said? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains, should be practiced.

Saariputta, practising what kind of personal gains does demerit increase and merit decrease? Saariputta, when troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases. Saariputta, practising what kind of personal gains does demerit decrease and merit increase? Saariputta, when non troublesome personal gains are born, on account of ending being, demerit decreases and merit increases.

Bhikkhus, I say, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Saariputta, this is the detailed explanation of the short exposition given by me.’.

‘Saariputta, forms cognizable by eye consciousness too are twofold, consisting of those that should be followed and not followed.. Sounds cognizable by ear consciousness too are twofold, consisting of those that should be followed and not followed. Scents cognizable by nose consciousness too are twofold, consisting of those that should be followed and not followed. Tastes cognizable by tongue consciousness too are twofold, consisting of those that should be followed and not followed. Touches cognizable by body consciousness too are twofold, consisting of those that should be followed and not followed. Ideas cognizable by mind consciousness too are twofold, consisting of those that should be followed and not followed’

When this was said, venerable Saariputta said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, “Saariputta, forms cognizable by eye consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One?

Venerable sir, when following certain forms cognizable by eye consciousness, demerit increases and merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. It was said, “Saariputta, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. It was said, “Saariputta, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, scents cognizable by nose consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. It was said, “Saariputta, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. It was said, “Saariputta, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, touches cognizable by body consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. It was said, “Saariputta, touches cognizable by body consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable

by mind consciousness, demerit decreases and merit increases, such ideas should be followed. It was said, “Saariputta, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know thus..

. ‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.’

.Saariputta, I say forms cognizable by eye consciousness are also twofold those that should be followed and not followed. On account of what was it said? Saariputta, when following certain forms cognizable by eye consciousness, demerit increases and merit decreases, such forms should not be followedwhen following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. I said, Saariputta, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed” On account of what was it said? Saariputta, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followedwhen following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. I said, Saariputta, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed. on account of this.

Saariputta, I say scents cognizable by nose consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followedwhen following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. I said, Saariputta, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed On account of what was it said?Saariputta, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followedwhen following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. I said, Saariputta, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, touches cognizable by body consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. I said, Saariputta, touches cognizable by body consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. I said Saariputta, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, the detailed explanation of my short exposition should be known thus.

Saariputta, I say, even robes are twofold, that should be used and not used. Even morsels are twofold, that should be used and not used. Even dwellings are twofold, that should be used and not used. Even villages are twofold, that should be used and not used. Even hamlets, are twofold, that should be used and not used. Even towns are twofold, that should be used and not used. Even states are twofold, that should be used and not used. Even persons are twofold, that should be used and not used.

When this was said, venerable Saariputta said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, “Saariputta, I say, robes are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain robes demerit increases and merit decreases, such robes should not be used, when using certain robes demerit decreases and merit increases, such robes should be used. It was said, “Saariputta, robes too are twofold, those that should be used and not used.” It was said on account of this.

. It was said, “Saariputta, I say, morsels are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain morsels demerit increases and merit decreases, such morsels should not be used, when using certain morsels demerit decreases and merit increases, such morsels should be used. It was said, “Saariputta, morsels too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, dwellings are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain dwellings demerit increases and merit decreases, such dwellings should not be used,when using certain dwellings demerit decreases and merit increases, such dwellings should be used. It was said, “Saariputta, dwellings too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, villages are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain villages demerit increases and merit decreases, such villages should not be used,when using certain villages demerit decreases and merit increases, such villaes should be used. It was said, “Saariputta, villages too are twofold, those that should be used and not used.” It was said on account of this.

. It was said, “Saariputta, I say, hamlets are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain hamlets demerit increases and merit decreases, such hamlets should not be used,when using certain hamlets demerit decreases and merit increases, such hamlets should be used. It was said, “Saariputta, hamlets too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, towns are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain towns demerit increases and merit decreases, such towns should not be used,when using certain towns demerit decreases and merit increases, such towns should be used. It was said, “Saariputta, towns too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, states are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain states demerit increases and merit decreases, such states should not be used,when using certain states demerit decreases and merit increases, such states should be used. It was said, “Saariputta, states too are twofold, those that should be used and not used.” It was said on account of this.

.It was said, “Saariputta, I say, persons are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain persons demerit increases and merit decreases, such persons should not be used,when using certain persons demerit decreases and merit increases, such persons should be used. It was said, “Saariputta, persons too are twofold, those that should be used and not used.” It was said on account of this.

. Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know is this.

. ‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.’

.Saariputta, I say, even robes are twofold,...even morsels,...re..... even dwellings,...re.... even villages,...re....even hamlets,...re....even towns,...re...even states,...re....even persons are twofold that should be used and not used, why was it said ? When using certain robes, demerit increases and merit decreases, when using certain robes demerit decreases and merit increases, such robes should be used,

Saariputta, this is the detailed explanation of the short exposition given by me.

Saariputta, if all warriors, ...re...all brahmins,...re...the middle class,...re...low castes, know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

Saariputta, if all the world together with its Maaras, Brahmaas, the community of recluses and brahmins know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

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

Notes.

1. When troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases ‘savyaapajjha.m, bhanteattabhaavapa.tilaabha.m abhinibbattayato aparini.t,thabhavaaya akusalaa dhammaa abhiva.d.dhanti kusalaa dhammaa parihaayanti’ The troublesome personal gains may be any spiritual attainment or material attainment on account of which one begins to muse and think.When enlightened all musing and thinking are overcome.

2. When non-troublesome personal gains are born, on account of ending being demerit decreases and merit increases. ‘avyaapajjha.m bhante attabhaavapa.tilaabha.m abhinibbattayato parini.t.thabhavaaya akusalaa dhammaa parihaayanti kusalaa dhammaa abhivaddhanti.’ With the birth of non-troublesome personal gains being ends. That is the one who has attained worthiness does not think or muse of his attainments any more. That is the attainment of worthiness.’arahanta’.

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MAJJHIMA NIKAAYA III

II. 3.5.Maagandiyasutta.m

III. 2. 5. Bahudhaatukasutta.m-

115, The Discourse on Many Elements

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus. 'Whatever fears, misfortunes and dangers arise, they all arise from the foolish not from the wise. Thus bhikkhus, the foolish are with fears, misfortunes and dangers. Therefore bhikkhus, to become wise inquirers, you should train thus.

When this was said, venerable Aananda asked the Blessed One, 'Venerable sir, saying it rightly how does the wise bhikkhu become an inquirer?'

'Aananda, when the bhikkhu becomes clever, in the elements, in the spheres, in dependent arising and in the possible and impossible, he becomes an inquirer'

'Venerable sir, saying it rightly how is the wise bhikkhu clever in the elements?'

'Aananda, there are eighteen elements. They are the elements of eye, forms and eye consciousness; ear, sounds, and ear consciousness; nose, scents and nose consciousness; tongue, tastes and tongue consciousness; body, touches and body consciousness; mind, ideas and mind consciousness. Aananda, these are the eighteen elements, when the bhikkhu knows and sees them, he becomes clever in the elements.

'Venerable sir, is there another method through which the bhikkhu becomes clever in the elements?'

'There is a method. The bhikkhu becomes clever in the six elements, such as the elements of earth, water, fire, air, space and consciousness. Aananda, these are the six elements, when the bhikkhu knows and sees them, saying it rightly he becomes clever in the elements'.

'Venerable sir, is there another method through which the bhikkhu becomes clever in the elements?'

'There is a method. These six are the elements of pleasantness, unpleasantness, pleasure, displeasure, equanimity and ignorance, when the bhikkhu knows and sees them, saying it rightly he becomes clever in the elements'

'Venerable sir, is there another method through which the bhikkhu becomes clever in the elements?'

‘There is a method. These six are the elements of sensuality, non sensuality, anger, non anger, hurting and non hurting, when the bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’

‘Venerable sir, is there another method through which the bhikkhu becomes clever in the elements?’

‘There is a method. These three are the elements, of sensuality, materiality and immateriality, when the bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, is there another method through which the bhikkhu becomes clever in the elements?’

‘There is a method. These two are the elements, such as the compounded and the uncompounded element when the bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, saying it rightly how is the bhikkhu clever in the spheres?’

‘Aananda, these six are the internal and external spheres of the eye and forms, ear and sounds, nose and scents, tongue and tastes, body and touches and mind and ideas, when the bhikkhu knows and sees them, saying it rightly he becomes clever in the spheres.’

‘Venerable sir, saying it rightly how is the bhikkhu clever in dependent arising?’

‘Aananda, the bhikkhu knows, when this is present, this happens, when this arises, this arise. When this is not present, this does not happen, when this ceases, this cease. Such as from ignorance arise determinations, from determinations arise consciousness, from consciousness arise name and matter. From name and matter arise the six spheres, from the six spheres arise contact and from contact arise feelings. From feelings arise craving, from craving arises holding, from holding arises being and from being arises birth. From birth arises decay, death, grief, lament, unpleasantness, displeasure and distress. Thus arises the complete mass of unpleasantness. With the cessation of ignorance, cease determinations, with the cessation of determinations cease consciousness, with the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six spheres, with the cessation of the six spheres cease contact. With the cessation of contact cease feelings, with the cessation of feelings cease craving, with the cessation of craving ceases holding. With the cessation of holding ceases being, with the cessation of being ceases birth and with the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus ceases the complete mass of unpleasantness. When the bhikkhu knows and sees this, saying it rightly he becomes clever in dependent arising’

‘Venerable sir, saying it rightly how is the bhikkhu clever in the possible and impossible.’

‘Aananda, the bhikkhu knows, it is impossible, that one come to right view should take any determination as permanent. It is possible that an ordinary person should take any determination as permanent. It is impossible, that one come to right view should take any determination as pleasant. It is possible that an ordinary person should take any determination as pleasant. It is impossible, that one come to right view should take any thought as his. It is possible that an ordinary person should take any thought as his. It is impossible, that one come to right view should deprive the life of his mother. It is possible that an ordinary person should deprive the life of his mother. It is impossible, that one come to right view should deprive the life of his father. It is possible that an ordinary person should deprive the life of his father. It is impossible, that one come to right view, should cause hurt to the body of the Thus Gone One with a defiled mind. It is possible that an ordinary person should cause hurt to the body of the Thus Gone One, with a defiled mind. It is impossible that one come to right view should cause a breach in the Community. It is possible that an ordinary person should cause a breach in the Community. It is impossible that one come to right view should go to another Teacher. It is possible that an ordinary person should go to another Teacher. It is impossible that two rightfully Enlightened Ones should be born in the same world element at one and same time. It is possible that a single rightfully Enlightened One should be born in the world element at one time. It is impossible that two Universal Monarchs. should be born in the same world element at one and same time. It is possible that a single Universal Monarch should be born in the world element at one time. It is impossible that a woman should be the perfect rightfully Enlightened One. It is possible that a man should be the perfect rightfully Enlightened One. It is impossible that a woman should be the Universal Monarch. It is possible that a man should be the Universal Monarch. It is impossible that a woman should be the King of Gods. It is possible that a man should be the King of Gods. It is impossible that a woman should be the King of Death. It is possible that a man should be the King of Death. It is impossible that a woman should be Brahmaa. It is possible that a man should be Brahmaa. It is impossible that bodily misconduct should .give birth to welcome pleasant results. It is possible that bodily misconduct should .give birth to unwelcome unpleasant results. It is impossible that verbal misconduct, ...re.... mental misconduct should .give birth to welcome pleasant results. It is possible that verbal misconduct, ...re... mental misconduct should .give birth to unwelcome unpleasant results. It is impossible that bodily good conduct should .give birth to unwelcome unpleasant results. It is possible that bodily good conduct should .give birth to welcome pleasant results. It is impossible that verbal good conduct, ...re.... mental good conduct should .give birth to unwelcome unpleasant results. It is possible that verbal good conduct, ...re... mental good conduct should .give birth to welcome pleasant results. It is impossible that one misconductingbodily, originating from that, on

account of that should be born in heaven, in a higher state after death. It is possible that one misconductingbodily, originating from that, on account of that should be born in hell in a lower state after death. It is impossible that one misconductingverbally, ...re... mentally, originating from that, on account of that should be born in heaven in a higher state after death. It is possible that one misconductingverbally, ...re...mentally, originating from that, on account of that should

be born in hell in a lower state after death. It is impossible that one well conductedbodily, originating from that, on account of that should be born in hell in a lower state after death.It is possible that one well conductedbodily, originating from that, on account of that should be born in heaven in a higher state after death. It is impossible that one well conductedverbally,...re...mentally, originating from that, on account of that should be born in hell,in a lower state after death.It is possible that one well conducted verbally,...re...mentally, originating from that, on account of that should be born in heaven, in a higher state after death.

Then venerable Aananda said, ‘It is wonderful venerable sir. What is the name of thisdiscourse?’

‘Aananda, call it, the Discourse on many elements, or The fourfold circle, or The mirror of the Teaching, or The drum of deathlessness, or The noble victory in the battle.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III.2. 6 Isigilisutta.m

116, The rock which devours Sages

I heard thus.

At one time the Blessed One lived on the rock which devoured sages, and addressed the bhikkhus from there. ‘Bhikkhus, do you see this Vebhaara rock?’

‘Yes, venerable sir.’

‘Bhikkhus, this Vebhaara rock had a different name and a different concept. Do you see this Pa.n.dava rock?’

‘Yes, venerable sir.’

‘Bhikkhus, this Pa.n.dava rock had a different name and a different concept. Do you see this Vepulla rock?’

‘Yes, venerable sir.’

‘Bhikkhus, this Vepulla rock had a different name and a different concept. Do you see this rock Gijja?’

‘Yes, venerable sir.’

‘Bhikkhus, this Gijja rock had a different name and a different concept. Do you see this Isigili rock?’

‘Yes, venerable sir.’

‘Bhikkhus, this Isigili rock had this same name and this same concept.

Bhikkhus, in the past five hundred silent enlightened ones lived on this Isigili rock as permanent residents. People see them entering the rock and do not see them afterwards. People who saw this, said this rock devours sages, thus the name and concept came to birth. Bhikkhus, I will tell the names of those silent enlightened ones, we will honour the names of those silent enlightened ones. I will tell them listen carefully.’

Those bhikkhus agreed and the Blessed One said thus.

‘Bhikkhus, the silent enlightened ones, Ari.t.tha, Upari.t.tha, Tagarasikhii, Yasassii, Sudassana, Piyadassii, Gandhaara, Pi.n.dola, Upaasabha, Niitha, Tatha, Suthava, Bhaavitatta, were permanent residents on this Isigili rock

Attached to the essence, desireless, not hungry, they by themselves realized enlightenment.

Listen honouring the names of those Great Beings, they have pulled out the arrows. (*1)

Ari.t.tha, Upari.t.tha, Tagarasikhii, Yasassii, Sudassana and Piyadassii,

Gandhaara, Pi.n.dola, Upaasabha, Niitha, Suthava Tatha Suthava and Bhaavitatta.

Sumbha, Subha, Methula, A.t.thama, Athassumegha, Aniigha and Sudaa.tha,

The majestic destroyers of the leader of being were Hi.nguu and Hi.nga.

The two Jaalinas, the sage A.t.thaka, the enlightened one of Kosala and Subhaahu,

The trustworthy not attached wise men, Upanemi, Nemi and Santacitta,

Ka.luupakaalaa, Vijita, Jita, A.nga, Pa.nga Gutijjita,

Passii expelled endearments, the origin of unpleasantness, Aparaaajita won over Death.

Satthaa, Pavattaa, Sarabhangha, Lomahansa, Uccangamaaya, Asita and Anaasava,

Manomaya, that dispelled measuring, Bandhumaa, stainless Tadaadhimutta and Ketumaa.

Ketumbaraaga, Maatanga, Ariya, Accuta, Accutagaama and Byaamaka,
Sumangala, Dabbila, Supati.t.thita, Asayha, Khemaabhirata and Sorata.
Durannaya, Sangha, Ujjaya, and the other sage Sayhanomanikkama,
The twelve Aananda-Nanda Upanandas and Bhaaradvaja the last of the clan,
Bodhi-Mahaanaama, Uttara, Kesi, Sikhii, Sundara and Bhaaradvaja.
The three Upatissas, the destroyers of the bond of being, the destroyers of cravingUpasiidarii and
Siidarii
Mangala was enlightened. Usabha destroyed the seamstress, the origin ofunpleasantness.
Upaaniita, Uposatha, Sundara and Saccanaama, attained extinction
Jeta, Jayanta, Paduma, Uppala, Padumuttara, Rakkhita. and Pabbata,
Maanaththadda, Sobhita, Viitaraaga, Ka.nha.and Buddha, well released in mind,
These and others with great power, the silent enlightened ones who have destroyedbeing.
All these sages have overcome the bonds and extinguished, worship thoseimmeasurable ones.

Notes.

1. They have pulled out the arrows. ‘tesa.m visallaana.m’. The GreatBeings it is said have pulled out the arrows. The Great Beings are the four pairs who haveattained the four paths and fruits. The arrows they have pulled out is their personal selfviews. ‘sakkaayadi.t.thi’ When this arrow is pulled out a lot of theunpleasantness disappears then and there and later all unpleasant disappears. Pullng outarrows is the attaining of paths and fruits.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 7.Mahaacattaariisakasutta.m

117, The Longer discourse on the forty

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will preach the noble, right concentration together with the means and accessories, listen carefully and attentively

Bhikkhus, what is noble right concentration together with the means and accessories? It is right view, right thoughts, right speech, right actions, right livelihood, right endeavour and right mindfulness. Bhikkhus, the mind's one pointedness, endowed with these seven factors is called noble right concentration together with the means and the accessories.

Bhikkhus, here right view is foremost. How does right view become foremost? Wrong view is known as wrong view, right view is known as right view, to someone that is right view. Bhikkhus, what is wrong view? There are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this world and the other world declare it. Bhikkhus, this is wrong view.

Bhikkhus, what is right view? I say right view is twofold. There is right view with desires to share merit, which mature as substratum (*1). and right view, that is noble, without desires, transcends this world and is a feature of the path.

What is right view with desires to share merit, which mature as substratum? There are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. This is right view with desires, to share merit, which mature as substratum.

Bhikkhus, what is right view, that is noble, without desires, transcending this world is a feature of the path? The noble mind's development of the enlightenment factor investigation of the Teaching without desires, together with the path factors of wisdom, the faculty of wisdom, the power of wisdom, is right view that is noble, transcending this world and is a feature of the path. He endeavours to dispel wrong view and gets established in right view, that becomes his right endeavour. He mindfully dispels wrong view and abides established in right view, that becomes his right mindfulness. Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong thoughts as wrong thoughts and right thoughts as right thoughts, that becomes his right view. Bhikkhus, what are wrong thoughts? Sensual thoughts, angry thoughts and hurting thoughts are wrong thoughts. Bhikkhus, what are right thoughts? Bhikkhus, I say right thoughts too are twofold. There are right thoughts with desires, to share merit, which mature as substratum and right thoughts, that are noble, without desires, transcending this world and is a feature of the path.

What are right thoughts with desires to share merit, which mature as substratum? They are non sensual thoughts, non angry thoughts and non hurting thoughts These are right thoughts with

desires, to share merit, which mature as substratum. Bhikkhus, what are right thoughts, that are noble, without desires, transcending this world is a feature of the path? The logically applied reasoning thoughts, which focus attention to fix verbal determinations in the noble path mind, without desires, are noble right thoughts transcending this world and they are a feature of the path. (*2) He endeavours to dispel wrong thoughts and get established in right thoughts, that becomes his right endeavour. He mindfully dispels wrong thoughts and abides established in right thoughts, that becomes right mindfulness, to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong words as wrong words and right words as right words, that becomes his right view. Bhikkhus, what are wrong words? Telling lies, speaking maliciously, talking roughly and speaking frivolously, are wrong words. Bhikkhus, what are right words? Bhikkhus, I say right words too are twofold. There are right words with desires, to share merit, which matures as substratum and right words, that are noble, without desires, transcending this world is a feature of the path.

What are right words with desires to share merit, which mature as substratum? Abstaining from telling lies, abstaining from speaking maliciously, abstaining from talking roughly and abstaining from speaking frivolously, These are right words with desires, to share merit and they mature as substratum. Bhikkhus, what are right words, that are noble, without desires, transcending this world, is a feature of the path? The noble, mind, developping the noble path and features, abstains and is far removed from the four verbal misconducts. These are right words that are noble, without desires transcending this world is a feature of the path. He endeavours to dispel wrong words and gets established in right words, that becomes his right endeavour. He mindfully dispels wrong words and abides established in right words, that becomes right mindfulness, to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong actions as wrong actions and right actions as right actions, that becomes his right view. Bhikkhus, what are wrong actions? Destroying life, taking the not given and misconducting sexually. Bhikkhus, what are right actions? Bhikkhus, I say right actions too are twofold. There are right actions with desires, to share merit, which mature as substratum and right actions, that are noble, without desires, transcending this world and is a feature of the path.

What are right actions with desires to share merit, which mature as substratum? Abstaining from destroying life, abstaining from taking the not given, and abstaining from misconducting sexually. These are right actions with desires, to share merit and they mature as substratum. Bhikkhus, what are right actions, that are noble, without desires, transcending this world, is a feature of the path? The noble, mind, developping the noble path and features, abstains and is far removed from the three bodily misconducts. These are noble right actions transcending this world and is a feature of the path. He endeavours to dispel wrong actions and gets established in right actions, that becomes his right endeavour. He mindfully dispels wrong actions and abides established in right actions, that becomes right mindfulness to him Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Knows wrong livelihood as wrong livelihood and right livelihood as right livelihood, that becomes his right view. Bhikkhus, what is wrong livelihood? Deceit, muttering for a livelihood, soothsaying, performing jugglery and coveting for gain on gain. Bhikkhus, what is right livelihood? Bhikkhus, I say right livelihood too twofold. There is right livelihood with desires, to share merit, that mature as substratum and right livelihood that is noble, without desires, transcending this world is a feature of the path.

What is right livelihood with desires to share merit, that mature as substratum? Bhikkhus, the noble disciple gives up wrong livelihood and establishes himself in right livelihood. This is right livelihood with desires, to share merit that mature as substratum. Bhikkhus, what is right livelihood, that is noble, without desires, transcending this world is a feature of the path? The noble, desireless mind, developing the noble path and the features, abstains and is far removed from wrong livelihood. This is right livelihood that is noble, desireless, transcending this world and is a feature of the path. He endeavours to dispel wrong livelihood and gets established in right livelihood, that becomes his right endeavour. He mindfully dispels wrong livelihood and abides established in right livelihood, that becomes right mindfulness, to him. Thus these three things follow each other, turning in a circle. Such as right view, right endeavour and right mindfulness.

Bhikkhus, here right view becomes foremost. How does right view become foremost? To one with right view arise right thoughts. To one with right thoughts arise right words. To one with right words arise right actions. To one with right actions arise right livelihood. To one with right livelihood arise right endeavour. To one with right endeavour arise right mindfulness. To one with right mindfulness arise right concentration.. To one with right concentration arise right knowledge. To one with right knowledge arise right release. Thus the trainer has eight factors and the perfect one has ten factors.

Bhikkhus, here right view becomes foremost. How does right view become foremost? Bhikkhus, to one with right view wrong view is dispelled. All demerit that arises on account of wrong view is also dispelled in him. Various things of merit get completed through development, on account of right view. Bhikkhus, to one with right thoughts, wrong thoughts are dispelled. All demerit that arises on account of wrong thoughts are also dispelled in him. Various things of merit get completed through development, on account of right thoughts.. Bhikkhus, to one with right words wrong words are dispelled. All demerit that arises on account of wrong words is also dispelled in him. Various things of merit get completed through development, on account of right words. Bhikkhus, to one with right actions, wrong actions are dispelled. All demerit that arises on account of wrong actions are also dispelled in him. Various things of merit get completed through development, on account of right actions..

Bhikkhus, to one with right livelihood wrong livelihood is dispelled. All demerit that arises on account of wrong livelihood is also dispelled in him. Various things of merit get completed through development, on account of right livelihood. Bhikkhus, to one with right endeavour, wrong endeavour is dispelled. All demerit that arises on account of wrong endeavour are also dispelled in him. Various things of merit get completed through development, on account of right endeavour.. Bhikkhus, to one with right mindfulness wrong mindfulness is dispelled. All demerit that arises on account of wrong mindfulness is also dispelled in him. Various things of merit get

completed through development, on account of right mindfulness. Bhikkhus, to one with right concentration, wrong concentration is dispelled. All demerit that arises on account of wrong concentration is also dispelled in him. Various things of merit get completed through development, on account of right concentration...

Bhikkhus, to one with right knowledge wrong knowledge is dispelled. All demerit that arises on account of wrong knowledge is also dispelled in him. Various things of merit get completed through development, on account of right knowledge Bhikkhus, to one with right release, wrong release is dispelled. All demerit that arises on account of wrong release is also dispelled in him. Various things of merit get completed through development, on account of right release. Bhikkhus, on the side of merit, there are twenty and on the side of demerit there are twenty. The longer discourse on the forty is set arolling, not to be stopped by a recluse, a brahmin, a god, Maara, or Brahmaa or by anyone in the world. Bhikkhus, if a recluse or brahmin thinks to scorn or reject this Longer discourse on the forty, he is blameable for ten things, here and now. That good one blames right view, he reveres and praises those recluses and brahmins with wrong view. That good one blames right thoughts, he reveres and praises those recluses and brahmins with wrong thoughts. That good one blames right speech, he reveres and praises those recluses and brahmins with wrong speech. That good one blames right actions, he reveres and praises those recluses and brahmins with wrong actions. That good one blames right livelihood, he reveres and praises those recluses and brahmins with wrong livelihood. That good one blames right endeavour, he reveres and praises those recluses and brahmins with wrong endeavour. That good one blames right mindfulness, he reveres and praises those recluses and brahmins with wrong mindfulness. That good one blames right concentration, he reveres and praises those recluses and brahmins with wrong concentration. That good one blames right knowledge, he reveres and praises those recluses and brahmins with wrong knowledge. That good one blames right release, he reveres and praises those recluses and brahmins with wrong release. Even Okkalaa and Vassa-Ba~n~naa, with views there is no cause and effect, no results for actions and there is nothing, should not think to scorn or reject this Longer discourse on the forty. What is the reason? Because there would be blame, anger and reproach.' The Blessed One said thus and those bhikkhu delighted in the words of the Blessed One. .

Notes.

1 There is right view with desires to share merit, which matures as substratum '*atthi bhikkhve sammaadi.t.thi saasavaa pu~n~aabhaagiyaa upadhivepakkaa*' Right view that is worldly is merit, there is a possibility that the merit accrued has to be enjoyed, before extinguishing. Therefore it is said, that merit accumulates and gets mature.

2. The logically applied reasoning thoughts which focus attention to fix verbal determinations in the noble path mind without desires, are noble right thoughts transcending this world and they are a feature of the path. '*Yo kho bhikkhave, ariyacittassa anaasavacittassa ariyamaggassa sama.ngino ariyamagga.m bhaavayato takko vitakko sa.mkappo appanaavyappanaa cetaso abhiniropanaa vaacaa sa.mkhaaro aya.m bhikkhave sammaasa.mkappo ariyo anaasavo lokuttaro magga.ngo*' Here we see, that to whatever extent a person's thoughts are developed in the direction of the noble path, to that extent his words are developed in the direction of the noble path. ie he thoughtfully brings out words.

MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III.2.8. Aanaapaanasutta.m

118, 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 venerables Saariputta, Mahaamoggallaana, Mahaakassapa, Mahaakaccaayana, Mahaako.t.thita, Mahaakappina, Mahaacunda, Anuruddha, Revata, Aananda 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 Saavatthi 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 honour, 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 much 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 endeavours. 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 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 breathe 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 bhikkhu's 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 bhikkhu's 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.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 9. Kaayagataasatisutta.m

119, Mindfulness established in the Body

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then to the bhikkhus assembled in the attendance hall after the mid-day meal, this talk arose.. 'Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness established in the body, developed and made much, brings much results and great results.' When this conversation was going on, 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, with what talk were you seated here and what was the other conversation?'

'Venerable sir, we were assembled in the attendance hall after the mid-day meal, then this talk arose..among us. Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness of the body in the body, developed and made much, brings much results and great results. When this conversation was going on, the Blessed One arrived.'

‘Bhikkhus, mindfulness of the body in the body developed and made much in which manner brings 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. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, bhikkhus, the bhikkhu going knows, I go. Or standing knows, I stand. Or sitting knows, I sit. Or lying knows, I lie. In whatever manner his body is placed, that and that he knows. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching. Becomes aware bearing the three robes and bowl. Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the bhikkhu abides reflecting this body up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine. Just like a bag of provisions open on both sides, is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect, this is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the bhikkhu abides reflecting this body, up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints and urine. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it. Again, the bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it.

Again, bhikkhus, the bhikkhu reflects this body as thrown in the charnel ground, as a skeleton with flesh and blood bound with nerves, as a skeleton without flesh, smeared with blood and bound with nerves, as a skeleton without flesh and blood, bound with nerves, as a skeleton not bound together, thrown here and there, the bones of the hands here and the bones of the legs there, the knee bone, the thigh bones, the hip bone, the back bone, and the skull thrown here and there. Then he considers, to this body too this same would happen, it has not gone beyond that.

When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, bhikkhus, the bhikkhu reflects this body as thrown in the charnel ground, as bones turned white the colour of shells, as rotted bones, as bones three years old, decayed and turned to dust. Then he considers, to this body too this same would happen, it has not gone beyond that. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the bhikkhu secluding the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness born of seclusion, not leaving a single spot untouched with that joy and pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the bhikkhu overcoming thoughts and thought processes, would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would abide in the second jhana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not

leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rain water too would not enter it. The cool water coming up, would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed...

Again, the bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too with the body and abide in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity abides in the fourth jhana. Then he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Bhikkhus, to whomever bhikkhu mindfulness of the body in the body are developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, just as whoseever mind is intensely spread to the great ocean, to him all rivulets are bent to the great ocean. In the same manner to whomever bhikkhu mindfulness of the body in the body is developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, to whomever bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. (*1) Like a man putting a huge stone in a lump of wet mud. Bhikkhus, would the huge stone find access into the lump of wet mud?

‘Venerable sir, it would find access.’

‘In the same manner, bhikkhus, a man come to a dry sapless log with an overcover, saying, I will light a fire, and make fire. Bhikkhus, that man, come to the dry sapless log of wood with the overcover rubbing it with the overcover would he light a fire and make fire?’

‘Venerable sir, he would light a fire.’

‘Bhikkhus, in the same manner, to whomever bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. (*1) Like when there is an empty water vessel standing upright a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘Yes, venerable sir, it would be possible.’

‘Bhikkhus, in the same manner to whomever bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him.

‘Bhikkhus, in the same manner, to whomever bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man who would put a small ball of thread on a well formed cross bar. Bhikkhus, do you think it would find access in the well formed cross bar?’

‘Venerable sir, it would not.’

‘In the same manner bhikkhus, to whomever bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man come to a wet sappy log with an overcover, saying, I will light a fire, and make fire. Bhikkhus, that man, come to the wet sappy log of wood with the overcover rubbing it with the overcover would he light a fire and make fire?’

‘Venerable sir, he would not light a fire.’

‘Bhikkhus, in the same manner, to whomever bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like when there is a water vessel standing upright full to the brim, a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘No, venerable sir, it would not be possible.’

‘In the same manner bhikkhus, to whomever bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him.

Mindfulness of the body in the body developed and made much, directed for the realization of whatever higher knowledge, becomes the eye witness in that and that sphere. As there is a vessel with water filled to the brim, then a strong man comes, in whatever manner he considers, about it, it’s water.

Mindfulness of the body in the body developed and made much, when directed for the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. (*2) As on level ground, there is a square pond with embankments, filled to the brim, a strong man comes and opens the embankments in some manner, isn’t it water that comes out?’

‘Venerable sir, it is water?’

‘Bhikkhus, in the same manner mindfulness of the body in the body developed and made much, when directed for the realization of

whatever higher knowledge, it becomes the eye witness in that and that sphere. As on level ground, on the four cross roads, stands a carriage yoked to thoroughbreds, ready with whip and reins. A trainer of horses comes, ascends the carriage and taking the reins in the left hand and the whip in the right, goes where he likes and recalls. In the same manner mindfulness of the body in the body developed and made much, directed for the realization of

whatever higher knowledge, becomes the eye witness in that and that sphere.

Bhikkhus, mindfulness of the body in the body, practised, developed, made much, made the vehicle, made the foundation, indulged in the practise with aroused effort, I declare ten benefits. What are the ten?

Overcoming whatever dislikes lives with like and dislike Overcoming whatever fears lives without fears. Endures cold and heat, hunger and thirst, the sting of gad flies and yellow flies, the heat of the air, the sting of serpents and creepings, badly enunciated words with hurtful contacts. Endures bodily unpleasant feelings that are sharp piercing and unwelcome Becomes a quick and easy gainer of the four jhaanas, the high and pleasant abidings of the mind, here and now. Partakes of various supernormal powers, such as one becomes many and many becomes one. Goes unobstructed across walls, embankments, rocks, like going in space. Dives in and out of earth as though in water. Goes unbroken on water as though on earth. Abides in space like birds large and small. Touches and rubs off with the hand, even the moon and sun, so powerful as they are. Thus wields power with the body as far as the world of Brahmaa. With the heavenly ear purified beyond human hears both sounds, heavenly and human, far and near. Penetrates and sees the minds of other beings. Sees the greedy mind, the not greedy mind, the angry mind, the not angry mind, the deluded mind and the not deluded mind. Knows the contracted mind, the distracted mind, the developed mind, the undeveloped mind, the noble mind and the mind without compare. Knows the concentrated mind, the unconcentrated mind, the released mind and the unreleased mind. Recollects the manifold previous births. Such as one birth, two births ...re.....with all modes and details the various previous births. With the purified heavenly eye beyond human sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly, in good and bad states.

Sees beings according to their actions. Destroying desires, the mind released from desires and released through wisdom, here and now by oneself realizing abides.

Bhikkhus, mindfulness of the body in the body, practised, developed, made much, made the vehicle, made the foundation, indulged in the practise with aroused effort, I declare these ten benefits.

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

Notes.

1. To whomever bhikkhu mindfulness of the body in the body is not developed and made much, Death finds access to him. *'Yassa kassaci bhikkhave, bhikkhuno kaayagataa sati abhaavitaa abahuliitakaa labhati tassa Maaro otara.m. labhati tassa Maaro aarammana.m.'* 'Maara' though alluded to a supernatural being, here it means the defilements in the thoughts of the bhikkhu.

2. Mindfulness of the body in the body developed and made much, when directed to the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. *'Yassa kassaci bhikkhave kaayagataa sati bhaavitaa bahuliikataa, so yassa yassa abhi~n~naa sacchikaraniyyassa dhammassa citta.m abhininnaameti abhi~n~naasacchikiriyaaya tatra tatr'eva sakkebhavyata.m paapunaati sati sati aayatane.* The thorough development of mindfulness of the body in the body, leads the bhikkhu for the realization of the higher knowledges. It is said that, that developed mindfulness, is the eye witness of those higher knowledges. There is no other evidence of these attainments.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 2. 10. Sankhaaruppattisutta.m

120, Arising of Intentions (*)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anāthapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will tell the arising of intentions, listen carefully with attention. Those bhikkhus agreed and the Blessed One said: 'Bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the bhikkhu, O! I should be born with the high warriors at the break up of the body, after death. He bears it in the mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces to be born there. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the bhikkhu, O! I should be born with the high brahmins,...re....high middle class, at the break up of the body, after death. He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born there. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the bhikkhu, O! I should be born with the four guardian gods with long life, beauty and much pleasantness, at the break up of the body, after death. He bears it in the mind, directs his thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the guardian gods with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the bhikkhu, O! I should be born with the company of gods of the thirty three. re.... with the Yaama gods,....re.... with the happy gods,....re....with the gods attached to creating, ...re.... with the gods attached to creating others, with long life, beauty and much pleasantness, at the break up of the body, after death. He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the gods attached to creating others, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, Sahasa Brahmaa wields power over the thousandfold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing a circle on his palm would reflect, in the same manner Sahasa Brahmaa wields power over the thousandfold world systems and wields power over those born there. It occurs to him. O! I should be born with Sahasaa Brahma at the break up of the body, after death. He bears that mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with Sahasaa Brahmaa, who wields power over the thousandfold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, Dvi Sahasa Brahmaa,....re... Ti Sahasaa Brahmaa....re.... Catu Sahasaa Brahmaa,....re... Panca Sahasaa Brahmaa wields power over the five thousandfold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing five circles on his palm would reflect, in the same manner Panca Sahasa Brahmaa wields power over the thousandfold world systems and wields power over those born there. It occurs to him. O! I should be born with Panca Sahasaa Brahma at the break up of the body, after death. He bears that mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Panca Sahasaa Brahmaa, who wields power over the five thousandfold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, Dasa Sahasa Brahmaa, wields power over the ten thousandfold world

systems, with long life, beauty and much pleasantness. He wields power over those born there. Like the welcome lapis gem with eight facets well completed placed on the yellow blanket would shine and emanate radiance in the same manner Dasa Sahasa Brahmaa wields power over the ten thousandfold world systems and wields power over those born there. It occurs to him. O! I should be born with Dasa Sahasaa Brahma at the break up of the body, after death. He bears that mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Dasa Sahasaa Brahmaa, who wields power over the ten thousandfold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, Sata Sahasa Brahmaa, wields power over the hundred thousandfold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a clever goldsmith who would purify born gold putting it in the furnace and it would radiate light and heat placed on the orange blanket in the same manner Sata Sahasa Brahmaa wields power over the ten thousandfold world systems and wields power over those born there. It occurs to him. O! I should be born with Sata Sahasaa Brahma at the break up of the body, after death. He bears that mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Sata Sahasaa Brahmaa, who wields power over the hundred thousandfold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, that the gods with radiance, ...re.... with limited radiance, ...re... limitless radiance, have long life, beauty and much pleasantness. It occurs to him. O! I should be born with gods of limitless radiance with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, that gods with happiness, ...re.... with limited happiness, ...re... limitless happiness, have long life, beauty and much pleasantness. It occurs to him. O! I should be born with gods of limitless happiness with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, that gods with power to go through the air, ...re.... gods who are not cruel, ...re... zealous gods, ...re... gods that are easily seen, ...re.... gods of the highest order.. have long life, beauty and much pleasantness. It occurs to him. O! I should be born with gods of the highest order with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, bhikkhus, the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, that gods born in space have a long life span

and enjoy much pleasantness. It occurs to him. O! I should be born with gods of space with long life, much pleasantness. This is the path and method to be born there.

.Again the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The bhikkhu learns, that gods born in the sphere of consciousness...re....in the sphere of nothingness,...re...in the sphere of neither perception nor non perception have a long life span and enjoy much pleasantness. It occurs to him. O! I should be born with gods of the sphere of neither perception nor non perception with long life, much pleasantness. This is the path and method to be born there.

Again the bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the bhikkhu O! I should destroy desires, without desires, the mind released and released through wisdom, here and now by myself realizing I should abide. He destroying desires, without desires, the mind released and released through wisdom here and now by himself realizing abides. Bhikkhus, this bhikkhu is not born any where for any reason.

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

Notes

(*). Sankhaaruppattisutta shows how living with intentions, directing thoughts to them and developing those thoughts leads to the flowering of those intentions, desires and thoughts. Lastly, when desires are destroyed, the mind is released and there is no more birth.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3.1. Cuulasuññatasutta.m

121, The shorter Discourse on Voidity

I heard thus.

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother in Saavatthi. Venerable Aananda, getting up from his seclusion in the evening, approached the Blessed One, worshipped, sat on a side and said thus. 'Venerable sir, once when the Blessed One was living with the Sakyas in the hamlet Naagaraka, I heard these acknowledged words from the

Blessed One himself: “Aananda, at present I abide much in voidity.” How could I, hearing it, grasp it thoroughly bear it?’

‘Then Aananda, listen, hear, grasp thoroughly and bear it. Aananda, in the past as well as now, I abide much in voidity. Just as the palace of Migaara’s mother is void of elephants, cattle, mares, raw gold, sovereign gold and assemblies of women and men and is not void of the community, on account of this there is a single perception. In the same manner the bhikkhu not attending to the perception of village or humans attends to the single perception of remoteness. (*1) With the perception of remoteness, the mind springs, gets settled and is released. (*2) Whatever anxiety there’s on account of the perception of village, is not evident here. Whatever anxiety there’s on account of the perception of humans, is not evident here There is this anxiety of the perception of remoteness. He knows, this is void of the perception of village and the perception of humans. He knows it is not void of the perception of remoteness. Thus on account of whatever is not there, voidity is perceived, whatever remains is perceived as peaceful. Aananda, as it is enjoyed, thus comes about the unperturbed, pure ascend to voidity.

Again, Aananda, the bhikkhu not attending to the perception of humans or the perception of remoteness, attends to the single perception of earth. With the perception of earth the mind springs, gets settled and is released. Like the bull beaten with the goad, is no more in his own power In the same manner the bhikkhu disregarding the irregular features such as highlands, lowlands, river valleys and ridges attends to the single perception of earth To him with the perception of earth the mind springs, gets settled and is released. He knows, whatever anxiety there’s on account of the perception of humans and the perception of remoteness, they’re not evident here. There is non voidity on account of the single perception of earth. Thus on account of whatever is not there, voidity is perceived, whatever remains is perceived as peaceful. Aananda, as it is enjoyed, thus comes about the unperturbed, pure ascend to voidity.

Again, Aananda, the bhikkhu not attending to the perception of remoteness or the perception of earth, attends to the single perception of the sphere of space. With the perception of the sphere of space the mind springs, gets settled and is released. He knows, whatever anxiety there’s on account of the perception of remoteness and the perception of earth, they’re not evident here. There is non voidity on account of the single perception of the sphere of space. Thus on account of whatever is not there, voidity is perceived, whatever remains is perceived as peaceful. Aananda, as it’s enjoyed, thus comes about the unperturbed, pure ascend to voidity.

Again, Aananda, the bhikkhu not attending to the perception of earth or the perception of the sphere of space, attends to the single perception of the sphere of consciousness. With the perception of the sphere of consciousness the mind springs, gets settled and is released. He knows, whatever anxiety there’s on account of the perception of earth and the perception of the sphere of space, they’re not evident here. There is non voidity on account of the single perception of the sphere of consciousness. Thus on account of whatever is not there, voidity is perceived,

whatever remains is perceived as peaceful. Aananda, as it's enjoyed, thus comes about the unperturbed, pure ascent to voidity.

Again, Aananda, the bhikkhu not attending to the perception of the sphere of space or the perception of the sphere of consciousness, attends to the single perception of the sphere of nothingness. With the perception of the sphere of nothingness the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of space and the perception of the sphere of consciousness, are not evident here. There is non voidity on account of the single perception of the sphere of nothingness. Thus on account of whatever is not there, voidity is perceived, whatever remains is perceived as peaceful. Aananda, as it's enjoyed, thus comes about the unperturbed, pure ascent to voidity.

Again, Aananda, the bhikkhu not attending to the perception of the sphere of consciousness or the perception of the sphere of nothingness, attends to the single perception on account of neither perception nor non perception. With neither perception nor non perception the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of consciousness and the perception of the sphere of nothingness, they're not evident here. There is anxiety on account of the single perception of neither perception nor non perception. Thus on account of whatever is not there, voidity is perceived, whatever remains there, is perceived as peaceful. Aananda, as it is enjoyed, thus comes about the unperturbed, pure ascent to voidity.

Again, Aananda, the bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non perception, attends to the single signless concentration of the mind. With the signless concentration, the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of nothingness and the perception of the sphere of neither perception nor non perception they're not evident here. There is anxiety on account of life and the body of six mental spheres. Thus on account of whatever is not there, voidity is perceived, whatever remains there, is perceived as peaceful. Aananda, as it is enjoyed, thus comes about the unperturbed, pure ascent to voidity.

Again, Aananda, the bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non perception, attends to the single signless concentration of the mind. With the signless concentration, the mind springs, gets settled and is released. He knows, even this signless concentration is compounded and mentally thought out. Whatever is compounded and mentally thought out, is impermanent and it ceases. When he knows and sees this, his mind finds release, from sensual desires, from desires 'to be,' and from ignorant desires. When released knowledge arises, I'm released. Birth is destroyed, the holy life is lived, what should be done is done. He knows, there is nothing to wish. He knows, whatever anxiety there's on account of sensual desires, they're not evident. On account of desires 'to be' they're not evident. On account of ignorant desires, they're not evident. There is anxiety on account of life

and the body of six mental spheres. He knows this is void of sensual desires, void of desires ‘to be’ and void of ignorant desires. There is non voidity on account of life and the body of six mental spheres Thus on account of whatever is not there, voidity is perceived whatever remains is perceived as peaceful. Aananda, as it is enjoyed, thus comes about the most noble unperturbed, pure ascend to voidityAananda, whoever recluses or brahmins abode in voidity, they all abode in this most noble and pure voidity. Whoever recluses or brahmins will abide in voidity, they all will abide in this most noble and pure voidity. Whoever recluses or brahmins now abide in voidity, they all abide in this most noble and pure voidity. Therefore Aananda, you should train, we should abide in this most noble pure voidity.’

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

Notes.

1. Attends to the single perception of remoteness. ‘ara~n~nsa~n~na.m pa.ticca manasikaroti ekatta.m’ The perception of remoteness is the physical displacing of the enjoyments of the five strands of sensual pleasures.

2. With the perception of remoteness, the mind springs, gets settled and is released. ‘tassa ara~n~nsa~n~naaya citta.m pakkhandati pasiidati santi.t.thati vimuccati.’ It is the nature of the mind to spring at a sign, if agreeable get settled there and if ready to be released, to be released..

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 2. Mahaasu~n~natasutta.m

122, The Longer discourse on Voidity

I heard thus.

At one time the Blessed One lived with the Sakyas in Nigrodha’s monastery in Kapilavatthu. The Blessed One put on robes in the morning, taking bowl and robes entered Kapilavatthu for alms. Gone the alms round and after the meal was over, approached the Sakya Kaalakhemaka’s monastery to spend the day. At that time many beds and seats were arranged in the Sakya Kaalakhemaka’s monastery. It occurred to the Blessed One: Many beds and seats are arranged in the Sakya Kaalakhemaka’s monastery. There should be many bhikkhus abiding here.

At that time venerable Aananda was in the Sakya Gha.taaya’s monastery engaged in preparing robes. The Blessed One getting up from the seclusion in the evening approached the Sakya

Gha.taaya's monastery sat on the prepared seat and addressed venerable Aananda 'Aananda, many beds and seats are arranged in the Sakya Kaalakhemaka's monastery. Are there many bhikkhus abiding there?'

'Venerable sir, many beds and seats are arranged in the Sakya Kaalakhemaka's monastery, there are many bhikkhus abiding there. Venerable sir, it is the time for preparing robes.'

'Aananda, the bhikkhu does not shine, attached to, fond of, yoked to and delighting in company and society. It is not possible that a bhikkhu attached to, fond of, yoked to and delighting in company and society, should be a quick and easy gainer for nothing of pleasures of non sensuality, seclusion, appeasement and enlightenment. It is possible that a bhikkhu withdrawn from the crowd should be a quick, easy gainer for nothing, of the pleasures of non sensuality, seclusion, appeasement and enlightenment. It is possible that he should attain the desired release of mind in stages or attain the unshakeable state instantly and abide. (*1) Aananda, I do not see the attachment to a single matter, the change of which, thorough attachment would not arouse grief, lament, unpleasantness displeasure and distress.

Aananda, the Thus Gone One has realized this abiding, in which not attending to any signs, to abide internally in voidity. To meet the Thus Gone One abiding thus, bhikkhus, bhikkhunīs, lay disciples male and female, kings, chief ministers of kings, those of other faiths and their disciples approach. To them the Thus Gone One speaks only words that slant and bend towards seclusion, withdrawl from sensuality and undoubtedly words turning away from desires. Therefore Aananda, the bhikkhu should desire to abide internally void. For that the bhikkhu should establish, settle, bring the mind to a single point and concentrate.

Aananda, how does the bhikkhu establish, settle, bring the mind to a single point and concentrate?.The bhikkhu secluding the mind from sensual desires and demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion attains to the first jhaana. Overcoming thoughts and discursive thoughts, the mind internally appeased and brought to a single point and with joy and pleasantness born of concentration attains to the second jhaana. ...re....third jhaana....re.... fourth jhaana. Aananda, in this manner the bhikkhu establishes, settles, brings the mind to a single point and concentrates. Then he attends to internal voidity. (*2) When internal voidity is attended to, the mind does not spring, settle and is not released. When this is so, the bhikkhu should know, attending to internal voidity, my mind does not spring, settle and is not releasedBecoming aware of this, the bhikkhu attends to external voidity and internal and external voidity. Attends to imperturbabilityWhen imperturbability is attended to, the mind does not spring, settle and is not released. When this is so, the bhikkhu should know, attending to imperturbability, my mind does not spring, settle and is not releasedBecoming aware of this, the bhikkhu should attend to the earlier sign of concentration, establish, settle, bring the mind to a single point and concentrate.Then he attends to internal voidity. When internal voidity is attended to, the mind springs, settles and is released. When this is so, the bhikkhu should know,

attending to internal voidity, my mind springs, settles and is released. Becoming aware of this, the bhikkhu attends to external voidity and internal and external voidity. Attends to imperturbability. When imperturbability is attended to, the mind springs, settles and is released. When this is so, the bhikkhu should know, attending to imperturbability, my mind springs, settles and is released. The bhikkhu becomes aware of this.

The mind of the bhikkhu abiding thus, bends to walking. He walks and becomes aware, when walking, coveting, displeased thoughts of demerit do not seep. He becomes aware of this. The mind of the bhikkhu abiding thus, bends to standing. He stands and becomes aware, when standing, coveting, displeased thoughts of demerit do not seep. He becomes aware of this. The mind of the bhikkhu abiding thus, bends to walking. He walks and becomes aware, when walking, coveting, displeased thoughts of demerit do not seep. He becomes aware of this. The mind of the bhikkhu abiding thus, bends to lying. He lies and becomes aware, when lying, coveting, displeased thoughts of demerit do not seep. He becomes aware of this.

The mind of the bhikkhu abiding thus, bends to talking. He becomes aware, I will not talk such low things of the ordinary people not conducive, to good, to giving up, to detachment, to cessation, to appeasement, to knowledge, to enlightenment and extinction. Such as talk about kings, robbers, ministers, armies, fears, wars, eatables and drinks, clothes, beddings, flowers, scents, relations, conveyances, villages, hamlets, towns, states, women, heroes, gossip at the street corner and at the well, of those dead and gone, various talk about the beginning of, the world, the ocean, talk of things that should and should not happen. Ananda, you should become aware, I will talk of austerities, talk that is suitable to analyse the mind, talk conducive to only giving up, to detachment, to cessation, to appeasement, to knowledge, to enlightenment and extinction. Such as talk about few desires, satisfaction, seclusion, non attachment, talk that arouse, effort, virtues, concentration, wisdom, release and knowledge of release. The mind of the bhikkhu abiding thus, bends to thinking. Ananda, you should be aware, I will not think of such low things of the ordinary people not conducive, to good, to giving up, to detachment, to cessation, to appeasement, to knowledge, to enlightenment and extinction. Such as sensual thoughts, angry thoughts and hurting thoughts. Becomes aware of his thoughts. Ananda, think thoughts that are noble, thoughts that lead to the destruction of unpleasantness when logically thought, such as thoughts of non sensuality, non anger, and not hurting. Be aware in this manner.

Ananda, these five are the strands of sensual pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness arousing fondness and sensual desires agreeable pleasant sounds cognizable by ear consciousness arousing fondness and sensual desires agreeable pleasant smells cognizable by nose consciousness arousing fondness and sensual desires agreeable pleasant tastes cognizable by tongue consciousness arousing fondness and sensual desires agreeable pleasant touches cognizable by body consciousness arousing fondness and sensual desires. Ananda, these are the five strands of sensual pleasures, for which

the bhikkhu should constantly search his mind. Is there the arising and behaviour of these five strands of sensual pleasures in one or the other of my mental spheres.

Aananda, if they are present, the bhikkhu knows, the interest and greed for the five strands of sensual pleasures are not dispelled in me. Thus he becomes aware of it. Aananda, when the bhikkhu reflects if he knows. There are no arisings and behaviours of any of the five strands of sensual pleasures in one or the other of my mental spheres. Then Aananda, the bhikkhu knows, the interest and greed for the five strands of sensual pleasures are dispelled in me. He becomes aware of it.

Aananda, these five are the holding masses, of which the bhikkhu should abide reflecting arising and fading. This is matter, this the arising of matter and this the fading of matter. These are feelings, this the arising of feelings and this the fading of feelings. These are perceptions, this the arising of perceptions and this the fading of perceptions. These are determinations, this is the arising of determinations and this is the fading of determinations. This is consciousness, this is the arising of consciousness and this the fading of consciousness. When abiding reflecting the arising and fading of the five holding masses, the conceit 'I am' gets dispelled. Then he becomes aware, the conceit 'I am' in the five holding masses is dispelled. Aananda, you should know that these things are completely merit, noble, beyond this world, not trespassed by Death.

Aananda, seeing what good, should the disciple follow after the Teacher even when chased away?

'Venerable sir, the Blessed One is the origin of the Teaching, our refuge and leader, good that the meaning occurs to the Blessed One. Hearing it from the Blessed One we will bear it'

'Aananda, it is not suitable that the disciple should follow the Teacher for explanations of discourses and verses. What is the reason? You have heard this Teaching since long, borne it, recited it verbally, experienced it in the mind and penetratingly seen it. As for these talks of austerities, talk suitable to analyse the mind, talk conducive to giving up, to detachment, to cessation, to appeasement, to knowledge, to enlightenment and extinction. Such as talk about few desires, satisfaction, seclusion, non attachment, talk that arouse, effort, virtues, concentration, wisdom, release and knowledge of release. For such talk, it is suitable that the disciple should follow the Teacher even when chased.

Even when this is so, there comes misfortune to the Teacher, misfortune to the disciple and misfortune to the holy life. Aananda, how comes, misfortune to the Teacher? A certain Teacher abounds a secluded dwelling, a remote place, the root of a tree, a mountain grotto, a mountain cave, a charnel ground, a jungle forest, an open space a heap of straw. When abiding thus secluded, he is enticed by brahmin householders of hamlets and states. thus possessed, he greeds for sensuality and turns to abundance. Aananda, this is the Teacher in misfortune. With the misfortune of the Teacher burst out defiled things of demerit with rebirth, troubles, unpleasant

results of again and again birth decay and death. Aananda, these are the misfortunes of the teacher. Aananda, how comes, misfortune to the disciple? Ananda, that same teacher's disciple as told by the Teacher abounds a secluded dwelling, a remote place, the root of a tree, a mountain grotto, a mountain cave, a charnel ground, a jungle forest, an open space a heap of straw. When abiding thus secluded, he is enticed by brahmin householders of hamlets and states. thus possessed, he greeds for sensuality and turns to abundance. Aananda, this is the disciple in misfortune. With the misfortune of the disciple burst out defiled things of demerit with rebirth, troubles, unpleasant results of again and again birth decay and death. Aananda, these are the misfortunes of the disciple. Aananda, how comes, misfortune to the holy life? Ananda, the Thus Gone One is born in the world, perfect, rightfully enlightened, well gone, knowing the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men enlightened and blessed. He abounds a secluded dwelling, a remote place, the root of a tree, a mountain grotto, a mountain cave, a charnel ground, a jungle forest, an open space a heap of straw. When abiding thus secluded, he is enticed by brahmin householders of hamlets and states, not possessed, he does not greed for sensuality and turn to abundance. Aananda, that same Teacher's disciple as yoked by the Teacher to seclusion abounds a secluded dwelling, a remote place, the root of a tree, a mountain grotto, a mountain cave, a charnel ground, a jungle forest, an open space a heap of straw. When abiding thus secluded, he is enticed by brahmin householders of hamlets and states. thus possessed, he greeds for sensuality and turns to abundance. Aananda, this is the misfortune of the holy life. With the misfortune of the holy life burst out defiled things of demerit with rebirth, troubles, unpleasant results of again and again birth decay and death. Aananda, these are the misfortunes of the holy life. Aananda, of misfortunes the worst is the misfortune of the holy life. It brings the worst of sharp unpleasant feelings and decrease. Therefore Aananda, associate me with friendliness without anger. It will be for your good and well being for a long time. Aananda how do the disciples of the Teacher associate the Teacher with anger and not with friendliness? The Teacher gives the Teaching with aroused compassion, saying this is for your good and well being. The disciples do not listen do not lend ear, do not attend to realize, they also leave the dispensation of the Teacher. Aananda, in this manner the disciples of the Teacher associate the Teacher with anger and not with friendliness. Aananda how do the disciples of the Teacher associate the Teacher with friendliness and not with anger? The Teacher gives the Teaching with aroused compassion, saying this is for your good and well being. The disciples listen, lend ear, with attention to realize it, they do not leave the dispensation of the Teacher. Aananda, in this manner the disciples of the Teacher associate the Teacher with friendliness and without anger. Therefore Aananda, associate me with friendliness without anger. It will be for your good and well being for a long time. Aananda, I do not advance on you, as the potter would with the raw clay. I constantly press you blaming, saying take the essence'

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

Notes.

1.It is possible that he should attain the desired release of mind, in stages, or attain the unshakeable state instantly and abide ‘saamaayika.m vaa kanta.m cetovimutti.m upasampajja viharati asaamaayika.m vaa akuppanti’. The unshakeable state is perfection ‘arahanta’

2. Then he attends to internal voidity ‘so ajjhata.m su~n~nata.m manasikaroti’ To see the internal as void is to give up the self view. It has to be done with much practice. Here it was done practising the jhaanas.

3.The bhikkhu attends to external voidity, and internal and external voidity. ‘so bahiddhaa su~n~nata.m manasikaroti so ajjhatabhiddhaa su~n~nata.m manasikaroti’ External voidity is to see that there are no belongings of the person. This is the gradual training to dispel the self view.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 3. Acchariyabbhutadhammasutta.m

123, The discourse on wonderful things

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. 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 diffusedness of the world, cut short their journey and came to the end of the journey and end of all unpleasance. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abidings and such releases.’ When this was said venerable Ananda 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 diffusedness of the world, cut short their journey and came to the end of the journey and end of

all unpleasance. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abidings and such releases. Venerable sir, when this was said venerable Aananda 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 Aananda. 'If so Aananda, 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. "Aananda, 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. "Aananda, 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. "Aananda, 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. "Aananda, 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. "Aananda, 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, Maaras, Brahmaas, recluses and brahmins there arose an immeasurable effulgence transcending the splendour 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 splendour 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 thousandfold world system shivered and trembled on account of that immeasurable effulgence transcending the splendour 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. "Aananda, 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. “Aananda, 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. “Aananda, 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. “Aananda, 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. “Aananda, 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. “Aananda, 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. “Aananda, 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 gave 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. “Aananda, 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. “Aananda, 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. “Aananda, 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. “Aananda, 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 Kashmire cloth. The Kashmire cloth is not soiled by the gem, nor the gem by the Kashmire 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. “Aananda, 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. “Aananda, when the one aspiring enlightenment, was born in this world, in the world of gods and men, Maaras, Brahmaas, recluses and brahmins there arose an immeasurable effulgence transcending the splendour 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 splendour 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 thousandfold world system shivered and trembled on account of that immeasurable effulgence transcending the splendour of the gods” Venerable sir, this I bear as something wonderful and surprising of the Blessed One.’

‘Then Aananda, bear this too as something wonderful and surprising of the Blessed One. Aananda, to the Thus Gone One knowing feelings, arise, persist and fade, knowing perceptions, arise, persist and fade, knowing thoughts, arise, persist and fade. Aananda, 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 Aananda said thus, and was delighted knowing the Teacher acknowledges my words. Those bhikkhus delighted in the words of the venerable Aananda.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 4. Bakkulasutta.m

124, The wonderful things about venerable Bakkula

I heard thus.

At one time venerable Bakkula lived in the squirrels’ sanctuary in the bamboo grove in Rajagaha. Then Acela-Kassapa a friend of venerable Bakkula when he was a householder approached him, exchanged friendly greetings, sat on a side and said.

‘For how long was venerable Bakkula a homeless one?’

‘Friend, I was homeless for eighty years.’

‘Friend Bakkula, during these eighty years, how many times did you indulge in sexual things?’

‘Friend, Kassapa, I should not be questioned in that manner, as during these eighty years, how many times did you indulge in sexual things? Friend Kassapa, you should question me thus, during these eighty years, how many times did sexual perceptions arise to you?’

‘Friend Bakkula, during these eighty years, how many times did sexual perceptions arise to you?’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sexual perception that has arisen to me’

‘That venerable Bakkula does not know of a single sexual perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting perception that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sensual thought that has arisen to me’

‘That venerable Bakkula does not know of a single sensual thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting thought that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of accepting a robe from a householder.’

‘That venerable Bakkula does not know of accepting a robe from a householder during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of cutting the robe with an instrument.’

‘That venerable Bakkula does not know of cutting the robe with an instrument during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the robe with a needle.’

‘That venerable Bakkula does not know of sewing the robe with a needle during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of dyeing the robe with dye.’

‘That venerable Bakkula does not know of dyeing the robe with dye during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the katina robe.’

‘That venerable Bakkula does not know of sewing the katina robe, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of employing co-associates to sew the robe,...re... accepting an invitation,...re.... even the arising of the thought. O! Someone should invite me!.’

‘That venerable Bakkula does not know of employing co-associates to sew the robe,...re... accepting an invitation,...re.... even the arising of the thought. O! Someone should invite me!.during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sitting inside a house,...re... partaking food inside a house,...re.... observing even the minor sign of a woman,...re..... teaching a woman at least the four lines of a verse,...re..... approaching the attendance hall of the bhikkhunis,...re.... teaching the bhikkhunis,...re.....teachingthe trainee novices female or male,...re.....’

‘That venerable Bakkula does not know of sitting inside a house,...re..... teaching the trainee novices female or male, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of ordaining someone,...re... conferring the higher ordination to someone,...re.... providing requisites to someone or attending to a novice,...re..... taking a steam bath ,...re..... using bathing powder to bathe,...re.... employing a co-associate to massage the body,...re....the arising of an ailment even for a short while,...re.....’partaking of some medicine for a sickness, at least some green porridge,...re.... sleeping turned to the wrong side,...re.....sleeping,...re.....observing rains at the end of the village

‘That venerable Bakkula does not know of ordaining someone,...re..... observing the rains at the end of the village, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, it was only for seven days that I partook the countryman’s morsels with a debt, on the eighth day I realized extinction

‘It was only for seven days that venerable Bakkula partook the countryman’s morsels with a debt, on the eighth day he realized extinction. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Bakkula, may I obtain the going forth and the higher ordination in this Dispensation.’
There upon Acela Kassapa obtained the going forth and the higher ordination, in that Dispensation. Not long after the higher ordination of venerable Kassapa, he withdrew from the crowd, abode zealous for dispelling and attained the noble end of the holy life here and now, for which sons of clansmen rightfully go forth homeless. He knew that birth was destroyed, the holy life was lived, what should be done was done, knew there was nothing more to wish. Venerable Kassapa became one of the perfect.

Not long afterwards venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, ‘Friends, come! Today, will be my final extinction.’

That, venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, ‘Friends, come! Today, will be my final extinction. I bear this too, as a wonderful and surprising thing of venerable Bakkula.’

Venerable Bakkula attained final extinction in the midst of the Community of bhikkhus seated.

That, venerable Bakkula attained final extinction in the midst of the Community of bhikkhus seated. I bear this too, as a wonderful and surprising thing of venerable Bakkula.’

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 5. Dantabhummisutta.m

125, The sphere of Training

I heard thus.

At one time the Blessed One lived in the squirrels’ sanctuary in the bamboo grove in Raajagaha. At that time the novice Aciravata lived in a hut in the remote area. Then prince Jayasena wandering and walking for exercise approached the novice Aciravata, exchanged friendly greetings, sat on a side and said: ‘Aggivessana, I have heard that the bhikkhu abiding diligent to dispel, realize one pointedness of mind.’

‘Prince, that is so, the bhikkhu abiding diligent to dispel realize one pointedness of mind.’

‘Good Aggivessana, teach me that Teaching as you have heard and practised.it’

‘Prince, it is not possible for me to teach that Teaching, as I have heard and practised. You would not know the meaning of what I say, it will be only fatigue and trouble for me.’

‘Good Aggivessana, teach me the Teaching as you have heard and practised. I would know the meaning and it would be of much benefit to me.’

‘Prince, I will teach you the Teaching, as I have heard and practised it, if you understand the meaning of what I say, you are clever. If you do not understand the meaning of what I say, should be satisfied and should not ask any further questions about it.’

‘Good Aggivessana, teach me the Teaching as you have heard and practised. If I understand the words of good Aggivessana it would be of much benefit to me..

If I do not understand the meaning of what you say, I will be satisfied and will not ask any further questions about it.’

The novice Aciravata taught prince Jayasena, the Teaching as he had heard and practised it. Hearing it he said, it is not possible it could not happen that the bhikkhu abiding diligent to dispel could realize one pointedness of mind. Saying these words of impossibility, the prince got up from his seat and went away.’

Then the novice Aciravata soon after the prince had left, approached the Blessed One, worshipped, sat on a side and related all the conversation, that took place with prince Jayasena and himself. Then the Blessed One said to the novice. ‘Aggivessana, could it be gained by the prince? That which should be known, seen, attained and realized through non sensuality. Prince Jayasena would not attain it while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures..It’s not possible that he would know, see and realize it. Aggivessana, there are two tamed, elephants, or horses, or bulls and there are two untamed, elephants, or horses, or bulls. Of these which do you think are more suitable for a training. Isn’t it the tamed set?’

‘Yes, venerable sir. It is the tamed set.’

‘Is the untamed set suitable for the training?’

‘No, venerable sir, they are not suitable.’

‘In the same manner Aggivessana, That which should be known, seen, attained and realized through non sensuality, prince Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, at the end of the village or hamlet there is a huge mountain. Two friends, approach this mountain hand in hand. One of them climb to the top and the other stand at the foot. The one at the foot of the mountain tells his friend on the top. 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. The one at the foot of the mountain says, It is not possible that you should see pleasant remote places, pleasant forests, pleasant lands and ponds. Then the one on top of the mountain ascends the mountain and taking the one at the foot of the mountain by his arm leads him to the top. Allowing him to observe what he saw, asks him. 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. Friend, it was about this same you said

It is not possible to see pleasant remote places, pleasant forests, pleasant lands and ponds from the top of the mountain and now you say, I see pleasant remote places, pleasant forests, pleasant lands and ponds. How could we understand the meaning of these words? He would say, friend, then I was covered by this huge mountain and did not see what should be seen.

Aggivessana, in the same manner prince Jayasena is covered, hemmed in and obstructed by a huge mass of ignorance Aggivessana, that which should be known, seen, attained and realized through non sensuality, prince Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

'Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.'

'Just as Aggivessana, the head appointed warrior king would address the elephant hunter. Good elephant hunter ascend the royal elephant, enter the elephant grove, search for a wild elephant and fix it with a rope to the royal elephant's neck and let the royal elephant bring it to open ground. Aggivessana, now the wild elephant is brought to open space. Then the elephant hunter informs the head appointed warrior king. Lord! the wild elephant is brought to open space. Next the head appointed warrior king addresses the elephant tamer. Good friend, elephant tamer, tame the wild elephant, so that it may get over the wild ways, wild thoughts and the displeasures and worries of leaving the remote. Make him like the end of the village and the ways of humans. The elephant tamer agrees and fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. The elephant tamer speaks words that are pleasing and go straight to the heart, speaks words that are accepted as polite by many. When the wild elephant listens to the words of the elephant tamer. He is given grass and water. If the wild elephant accepts grass and water, the elephant trainer knows that the

elephant would live and not die. Then the elephant trainer gives him a further training as, good one, take this! Put it down! If he obeys the elephant trainer, he is given a further training. Good one, go forward! Recede! If the king's elephant obeys these orders, he is given a further training as stand up! and sit down! If the king's elephant obeys the elephant trainer's orders he is given a further training in imperturbability. A great log is tied to the trunk and a man with an elephant lance climbs on the elephant's neck Men with lances stand all round

and the elephant trainer too taking a long elephant lance stands in front of the elephant. He doing imperturbability does not move the front feet nor the hind feet. Does not move the fore part of the body nor the hind part of the body. Does not move the head nor ears. Does not move the teeth, tail or the trunk. The king's elephant endures the contact of weapons, swords, and arrows. Endures loud noises of drums, conches and melodious sounds made by enemies. When all crookednesses, and faults are rectified and is blameless, he becomes worthy for the king, the property of the king and gets the mark of royalty.

Aggivessana, in the same manner the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maaras, Brahmaas, the community of recluses and brahmins gods and men, that Teaching good at the beginning, in the middle and at the end full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements, going forth is like open space. It is not easy for one living a household life to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth as a homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth as a homeless. Aggivessana, when this much is done, the noble disciple comes to open space. Aggivessana, here the greed of gods and men is for the five strands sense pleasures. Then the Thus Gone One gives him a further training. Come bhikkhu be virtuous, abiding by the higher code of rules, practise the right conduct, seeing fear in the slightest fault. When the bhikkhu practises right conduct, seeing fear in the slightest fault, the Thus Gone One gives him a further training. Come bhikkhu protect your doors of mental contact. Seeing a form do not take the sign or details. To one abiding not protecting the mental faculty of the eye, evil desires of covetousness and displeasure may arise, fall to its control. Hearing a sound, ...re..... scenting a smell, ...re....enjoying a taste, ...re.... experiencing a touch with the body,...re.... and cognizing an idea in the mind. do not take the sign or details. To one abiding not protecting the mental contact of the mind, evil desires of covetousness and displeasure may arise, fall to its control. Aggivessana, when the bhikkhu is protected in his doors of mental contact, the Thus Gone One gives him a further training. Come bhikkhu, know the right amount to partake of food. Partake food reflecting, it is not, for play, for intoxication, or to look beautiful, but for the upkeep of the body. Not for the enjoyment of soups

but to lead the holy life. Reflect I will put an end to earlier feelings, will not arouse new, for a faultless pleasant abiding. Aggivessana, when the bhikkhu knows the right amount to partake of food, the Thus Gone One gives him a further training. Come bhikkhu abide wakeful. During the day, sit in the cankamana and clean the mind of hindering things. In the first watch of the night sit in the cankamana and clean the mind of hindering things. In the middle watch of the night turn to the right, making the lion's posture, place one foot over the other and with the perception of waking go to sleep. In the last watch of the night, sit in the cankamana and clean the mind of hindering things. When the bhikkhu is yoked to wakefulness, the Thus Gone One gives him a further training. Come bhikkhu be endowed with mindful awareness. Be mindful when approaching and receding, looking on and looking about, bending and stretching, bearing the three robes and bowl, enjoying, drinking, eating and tasting, urinating and excreting, when going, standing, sitting and lying until awake. Be mindful when talking and keeping silence. When the bhikkhu is endowed with mindful awareness, the Thus Gone One gives a further training. Come bhikkhu abound a secluded dwelling. Abound a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. Then he abounds a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. After the meal, he sits cross legged, with the body erect and mindfulness established in front of him. He abides dispelling the coveting mind and cleans the mind of coveting thoughts. He abides dispelling the angry mind and cleans the mind of angry thoughts, with compassion for all living things. Dispelling sloth and torpor he abides mindful and aware of a perception of light to dispel sloth and torpor. He abides dispelling restlessness and worry, internally appeased cleans the mind of restlessness and worry. Abides dispelling doubts about merits that should be done and should not be done and cleans the mind of doubts.

Dispelling the five hindrances and wisely making the finer defilements of the mind weak, abides reflecting the body in the body, abides reflecting feelings in feelings, abides reflecting the mental qualities in the mind and abides reflecting thoughts on the Teaching, mindful and aware to dispel covetousness and displeasure for the world.

Aggivessana, like the elephant trainer who fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. Aggivessana, in the same manner, the noble disciple's mind is bound with the four establishments of mindfulness, so that his worldly ways, thoughts, troubles, worries and fatigue are turned out, for the attainment of extinction.

Then the Thus Gone One trains him further. Come! bhikkhu, abide reflecting the body in the body. Do not think thoughts concerning the body. Abide reflecting feelings in feelings, do not entertain thoughts concerning feelings. Abide reflecting the mental states in the mind, do not entertain thoughts concerning those mental states. Abide reflecting thoughts on the Teaching, do not entertain them. He overcomes thoughts and thought processes, appeases the mind internally

and brings it to a single point. With joy and pleasantness born of concentration he attains to the second jhaana and to the third jhaana

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, 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 of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to the results of actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind not blaming noble ones, with the right view of actions after death are born in heaven. Thus, with the heavenly eye purified beyond human sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. He knows this is unpleasant, this its arising, this its cessation, and this, the path to the cessation of unpleasantness as it really is. Knows these are desires, this, their rising, this, their cessation and this, the path to their cessation as it really is. His mind that knows and sees thus, is released from sensual desires, from desires 'to be' and from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish.

That bhikkhu endures, cold, heat, hunger, thirst, the sting of gad flies and yellow flies, the heat of the air and the touch of serpents and creeping things. Endures badly enunciated words and unwelcome piercing sharp unpleasant feelings, that deprive life. All greed, anger and delusion turned out, free from blemish becomes worthy of reverence, hospitality, gifts and reverential salutation and it becomes an incomparable field of merit for the world

Aggivessana, the king's elephant even of age if untamed and untrained, his death would be reckoned as an untamed death. Even of middle age if untamed and untrained, his death would be reckoned as an untamed death. Even of young age if untamed and untrained, his death would be reckoned as an untamed death. Aggivessana in the same manner, the death of an elder bhikkhu

not destroyed desires, is reckoned as an untamed death. The death of a middling bhikkhu not destroyed desires, is reckoned as an untamed death. The death of a young bhikkhu not destroyed desires, is reckoned as an untamed death

Aggivessana, the king's elephant even of age if tamed and trained, his death would be reckoned as a tamed death. Even of middle age if tamed and trained, his death would be reckoned as a tamed death. Even of young age if tamed and trained, his death would be reckoned as a tamed death. Aggivessana in the same manner, the death of an elder bhikkhu, desires destroyed is reckoned as a tamed death. The death of a middling bhikkhu, desires destroyed is reckoned as a tamed death. The death of a young bhikkhu, desires destroyed is reckoned as a tamed death'

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 6. Bhumijasuttam

126, To Venerable Bhumija

I heard thus.

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Raajagaha. Venerable Bhumija put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached venerable Bhumija, exchanged friendly greetings, sat on a side and said. 'Good Bhumija, there are recluses and brahmins who hold this view and declare it. Leading the holy life with attachment, it is not possible to attain some distinction Leading the holy life without attachment, it is not possible to attain some distinction Leading the holy life with attachment and without attachment, it is not possible to attain some distinction Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija's teacher's view about this?'

Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction (*1) Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction Without right and true insight, leading the holy life neither

with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction.

‘If good Bhumija’s teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and brahmins, I think. Then prince Jayasena served venerable Bhumija with his own share of milk rice.

After the alms round and when the meal was over, venerable Bhumija approached the Blessed One, worshipped, sat on a side and said thus. ‘Venerable sir, I put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached me exchanged friendly greetings, sat on a side and said. ‘Good Bhumija, there are recluses and brahmins who hold this view and declare it. Leading the holy life with attachment, it is not possible to attain some distinction. Leading the holy life without attachment, it is not possible to attain some distinction. Leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija’s teacher’s view about this?’ Then I said thus. Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction (*1) Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction. Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction. Then venerable sir, prince Jayasena said, if good Bhumija’s teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and brahmins, I think ‘.

‘Venerable sir, when asked thus and when this reply was given, how far was I saying the words of the Blessed One, was I talking according to the Teaching and not blaming the Blessed One?’

‘There, Bhumija, when asked thus and when this reply was given, you said the words of the Blessed One, talking according to the Teaching and not blaming the Blessed One in any way.’

‘Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of oil, was to put some sand in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would not obtain oil. What is the reason? Bhumija it is not the right and true method to obtain oil.

In the same manner Bhumija, whoever recluses and brahmins with wrong view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the horn, it is not possible to obtain milk. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain milk from the horn. What is the reason? Bhumija it is not the right and true method to obtain milk..

In the same manner Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fresh butter was to put some water in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fresh butter. What is the reason? Bhumija it is not the right and true method to obtain butter.

In the same manner Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life

with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fire was to come with an overcover to a wet sappy log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fire. What is the reason? Bhumija it is not the right and true method to obtain fire.

In the same manner Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

‘Bhumija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in search of oil, was to put some sesame flour in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would obtain oil. What is the reason? Bhumija it is the right and true method to obtain oil.

In the same manner Bhumija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the nipple. It is possible to obtain milk from the nipple. Milking the cow, with attachment,

without attachment, with and without attachment, neither with nor without attachment it is possible to obtain milk from the nipple. What is the reason? Bhummija it is the right and true method to obtain milk..

In the same manner Bhummija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in want of fresh butter was to put some curd in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fresh butter. What is the reason? Bhummija it is the right and true method to obtain butter.

In the same manner Bhummija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in want of fire was to come with an overcover to a dry sapless log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fire. What is the reason? Bhummija it is the right and true method to obtain fire.

In the same manner Bhummija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight..

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

‘Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.’

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

Notes.

1. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction. ‘Aasa~n ce pi karitvaa ayoniso brahmacariya.m carati, abhabbo phalassa adhigamaaya.’ The complete sutta tells us that leading the holy life should be with right and true insight. ie The one leading the holy life should know for what purpose he is doing so. He should correctly understand the acutely unsatisfactory nature of life, and so make an effort to achieve a distinction above human. So then he should arouse effort to attain that distinction not yet attained.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 7. Anuruddhasutta.m

127, To Venerable Anuruddha

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. The carpenter Pa~ncakanga called a certain man and said. ‘Come! Good man, approach venerable Anuruddha and tell him in my words, that I worship his feet and also tell him, may venerable Anuruddha accept tomorrow’s meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pa~ncakanga is busy, has much work together with the king’s work.’ That man agreed approached venerable Anuruddha worshipped his feet, sat on a side and said. ‘The carpenter Pa~ncakanga worships the feet of venerable Anuruddha and also tells, may venerable Anuruddha accept tomorrow’s meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pa~ncakanga is busy, has much work together with the king’s work.’ Venerable Anuruddha accepted in silence. At the end of that night, venerable Anuruddha put on robes and taking bowl and robes approached the house of the carpenter Pa~ncakanga and sat on the prepared seat. Then the carpenter served venerable Anuruddha, nourishing food and drinks with his own hands. The meal over and when the bowl was put away, the carpenter took a low seat, sat on a side and said thus. ‘Venerable sir, when I approached the elder bhikkhus, they said. ‘Householder, develop limitless release of

mind. Another one said. Householder, develop the release of mind grown great. Venerable sir, the limitless release of mind, and the release of mind grown great are they different in meaning and different in words or else the same in meaning and different in words?’

‘Then householder, explain it, as it occurs to you’

‘Venerable sir it occurs to me thus, the limitless release of the mind and the release of mind grown great are the same in meaning and different in words.’

‘Householder, the limitless release of the mind and the release of mind grown great are different in meaning as well as in words.

Householder, what is the limitless release of mind? Here, the bhikkhu pervades one direction with thoughts of loving kindness. Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with thoughts of loving kindness, extensive, grown great and measureless without ill will and anger. The bhikkhu pervades one direction with thoughts of compassion,...re....intrinsic joy,...re.... equanimityAlso the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with equanimity, extensive, grown great and measureless without ill will and anger.Householder, this is the limitless release of mind.

Householder, what is the release of mind grown great? The bhikkhu indulges pervading the extent of the root of one tree and abides. This is the release of mind grown greatThe bhikkhu indulges pervading the extent of the roots of two or three trees and abides. This is the release of mind grown greatThe bhikkhu indulges pervading the extent of one village and its fields and abides. This too is the release of mind grown greatThe bhikkhu indulges pervading the extent of one large kingdom and abides. This too is the release of mind grown greatThe bhikkhu indulges pervading the extent of two or three large kingdoms and abides. This too is the release of mind grown great. The bhikkhu indulges pervading the earth limited by the great ocean and abides. This too is the release of mind grown great. Householder, in this method, you should know how these things are different in meaning and different in words..

Householder, there are four arisings of being. What are the four? Householder, a certain one pervades with limited effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limited effulgence. A certain one pervades with limitless effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limitless effulgence. A certain one pervades with impure effulgence, indulging in it and abides, at the break up of the body after death he is born with the gods of impure effulgence.A certain one pervades with pure effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of pure effulgence

There is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgences. Like a man had put in his house a lot of oil lamps. Of those oil lamps the varied flames are evident and not the varied effulgences. In the same manner, householder, there is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgences..Householder, it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves. Like the flies, that do not think, this that we eat, drink and carry away is permanent. Yet wherever they settle, there they enjoy themselves. Householder, in the same manner it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves...

When this was said venerable Abhiyo Kaccaano said thus to venerable Anuruddha. ‘Thank you venerable sir, Anuruddha, I have a question to ask. Are all gods with effulgence with limited effulgence or are there some gods with limitless effulgence?’

‘In due order there are certain gods with limited effulgence and others with limitless effulgence’

‘Friend, Anuruddha, of these gods born in the same category, why are some with limited effulgence and others with limitless effulgence?’

‘Friend, Kaccaana I will counter question you on this, and you may reply as it pleases you. The bhikkhu that indulged in pervading one root of a tree and the other that indulged in pervading two or three roots of trees, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three roots of trees is superior to the mental development of the bhikkhu that indulged in pervading a single root of a tree.’

‘Friend Kaccaana, the bhikkhu that indulged in pervading two or three roots of trees and the bhikkhu that indulged in pervading a single village and its fields, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading one village and its fields is superior to the mental development of the bhikkhu that indulged in pervading two or three roots of trees.’

‘Friend Kaccaana the bhikkhu that indulged in pervading one village and its fields and the bhikkhu that indulged in pervading two or three villages and their fields, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three villages and their fields is superior to the mental development of the bhikkhu that indulged in pervading one village and its fields.’

‘Friend Kaccaana the bhikkhu that indulged in pervading two or three villages and their fields and the bhikkhu that indulged in pervading a great kingdom, of these two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading a great kingdom is superior to the mental development of the bhikkhu that indulged in pervading two or three villages and their fields.’

‘Friend Kaccaana the bhikkhu that indulged in pervading one great kingdom and the bhikkhu that indulged in pervading two or three great kingdoms, of these two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the bhikkhu that indulged in pervading one great kingdom’

. ‘Friend Kaccaana the bhikkhu that indulged in pervading two or three great kingdoms and the bhikkhu that indulged in pervading the earth limited by the great ocean, of the two which one’s mental development is superior?’

‘Friend, Anuruddha, the mental development of the bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the bhikkhu that indulged in pervading one great kingdom’

‘Friend, Kaccaana, this is the reason that, of gods born in the same category a certain god has limited effulgence and another limitless effulgence

‘Thank you venerable sir, Anuruddha, I have a further question. Are all gods with impure effulgence or are there some gods with pure effulgence?’

‘In due order there are certain gods with impure effulgence and others with pure effulgence’

‘Friend, Anuruddha, of these gods born in the same category, why are some with impure effulgence and others with pure effulgence?’

‘Friend, Kaccaana I will give you a comparison, for a certain wise one understands when a comparison is given. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both impure. On account of the impure oil and wick, the flame burns as though blinking. In the same manner a certain bhikkhu pervades, indulges and abides with impure effulgence. Because his bodily misconduct is not thoroughly overcome, sloth and torpor and restless and worry are not well turned out, he has a blinking effulgence. After the break up of the body, after death he is born with the gods of impure effulgence. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both pure. On account of the pure oil and wick, the flame burns without blinking. In

the same manner a certain bhikkhu pervades, indulges and abides with pure effulgence. Because his bodily misconduct is thoroughly overcome, sloth and torpor and restless and worry are well turned out, he has a non blinking effulgence. After the break up of the body, after death he is born with the gods of pure effulgence.. .

Friend, Kaccaana, on account of this, of these gods born in the same category, some are with impure effulgence and others with pure effulgence.’

.Then venerable Abhiyo Kaccaana said to venerable Anuruddha. ‘Thank you venerable sir. Friend Anuruddha you did not say. I heard this, or it should be like this, but said those gods were thus and thus. It occurs to me that venerable Anuruddha should have lived, spoken, discussed and associated them earlier.’

‘Friend, Kaccaana you speak words close upon praise. yet I will explain it to you. In the past I have lived, spoken, discussed and associated these gods.’

Then venerable Abhiya Kaccaana said to the carpenter Pañcanga ‘Householder, it is great gain, we dispelled our doubts hearing this discourse.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 8. Upakilesasutta.m.

128, The minor Defilements

I heard thus.

At one time the Blessed One lived in Gosita’s monastery in Kosambi. At that time the bhikkhus of Kosambi had aroused a quarrel, and were quarrelling and disputing using rough words to each other. Then a certain bhikkhu approached the Blessed One, worshipped the Blessed One and standing said thus. ‘Venerable sir, the bhikkhus of Kosambi have aroused a quarrel, and are quarrelling and disputing using rough words to each other. Good if the Blessed One approaches those bhikkhus out of compassion.’ The Blessed One accepted in silence, approached those bhikkhus and said. ‘Bhikkhus, give up quarrelling, using rough words and have no disputes.’

When said thus, a certain bhikkhu said to the Blessed One. ‘Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It’s we that will be known in this quarrel, dispute and using rough words.’

.For the second time the Blessed One said‘Bhikkhus, give up quarrelling, using rough words and have no disputes.’

When this was said for the second time that bhikkhu said to the Blessed One. ‘Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It’s we that will be known in this quarrel, dispute and using rough words.’

For the third time the Blessed One said‘Bhikkhus, give up quarrelling, using rough words and have no disputes.’

When this was said for the third time that bhikkhu said to the Blessed One. ‘Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It’s we that will be known in this quarrel, dispute and using rough words.’

Then the Blessed One putting on robes in the morning, taking bowl and robes, went the alms round in Kosambi. Gone the alms round and when the meal was over, arranged the dwelling and taking bowl and robes, while standing said these verses

The foolish do not consider the general opinion,

The fact, there will be nothing, when the Community is split..

Forgetful of the main aim and carried beyond

They do not listen to the words of the wise.

I’m scolded, beaten, defeated and carried away,

The hatred of those that bear such grudges are never appeased.

I’m scolded, beaten, defeated and carried away,

The hatred of those that do not bear such grudges are appeased.

In this world hatred never ceases with hatred

With non hatred it ceases, this is the ancient lore.

Some do not know that we have to go from this world.

They that know it, appease their misapprehensions

Those that cut limbs, destroy life, carry away horses, cattle and wealth

And even ruin the country, they too turn round

Why shouldn't it happen to you?

If you gain a clever friend, a wise co-associate,

Overcoming all troubles, live with him mindfully.

If you do not gain a clever, wise co-associate,

Like the king that leaves behind his rulership and country

Go alone like an elephant to the Maatanga remote.

Living alone is superb, there should be no association with fools

Living alone, unconcerned no evil's done.

Like the elephant living in the Maatanga remote.

The Blessed One while standing said these verses, and approached the village Baalakalonakaara. At that time venerable Bhagu lived in that village. Seeing the Blessed One approaching in the distance, venerable bhagu prepared a seat and placed water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Venerable Bhagu too worshipped the Blessed One and sat on a side. Then the Blessed One said, 'Bhikkhu, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, I'm alright, I have no fatigue owing to lack of morsel food' Then the Blessed One advised, instructed and made the heart of venerable Bhagu light with a talk on the Teaching and getting up from the seat approached the eastern royal park.

At that time venerables Anuruddha, Nandiya and Kimbila were abiding in the royal eastern park. The grove keeper saw the Blessed One coming in the distance and said. 'Recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them.' Venerable Anuruddha heard this conversation between the grove keeper and the Blessed One and told the grove keeper. 'Do not obstruct the Blessed One, it is our Teacher, the Blessed One'. Venerable Anuruddha addressed venerables Nandiya and Kimbila. 'Come! Venerable ones, our Teacher has arrived.' Then Venerables Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: 'Anuruddha, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, we are alright, we have no fatigue owing to lack of morsel food'. 'Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes?' 'Venerable sir, we are united like

milk and water, friendly, without a dispute and abide seeing each other with friendly eyes.’
‘Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes?’ ‘Venerable sir, this thought occurs to me It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness towards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly Sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.’

Venerable Nandiya and venerable Kimbila too said to the Blessed One. ‘Venerable sir, this thought occurs to me. It is gain for me, that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving kindness openly and secretly. With mental actions of loving kindness openly and secretly Sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and single in mind...

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts it into some water where there is no life. He puts away the seats, and the vessels of water, washes the spittoons and sweeps the refectory, Whoever sees the water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling. Good, Anuruddha, you abide diligently for dispelling Have you attained some distinctive knowledge, a pleasant abiding above human?

‘Venerable sir, when abiding diligent to dispel we perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time and we did not understand that sign’

‘Anuruddha, that sign should be understood. Earlier when I was a seeker of enlightenment, I too perceived effulgence and beautiful forms, and they disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that doubts arose to me. On account of doubts my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and

beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that non attention arose to me. On account of not attending my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts and non attention do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that sloth and tor por arose to me. On account of sloth and tor por my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention and sloth and tor por do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man come on the highway followed by murderers on both sides, has arisen fear on both sides. In the same manner fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por and fear do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man in search of one treasure was to come to five treasures at one and the same time. In the same manner jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear and jubilation do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that wickedness has arisen to me. On account of wickedness my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation and wickedness do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart firmly with both hands, would die with it. In the same manner Anuruddha, too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and tor por, fear, jubilation, wickedness and too much effort do not arise again. When abiding diligent to dispel I perceived effulgence and

beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that I had aroused little effort. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart loosely and gives up the hold. In the same manner Anuruddha, too little effort had arisen to me. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort nor too little effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time.

Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that I had too much striving. On account of too much striving my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort and too much striving do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that various perceptions had arisen to me. On account of various perceptions my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving and various perceptions do not arise again.

When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that thinking too much about forms it had happened. On account of thinking too much about forms my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving, various perceptions and thinking too much about forms do not arise again.

Anuruddha, I knew that doubts is a minor defilement of the mind and dispelled it. Knew that non attention is a minor defilement of the mind and dispelled it. Knew that sloth and torpor is a minor defilement of the mind and dispelled it. Knew that fear is a minor defilement of the mind and dispelled it. Knew that jubilation is a minor defilement of the mind and dispelled it. Knew that wickedness is a minor defilement of the mind and dispelled it. Knew that too much aroused effort is a minor defilement of the mind and dispelled it. Knew that too little effort is a minor defilement of the mind and dispelled it. Knew that various perceptions are minor defilements of the mind and dispelled them. Knew that thinking too much about forms is a minor defilement of the mind and dispelled it.

When I was abiding diligent to dispel, throughout the night, throughout the day and throughout the night and day, I perceived limited effulgence and saw limited forms. I perceived limitless effulgence and saw limitless forms. It occurred to me. What is the reason, that throughout the night, throughout the day and throughout the night and day, I perceive limited effulgence and see limited forms. I perceive limitless effulgence and see limitless forms? Anuruddha it occurred to me, when my concentration is limited, my knowledge is limited. With limited knowledge I perceive limited effulgence and see limited forms. When my concentration is limitless, my knowledge is limitless. With limitless knowledge I perceive limitless effulgences and see limitless forms, throughout the night, throughout the day and throughout the night and day.

Anuruddha, when these minor defilements, such as doubts, non attention, sloth and torpor, fear, jubilation, wickedness, too much aroused effort, too little effort, various perceptions, thinking too much about forms were dispelled, it occurred to me, now these minor defilements are dispelled and I should develop concentration in a threefold manner. Then I developed concentration with thoughts and discursive thoughts. Developed concentration without thoughts, thinking discursively. Developed concentration without thoughts and without discursive thoughts. Developed concentration with joy and without joy. Developed concentration which is equanimity. Then knowledge and vision arose and I knew that my release is unshakeable. This is my last birth. There is no more rebirth.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 9. Baalapa.n.ditasuttam

129, To Recognize the fool and the wise one

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.

'Bhikkhus, these three are the marks, characteristics and attainments of the fool. What are the three? The fool has foolish thoughts, foolish words and foolish actions. If the fool was not with foolish thoughts, words and actions, how are the wise to know this good person is a fool, an unworthy one. Since the fool thinks, speaks and acts foolishly, the wise know he is a fool. The fool experiences unpleasantness and displeasure here and now in three ways. Bhikkhus, if the

fool is with a crowd, in the street corner or a junction, and if the people there were talking some current topic, and if he destroyed living things, took the not given, misbehaved sexually, told lies and took intoxicating drinks, it occurs to him. These things the people are talking are evident in me too. This is the first instance that the fool experiences unpleasantness and displeasure.

Again, bhikkhus, the fool sees an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a spike alive until death, and cutting the neck with the sword. Bhikkhus, then it occurs to the fool, for the reason of doing evil this robber, evil doer is punished. If the king gets hold of me, I too will be subjected to these same punishments. This is the second instance that the fool experiences unpleasantness and displeasure.

Again, bhikkhus, when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviours by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening..In the same manner when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviours by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the fool. I did not do good and merit. Didn't dispel the fear of the frightened, did evil bloody faults and later I will reap their results. He grieves, laments, beats his breast and comes to bewilderment of mind. Bhikkhus, this is the third instance that the fool experiences unpleasantness and displeasure.

Bhikkhus, the fool misbehaving by body, speech and mind, at the break up of the body after death, goes to decrease, is born in hell. Saying it rightly that hell is completely unwelcome and disagreeable. It is not easy to give a comparison for that unpleasantness.

Then a certain bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said 'It is possible bhikkhu. An evil doer, a robber is taken hold and shown to the king and is told. Great king, this is a robber, an evil doer, mete the suitable punishment to him. Then the king would say. 'Good one, whip this person six thousand times in the morning.' He is whipped six thousand times in the morning. In the mid day the king would ask 'Good one, how is that man?' 'Great king he is alive as he was.' Then the king would say. 'Good one, whip this person six thousand times in the mid day.' He is whipped six thousand times in the mid day. In the evening the king would ask 'Good one, how is that man?' 'Great king he is alive as he was.' Then the king would say. 'Good one, whip this person six thousand times in the evening.'

He is whipped six thousand times in the evening. Bhikkhus, would that man whipped six thousand times three times a day feel unpleasant and displeased?’

‘Even if given sixty whips, he would feel unpleasant and displeased, so what to speak of it when given six thousand whips three times a day’

Then the Blessed One took a small stone that fitted his fist and addressed the bhikkus.

‘Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?’

‘Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas’

‘In the same manner bhikkhus, the unpleasantness and displeasure experienced on account of giving six thousand whips three times a day cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the unpleasantness and displeasure experienced in hell. The warders of hell give him the fivefold binding. That is two hot iron spikes are sent through his two palms, and two other hot spikes are sent through his two feet and the fifth hot iron spike is sent through his chest. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell conduct him and hammer him. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell take him upside down and cut him with a knife. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell yoke him to a cart and make him go to and fro on a ground that is flaming and ablaze. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell make him ascend and descend a rock of burning ambers. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him upside down into a boiling, blazing pot of molten. There he is cooked in the molten scum, and he on his own accord dives in, comes up and goes across in the molten pot. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him to the Great Hell. Bhikkhus, the Great Hell is square and has four gates. It’s divided into two and is enclosed with an iron wall. The top is closed with an iron lid. The floor spreads up to seven hundred miles and it stands there everyday.

I may explain the unpleasantness of the hell in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, there are beings that go on their fours and grinding grass dry or wet with their teeth, eat it. Who are such beings? They are horses, cattle, donkeys, goats, deer or any other animals that go on their fours and eat grass. The fool greedy for tastes do evil things and after death are born in the company of the four footed and eat grass.

Bhikkhus, there are animals that eat excreta. They run sniffing the smell of excreta, thinking we will eat that and that, like the brahmin that runs for the smell of a sacrifice thinking we will eat here and here. In the same manner animals that eat excreta. run sniffing the smell of excreta, thinking we will eat that and that. Bhikkhus, what are the animals that eat excreta? They are cocks, pigs, dogs, foxes and any other animals that eat excreta. The fool greedy for tastes do evil things and after death are born in the company of the animals that eat excreta.

Bhikkhus, there are crawling things that are born, live and die in the dark.. Bhikkhus, what are the crawling things that are born, live and die in the dark? Beetles, worm maggots, earth worms and similar crawling things are born, live and die in the dark. Fools greedy for tastes do evil things and after death are born in the company of those born in the dark

Bhikkhus, there are things that are born, live and die in the water..Bhikkhus, what are the things that are born, live and die in water? Fish, turtles, crocodiles and similar beings are born, live and die in water. Fools greedy for tastes do evil things and after death are born in the company of those born in water.

Bhikkhus, there are things that are born, live and die in excreta..Bhikkhus, what are the things that are born, live and die in excreta? Things that are born live and die in rotten fish, in rotten flesh, in rotten bread, in a dirty village pool Fools greedy for tastes do evil things and after death are born in the company of those born, live and die in excreta.

I may explain the unpleasantness of the animal world in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, a man would throw into the ocean a plough share with a single hole in it. Then with the eastern winds it would be carried west and with the western winds carried east. With the northern winds it would be carried south and with the southern winds carried north. Then there is a blind turtle in the depths of the ocean and it comes up to the surface after the lapse of a hundred years. Bhikkhus this turtle with one eye to see would he put his neck in the plough share and yoke it to the hole to see light?’

‘Venerable sir, it would happen after the lapse of a very long time.’

‘Bhikkhus, it is more likely that the blind turtle would put his neck in the plough share and yoke the eye to the hole to see light rather than the fool once fallen to hell would gain humanity. What is the reason? Here, there is no righteous living, good conduct, merit or a pleasant mind. Here they eat each other, the weaker one is eaten up. Bhikkhus, even if the fool regains humanity after a very long time he is born in a low clan such as with the out castes, the hunters, with the bamboo weavers, chariot builders, rubbish collectors or in such other low family. Born into a poor family without eatables, drinks and clothing, gains them with difficulty. He too is not with pleasant appearance has a deformed body and is with many ailments, either blind, deformed,

lame or paralysed, or does not gain eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. He misbehaves by body, speech and mind and after death goes to decrease and is born in hell

Bhikkhus, it is like the gambler, who at the first throw loses his sons, wife and all his wealth and is further pursued. That unlucky throw on account of which the gambler loses his sons, wife and all his wealth is much better than the fool misbehaving by body, speech and mind would after death be born in hell. Bhikkhus, now the fools' sphere is completely told

'Bhikkhus, these three are the marks, characteristics and attainments of the wise one. What are the three? The wise one thinks for the well being, speaks good words and acts wisely..If the wise one was not with wise thoughts, words and actions, how are the wise to know this good person is a wise one, a worthy one. Since the wise one thinks, speaks and acts wisely, the wise recognize him as a wise one. The wise one experiences pleasantness and pleasure here and now in three ways. Bhikkhus, if the wise one is with a crowd, in the street corner or a junction, and if the people there were talking some current topic, and if he abstained from destroying living things, did not take the not given, did not misbehave sexually, did not tell lies and did not take intoxicating drinks, it occurs to him. These things the people are talking I too, know of these things. This is the first instance that the wise one experiences pleasantness and pleasure.

Again, bhikkhus, the wise one sees an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a spike alive until death, and cutting the neck with the sword. Bhikkhus, then it occurs to the wise one for the reason of doing evil this robber, evil doer is punished. These things are not evident in me. I too see these as evil. This is the second instance that the wise one experiences pleasantness and pleasure.

Again, bhikkhus, when the wise one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening..In the same manner when the wise one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the wise one, I did not do demerit, dispelled the fear of the frightened, did no evil bloody faults. did merit, and later I will reap their results. He does not grieve, lament, beat his breast and come to bewilderment of mind. Bhikkhus, this is the third instance that the wise one experiences pleasantness and pleasure.

Bhikkhus, the wise one conducting well by body, speech and mind, at the break up of the body after death, goes to increase, is born in heaven. Saying it rightly that heaven is completely welcome and agreeable. It is not easy to give a comparison for that pleasantness.

Then a certain bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said 'It is possible bhikkhu. It is like the pleasantness and pleasure experienced by the Universal Monarch endowed with the seven treasures and the four powers.

What are the seven treasures?

Bhikkhus, the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most storey of his palace, then the heavenly wheel treasure appears to him, with the thousandfold spokes, axle and nob complete in every way. Seeing the wheel treasure it occurs to the consecrated warrior king. I have heard it said that when the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most storey of his palace, the heavenly wheel treasure appears to him, with the thousandfold spokes, axle and nob, complete in every way. Have I become the Universal Monarch? Then the consecrated warrior king getting up from his seat, takes the golden water spout in his left hand and the wheel treasure in his right hand sprinkles water on the good wheel treasure. Bhikkhus, then the wheel treasure goes to the east even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the east approach the Universal Monarch and tell him. 'Welcome great king, you have come at the right time, advise us' The Universal Monarch says. 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done. Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes to the east as far as the eastern ocean. Then it turns and goes to the south...re.... as far as the southern ocean..Then it turns and goes to the west...re.... as far as the western ocean. Then it turns and goes to the north.even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the north approach the Universal Monarch and tell him. 'Welcome great king, you have come at the right time, advise us' The Universal Monarch says. 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done. Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes north as far as the northern ocean. Winning over all the lands surrounded by the ocean, returning to the Universal Monarch's kingdom, stands at the entrance to the inner chamber decorating it, as though the axle was broken. Bhikkhus, the Universal Monarch's wheel treasure is such..

.Again, bhikkhus, to the Universal Monarch appears the elephant treasure, Uposatha by name, completely white, firm in a sevenfold manner, with supernormal powers could go through the air. Seeing it the pleased Universal Monarch would say, the elephant conveyance is fine, if it is well trained. Bhikkhus, that elephant treasure as its name implies, is of good birth and well trained. In the past a Universal Monarch wanting to examine the elephant treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the mid day meal. Bhikkhus, the Universal Monarch's elephant treasure is such..

Again, bhikkhus, to the Universal Monarch appears the horse treasure, Valaaha by name, completely white, except the black head and the dark mane. It has supernormal powers could go through the air. Seeing it the pleased Universal Monarch would say, the horse conveyance is fine, if it is well trained. Bhikkhus, that horse treasure as its name implies, is of good birth and well trained. In the past a Universal Monarch wanting to examine the horse treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the mid day meal. Bhikkhus, the Universal Monarch's horsetreasure is such..

Again, bhikkhus, to the Universal Monarch appears the gem treasure. A lapis gem of good birth, with eight facets and well completed. The effulgence of the gem treasure pervaded seven miles all round. In the past a Universal Monarch wanting to examine the gem treasure left his kingdom attended by the fourfold army in the darkness of the night with the gem treasure fixed on the top of the flag. The people in the villages around which they went started their usual work, thinking it was day light. Bhikkhus, the Universal Monarch's gem treasure is such.

Again, bhikkhus, to the Universal Monarch appears the woman treasure. Beautiful, pleasant to look at and endowed with the highest beauty. Not too tall nor too short, not too thin nor too fat, not too dark nor too fair, that beauty beyond human but not divine. Bhikkhus, that woman treasure had a bodily contact like that of cotton tuft or silk tuft. When cold she had a warm body and when warm had a cold body. From her body emanated the scent of sandalwood and from her mouth emanated the scent of white lotus'. This woman treasure would get up and attend to the needs of the Universal Monarch with a pleasant mind, at his appearance. That woman treasure's mental needs would not exceed those of the Universal Monarch, her bodily needs would never. Bhikkhus, the Universal Monarch's woman treasure is such.

Again, bhikkhus, to the Universal Monarch appears the householder treasure.

To the householder treasure there appears the heavenly eye as a result of earlier done actions. When he sees a treasure with or without ownership, he would inform the king. 'Great king, be unconcerned I will fill your treasury' In the past a Universal Monarch wanting to examine the householder treasure embarked a ship and in the middle of the Ganges in the middle of the stream said 'Householder, I'm in need of sovereigngold.' 'Then Great king reach either of the two banks'. 'Householder, I need the sovereign gold here itself.' Then that householder treasure removed the water in the river with both his hands and raised a pot full of sovereign gold and

told the Universal Monarch. 'Great king, is that enough, is the work done!' 'Householder, that is enough, the work is done!' Bhikkhus, the Universal Monarch's householder treasure is such.

Again, bhikkhus, to the Universal Monarch appears the adviser treasure, circumspect, learned, wise and competent. He is competent and could attend to the needs of the Universal Monarch, dismiss whatever should be dismissed, and establish whatever should be established.

Approaching the Universal Monarch he says 'Great king be unconcerned, I will advise. Bhikkhus, the Universal Monarch's adviser treasure is such.

Bhikkhus, the Universal Monarch is endowed with these seven treasures.

Bhikkhus, what are the four powers?

Bhikkhus, the Universal Monarch is handsome, pleasant to look at and endowed with the highest beauty much more handsome than any other human being. The Universal Monarch is endowed with this first power.

Again, bhikkhus, the Universal Monarch has long life, lives much longer than any other human being. The Universal Monarch is endowed with this second power.

Again, bhikkhus, the Universal Monarch has few ailments and few disorders. Is endowed with a good digestive system, not too cold, nor too hot unlike other humans. The Universal Monarch is endowed with this third power.

Again, bhikkhus, the Universal Monarch is dear to the brahmin householders. Just as the father is dear to the sons so the Universal Monarch is dear to the brahmin householders. The brahmin householders are dear to the Universal Monarch. Just as the sons are dear to the father, so the brahmin householders are dear to the Universal Monarch. In the past the Universal Monarch went to the park with the fourfold army, then the brahmin householders approached the Universal Monarch and said. 'Great king, go slowly so that we could see you better.' The Universal Monarch too addressed the charioteer and said. 'Charioteer go slowly so that I may see better these brahmin householders. The Universal Monarch is endowed with this fourth power.

Bhikkhus, the Universal Monarch is endowed with these four powers.

Bhikkhus, would the Universal Monarch endowed with these seven treasures and these four powers experience much pleasantness and pleasure on account of it?

'Endowed with even one of these treasures the Universal Monarch would experience much pleasantness and pleasure on account of it. There is nothing to speak when endowed with seven treasures and four powers.'

Then the Blessed One took a small stone that fitted his fist and addressed the bhikkhus.
‘Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?’

‘Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas’

‘In the same manner bhikkhus, the pleasantness and pleasure experienced by the Universal Monarch on account of the seven treasures and the four powers cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the pleasantness and pleasure experienced in heaven. Bhikkhus, if that wise one after a long lapse of time was to regain humanity he would be born in a rich, warrior clan, brahmin clan or householder clan, or such other high clan with much wealth, riches, sovereign gold and silver, with much grains. He would be handsome and pleasant to look at, a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. Conducts well in body, words and mentally after death he would be born in heaven. Bhikkhus, it is like the gambler, who at the first throw wins a great mass of wealth. It would be a more lucky throw if the wise one conducting well by body, speech and mind would after death be born in heaven. Bhikkhus, now the wise one’s sphere is completely told.’

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 3. 10. Devaduutasutta.m

130, The Heavenly Messengers.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. The Blessed One addressed the bhikkhus from there. ‘Bhikkhus, like a man standing between two houses with doors standing adjacently would see people entering, leaving, wandering and roaming in the two houses. Likewise I see with my heavenly eye purified beyond human, beings disappearing and appearing, unexalted and exalted, beautiful and ugly, in heaven and in hell. I see beings according their actions: These good beings conducting well by body, speech and mind, not blaming noble ones, developing right view, bearing the right view of actions, at the break up of the body, after death, go to increase, are born in heaven. These good beings conducting well by body, speech and mind, not blaming noble ones, developing right

view, bearing the right view of actions, at the break up of the body, after death, are born with humans. These good beings mis -conducting by body, speech and mind, blaming noble ones, developping wrong view, bearing the wrong view of actions, at the break up of the body, after death,.

are born in the sphere of ghosts These good beings misconducting by body, speech and mind, blaming noble ones, developping wrong view, bearing the wrong view of actions, at the break up of the body, after death, are born with animals. These good beings misconducting by body, speech and mind, blaming noble ones, developping wrong view, bearing the wrong view of actions, at the break up of the body, after death, decrease, and are born in hell.

Bhikkhus, the warders of hell take him by his hands and feet and show him to the king of the under world ‘Lord, this man is unfriendly, not uniting, not chaste, does not honour the elders in the family, mete him the suitable punishment.

The king of the under world cross questions, asks for reasons and studies together with him thus. ‘Good man did you not see the first divine messenger among humans?’ He says ‘Sir I did not see.’ Then the king of the under world would ask him. ‘Good man didn’t you see a toddler who stands and lies with difficulty, mingled in his own urine and excreta while lying?’ Then he says, ‘Sir, I saw.’ The king of the under world asks him. ‘Goodman, being a wise aged one, didn’t it occur to you, I have not gone beyond birth, now I will do some good by body, words and mind?’ He would say, ‘Sir, I could not do.owing to negligence’ The king of the under world says. ‘Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the first divine messenger asks him ‘Good man did you not see the second divine messenger among humans?’ He says ‘Sir I did not see.’ Then the king of the under world would ask him. ‘Good man didn’t you see among humans a woman or man, eighty or ninety years old, decayed and bent like the frame work of a roof, going about supported on a stick, shivering, ill, the youth gone, with broken teeth, grey hair, spotted wrinkled skin?’ Then he says, ‘Sir, I saw.’ The king of the under world asks him. ‘Goodman, being a wise aged one, didn’t it occur to you, I have not gone beyond decay, now I will do some good by body, words and mind?’ He would say, ‘Sir, I could not do.owing to negligence’ The king of the under world says. ‘Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the second divine messenger asks him ‘Good man did you not see the third divine messenger among humans?’ He says ‘Sir I did not see.’ Then the king of the under

world would ask him. 'Good man didn't you see among humans a woman or man, gravely ill immersed in his own urine and excreta, raised by others and conducted by others?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond illness, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do.owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the third divine messenger asks him 'Good man did you not see the fourth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him. 'Good man didn't you see among humans an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, put hooks in the flesh, cut pieces of flesh from the body, drive a spike from ear to ear, beat to make the body like straw, immerse in the boiling oil, give to the dogs to be eaten, raise on a spike alive until death, and cut the neck with the sword?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, the results for evil actions are here and now there is no other alternative. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do.owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the fourth divine messenger asks him 'Good man did you not see the fifth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him. 'Good man didn't you see among humans a woman or man dead after one day, two days or three days, bloated and turned blue?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I too will be subject to death, I have not gone beyond it. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do.owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the fifth divine messenger becomes silent.

Then the warders of hell give him the fivefold binding. That is two hot iron spikes are sent through his two palms, and two other hot spikes are sent through his two feet and the fifth hot iron spike is sent through his chest. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell conduct him and hammer him. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell take him upside down and cut him with a knife. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell yoke him to a cart and make him go to and fro on a ground that is flaming and ablaze. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell make him ascend and descend a rock of burning ambers. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him upside down into a boiling, blazing pot of molten. There he is cooked in the molten scum, and he on his own accord dives in, comes up and goes across in the molten pot. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him to the Great Hell. The square Great Hell has four gates and is divided in two, Enclosed by iron walls, is closed with an iron lid. The floor spreads for seven hundred miles, And it stands there everyday.

A fire springs from the eastern wall of the Great Hell to scorch the western wall. A fire springs from the western wall to scorch the eastern wall. A fire springs from the northern wall to scorch the southern wall. A fire springs from the southern wall to scorch the northern wall. A fire springs from the bottom to scorch the top and a fire springs from the top to scorch the bottom. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he had, had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the western door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he had, had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh,

nerves, and even the bones smoke, even if he pulls himself out, it happens. He escapes through that door.

Parallel and together with the Great Hell is the Hell of Excreta he falls into that. In it there are needle mouthed living things, that pierce the outer skin, then the inner skin, after that the flesh, the nerves and even the bones and they eat the bone marrow. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell of Excreta is the Hell where hot ashes rain, he falls into that. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell where hot ashes rain, is the Simbali forest, more than seven miles tall, it has thorns sixteen inches long, aflame and blazing, he climbs on them and goes to and fro on them. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Simbali forest, is a forest of swords. He enters that. The leaves that fall with the wind, cut his feet, hands, feet and hands, ears, nose, ears and nose. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the forest of swords is a huge salt water river. He falls into that. In it he is carried up stream and down stream. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Then the warders of hell pull him out with a hook and ask him. 'Good man, what do you desire?' He says, 'Sir, I'm hungry.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming iron balls. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders ask him. 'Good man, what do you desire?' He says, 'Sir, I'm thirsty.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming copper molten. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders of Hell put him back to the Great Hell.

In the past to the king of the Under World it occurred thus. To those who do evil in the world, these various punishments are given. O! If I gain humanity. O! If the Thus Gone One, perfect and

rightfully enlightened is born in the world. O! I should associate that Blessed One. O! the Blessed One should teach me and I should know that Teaching.

Bhikkhus, I say this not hearing from another recluse or brahmin, this is what I have myself known and seen and so I say it.'

Then the Blessed One further said.

Those humans that are negligent, when blamed by the divine messengers

Are born in low births, there they grieve long

The appeased and worthy ones blamed by the divine messengers,

Are not negligent in the noble Teaching any day.

They see fear in holding, birth, death and being

And release themselves without holding,destroying birth and death

They are the appeased and pleasant, the extinguished here and now

Gone beyond all fear and revenge, have gone beyond all unpleasantness.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 1. Bhaddekarattasutta.m

131, A single Auspicious Attachment

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika, in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there.'Bhikkhus, I will teach you the short and detailed expsition of the single auspicious attachment, listen attending carefully.

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 (*1)

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 (*2)

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 (*1)

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 (*2)

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, if I said, I will teach the short and detailed exposition of the single auspicious attachment, it was said on account of this.

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

Notes.

1. These things of the present, see them with insight as they arise ‘Paccuppanna~n ca yo dhamma.m tattha tattha vipassati.’ The things that constantly arise in the present are matter, that is whatever matters at one or the other of the doors of mental contact, such as sights, sounds, smells, tastes, touches and ideas. Then the feelings that arise on account of these sights etcetra and the perceptions and determinations and consciousnesses that follow. These things have to be seen with right insight and the self view should be destroyed.

2. We will not have any associations with Death and his great army ‘na hi no sa.mgaran tena mahaasenena maccunaa’ The army of Death consists of all the defiling things that arise in the mind. They are sensuality, aversion, hunger, thirst, craving, sloth and torpor, fear, doubts, besmearing, stubbornness. Gain, fame and honour obtained unrighteously, praising oneself and disparaging others. This is the army of Death.

MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 2.Aanandabhaddekarattasutta.m

132, A single Auspicious Attachment to Venerable Aananda.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time venerable Aananda 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 Aananda, 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 Aananda. 'Aananda, 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..

‘Aananda, 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 . Aananda, thus you recollect the past.

Aananda, 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. Aananda, thus you do not recollect the past.

Aananda, 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 Aananda, thus you do not desire the future.

.Aananda, how do you falter with things of the present? Aananda, 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. Aananda, thus you falter with things of the present.

Aananda, how do you not falter with things of the present? Aananda, 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. Ananda, 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 Aananda delighted in the words of the Blessed.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 3. Mahaakaccaanabhaddekarattasutta.m

133, Venerable Mahaakaccaana's explanation of the single auspicious attachment

At one time the Blessed One lived in the monastery that offered warm water in Raajagaha. Venerable Samiddhi got up in the last watch of the night and went to wash his body in warm water having washed his body, came out and stood in one robe to dry his body. Then a certain deity illuminated the whole of the warm forest, approached venerable Samiddhi, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

‘Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life.

The deity saying this vanished from there. Venerable Samiddhi at the end of that night approached the Blessed One, worshipped, sat on a side and said.

‘Venerable sir, I got up in the last watch of the night and went to wash my body in warm water having washed I came out and stood in one robe to dry my body. Then a certain deity illuminated the whole of the warm forest, approached me and stood on a side and said, bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment? I said, Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

Then the deity said, ‘Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment and the deity also said Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life. saying this, the deity vanished from there. Venerable sir, what is the short and detailed exposition of the single auspicious attachment?

Bhikkhu, then I will teach the exposition of the single auspicious attachment, listen attending carefully.

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 this and getting up from his seat went into his dwelling

Soon after the Blessed One was gone, it occurred to those bhikkhus. 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling.

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.

Now who could give us the detailed exposition of this short exposition?

It occurred to those bhikkhus, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. Then those bhikkhus approached venerable Mahaakaccaana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccaana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling.

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.

Friend Kaccaana, soon after the Blessed One had gone, it occurred to us. 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling

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.'

Now who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. So those bhikkhus approached venerable Mahaakaccaana and said 'Friend Kaccaana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become Brahmaa. He preaches and practises, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds'.

'Friend Kaccaana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahmaa. He preaches and practises it, is the bringer of meanings, the

giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds. Yet, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccaana, explain this to us, if it is not troublesome to you’.

‘Then friends, listen and attend carefully. Of this short exposition given by the Blessed One thus:..

‘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.’

I know the detailed explanation thus.

Friends, how is the past recollected? My eye and forms were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My ear and sounds were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My nose and scents were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My tongue and tastes were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My body and touches were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My mind and ideas were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. Friends, thus the past is recollected.

Friends, how is the past not recollected? My eye and forms were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My ear and sounds were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My nose and scents were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My tongue and tastes were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My body and touches were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My mind and ideas were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight.. Without delight the past is not recollected. Friends, thus the past is not recollected.

Friends, how do you desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My ear and sounds will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My nose and scents will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My tongue and tastes will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My body and touches will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. My mind and ideas will be thus in the future. For the not gained an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. Friends, thus the future is desired.

Friends, how do you not desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My ear and sounds will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My nose and scents will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My tongue and tastes will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My body and touches will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. My mind and ideas

will be thus in the future. For the not gained an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. Friends, thus the future is not desired.

Friends, how is there faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The ear and sounds are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The nose and scents are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The tongue and tastes are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The body and touches are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The mind and ideas are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. Friends, in this manner there is faltering in things arisen in the present.

Friends, how is there no faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The ear and sounds are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The nose and scents are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The tongue and tastes are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The body and touches are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The mind and ideas are both things that arise in the

present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. Friends, in this manner there is no faltering in things arisen in the present.

Friends, of this short exposition given by the Blessed One thus:

'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.'

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those bhikkhus delighted with the words of venerable Mahaakaccaana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said.

'Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanaton got up from the seat and went to the dwelling, such as :

'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.'

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. We approached venerable Mahaakaccaana and asked him to explain this to us. He explained it in this manner with these words and phrases.

Bhikkhus, Mahaakaccaana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4.4. Lomasangiyabhaddekaratthasutta.m

134, A single auspicious attachment to Venerable Lomasangiya

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. At that time venerable Lomasangiya was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then the deity Chandana when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached venerable Lomasangiya, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

‘Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment.’

‘Friend, I do not remember the verses of the single auspicious attachment. Do you remember them?’

‘Bhikkhu, I remember the verses of the single auspicious attachment.’

‘Friend, how is it that you remember the verses of the single auspicious attachment?’

‘Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

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

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practise and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life. saying this, the deity vanished from there.

Venerable Lomasangiya at the end of that night, arranged his dwelling and taking bowl and robes, left on a tour to reach Saavatthi. Coming in stages he reached the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi, approached the Blessed One worshipped and sat on a side. Venerable Lomasangiya said. ‘Venerable sir, once I was dwelling in Nigrodha’s monastery in Kapilavatthu in the Sakya country. Then a certain deity, when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached me, stood on a side and said’ Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment? I said friend, I do not remember the short and detailed exposition of the

single auspicious attachment. Do you remember it? Then that deity said, bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment? Then I said friend, I do not remember the verses of the single auspicious attachment. Do you remember them? Then he said bhikkhu, I remember the verses of the single auspicious attachment. Then I asked, friend, how is it that you remember the verses of the single auspicious attachment? Venerable sir he said, bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

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

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practise and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life. saying this, the deity vanished from there. Good! If the Blessed One teaches me the short and detailed exposition of the single auspicious attachment.'

'Bhikkhu, do you know that deity?

'Venerable sir, I do not know him.'

'Bhikkhu, his name is Chandana, he listens to the Teaching reflectively and attentively to take the essential. Attend carefully, I will teach you now.

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 (*1)

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 (*2)

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, 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. Bhikkhu, thus you recollect the past.

Bhikkhu, 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. Bhikkhu, thus you do not recollect the past.

Bhikkhu, 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 Bhikkhu, thus you do not desire the future.

.Bhikkhu, how do you falter with things of the present? Bhikkhu, 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. Bhikkhu, thus you falter with things of the present.

Bhikkhu, how do you not falter with things of the present? Bhikkhu, 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. Bhikkhu, 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 Lomasangiya delighted in the words of the Blessed One.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 5. Cuulakammavibhangasutta.m

135, A shorter Classification of actions

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. Then the young man Subha, Toddeyya's son approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, among humans, why is there evident inferior and superior states? We see humans with short life and long life, with many ailments and few ailments, beautiful and ugly, weak and powerful, poor and wealthy, from low clans and high clans, foolish and wise. Good Gotama, why are these differences seen among humans?'

‘Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.’.

‘Good Gotama, I do not understand this short exposition given without details. Good! If Gotama would teach me, so that I would understand this short exposition.’

‘Then listen young man, attend carefully I will teach.

Young man, a certain woman or man destroys living things, is fierce with bloody hands, engaged in destroying living things without compassion. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever he is born, has short life. Young man the behaviour of destroying living things, being fierce with bloody hands, engaging in destroying living things without compassion, is conducive to be born with short life.

Young man, a certain woman or man gives up and abstains from destroying living things, throws away stick and weapon ashamed, and abides with compassion for all living things. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, has long life. Young man the behaviour of giving up and abstaining from destroying living things, throwing away stick and weapon ashamed, abiding with compassion for all living things, is conducive to be born with long life.

Young man, a certain woman or man by nature, hurts beings with hands, clods, sticks or weapons. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever he is born, he has many ailments. Young man the behaviour of hurting beings with hands, clods, sticks or weapons, is conducive to be born with short life.

Young man, a certain woman or man by nature does not hurt beings with hands, clods, sticks or weapons. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, he has few ailments. Young man the behaviour of not hurting beings with hands, clods, sticks or weapons, is conducive to be born with few ailments.

Young man, a certain woman or man is angry, not restful, of cursing nature, retorts angrily and shows anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born ugly. Young man the behaviour of being angry, not restful, speaking with a curse, retorting angrily and showing anger, ill will and contempt, is conducive to be born ugly.

Young man, a certain woman or man is not angry, is restful, not of cursing nature, does not retort angrily and show anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born is handsome. Young man the behaviour of not being angry, being restful, not cursing, nor retorting angrily and not showing anger, ill will and contempt is conducive to be born beautiful..

Young man, a certain woman or man is jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows a bond of jealousy. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born inferior. Young man the behaviour of being jealous of others' gains, of hospitality, reverence, esteeming, veneration, offerings and angrily growing a bond of jealousy is conducive to be born inferior

Young man, a certain woman or man is not jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows no bond of jealousy. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is superior. Young man the behaviour of not being jealous of others' gains of hospitality, reverence, esteeming, veneration and offerings and not growing a bond of jealousy is conducive to be born superior

Young man, a certain woman or man is of the nature of not giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born poor with little means. Young man the behaviour of not giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born poor with little means.

Young man, a certain woman or man is of the nature of giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is born rich with much means. Young man the behaviour of giving to recluses, or brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born rich with much means.

Young man, a certain woman or man is stubborn and conceited. Does not revere, the worthy of reverence, offer a seat to one worthy of a seat, give prominence to one worthy of prominence, honour the worthy of honour. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born, in a low clan. Young man the behaviour of not revering, the worthy of reverence, not

offering a seat to one worthy of a seat, not giving prominence to one worthy of prominence, not honouring the worthy of honour is conducive to be born in a low clan.

Young man, a certain woman or man is not stubborn and not conceited, reveres the worthy of reverence, offers a seat to one worthy of a seat, gives prominence to one worthy of prominence, honours the worthy of honour On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born, in a high clan Young man the behaviour of revering, the worthy of reverence, offering a seat to one worthy of a seat, giving prominence to one worthy of prominence, honouring the worthy of honour is conducive to be born in a high clan.

Young man, a certain woman or man does not approach a recluse or brahmin and ask. ‘Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practised and what should not be practised? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born foolish. Young man the behaviour of not, approaching recluses and brahmins to get doubts cleared is conducive to be born foolish and unpleasant for a long time.

Young man, a certain woman or man approaches a recluse or brahmin and asks. ‘Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practised and what should not be practised? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born very wise. Young man the behaviour of approaching recluses and brahmins to get doubts cleared is conducive to be born very wise and is conducive for pleasantness for a long time.

So then young man, the method conducive to, short life brings short life, long life brings long life, many ailments brings many ailments, few ailments brings few ailments, ugliness brings ugliness, beauty brings beauty, superiority brings superiority, inferiority brings inferiority, poverty brings poverty, great wealth brings great wealth, low clan brings low clan, high clan brings high clan, foolishness brings foolishness and wisdom brings wisdom.

Young man, beings are the owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.’

Then the young man Subha, the son of Todeyya said to the Blessed One. ‘Good Gotama, now I understand, it is like something overturned is reinstalled...re.... so that those who have their sight could see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in

Good Gotama, in the Teaching and the Community of bhikkhus. Bear me as a lay disciple who has taken refuge from today until life lasts.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 6. Mahaakammavibhangasutta.m

136, The detailed classification of actions

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Raajagaha. At that time venerable Samaddhi lived in a remote dwelling. The wandering ascetic Potaliyaputta wandering and walking for exercise approached venerable Samiddhi, exchanged friendly greetings and sat on a side. Then the wandering ascetic Potaliyaputta said, 'Friend Samiddhi, this I heard from the recluse Gotama and he acknowledged it. Bodily actions are valueless, so too verbal actions, only mental actions are valuable. Is there an abiding attained to which someone does not feel anything?'

'Friend, Potaliyaputta, do not talk like that, do not abuse the Blessed One, it is not good to abuse the Blessed One. The Blessed One did not say that bodily actions and verbal actions are valueless and that only mental actions are valuable. There is an abiding attained to which someone does not feel anything.'

'Friend, Samiddhi, how long is it since you have gone forth?'

'Friend, not very long, only three rains.'

'Now, what shall we think of the elder bhikkhus, when the novices protect their Teacher thus? Friend, Samiddhi, doing intentional actions by body, speech and mind how does one feel?'

'Friend, doing intentional actions by body, speech and mind, one feels unpleasant'

The wandering ascetic Potaliyaputta neither pleased nor scorning the words of venerable Samiddhi got up from his seat and went away.

Soon after the wandering ascetic Potaliyaputta had gone away, venerable Samiddhi approached venerable Aananda, exchanged friendly greetings, sat on a side and informed venerable Aananda all that conversation that took place between him and the wandering ascetic. Venerable Aananda,

then said, friend, we have to see the Blessed One on account of this conversation. Let us approach the Blessed One, inform about this and as the Blessed One explains it, we will bear it in our minds.

Then venerable Samiddhi agreed and venerables Aananda and Samiddhi approached the Blessed One, worshipped, sat on a side, and venerable Aananda informed the Blessed One all that conversation that took place between venerable Samiddhi and the wandering ascetic Potaliyaputta.

The Blessed One said to venerable Aananda: ‘Aananda, I cannot recall even seeing the wandering ascetic potaliyaputta, so how could such a conversation have taken place. This foolish man Samiddhi has given a one sided reply, to a question that needed an explanatory reply.’

When this was said, venerable Udaayi intrudingly said to the Blessed One: ‘Venerable sir, if venerable Samiddhi had said, whatever is felt is unpleasant on account of this.’

Then the Blessed One addressed venerable Aananda: ‘Aananda, do you see the side track of this foolish man Udaayi? From the beginning I knew that foolish Udaayi would intrude unwisely. Aananda, the wandering ascetic Potaliyaputta had earlier asked about the three feelings. If this foolish man Samiddhi had explained to the wandering ascetic thus. Friend Potaliyaputta, doing intentional actions with pleasant feelings, by body, speech and mind, he feels pleasant. Doing intentional actions with unpleasant feelings, by body, speech and mind, he feels unpleasant. Doing intentional actions with neither unpleasant nor pleasant feelings, by body, speech and mind, he feels neither unpleasant nor pleasant. If he had explained it thus, he would have explained it correctly. Yet Aananda, how are these foolish wandering ascetics of other sects to understand the Thus Gone One’s detailed classification of actions. If you would listen to it I will explain.’

‘Venerable sir, this is the right time to explain the Detailed classification of actions, the bhikkhus hearing it from the Blessed One would bear it in their minds.’

‘Then Aananda listen and attend carefully I will tell. Aananda, there are four kinds of people evident in the world. What are the four? Aananda, a certain person destroys living things, takes the not given, misbehaves sexually, tells lies and malicious things, talks roughly and frivolously, covets, is with angry mind and wrong view, at the break up of the body, after death, he goes to decrease, is born in hell. .

Aananda, a certain person destroys living things, takes the not given, misbehaves sexually, tells lies and malicious things, talks roughly and frivolously, covets, is with angry mind and wrong view, at the break up of the body, after death, he increases, is born in heaven.

Aananda, a certain person abstains from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Does not covet, is without an angry mind and has right view, at the break up of the body, after death, he increases, is born in heaven.

Aananda, a certain person abstains from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Does not covet, is without an angry mind and has right view, at the break up of the body, after death, he decreases, is born in hell.

Aananda, a certain recluse or brahmin through exertion, making endeavour, yoking diligence and right attention attains to a certain concentration of mind through which he purifies the heavenly eye beyond human. Then he sees this person that destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, decreased, born in hell. .He says, indeed there is demerit, there are results for misconduct. I saw this person who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, gone to decrease, born in hell. Then he says, all those who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, decrease are born in hell. Those who know this, know it rightly, those who know it in another way have wrong knowledge. Thus, he tenaciously holds to what he himself has known, seen and experienced, and defines it as, this only is the truth, all else is false.

Aananda, a certain recluse or brahmin through exertion, making endeavour, yoking, diligence and right attention attains to a certain concentration of mind through which he purifies the heavenly eye beyond human. Then he sees this person that destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, increased, born in heaven. .He says, indeed there is no demerit, there are no results for misconduct. I saw this person who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, increased, born in heaven. Then he says, all those who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, increase, are born in heaven Those who know this, know it rightly, those who know it in another way have wrong knowledge. Thus, he tenaciously holds to what he himself has known, seen and experienced, and defines it as, this only is the truth, all else is false.

Aananda, a certain recluse or brahmin through exertion, making endeavour, yoking, diligence and right attention attains to a certain concentration of mind through which he purifies the heavenly eye beyond human. Then he sees this person that

abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, increased, born in heaven. He says, indeed there is merit, there are results for good conduct I saw this person who abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, increased, born in heaven. Then he says, all those who abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, increase, are born in heaven. Those who know this, know it rightly, those who know it in another way have wrong knowledge. Thus, he tenaciously holds to what he himself has known, seen and experienced, and defines it as, this only is the truth, all else is false.

Aananda, a certain recluse or brahmin through exertion, making endeavour, yoking, diligence and right attention attains to a certain concentration of mind through which he purifies the heavenly eye beyond human. Then he sees this person that

abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, decreased, born in hell. He says, indeed there is no merit, there are no results for good conduct I saw this person who abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, decrease, born in hell. Then he says, all those who abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, and bear an angry mind and had right view at the break up of the body, after death, decrease, are born in hell. Those who know this, know it rightly, those who know it in another way have wrong knowledge. Thus, he tenaciously holds to what he himself has known, seen and experienced, and defines it as, this only is the truth, all else is false.

There Aananda, if a recluse or brahmin was to say, 'Indeed there is demerit, there are results for misconduct'. I allow him that.' If he says I too saw this person who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, decrease, born in hell'. I allow him that too. If he says, 'All those who destroyed living

things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death decrease, are born in hell.’ I do not allow him that. If he says, ‘They who know this, know it rightly, those who know it in another way have wrong knowledge.’ I do not allow him that too. If he tenaciously holds to what he himself has known, seen and experienced, and defines it as, ‘This only is the truth, all else is false.’ I do not allow him that either. What is the reason? Aananda, the Thus Gone One’s knowledge of the Detailed classification of actions is different.

There Aananda, if a recluse or brahmin was to say, ‘Indeed there is no demerit, there are no results for misconduct.’ I do not allow him that. If he says I too saw this person who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, increased, born in heaven’. I allow him that. If he says, ‘All those who destroyed living things, took the not given, misbehaved sexually, told lies and malicious things, talked roughly and frivolously, coveted, was with angry mind and wrong views at the break up of the body, after death, increase, are born in heaven.’ I do not allow him that either. If he says, ‘They who know this, know it rightly, those who know it in another way have wrong knowledge.’ I do not allow him that too. If he tenaciously holds to what he himself has known, seen and experienced, and defines it as, ‘This only is the truth, all else is false.’ I do not allow him that either. What is the reason? Aananda, the Thus Gone One’s knowledge of the Detailed classification of actions is different.

There Aananda, if a recluse or brahmin was to say, ‘Indeed there is no merit, there are no results for good conduct’. I do not allow him that. If he says I too saw this person who abstained from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Did not covet, was without an angry mind and with right view at the break up of the body, after death, decrease, born in hell’. I allow him that. If he says, ‘All those who abstained from destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously, did not covet, was without angry mind and with right view at the break up of the body, after death, decrease, are born in hell’. I do not allow him that. If he says, ‘They who know this, know it rightly, those who know it in another way have wrong knowledge.’ I do not allow him that too. If he tenaciously holds to what he himself has known, seen and experienced, and defines it as, ‘This only is the truth, all else is false.’ I do not allow him that either. What is the reason? Aananda, the Thus Gone One’s knowledge of the Detailed classification of actions is different.

Aananda, that person who destroys living things, takes the not given, misbehaves sexually, tells lies and malicious things, talks roughly and frivolously, covets, is with angry mind and wrong view. and at the break up of the body, after death, decreases, is born in hell. Either earlier he would have done evil actions with unpleasant feelings, or later he would have done evil actions with unpleasant feelings, or else at the time of death he would have got completely convinced of

wrong view, as a result of that at the break up of the body, after death, he decreases, is born in hell. If he had destroyed living things,....re..... wrong view, he experiences the results here and now, in the next birth or in a consequent birth.

Aananda, that person who destroys living things, takes the not given, misbehaves sexually, tells lies and malicious things, talks roughly and frivolously, covets, is with angry mind and wrong view and at the break up of the body, after death, increases, is born in heaven. Either earlier he would have done good actions with pleasant feelings, or later he would have done good actions with pleasant feelings, or else at the time of death he would have got completely convinced of right view, as a result of that at the break up of the body, after death, he increases, is born in heaven. If he had destroyed living things,....re..... wrong view, he experiences the results here and now, in the next birth or in a consequent birth.

Aananda, that person who abstains from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Does not covet, is without an angry mind and has right view. at the break up of the body, after death, increases, is born in heaven. Either earlier he would have done good actions with pleasant feelings, or later he would have done good actions with pleasant feelings, or else at the time of death he would have got completely convinced of right view, as a result of that at the break up of the body, after death, he increases, is born in heaven. If he had abstained from destroying living things,....re..... right view, he experiences the results here and now, in the next birth or in a consequent birth.

Aananda, that person who abstains from, destroying living things, taking the not given, misbehaving sexually, telling lies and malicious things, talking roughly and frivolously. Does not covet, is without an angry mind and has right view and at the break up of the body, after death, decreases, is born in hell. Either earlier he would have done evil actions with unpleasant feelings, or later he would have done evil actions with unpleasant feelings, or else at the time of death he would have got completely convinced of wrong view, as a result of that at the break up of the body, after death, he decreases, is born in hell. If he had abstained from destroying living things,....re..... right view, he experiences the results here and now, in the next birth or in a consequent birth.

Thus Aananda, there is impossible action, impossible to shine forth, there is impossible action, possible to shine forth, there is possible action, possible to shine forth and there is possible action, impossible to shine forth (*1)

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

Notes.

1. Thus Aananda, there is impossible action, impossible to shine forth, there is impossible action, possible to shine forth, there is possible action, possible to shine forth and there is possible action, impossible to shine forth ‘Iti kho Aananda, atthi kamma.m abhabba.m abhabbaabhaasa.m; atthi kamma.m abhabba.m bhabbaabhaasa.m; atthi kamma.m bhabba.mc’eva bhabbaabhaasa.m; atthi kamma.m bhabba.m abhabbaabhaasa.m ti’ The most important point in the Detailed Classification of actions is, that intention matters everything to one’s actions, and much of the results of actions are experienced here and now, or in the next birth or in a subsequent birth. Since intention is so very important, we should know that mere intending would not carry us across. eg We may aspire extinction, but without that effort and endeavour and without turning our foot steps towards it, it is not possible. These are impossible actions, impossible to shine forth. There are times when these impossible actions shine forth, when the necessary effort and endeavour are put into it. Then there are actions that begin at the six doors of mental contact, which we could handle efficiently and arrive at the results here and now. Thus there are possible actions, possible to shine forth. These same are sometimes unable to shine forth, as it happened to venerable Angulimaala. He did not experience the results of his evil actions, as he over rode them, and extinguished.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 7. Salaayatanavibhangasutta.m

137, Classification of the six spheres

I heard thus.

The Blessed One was living in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. The Blessed One addressed the bhikkhus from there. ‘Bhikkhus, I will teach the Classification of the six spheres, listen attentively,

I will teach’ Those bhikkhus agreed and the Blessed One said ‘Bhikkhus, you should know, the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the eighteen ramblings of the mind and the thirty six in seven steps. Here on account of this dispel this. When the noble disciple develops, the three establishments of mindfulness, he becomes a Teacher suitable to instruct a gathering. He is said to be the incomparable tamer of those to be tamed. This is the short exposition of the classification of the six mental spheres.

It was said, that the six internal spheres should be known. Why was it said so? The spheres of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six internal spheres should be known, it was said, on account of this.

It was said, that the six external spheres should be known. Why was it said so? The spheres of forms, sounds, smells, tastes, touches and ideas should be known. If it was said the six external spheres should be known, it was said on account of this..

It was said, that the six conscious bodies should be known. Why was it said so? The conscious bodies of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six conscious bodies should be known, it was said on account of this..

It was said, that the six bodies of contact should be known. Why was it said so? The bodies of contact of the, eye, ear, nose, tongue, body and the mind should be known. If it was said the six bodies of contact should be known, it was said on account of this..

It was said that the eighteen ramblings of the mind should be known. Why was it said so? Seeing a form with the eye, the mind dwells in pleasure, dwells in displeasure, and dwells in equanimity; Hearing a sound,...re..... Smelling ascent,...re... Tasting,...re..... Experiencing a touch...re.... Cognizing an idea dwells in pleasure dwells in displeasure and dwells in equanimity. Thus there are six ramblings in pleasure, six in displeasure and six in equanimity If it was said the eighteen ramblings of the mind should be known, it was said on account of this.

It was said that the thirty six should be known, in seven steps. Why was it said so?

The six clingings to worldly pleasures, the six clingings to non-sensual pleasures, the six clingings to worldly displeasures, the six clingings to non-sensual displeasures, the six clingings to worldly equanimities, and the six clingings to non-sensual equanimities.

What are the six clingings to worldly pleasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said clingings to worldly pleasures. Pleasing agreeable sounds, ...re..... Pleasing agreeable smells, ...re..... Pleasing agreeable tastes, ...re..... Pleasing agreeable touches, ...re..... and Pleasing agreeable ideas, ...re..... that should be cognized with mind consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said worldly pleasures. These are the six clingings to worldly pleasures

What are the six clingings to non sensual pleasures? Knowing as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. Knowing as it really is that all

sounds ..re...Knowing as it really is that all smells...re.. Knowing as it really is that all tastes...re.... Knowing as it really is that all touches....re.... Knowing as it really is that all ideas .are impermanent, changing, unpleasant things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. These are the six clingings to non-sensual pleasures

What are the six clingings to worldly displeasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. Pleasing agreeable sounds, ...re.....Pleasing agreeable smells, ...re.....Pleasing agreeable tastes, ...re.....Pleasing agreeable touches, ...re.....and Pleasing agreeable ideas, that should be cognized with mind consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. These are the six clingings to worldly displeasures

What are the six clingings to non sensual displeasures? Knowing as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. ‘When will I abide in that sphere, in which the noble ones at present abide.’ On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. Knowing as it really is that all sounds ..re...Knowing as it really is that all smells...re.. Knowing as it really is that all tastes...re.... Knowing as it really is that all touches....re.... Knowing as it really is that all ideas .are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. ‘When will I abide in that sphere, in which the noble ones at present abide.’ On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. These are the six clingings to non- sensual displeasures

What are the six clingings to worldly equanimity? The not learned ordinary man, who has not won over, the boundary and the results of actions and who does not see the dangers, seeing a form gains equanimity, that equanimity does not leap beyond that form, therefore it is said clinging to worldly equanimity. Hearing a sound,...re.... Smelling a scent,...re..... Tasting,...re.....Experiencing a touch with the body,...re....Cognizing an idea with the mind gains equanimity, that equanimity does not leap beyond that idea, therefore it is said clinging to worldly equanimity. These are the six clingings to worldly equanimity.

What are the six clingings to non sensual equanimity? To one who knows as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, arises equanimity, that equanimity leaps beyond that form, therefore it is said clinging to non-sensual equanimity. Hearing a sound,...re.... Smelling a scent,...re.....

Tasting,...re.....Experiencing a touch with the body,...re....Cognizing an idea with the mind gains equanimity, that equanimity leaps beyond that idea, therefore it is said clinging to non-sensual equanimity. These are the six clings to non sensual equanimity.

If it was said the thirty six should be known in seven stages, it was said on account of this.

It was said, on account of this dispel this. Why was it said so? Bhikkhus, on account of the six clings to non-sensual pleasures, overcome and dispel the six clings to worldly pleasures. Thus comes about the overcoming and the dispelling of the six clings to worldly pleasures Bhikkhus, on account of the six clings to non-sensual displeasures, overcome and dispel the six clings to worldly displeasures. Thus comes about the overcoming and the dispelling of the six clings to worldly displeasures Bhikkhus, on account of the six clings to non-sensual equanimities, overcome and dispel the six clings to worldly equanimities. Thus comes about the overcoming and the dispelling of the six clings to worldly equanimities Bhikkhus, on account of the six clings to non-sensual pleasures, overcome and dispel the six clings to non-sensual displeasures. Thus comes about the overcoming and the dispelling of the six clings to non-sensual displeasures. Bhikkhus, on account of the six clings to non-sensual equanimities, overcome and dispel the six clings to non-sensual pleasures. Thus comes about the overcoming and the dispelling of the six clings to non-sensual pleasures.

Bhikkhus, there is equanimity to diverse clinging, and there is equanimity to a single clinging. What is equanimity to diverse clinging? Bhikkhus, there is equanimity to forms, to sounds, smells, tastes and touches. This is equanimity to diverse clinging.

Bhikkhus, what is equanimity to a single clinging? There is equanimity settled, in the sphere of space, in the sphere of consciousness, in the sphere of nothingness and in the sphere of neither perception nor non-perception. This is equanimity to a single clinging. Bhikkhus, on account of equanimity to a single clinging, overcome and dispel the equanimity to diverse clinging. Thus comes about the overcoming and dispelling of equanimity to diverse clinging. Bhikkhus, without desiring equanimity to a single clinging, overcome and dispel equanimity to a single clinging. Thus comes about the overcoming and dispelling of equanimity to a single clinging. If it was said, on account of this dispel this, it was said on account of this.

These three establishments of mindfulness, the noble disciple practises and becomes a suitable Teacher to instruct a crowd. Why was it said so? Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples do not lend ear, do not attend to know it. They leave the dispensation. Bhikkhus, the Thus Gone One does not feel displeased, abides mindful and aware without leaking thoughts. This is the first establishment of mindfulness, practising which he becomes a suitable Teacher to instruct a crowd

Again bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. Of them a certain disciple does not lend ear, does not attend to know it. He

leaves the dispensation. A certain disciple lends ear, attends to know it. He does not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, giving up both abides with equanimity, mindful and aware. This is the second establishment of mindfulness, practising which he becomes a suitable Teacher to instruct a crowd.

Again bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples lend ear, attend to know it. They do not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, abides mindful and aware without leaking thoughts. This is the third establishment of mindfulness, practising which he becomes a suitable Teacher to instruct a crowd

If it was said the noble disciple practises, these three establishments of mindfulness and becomes a suitable Teacher to instruct a crowd, it was said on account of this.

Bhikkhus, it is said he is the incomparable tamer of those to be tamed. Why was it said so? The elephant tamer makes the elephant to be tamed go in one direction. either east, west, north or south The horse tamer makes the horse to be tamed go in one direction. either east, west, north or south The oxen tamer makes the ox to be tamed go in one direction. either east, west, north or south. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in eight directions. In matter to see matter (*1). This is the first direction. With internal immaterial perception to see external matter (*2). This is the second direction. To be released in the pleasant end. (*3) This is the third direction. Overcoming all perceptions of matter and aversion and not attending to diverse perceptions, with space is boundless, to attain to the sphere of space This is the fourth direction. Overcoming all the sphere of space, with consciousness is boundless, to attain to the sphere of consciousness. This is the fifth direction. Overcoming all the sphere of consciousness, with there is nothing to attain to the sphere of nothingness. This is the sixth direction. Overcoming all the sphere of nothingness to attain to neither perception nor non-perception. This is the seventh direction. Overcoming neither perceptions nor non-perceptions to attain the cessation of perceptions and feelings This is the eighth direction. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in these eight directions. Bhikkhus, if it was said he is the incomparable tamer of those to be tamed, it was said on account of this.

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

Notes.

1. In matter to see matter ‘ruupii ruupaani passati.’ To see matter in matter is to be aware of whatever matters at one or the other of our six doors of mental contact. It’s for the purpose of cutting short our long journey in existences, by penetratingly seeing the unsatisfactory nature of existences. This is one of the methods to attain the paths and fruits.

2. With internal immaterial perception to see external matter ‘Ajjhatta.m aruupasa~n~nii bahiddhaa ruupaani passati.’ Here the yogi attains to an immaterial perception and then penetratingly sees the futility of existence and tries to attain the paths and fruits. The immaterial perceptions are attained to, by attaining to the jhaanas, or with the help of other meditation objects.

3. To be released in the pleasant end.’Subhan t’eva adhimutto hoti.’ To be released in the pleasant end is to be released in one or the other of the four divine abidings ‘brahmavihaaras.’ The fourth and the other releases are releases in the higher abidings. They all serve the same purpose of bringing release from unpleasantness.

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 8. Uddesavibhangasutta.m

138, Point by point Classification.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta’s grove in Saavatthi. The Blessed One addressed the bhikkhus from there. ‘Bhikkhus I will give the point by point classification, listen attentively.’ Those bhikkhus agreed and the Blessed One said thus. ‘Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu’s external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.’ The Blessed One said thus, got up from his seat and went to his dwelling.

Soon after the Blessed One had left, it occurred to those bhikkhus. The Blessed One has given this short exposition and without giving the detailed explanation has got up from his seat and gone to his dwelling ‘Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu’s external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.’ Who could give us the detailed explanation to this short exposition given by the Blessed One?

It occurred to those bhikkhus, venerable Mahaakaccaana is praised by the Teacher as well as by the wise co-associates in the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. Then those bhikkhus approached venerable Mahaakaccaana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccaana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling.-' Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the bhikkhu's external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.' Now who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. So those bhikkhus approached venerable Mahaakaccaana and said 'Friend Kaccaana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become Brahmaa. He preaches and practises, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds'.

'Friend Kaccaana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahmaa. He preaches and practises it, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds Yet, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccaana, explain this to us, if it is not troublesome to you'.

'Then friends, listen and attend carefully.' Those bhikkhus agreed and venerable Mahaakaccaana said thus 'The Blessed One has given this short exposition and without giving the detailed explanation has got up from his seat and gone to his dwelling 'Bhikkhus, in whatever manner the bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding he is not worried. Bhikkhus, when the bhikkhu's external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to

him future arisings of birth, decay, death and unpleasantness' Of this short exposition, I understand the detailed explanation thus.

Friends, how is external consciousness scattered and spread out? Friends, the bhikkhu seeing a form has eye consciousness which follows that form enslaved, boundfettered and in search of pleasure. To this is called external consciousness is scattered and spread out. Hearing a sound,...re.... Smelling a scent,...re....Tasting ...re.... Experiencing a touch,...re..... Cognizing an idea has mind consciousness which follows that idea enslaved, bound and fettered in search of pleasure. To this is called external consciousness is scattered and spread out.. ∴

Friends, how is external consciousness not scattered and not spread out? Friends, the bhikkhu seeing a form has eye consciousness which does not follow that form enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out. Hearing a sound,...re.... Smelling a scent,...re....Tasting ...re.... Experiencing a touch,...re..... Cognizing an idea has mind consciousness which does not follow that idea enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.. ∴

Friends, how is the mind internally settled? Friends, the bhikkhu secluded from sensual desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhaana. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after joy and pleasantness born of seclusion. To this is called the mind is internally settled. Again the bhikkhu overcoming thoughts and thought processes, internally the mind settled and in one point, with joy and pleasantness born of concentration attains to the second jhaana. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after joy and pleasantness born of concentration. To this is called the mind is internally settled. Again the bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to the third jhaana. To this the noble ones say abiding in pleasantness with equanimity. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after equanimity. To this is called the mind is internally settled. Again, friends the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with equanimity mindfulness purified attains to the fourth jhaana. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after neither unpleasantness nor pleasantness. To this is called the mind is internally settled.

Friends, how is the mind internally not settled? Friends, the bhikkhu secluded from sensual desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhaana. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of seclusion. To this is called the mind is internally not settled. Again the bhikkhu overcoming thoughts and thought processes,

internally the mind settled and in one point, with joy and pleasantness born of concentration attains to the second jhaana. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of concentration. To this is called the mind is not internally settled. Again the bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to the third jhaana. To this the noble ones say abiding in pleasantness with equanimity. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after equanimity. To this is called the mind is internally not settled. Again, friends the bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with equanimity mindfulness purified attains to the fourth jhaana. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after neither unpleasantness nor pleasantness. To this is called the mind is not internally settled. Friends, to this is said the mind is internally not settled.

Friends, how is there worry for non holding? Friends, the not learned ordinary man who has not seen noble ones or Great Beings, not clever in their Teachings and not trained in their Teachings sees matter in self, or a material self, or in self matter, or in matter self That matter changes, takes some other form. Consciousness arises to him about the changed nature of matter and he worries about the changed nature of matter. The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold. Sees feelings in self, or a feeling self, or in self feelings, or in feelings self,....re..... Sees perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self,....re... Sees determinations in self, or a determining self, or in self determinations, or in determinations self Sees consciousness in self, or a conscious self, or in self consciousness, or in consciousness self . This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he worries about the changed nature of consciousness. The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold. Friends, this is worrying for non holding..

Friends, how is there no worry for non holding? Friends, the learned noble disciple who has seen noble ones and Great Beings, is clever in their Teachings and trained in their Teachings does not see matter in self, or a material self, or in self matter, or in matter self That matter changes, takes some other form. Consciousness arises to him about the changed nature of matter and he does not worry about the changed nature of matter. The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold.. Does not see feelings in self, or a feeling self, or in self feelings, or in feelings self,....re..... Does not see perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self,....re... Does not see determinations in self, or a determining self, or in self determinations, or in determinations self,....re... Does not see consciousness in self, or a conscious self, or in self consciousness, or in consciousness self. This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he does not worry

about the changed nature of consciousness. The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold. Friends, this is not worrying for non holding.

Friends, of this short exposition given by the Blessed One thus:

‘Bhikkhus, in whatever manner the bhikkhu examines....re..... there would not be to him future arisings of birth, decay, death and unpleasantness’

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those bhikkhus delighted with the words of venerable Mahaakaccaana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. ‘Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as ‘Bhikkhus, in whatever manner the bhikkhu examines....re..... there would not be to him future arisings of birth, decay, death and unpleasantness’

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition?’

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. We approached venerable Mahaakaccaana and asked him to explain this to us. He explained it in this manner with these words and phrases

Bhikkhus, Mahaakaccaana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

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

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MAJJHIMA NIKAAYA III

II. 3. 5. Maagandiyasutta.m

III. 4. 9. Ara.navibhangasutta.m.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the bhikkhus from there. 'Bhikkhus, I will teach the Classification of solitude listen carefully and attentively.' Those bhikkhus agreed and the Blessed One said thus. 'Bhikkhus, do not be yoked

to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. The Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Know praise as praise, and blame as blame, doing neither give the Teaching. Knowing the evaluation of pleasantness, be yoked to internal pleasantness. Do not tell secrets. Do not express destruction of desires in the face. Do not express words hastily, speak leisurely. Do not insist for local expressions and override the common usage. This is the short exposition of the Classification of Solitude.

It was said do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. Why was it said so? He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method. He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method. Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method. Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method. If it was said, do not yoke to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self, it was said on account of this.

It was said, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Why was it said so? It is this same Noble Eightfold path, such as right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration. If it was said, without reaching either extremity the Thus Gone One has realized the middle path, conducive to wisdom, peace, knowledge, enlightenment and extinction, it was said on account of this.

It was said, know praise as praise, and blame as blame, doing neither give the Teaching. Why was it said so? Bhikkhus, how is there praise and blame and not giving the Teaching? If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method" was said, it brings blame on a certain one. If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method." was said, it brings praise to a certain one. If, "All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method." was

said, it brings blame on a certain one. If, “All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method.” was said, it brings praise to a certain one. If, “All those whose bond ‘to be’ is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method” was said, it brings blame on a certain one. If, “All those whose bond ‘not to be’ is destroyed are without unpleasantness, troubles, fever, lament and are in the right method” was said, it brings praise on a certain one. Bhikkhus, in this manner there is praise and blame and not giving the Teaching. Bhikkhus, how is the Teaching given without praise and blame? Bhikkhus, it is not said, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method” It is said, “If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method.” thus the Teaching is given. It is not said, “All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method” It is said, “If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method.” thus the Teaching is given. It is not said, “All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method.” It is said, “If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method.” thus the Teaching is given. It is not said, “All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method.” It is said, “If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method.” thus the Teaching is given. It is not said, “All those whose bond ‘to be’ is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method” It is said, “When the bond ‘to be’ is not destroyed, ‘being’ (*1) is not destroyed. It is not said, “All those whose bond ‘to be’ is destroyed are without unpleasantness, troubles, fever, lament and are in the right method” It is said, “When the bond ‘to be’ is destroyed, ‘being’ (*1) is destroyed. Bhikkhus, in this manner the Teaching is given without praise and blame.

If it was said, know praise as praise, and blame as blame, doing neither give the Teaching, it was said on account of this.

It was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness. Why was it said so? Bhikkhus, these five are the strands of sense pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness arousing sensual desires and fondness. Agreeable pleasant sounds cognizable by ear consciousness,...re.... Agreeable pleasant smells cognizable by nose consciousness,...re.... Agreeable pleasant tastes cognizable by tongue consciousness,...re.... Agreeable pleasant touches cognizable by body consciousness,

arousing sensual desires and fondness. Bhikkhus, these are the five strands of sense pleasures. Bhikkhus, if there arises any pleasantness and pleasure on account of these five strands of sense pleasures, it is called sense pleasure, vile pleasure of the not noble ordinary man. Bhikkhus, it should not be practised, should not be made much, I say it should be feared. Here, the bhikkhu

secluded from sense desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhaana. Overcoming thoughts and thought processes, the mind internally settled and brought to a single point and with joy and pleasantness born of concentration, attains to the second jhaana.....re.....attains to the third jhaana.....re.....attains to the fourth jhaana. To this is said the non sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. It should be practised, made much and should not be feared, I say. If it was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness it was said on account of this.

It was said, do not tell secrets, do not express destruction of desires in the face. Why was it said so? There bhikkhus, if you know of some secret, which did not happen, is not true, not conducive to good, if possible do not tell that secret. If you know of some secret which happened, is true and is not conducive to good, train not to tell it. If you know of some secret which happened, is true and is conducive to good, know the right time to tell it. There, bhikkhus, if you know of some destruction of desires that did not happen, is not true, not conducive to good, if possible do not tell that destruction of desires in the face. If you know of some destruction of desires that happened, is true and is not conducive to good, train not to tell it. in the face. If you know of some destruction of desires that happened, is true and is conducive to good, know the right time to tell it. in the face. If it was said, do not tell secrets, do not express destruction of desires in the face, it was said on account of this.

It was said, do not express words hastily, speak leisurely. Why was it said so? Bhikkhus, the one speaking hastily, fatigues the body, disturbs the mind and voice, the throat gets sore, and the words not well enunciated, are not well understood. The one speaking leisurely, does not, fatigue the body, disturb the mind and voice, the throat does not get sore, and the well enunciated words, are well understood

If it was said do not express words hastily, speak leisurely. it was said on account of this.

It was said, do not insist for local expressions and do not over ride the popular usage. Why was it said so? Bhikkhus, how is there insistence for local expressions and how is the popular usage over ridden? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, it is taken as the highest truth and all else is not the truth. This is insisting for local expressions and over riding the popular usage. Bhikkhus, how is there no insistence for local expression and no over riding of popular usage? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, the venerable one knows, it is the bowl that is known, and thinks nothing more about it. Thus there is no insistence for local

expression and no over riding of popular usage.If it was said, do not insist for local expressions and do not over ride the popular usage.it was said on account of this.

Therefore bhikkhus, 'He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore bhikkhus, 'He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore bhikkhus, 'Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. it is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore bhikkhus, praising and blaming and not giving the Teaching. is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore bhikkhus, without praising and blaming giving the Teaching. is without unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge. Therefore bhikkhus, sense pleasures, vile pleasures of the not noble ordinary man is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore bhikkhus, non sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Bhikkhus, that secret, which did not happen, is not true, not conducive to good, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge. Bhikkhus, that secret which happened, is true and is not conducive to good is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Bhikkhus, that secret which happened, is true and is conducive to good, is without, unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge There, bhikkhus, the destruction of desires that did not happen, is not true, not conducive to good, told in the face. is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge There, bhikkhus, the destruction of desires that happened, is true and is not conducive to good, told in the face. is with, unpleasantness, troubles, fever, lament is the wrong method', this thing is with a refuge. There, bhikkhus, the destruction of desires that happened, is true and is conducive to good, told in the face. is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge. There, bhikkhus, insisting for local expressions and over riding the popular usage. is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge. There, bhikkhus, not insisting for local expressions and not over riding the popular usage. is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge.

Therefore, bhikkhus, we should train knowing the things with a refuge and without a refuge. The clansman Subhuuti has fallen to the method of things without a refuge.

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

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MAJJHIMA NIKAAYA III

(4. 10.) Dhaatuvibhaṅgasutta.m.

140, Classification of Elements.

I heard thus.

At one time the Blessed One while touring the Magadha country entered the potter Baggava's workshop in Rajagaha and told him, 'If it is not inconvenient to you, I will spend one night in your workshop.'

'Venerable sir, there is a homeless one already arrived at the workshop, if he does not mind, abide as you like.'

At that time a certain clansman named Pukkusaati who had become homeless out of faith in the Blessed One had already arrived at the workshop. The Blessed One approached venerable Pukkusaati and said 'If it is not inconvenient to the bhikkhu, I will spend one night at the workshop.'

'Venerable one, abide as you wish, in the potter's workshop, there are no problems.'

Then the Blessed One entered the potter's workshop, made a spread of dried grass in a suitable place, and sat legs crossed, mindfulness established in front of him. The Blessed One sat far into the night in the seated posture. Venerable Pukkusaati too spent most of the night in the seated posture. Then it occurred to the Blessed One, this clansman's posture is pleasing, I will question him. The Blessed One asked venerable Pukkusaati. 'Bhikkhu, in whose faith have you become homeless? Or who is your Teacher? Or whose Teaching pleases you?'

'Venerable one, there is the recluse Gotama, the son of the Sakyas, become homeless. Of that blessed Gotama, such fame has spread: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, (*1) is the incomparable tamer of those to be tamed, the teacher of gods and men, enlightened and blessed. I became homeless with faith in him. That Blessed One is my teacher. I'm pleased with that Blessed One's teaching. '

‘Bhikkhu, where does that rightfully enlightened, Blessed One live now?’

‘Venerable one, in the northern states there is a township named Saavatthi, that rightfully enlightened Blessed One, lives there now.’

‘Bhikkhu, have seen that Blessed One, and seeing, could you recognize him?’

‘Venerable one, I haven’t seen the Blessed One, and seeing him would not recognize him.’

Then it occurred to the Blessed One: This clansman has become homeless on account of faith in me and the Blessed One addressed venerable Pukkusaati. ‘Bhikkhu, I will give you the Teaching, listen carefully and attentively.’

Venerable Pukkusaati replied. ‘Yes, venerable one.’

The Blessed One said. ‘Bhikkhu, man consists of six elements, six spheres of contact, eighteen mental ramblings and four resolutions. (Settled in them, should not imagine. When not imagining, it is said, the sage is appeased.) Be wise and diligent to protect the truth, to develop benevolence and train for appeasement. This is the short exposition of the classification of the six elements.

Bhikkhu, it was said man consists of six elements. Why was it said? The elements are earth, water, fire, air, space and consciousness. If it was said, man consists of six elements, it was said on account of this.

Bhikkhu, it was said man consists of six spheres of contact. Why was it said? The spheres of contact are eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. If it was said, man consists of six spheres of contact, it was said on account of this.

Bhikkhu, it was said man consists of eighteen mental ramblings. Why was it said? Seeing a form, the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Hearing a sound....re..... Cognizing a scent...re..... Enjoying a taste.....re.... Experiencing a touch on the body...re...Cognizing an idea in the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Thus there are six ramblings of the mind in pleasure, six ramblings of the mind in displeasure and six ramblings of the mind in equanimity. If it was said, man consists of eighteen mental ramblings, it was said on account of this.

Bhikkhu, it was said man is of four resolutions. Why was it said? They are the resolutions of wisdom, of truth, of giving up and appeasement. If it was said, man is of four resolutions, it was said on account of this.

Bhikkhu, it was said be wise and diligent to protect the truth, to develop benevolence and train for appeasement. Why was it said? How is the bhikkhu wise and diligent? These six are the elements. That is earth, water, fire, air, space and consciousness.

Bhikkhu, what is earth element? There is internal and external earth element. What is internal earth element? It is the hard internal, personal earth such as hair, on the head, on the body, nails, teeth, outer skin, flesh, veins, bones, bone marrow, kidney, heart, liver, lungs, spleen, intestines, larger intestines, belly, excreta and any other thing that is hard, internal, personal, and fixed as one's own. This internal and external earth is the earth element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the earth element.

Bhikkhu, what is the water element? There is internal and external water element. What is internal water element? That which is internal, personal, watery and fixed as one's own, such as bile, phlegm, pus, blood, sweat, oil of the body, tears, oil of the eyes, spit, snot, oil of the joints, urine and any other thing that is internal, personal, watery and fixed as one's own. Bhikkhu, this is internal water element. This internal water element and the external water element, go as water element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the water element

Bhikkhu, what is the fire element? There is internal and external fire element. What is internal fire element? That which is internal, personal, fiery and fixed as one's own. By which there is heat and burning, and anything enjoyed, drunk, eaten and tasted is digested, and any other thing that is internal, personal, fiery and fixed as one's own. Bhikkhu, this is internal fire element. This internal fire element and external fire element, is fire element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the fire element.

Bhikkhu, what is air element? There is internal and external air element. What is internal air element? The internal air that goes up and down the body, air in the belly, in the lower portion of the abdomen, air going up and down the limbs, in breaths and out breaths or any other internal, personal, airy thing is internal air element. Bhikkhu, this internal and external air element, is the air element. It is not me. I'm not in it. It is not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the air element.

Bhikkhu, what is the element of space? There is internal and external space element. What is internal space element? The internal spaces in the form of space in the ear lobes, nostrils, open space from the mouth, where anything enjoyed, drunk, eaten and tasted is stored, and the space through which it is turned out or any other internal, space that is one's own. Bhikkhu, this is internal space element. The internal and external space, is the space element. This is not me. I'm not in it. It's not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the space element.

Then there remains consciousness purified and clean, by which something is known, as pleasant, unpleasant or neither unpleasant nor pleasant. Bhikkhu, on account of a pleasant contact, arises pleasant feeling and he knows, I feel pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of a neither unpleasant nor pleasant contact, arises neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Bhikkhu, with the contact of two logs of wood there arise heat and fire and when they are put apart, the respective heat and the fire ceases and appeases. In the same manner on account of a pleasant contact, arises pleasant feeling and he knows, I feel pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. On account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. On account of a neither unpleasant nor pleasant contact, arises a neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Then purified equanimity only remains, tender, workable and bright. A clever goldsmith or his apprentice building a furnace would light it. Taking the pair of spincers, would place the gold in the lighted furnace and from time to time he would heat it, sprinkle water on it and look at it. Then that gold becomes purified, with the impurities turned out. Then the gold becomes tender, workable and bright, and suitable to make any ornament such as anklets, earrings or a gold chain. In the same manner only purified equanimity remains tender, workable and bright. Then he knows, this equanimity that is purified and bright I will direct to the sphere of space. He develops the mind and the suitable thoughts, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of consciousness. He develops the mind and the suitable thoughts and knows, my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of nothingness. He develops the mind and the suitable ideas, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of neither perception nor non-perception. He develops the mind and the suitable thoughts and knows, my equanimity will be settled in it for a long time. Then he knows this equanimity that is purified and bright I directed to the sphere of space developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of consciousness, developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of nothingness developing the mind and the

suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of neither perception nor non-perception developing the mind and the suitable thoughts, is compounded So he does not intend or think 'to be' or 'not to be' and does not seize anything and does not worry about it and is extinguished. He knows, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Feeling pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling unpleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling neither unpleasant nor pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling pleasant, unpleasant or neither unpleasant nor pleasant feelings feels them unyoked. Experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled.

Bhikkhu, on account of oil and a shred, the oily flame burns, when the oil and shred ends and no more fuel is fed, it extinguishes. In the same manner experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled. The bhikkhu endowed thus has made the highest wise resolution. This is the highest noble wisdom, that is knowledge for the destruction of all unpleasantness. The release, established in truth is immovable. Bhikkhu, thoughts that deviate from the truth are not the truth. (*2) Thoughts that do not deviate from the truth, are the truth, it's extinction. (*3) Therefore the bhikkhu endowed thus, has made the highest resolution in truth. This is the highest noble truth. They are thoughts on the truth, extinction. Owing to ignorance, earlier he may have made resolutions. Now they are dispelled, uprooted, made palm stumps not to arise again.

Therefore the bhikkhu endowed thus has made the highest resolution in giving up. This is the highest noble giving up. That is giving up all earlier resolutions. Owing to ignorance, earlier he may have had covetousness and greedy interest. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil aversion and anger. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil ignorance and delusion. Now they are dispelled, uprooted, made palm stumps not to arise again. Therefore the bhikkhu endowed thus has made the highest resolution in appeasement. The highest and most noble appeasement is the appeasement of greed, hate and delusion.

If it was said, do not be negligent to be wise, protect the truth and develop giving up and train for appeasement, it was said on account of this.

Established anywhere should not imagine, when not imagining it is said the sage is appeased. Why was it said? Bhikkhu, 'I be' is imagining, here I am, is imagining, I will be, is imagining, I will not be, is imagining, I will be material, is imagining, I will be immaterial, is imagining, I will be perceptive or non-perceptive, are imaginings. I will be neither perceptive nor non-perceptive, is imagining. Bhikkhu, imagining is an ailment, a blister, an arrow. When all imaginings end, it is said the sage is appeased. Bhikkhu, the appeased sage is not born, does not decay, does not change, does not desire. Bhikkhu, one who has nothing to be born has nothing to decay. When there is no decay there's no death. When there is no death, there is no change. When there is no change there are no desires. If it was said, established anywhere should not imagine, when not imagining it is said the sage is appeased, it was said on account of this.

Bhikkhu, remember this as my short classification of the six elements.

Then venerable Pukkusaati knowing I have met the Teacher, the well gone one, the rightfully enlightened one, got up from his seat, arranging the robe on one shoulder, put his head at the feet of the Blessed and said thus. 'Venerable sir pardon me owing to foolishness, delusion and demerit I have addressed the Blessed One as friend, pardon me, it will be for future restraint.'

Bhikkhu, owing to foolishness, delusion and demerit, you have transgressed, addressing me as friend, I would not reckon it. As you ask for pardon seeing your mistake, I pardon you, it is increase in the Teaching to see one's mistake and ask for pardon, for future restraint.'

'Venerable sir, may I gain the higher ordination in your presence.'

'Bhikkhu, are your bowl and robes complete?'

'Venerable sir my bowl and robes are incomplete.'

'Bhikkhu, the Thus Gone One does not confer the higher ordination, when bowl and robes are incomplete.'

Then venerable Pukkusaati delighted in the words of the Blessed One got up from his seat, worshipped the Blessed One and turning his right side towards him, went round the Blessed One and went away in search of bowl and robes. When he was going in search of bowl and robes, a rough cow killed him.

Then many bhikkhus approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, the clansman Pukkusaati who was advised in short by the Blessed One has died. Where is he born after death?'

'Bhikkhus, the clansman Pukkusaati is wise, he realized the Teaching, I did not explain much. The clansman Pukkusaati destroyed the five lower bonds binding to the sensual world and is born spontaneously, not to proceed from that world.'

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

Notes.

1. Knows the worlds.'lokaviduu.' The world to anyone is the data that come through the six doors of mental contact. The Blessed One knows this and knows that each one's data is different from another's and so he is known as one who knows the worlds.

2. Thoughts that deviate from the truth are not the truth. 'ta.m hi, bhikkhu, musaa ya.m mosadhamma.m' The truth is unpleasantness. That is all data from the six doors of mental contact such as sights, sounds, smells, tastes, touches and ideas are impermanent, therefore unpleasant and so without an abiding self. If someone thinks that this data is permanent, pleasant and mine, he is deviating from the truth. The highest resolution in truth is not to deviate from this truth.

3. Thoughts that do not deviate from the truth are the truth. It is extinction. 'ta.m sacca.m ya.m amosadhamma.m nibbaana.m' This is to come to the view that all data from the six doors of mental contact in the form of sights, sounds, smells, tastes, touches and ideas are impermanent, therefore they are unpleasant and so there is no abiding self. This is the truth and it is extinction.

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MAJJHIMA NIKAAYA III

(4.11) Saccavibhangasuttam

141, Classification of the Truth.

I heard thus.

At one time the Blessed One was lived in the deer sanctuary in Isipatana, in Benares and addressed the bhikkhus from there. 'O! Bhikkhus.' Those bhikkhus replied 'Yes venerable sir.' The Blessed One said 'Bhikkhus, the Thus Gone One worthy, rightfully enlightened set rolling the Teaching not to be interrupted by a recluse, a brahmin, a god, Maara, Brahmaa or anyone in the world, announcing, detailing establishing and explaining the four noble truths.

What are the four? They are the announcing, detailing, establishing and explaining, the noble truth of unpleasantness, its arising, its cessation and the path and method leading to its cessation. Bhikkhus, associate Saariiputta and Moggallaana. They are wise and helpful to those leading the holy life.

Saariiputta is like the mother who gives birth and Moggallaana is like the father. Saariiputta trains until the fruition of the entry into the stream of the Teaching and Moggallaana until the highest

aim is attained. Bhikkhus, Saariputta can announce, detail, establish and explain the four noble truths.

Saying this the Blessed One got up from his seat and entered his dwelling.

Then venerable Saariputta soon after the Blessed had left, addressed the bhikkhus. ‘Bhikkhus, the Thus Gone One worthy, rightfully enlightened set rolling the Teaching not to be interrupted by a recluse, a brahmin, a god, Maara, Brahmaa or anyone in the world, announcing, detailing establishing and explaining the four noble truths.

Friends, what is the noble truth of unpleasantness? Birth is unpleasant. So too are decay, death, grief, lament, unpleasantness, displeasure and distress. Unfulfilled desires are also unpleasant. In short the five holding masses are unpleasant.

Friends, what is birth? The conscious birth in the womb of that and other group of beings, appearing of the masses and the gain of the mental faculties is birth.

Friends, what is decay? The breaking up of the body, grayness of hair, wrinkling of the skin, the decrease of the life span and maturing of the mental faculties in this and other group of beings is decay.

Friends, what is death? The disappearing, falling away, breaking up, apparent death, end of the life span, the falling apart of the masses and laying down the body of this and other group of beings is called death.

Friends, what is grief? Faced with one or the other kind of disaster, the grievous thoughts stricken by grief and the resulting internal and severe grief is called grief.

Friends, what is lament? Faced with one or the other kind of disaster, the grievous laments stricken by grief and the resulting loud and soft laments are called lamenting.

Friends, what is unpleasantness? Unpleasant, disagreeable feeling born of unpleasant disagreeable bodily contact (*1) is called unpleasantness.

Friends, what is displeasure? Unpleasant, disagreeable feeling born of unpleasant disagreeable mental contact (*2) is called displeasure.

Friends, what is a disturbed condition? Faced with one or the other kind of disaster, the arising unpleasant thoughts cause a disturbed condition that is troublesome and disturbing. This is called a disturbing condition.

Friends, what are unfulfilled desires that are unpleasant? Beings have such desires about birth. May birth not be to me. In this way non-birth does not come. It is not obtainable by desiring.

This is an unfulfilled desire, which is unpleasant. Beings have such desires about decay. May decay not be to me. In this way non-decay does not come. It is not obtainable by desiring. This is an unfulfilled desire, which is unpleasant. Beings have such desires about ailing. May ailments not come to me. In this way non-ailing does not come. It is not obtainable by desiring. This is an unfulfilled desire that is unpleasant. Beings have such desires about death. May death not be to me. In this way deathlessness does not come. It is not obtainable by desiring. This is an unfulfilled desire, which is unpleasant. Beings have such desires about grief, lament, unpleasantness, displeasure and disturbed conditions. May grief, lament, unpleasantness, displeasure and disturbed conditions not come to me. In this way non-grief, non-lament, pleasantness, pleasure and the undisturbed condition do not come. They are not obtainable by desiring. These are unfulfilled desires, which are unpleasant.

Friends, how are the five holding masses in short unpleasant? In short the five holding masses of matter, feelings, perceptions, determinations and consciousness are unpleasant (*3).

Friends, this is the noble truth of unpleasantness.

Friends, what is the noble truth, of the arising of unpleasantness? The interest and greed to be again and again, rejoicing in sensuality, in desires 'to be' and desires 'not to be'. To this is called the noble truth of the arising of unpleasantness.

Friends, what is the noble truth, of the cessation of unpleasantness? Non-greed without anything left behind, the cessation, giving up the settlements of that same greed, is called the noble truth of the cessation of unpleasantness.

Friends, what is the noble truth, of the path and method for the cessation of unpleasantness? This same noble Eight-fold path, such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration is called the noble truth, of the path and method for the cessation of unpleasantness.

Friends, what is right view? Recognizing unpleasantness, its arising, its cessation and the path and method leading to the cessation of unpleasantness is called right view.

Friends, what are right thoughts? Thoughts, of giving up sensuality, turning away from anger and turning away from hurting are called right thoughts.

Friends, what is right speech? Abstaining from lies, slandering, rough speech and frivolous speech is called right speech.

Friends, what is right action? Abstaining from, destroying living things, taking the not given and misbehaving in sexual needs is called right action.

Friends, what is right livelihood? Here the noble disciple refrains from wrong livelihood and leads a livelihood that is right. This is called right livelihood.

Friends, what is right effort? Here, the bhikkhu arouses interest, puts forth effort and makes the mind spring forward. For the non arising of non-arisen evil thoughts of demerit, for the dispelling of arisen evil thoughts of demerit, for the arousing of non arisen thoughts of merit and for the non deluded establishment, development and completion of arisen thoughts of merit. This is called right effort.

. Friends, what is right mindfulness? Here the bhikkhu is zealously mindful and aware to dispel covetousness and displeasure in the world, reflecting, the body in the body, the feeling in feelings, the mental state in the mind and the thought in thoughts. This is called right mindfulness.

Friends, what is right concentration? Here the bhikkhu forsaking sensuality and evil thoughts, with thoughts, discursive thoughts and joy and pleasantness born of seclusion abides in the first jhaana. Overcoming thoughts and discursive thoughts, the mind internally appeased and concentrated in one point, and with joy and pleasantness born of concentration abides in the second jhaana.. Again the bhikkhu abides mindful and aware with equanimity to joy and detachment, with the body experiencing pleasantness too (*4) and abides in the third jhaana. To this the noble ones say abiding in pleasantness mindful of equanimity. Again the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure and with mindfulness purified with equanimity abides in the fourth jhaana. To this is called right mindfulness.

Friends, this is the noble truth of the path and method for the cessation of unpleasantness.

Bhikkhus, the Thus Gone One worthy, rightfully enlightened set rolling the Teaching not to be interrupted by a recluse, a brahmin, a god, Maara, Brahmaa or anyone in the world, announcing, detailing establishing and explaining the four noble truths.

Venerable Saariputta said thus and those bhikkhus delighted in the words of the Blessed One.

Notes.

1. Unpleasant, disagreeable feeling born of unpleasant disagreeable bodily contact is called unpleasantness. 'ya.m kho, aavuso, kaayika.m dukkha.m kaayika.m asaata.m kaayasamphassaja.m dukkha.m asaata.m vedaniya.m –ida.m vuccati aavuso dukkha.m' The body consists of six doors of mental contact pervading the six spheres of contact in the form of sights, sounds, smells, tastes, touches and ideas. A person collects data from the world through these contacts. Some contacts are unpleasant and disagreeable and they give birth to unpleasant and disagreeable feelings. This is unpleasantness.

2. Unpleasant disagreeable feeling born of unpleasant disagreeable mental contact is called displeasure. 'ya.m kho aavuso cetasika.m asaata.m manosamphassaja.m dukkha.m asaata.m vedaniiya.m –ida.m vuccati aavuso domanassa.m' The mental unpleasant, disagreeable feeling is displeasure. As soon as the bodily pleasant agreeable feeling fades, there pervades the mental unpleasant, disagreeable feeling.

3. In short the five holding masses of matter, feelings, perceptions, determinations and consciousness are unpleasant. 'seyyathiida.m ruupuupaadaanakkhando vedanuupaadaanakkhando sa~n~nuupaadaanakkhanado sankhaaruupaadaanakkhando vi~n~naanupaadanakkhando;-ime vuccanti aavuso sa.mkhittena pa~ncupaadaanakkhanaa dukkhaa.' These are called masses as there is a lot of matter, a lot of feelings, a lot of perceptions, a lot of determinations and a lot of consciousness. If someone probes into them meditating with keen interest, he finds that to hold them with the mind is unpleasant.

4. With the body experiencing pleasantness too. 'sukha.m ca kaayena patisa.mvedeti' Here the third jhaana is described and it is said that pleasantness is experienced with the body too. As the body is also the six doors of mental contact, pleasantness is enjoyed by not being disturbed by any of the contacts that come from these six spheres of mental contact. Is a pleasant experience enjoyed by the worthy ones 'arahantaa'

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MAJJHIMA NIKAAYA III

(4.12) Dakkhi.naavibha.ngasutta.m

142, Classification of Offerings

I heard thus.

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then Mahapajaapati Gotamii taking a set of new clothes approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' The Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the second time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One, I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the second time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the third time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the third time the Blessed One said.

'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.'

Hearing this venerable Aananda said to the Blessed One. 'Venerable sir, accept the set of new clothes from Mahapajaapati Gotami. She was of much help to you, as stepmother, supporter, the one who fed milk, when the Blessed One's mother died. The Blessed One too was of great help to Mahapajaapati Gotamii. Come to the Blessed One she took refuge in the Enlightenment, in the Teaching and the Community. Come to the Blessed One she abstained from, taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. Come to the Blessed One Mahapajaapati Gotami got established in unwavering faith in Enlightenment, in the Teaching and the Community. Come to the Blessed One Mahapajaapati Gotamii dispelled doubts about the truth of unpleasantness, its arising, its cessation and the path and method leading to its cessation. Thus the Blessed One was of great help to Mahapajaapati Gotami'

'That is so. Aananda, if a person come to another person, took refuge in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person come to another person, abstained, from taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person come to another person, is established in unwavering faith in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person meeting another person, became virtuous. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Aananda, if a person, met another person and dispelled his doubts about the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill.

Aananda, there are fourteen personal offerings that could be made. An offering made to the Thus Gone One, worthy and rightfully enlightened is the first personal offering. An offering made to the silent Enlightened One, is the second personal offering. An offering made to a worthy disciple, (*1) is the third personal offering. An offering made to a person fallen to the method of realizing worthiness, (*2) is the fourth personal offering. An offering made to a non-returner,

(*3) is the fifth personal offering. An offering made to a person fallen to the method of realizing the state of non-returning is the sixth personal offering. An offering made to one, returning once, (*4) is the seventh personal offering. An offering made to a person fallen to the method of realizing the state of returning once is the eighth personal offering. An offering made to one who has entered the stream of the Teaching is the ninth personal offering. An offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching is the tenth personal offering. An offering made to one, not greedy and turned away from sensuality is the eleventh personal offering. An offering made to an ordinary virtuous person is the twelfth personal offering. An offering made to an ordinary not virtuous person is the thirteenth personal offering. An offering made to an animal is the fourteenth personal offering. .

Aananda, of an offering made to an animal the results expected are by hundreds. Of an offering made to an ordinary not virtuous person the results expected are by thousands. Of an offering made to an ordinary virtuous person the results expected are by hundred -thousands Of an offering made to a not greedy one, turned away from sensuality the results expected are by hundred thousand millions. Of an offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching, the results expected are innumerable and unlimited. What would be the results for offering a gift to a stream entrant of the Teaching? Or one fallen to the method of realizing the state of not returning? Or one who would not return? Or one fallen to the method of realizing worthiness? Or a worthy disciple of the Thus Gone One? Or the silent enlightened One? Or the worthy, rightfully enlightened Thus Gone One?

. Aananda, these seven are the offerings made to the Community. An offering to both bhikkhus and bhikkhunis headed by the Blessed One. This is the first offering made to the Community. After the demise of the Blessed One, an offering made to both bhikkhus and bhikkhunis. This is the second offering made to the Community. An offering made to the bhikkhus. This is the third offering to the Community. An offering made to the bhikkhunis. This is the fourth offering to the Community. An offering made indicating the number of bhikkhus and bhikkhunis. This is the fifth offering to the Community. An offering made indicating the number of bhikkhus. This is the sixth offering to the Community. An offering made indicating the number of bhikkhunis. This is the seventh offering to the Community.

Aananda, in the future there will be the last bhikkhus in the lineage, not virtuous with evil things, wearing yellow strings round their necks. I say, even the results of an offering made to them on account of the Community is innumerable and limitless. I would not tell you, how an offering made to the Community is more fruitful than a personal offering.

Aananda, there are four kinds of purity in an offering. An offering is pure, on the side of the donor, not the receiver. An offering is pure, on the side of the receiver, not the donor. An offering is neither pure on the side of the donor, nor the receiver. An offering is pure, on the side of the donor, as well as the receiver.

Aananda, how is the offering pure, on the side of the donor and not the receiver? Here the donor is virtuous with good thoughts, the receiver is not virtuous with evil thoughts. Thus the offering is pure, on the side of the donor and not the receiver.

Aananda, how is the offering pure, on the side of the receiver and not the donor? Here the receiver is virtuous with good thoughts, the donor is not virtuous with evil thoughts. Thus the offering is pure, on the side of the receiver and not the donor.

Aananda, how is the offering neither pure on the side of the donor nor the receiver? Here the donor is not virtuous with evil thoughts and the receiver is not virtuous with evil thoughts. Thus the offering is neither pure, on the side of the donor nor the receiver

Aananda, how is the offering pure on the side of the donor as well as the receiver? Here the donor is virtuous with good thoughts and the receiver is virtuous with good thoughts. Thus the offering is pure, on the side of the donor as well as the receiver.’

The Blessed One said. ‘These are the four kinds of purity and further said:

A virtuous donor offers to one without virtues, things obtained righteously, with a pleasant mind,

Believing the results of actions. That offering is purified on the side of the donor.

A not virtuous donor offers to the virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is purified on the side of the receiver

A not virtuous donor offers to the not virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is not purified on either side.

A virtuous donor offers to the virtuous, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that offering brings great results

One not greedy offers to those not greedy, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that is the highest material offering ‘

Notes.

1. An offering made to a worthy disciple of the Thus Gone One. 'Tathaagatasaavake arahante daana.m deti' A worthy disciple of the Thus Gone One has attained the noble state 'arahatta' which he aims to attain
2. A person fallen to the method of realizing worthiness. 'Arahattaphalasacchikiriyaaya pa.tipanne.' Before attaining worthiness the bhikkhu has to make much effort to attain worthiness.
3. An offering made to a non-returner. 'Anaagaamissa daana.m deti.' A non-returner would not be born in the sensual world, to enjoy the five strands of sensual pleasures.
4. An offering made to one returning once. 'Sakadaagaamissa daana.m deti.' A certain one is born in this world only once, to fulfil a certain aspiration.

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MAJJHIMA NIKAAYA III

(5.1) 143. Anaathapi.n.dikovaadasutta.m

143, 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 Sariputta worship venerable Sariputta for my sake with your head at his feet and tell. Venerable sir, the householder Anathapindika is seriously ill, it is good if venerable Sariputta 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 Saariputta, worshipped him, sat on a side and said. "Venerable sir, the householder Anathapindika is seriously ill, he worships venerable Saariputta with his head at the feet of venerable Sariputta and also says, it is good if venerable Sariputta would approach the householder Anathapindika's house out of compassion."

Venerable Sariputta accepted the message silently, put on his robes and taking bowl and robes, and accompanied by venerable Ananda as the second recluse, approached the house of

Anathapindika. Sitting on the prepared seats venerable Sariputta 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, Sariputta, I do not feel well, will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Sariputta, 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, Sariputta, 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, Sariputta, 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 Ananda asked ‘Householder, do you stick fast or sink?’ (*1)

‘Good sir Ananda, 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 Sariputta said. ‘Householder, a discourse like this is not given to a lay person wearing white clothes.’

‘Good sir, Sariputta, 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 Sariputta and venerable Ananda 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 Sariputta,

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 Sariputta,

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 Ananda said. ‘Venerable sir, is that Anathapindika, the son of the gods? The householder, Anathapindika was made happy by venerable Sariputta.’

‘Good! Ananda, 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 Ananda delighted in the words of the Blessed One.

Notes.

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.

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MAJJHIMA NIKAAYA III

(5. 2) Channovaadasutta.m

144, Advice to Venerable Channa.

I heard thus.

At one time the Blessed One lived in the squirrels’ sanctuary in the bamboo grove in Rajagaha. At that time, venerable Sariputta, venerable Mahacunda and venerable Channa lived on the Gijjha peak. At that time venerable Channa was seriously ill. Venerable Sariputta getting up from his seclusion in the evening approached venerable Mahacunda and said. ‘Friend, Chunda, let’s approach venerable Channa to inquire about his health.’ Venerable Mahacunda accepting venerable Sariputta’s suggestion, both approached venerable Channa. After exchanging friendly greetings with venerable Channa they sat on a side and venerable Sariputta said. ‘ Friend, Channa, 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?’

‘Friend, Sariputta, I do not feel well, will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Sariputta, my top hurts a lot. I feel as though a strong man was giving me a headband with a strong headband. 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. Friend, Sariputta, 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. Friend, Sariputta, there is a lot of 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. Friend, Sariputta, I will take a weapon to end life.’

‘Friend, Channa, do not take a weapon, do survive. We desire that you survive. If venerable Channa does not get suitable nourishment, I will find them for venerable Channa. If venerable Channa does not get suitable medical requisites, I will find them for venerable Channa.. If venerable Channa does not have a suitable attendant, I will attend to venerable Channa. Friend, Channa, do not take a weapon, do survive. We desire that you survive.

‘Friend, Sariputta, it is not that I’m in want of suitable nourishment, or suitable medical requisites, or a suitable attendant, yet my duties by the Teacher are done long ago, with pleasure and not with displeasure.

Friend, Sariputta, for a disciple who has done his duties by the Teacher pleasantly, there is nothing wrong if he takes a weapon to end life, remember it as that.’

‘Friend Channa, I will ask a certain question if venerable Channa would volunteer to explain.’

‘Friend, Sariputta, ask, I will explain.’

‘Friend, Channa, is your reflection, eye, eye-consciousness, and things cognizable by eye consciousness, are me, I’m in them, they are self? Is your reflection, ear, ear-consciousness, and things cognizable by ear -consciousness, are me, I’m in them and they are self? Is your reflection, nose, nose-consciousness, and things cognizable by nose-consciousness, are me, I’m in them, they are self? Is your reflection, tongue, tongue-consciousness, and things cognizable by tongue-consciousness, are me, I’m in them, they are self? Is your reflection, body, body-consciousness, and things cognizable by body-consciousness, are me, I’m in them, they are self? Is your reflection, mind, mind-consciousness, and things cognizable by mind-consciousness, are me, I’m in them, they are self?

‘Friend, Sariputta, eye, eye-consciousness, and things cognizable by eye consciousness, are not me, I’m not in them, they are not self. Friend, Sariputta, ear, ear-consciousness, and things cognizable by ear -consciousness, are not me, I’m not in them, they are not self. Friend, Sariputta, nose, nose-consciousness, and things cognizable by nose-consciousness, are not me, I’m not in them, they are not self. Friend, Sariputta, tongue, tongue-consciousness, and things cognizable by tongue-consciousness, are not me, I’m not in them, they are not self. Friend, Sariputta, body, body-consciousness, and things cognizable by body-consciousness, are not me, I’m not in them, they are not self. Friend, Sariputta, mind, mind-consciousness, and things cognizable by mind-consciousness, are not me, I’m not in them, they are not self.’

‘Friend, Channa, seeing what in the eye, eye-consciousness and things cognizable by eye-consciousness do you realize, eye, eye-consciousness and things cognizable by eye consciousness are not me, I’m not in them and they are not self? ‘Friend, Channa, seeing what in the ear, ear-consciousness and things cognizable by ear-consciousness do you realize, ear, ear-consciousness and things cognizable by ear consciousness are not me, I’m not in them and they are not self? ‘Friend, Channa, seeing what in the nose nose-consciousness and things cognizable by nose-consciousness do you realize, nose, nose-consciousness and things cognizable by nose consciousness are not me, I’m not in them and they are not self? ‘Friend, Channa, seeing what in taste, taste-consciousness and things cognizable by taste-consciousness do you realize, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I’m not in them and they are not self? ‘Friend, Channa, seeing what in the body, body-consciousness and things cognizable by body-consciousness do you realize, body, body-consciousness and things cognizable by body-consciousness are not me, I’m not in them and they are not self? ‘Friend, Channa, seeing what in the mind, mind-consciousness and things cognizable by mind-consciousness do you realize, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I’m not in them and they are not self?

‘Friend, Sariputta seeing the cessation of the eye, eye-consciousness and things cognizable by eye-consciousness I realized, eye, eye-consciousness and things cognizable by eye consciousness are not me, I’m not in them and they are not self. Friend, Sariputta, seeing the cessation of ear, ear-consciousness and things cognizable by ear-consciousness I realized, ear, ear-consciousness and things cognizable by ear consciousness are not me, I’m not in them and they are not self. Friend, Sariputta seeing cessation of the nose, nose-consciousness and things cognizable by nose-consciousness, I realized, nose, nose-consciousness and things cognizable by nose consciousness are not me, I’m not in them and they are not self. Friend, Sariputta, seeing the cessation of taste, taste-consciousness and things cognizable by taste-consciousness I realized, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I’m not in them and they are not self. Friend, Sariputta, seeing the cessation of the body, body-consciousness and things cognizable by body-consciousness I realized, body, body-consciousness and things cognizable by body-consciousness are not me, I’m not in them and they are not self. Friend, Sariputta, seeing the cessation of the mind, mind-consciousness and

things cognizable by mind-consciousness I realized, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I'm not in them and they are not self'

Then venerable Mahacunda said to venerable Channa. 'Friend, Channa, constant attention should be given to this too in the dispensation of the Blessed One. To the settled there is change, to the not settled there is no change. (*1) When there is no change, there is delight. (*2) When there is delight, there is no inclination. (*3) When there is no inclination, there is no coming and going. (*4) When there is no coming and going, there is no disappearing and appearing (*5) When there is no disappearing and appearing, there is no here or there, or in between. (*6) That is the end of unpleasantness.

Venerable Sariputta and venerable Mahcunda having advised venerable Channa, in this manner got up from their seats and went away. Soon after they had gone venerable Channa took a weapon and put an end to his life. Then venerable Sariputta approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, venerable Channa has put an end to his life, what are his movements after death?'

'Sariputta, wasn't the faultlessness of the bhikkhu Channa declared in your presence?'

'Venerable sir, in Pabbajira, the village of the Vajjii's, the families of venerable Channa's friends, well -wishers and earlier relations live.'

'Sariputta, there may be the families of venerable Channa's friends, well-wishers and earlier relatives, I say, there is no fault to that extent. Sariputta, if someone gives up this body and seizes another, I say it is a fault. In the bhikkhu that fault is not apparent. Bhikkhu Channa took his life faultlessly.'

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

Notes.

1. To the settled there is change, to the not settled there is no change. 'nissitassa calita.m, anissitassa calita.m na'tthi' When the bhikkhu develops his mind, there are various stages in which the mind makes settlements. When such a settlement is made, there is change, when no such settlement is made, there is no change. The Blessed One's Teaching is that the bhikkhu should not be settled anywhere. It is the Teaching of the mind's extinction.

2. When there is no change, there is delight. 'calite asati passaddhi' A change is a change in feelings, as a result of a contact at one or the other of the doors of mental contact. When there is no such change, there is delight. Delight is a special feature necessary for the development of the mind, so that it may not deviate from the correct path.

3. When there is delight there is no inclination. 'passaddhiyaa sati, nati na hoti.' Inclination is to be bent to this and that. The delighted one enjoys the path, and does not deviate from it. He becomes so sure of the path, that a teacher is not necessary for him any more.

4. When there is no inclination, there is no coming and going. 'natiyaa asati aagatigati na hoti.' The coming and going is a persistent feature of the mind. Always coming to its place of interest. The mind's nature of persistently returning to a point is the factor, which paves someone's rebirth in some place.

5. When there is no coming and going, there is no disappearing and appearing. 'aagatigatiyaa asati cutuupapaato na hoti' When the mind's nature of coming and going is not evident, the disappearing and appearing does not happen.

6. When there is no disappearing and appearing, there is no here or there or in between. 'cutuupapaate asati n'eva idha na hura.m na ubhaya.m antarena.' When the mind does not disappear and appear, and when it is neither in between, it is the end of unpleasantness.

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MAJJHIMA NIKAAYA III

(5. 3) Pu.n.novaadasutta.m

145. 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 knowledges 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.

Notes.

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’.

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MAJJHIMA NIKAAYA III

(5.4.) Nandakovaadasutta.m

146, Advice from Venerable Nandaka

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika, in Jeta’s grove in Savatthi.

Then Mahapajaapati Gotami approached the Blessed One with about five hundred bhikkhunis. They worshipped the Blessed One and stood on a side, and Mahapajapati Gotami said to the Blessed One. ‘Venerable sir, advise the bhikkhunis, give them a talk on the Teaching.’

At that time the elder bhikkhus were advising the bhikkhunis in turns. Venerable Nandaka did not like to advise the bhikkhunis when his turn came. The Blessed One then addressed venerable Ananda. ‘Ananda, who will advise the bhikkhunis today?’ ‘Venerable sir, it is venerable Nandaka’s turn and he does not like to advise the bhikkhunis.’ The Blessed One then addressed venerable Nandaka. ‘Nandaka, advise the bhikkhunis. Holy man, give the bhikkhunis a talk on the Teaching. (*1)’ Venerable Nandaka agreed and the next morning, putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The bhikkhunis seeing venerable Nandaka approach prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those bhikkhunis. ‘Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is doubt or consternation, it should be asked from me, venerable sir, what is the meaning of this.’

‘Even while hearing this announcement, of venerable Nandaka we are pleased and happy.’

‘Sisters, is the eye permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is the ear permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the nose permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the tongue permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the body permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the mind permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees this, as it really is with right wisdom

‘Sisters, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are scents permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh, is a synonym for the six internal spheres. (*2) External skin, is a synonym for the six external spheres. (*3) Internal tissues, veins and ligaments is a synonym for interest and greed. A sharp carving knife is a synonym for the noble one’s wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the bhikkhu destroying desires (*4) releases the mind, releases through wisdom, (*5) here and now abides by himself knowing and realizing. (*6) What are the seven? Here, sisters the bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment and cessation maturing in surrender. Develops the enlightenment factor, examining the Teaching, (*7) effort, (*8) joy, (*9) appeasement and equanimity settled in, seclusion, detachment and cessation maturing in surrender (*10). Sisters, these are the seven enlightenment factors, developing and making much of which, the bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.’

Venerable Nandaka advising the bhikkhunis in this manner said. ‘Sisters, go now, it’s late.’ And sent them away.

‘Those bhikkhunis, delighting, hearing the words of venerable Nandaka, got up from their seats, worshipped him, going away respectfully with their right sides towards venerable Nandaka approached the Blessed One, worshipped the Blessed One and kept standing. The Blessed One said. ‘Sisters, go now, it’s late.’ Those bhikkhunis worshipped the Blessed One and went away respectfully with their right sides towards the Blessed One. When the bhikkhunis had gone away the Blessed One addressed the bhikkhus. ‘Bhikkhus, Many people seeing the moon on the

fourteenth day of waxing, do not entertain doubts such as is the moon incomplete or not, but that it is incomplete. In the same manner, the bhikkhunis are delighted hearing the Teaching, but their aims are not fulfilled.

Then the Blessed One addressed venerable Nandaka. ‘Therefore, Nandaka, advise the bhikkhus, on that same topic again.’

Venerable Nandaka agreed, and at the end of that night, the next morning putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The bhikkhunis seeing venerable Nandaka approaching,, prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those bhikkhunis. ‘Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is doubt or consternation, I should be asked, venerable sir, what is the meaning of this.’

‘Even while hearing this announcement, of venerable Nandaka we are pleased and happy.’

‘Sisters, is the eye permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is the ear permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the nose permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the tongue permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the body permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the mind permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom

‘Sisters, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘Of that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are smells permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on

account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh, is a synonym for the six internal spheres. (*2) External skin, is a synonym for the six external spheres. (*3) Internal tissues, veins and ligaments is a synonym for interest and greed. A sharp carving knife is a synonym for the noble one’s wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the bhikkhu destroying desires (*4) releases the mind, releases through wisdom, (*5) here and now abides by himself knowing and realizing. (*6) What are the seven? Here, sisters the bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment, cessation and maturing in surrender. Develops the enlightenment factor, examining the Teaching, (*7) effort, (*8) joy, (*9) appeasement and the enlightenment factor equanimity settled in, seclusion, detachment, and cessation maturing in surrender. Sisters, these are the seven enlightenment factors, developing and making much of which, the bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.’

Venerable Nandaka advising the bhikkhunis in this manner said. ‘Sisters, go now, it’s late.’ And sent them away.

The Blessed One, soon after the bhikkhunis had gone away, addressed the bhikkhus. ‘Bhikkhus, many people seeing the moon on the fifteenth day of waxing, do not entertain doubts such as is the moon incomplete or complete. They know that the moon is complete. In the same manner,

the bhikkhunis are delighted hearing Nandaka's preaching, and their aims are fulfilled. The least of those five hundred bhikkhunis is a stream entrant, not falling from that, is aiming extinction.

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

Notes.

1. Holy man, give the bhikkhunis a talk on the Teaching. 'karo hi tva.m braahmana, bhikkhunina.m dhammikatha.m' A holy man is one who has attained worthiness, one who has done the dispensation of the Blessed One.
2. The six internal spheres 'channeta.m ajjhaticcaana.m aayatanaana.m' Six internal spheres are the spheres of eye, ear, nose, tongue, body and mind.
3. The six external spheres. 'channeta.m baahiraana.m aayatanaana.m' Six external spheres are forms, sounds, smells, tastes, touches and ideas.
4. The bhikkhu destroying desires, 'bhikkhu aasavaana.m khayaa' Desire is the root cause for a person's transmigration from one birth to another. To stop this transmigration, the bhikkhu has to destroy desires.
5. Release of the mind and release through wisdom. 'anaasava.m cetovimutti.m pa~n~naavimutti.m. The release of the mind is attained when the bhikkhu does not desire anything. The desiring starts with a contact at one or the other, of a door of mental contact, such as from a sight, sound, scent, taste, touch or an idea. To stop desiring the mind should be developed much. This is also called the release through knowing here and now. The living worthy ones 'arahantaa' enjoy this bliss of not being touched by any of the contacts at any of the doors of mental contact. Should be something very pleasant. Someone released through wisdom does not enjoy this bliss yet, he has read much or heard much and knows what it is and he aims to attain that bliss.
6. Here and now abides by himself knowing and realizing. 'di.t.th'eva dhamme saya.m abhi~n~naa sacchikatvaa upsampajja viharati.' Here and now means in this very life, the bhikkhu by himself knowing realizes that highest aim of a Buddhist, that is the worthy state.
7. The enlightenment factor of examining the Teaching. 'dhammavicayasambojjhanga.m bhaaveti,' This is to consider the complete Teaching, not overlooking any minor details, to come to a grand decision, so that the ultimate aim could be attained.
8. The enlightenment factor effort, 'viriyasambojjhanga.m bhaaveti.' This is nothing but a mental effort to see that non arisen demerit does not arise, arisen demerit is dispelled, non arisen merit is aroused and arisen merit is developed and completed to the highest limit. This arisen

merits are the developed mind such as the fruition of the entry into the stream of the Teaching, etc.

9. The enlightenment factor joy. ‘piitisambojjhanga.m bhaaveti.’ This is some internal joy on account of complete confidence of the path, and enjoyed only by a disciple of the Blessed One.

10. And the enlightenment factor equanimity settled in seclusion, detachment and cessation maturing in surrender. ‘upekhaasambojjha.nga.m bhaaveti vivekanissita.m viraaganissita.m nirodhnissita.m vossaggaparinaami.m’

Here equanimity is developed, settled in seclusion, detachment and cessation, until everything is given up. This amounts to extinction.

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MAJJHIMA NIKAAYA III

(5.5) Cuularaahulovaadasutta.m

147, dvce in short, to venerable Rahula.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta’s grove in Saavatthi. The Blessed One was in seclusion, this thought and thought process arose to the Blessed One. The thoughts leading to release are ripe in Rahula. What if I advise him further, for the destruction of desires. Then the Blessed One put on robes in the morning and taking bowl and robes entered Savatthi for the alms round. After the meal was over, and returning from the alms round the Blessed One addressed venerable Rahula. ‘Rahula, take a seat and let us go to the dark forest.’ Venerable Rahula agreeing took a seat and pursued the Blessed One close behind.

At that time innumerable hundred thousands of gods followed the Blessed One, saying today venerable Rahula will be further advised for the destruction of desires.

The Blessed One entered the dark forest and sat on the prepared seat under a certain tree. Venerable Rahula too worshipped the Blessed One and sat on a side.

The Blessed One said. ‘Rahula, is the eye permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

’Rahula, are forms permanent or impermanent?

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

’Rahula, is eye-consciousness permanent or impermanent?

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

’Rahula, is eye-contact permanent or impermanent?

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

'Rahula, feelings, perceptions, determinations and consciousness that arise on account of eye contact are they permanent or impermanent?

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is the ear ...re.... Is the nose ...re.... Is the tongue re.... Is the body ...re... Is the mind permanent or impermanent?

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, are sounds permanent or impermanent?

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is mind-consciousness permanent or impermanent?

'Impermanent. Venerable sir.'

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, is mind-contact permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, feelings, perceptions, determinations and consciousness that arise on account of a mind-contact are they permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Those impermanent things are they unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With those impermanent, unpleasant, changing things, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, the learned noble disciple who sees thus turns away from the eye, forms, eye-consciousness, eye-contact, and all feelings, perceptions, determinations and conscious things born of that eye contact. Turns away from the ear, sounds, ear-consciousness, ear-contact, and all feelings, perceptions, determinations and conscious things born of that ear contact. Turns away from the nose, smells, nose-consciousness, nose-contact, and all feelings, perceptions, determinations and conscious things born of that nose-contact. Turns away from the tongue, tastes, tongue-consciousness, tongue-contact, and all feelings, perceptions, determinations and conscious things born of that tongue contact. Turns away from the body, touches, body-

consciousness, body-contact, and all feelings, perceptions, determinations and conscious things born of that body-contact. Turns away from the mind, thoughts, mind-consciousness, mind-contact, and all feelings, perceptions, determinations and conscious things born of that mind-contact. Turning away, does not greed. Not greedy, is released. Released, knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One. Hearing this discourse venerable Rahula's mind was released from desires without any desires remaining. To innumerable thousands of heavenly beings the purified, unblemished eye of the Teaching arose. 'Whatever thing arises, that also fades.' (*1)

Notes.

1. The purified, unblemished eye of the Teaching arose. Whatever thing arises, that also fades.' Viraja.m viitamala.m dhammacakku.m udapaadi; ya.m ki~nci samudayadhamma.m sabba.m ta.m nirodhadhamma.m ti' This is the gain of a new perspective to life, seeing through which one knows that all data through the six doors of mental contact are impermanent, unpleasant and not self. It's equivalent to the attainment the realization of the entry into the stream of the Teaching. The second stage of sainthood.

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MAJJHIMA NIKAAYA III

(5.6) Chachakkasutta.m

148, The Discourse of Six Sixes.

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the bhikkhus: 'Bhikkhus, I will give you the Teaching, good at the beginning, in the middle and at the end, full of meanings in letters and words. It describes the complete and pure holy life, in six sixes. Listen to it attentively and carefully. 'Bhikkhus, you should know the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the six bodies of feeling and the six bodies of craving.

It was said the six internal spheres should be known. Why was it said? Sphere of the eye, sphere of the ear, sphere of the nose, sphere of the tongue, sphere of the body, and sphere of the mind. If it was said the six internal spheres should be known, it was said on account of this. This is the first six.

It was said the six external spheres should be known. Why was it said? Sphere of forms, sphere of sounds, sphere of scents, sphere of tastes, sphere of touches, and sphere of thoughts. If it was said the six external spheres should be known, it was said on account of this. This is the second six.

It was said the six conscious bodies should be known. Why was it said? Eye and forms come together, arise eye consciousness Ear and sounds come together, arise ear-consciousness. Nose and scents come together arise nose-consciousness. Tongue and tastes come together, arise tongue consciousness. Body and touches come together, arise body consciousness. Mind and thoughts come together arise mind consciousness. If it was said the six bodies of consciousness should be known, it was said, on account of this. This is the third six.

It was said the six bodies of contact should be known. Why was it said? Eye and forms coming together arises eye consciousness. Inter action of the three is contact. Ear and sounds coming together arises ear-consciousness. Inter action of the three is contact. Nose and scents coming together arises nose-consciousness. Inter action of the three is contact Tongue and tastes coming together arises tongue consciousness. Inter action of the three is contact Body and touches coming together arises body consciousness. Inter action of the three is contact Mind and thoughts coming together arises mind consciousness. Inter action of the three is contact. If it was said the six bodies of contact should be known, it was said, on account of this. This is the fourth six.

It was said the six bodies of feeling should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. Nose and scents coming together arises nose-consciousness, inter action of the three is contact On account of a contact there is feeling. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact On account of a contact there is feeling. Body and touches coming together arises body consciousness, inter action of the three is contact Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. If it was said the six bodies of feeling should be known, it was said, on account of this. This is the fifth six.

It was said the six bodies of craving should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Nose and scents coming together arises nose-consciousness, inter action of the three is contact On account of a contact there is feeling. On account of a feeling there is craving. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact. On account of a contact there is feeling. On

account of a feeling there is craving Body and touches coming together arises body consciousness, inter action of the three is contact On account of a contact there is feeling. On account of a feeling there is craving. Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. If it was said the six bodies of craving should be known, it was said, on account of this. This is the sixth six .

If someone said eye is self; it could not be born. The arising and fading of the eye is evident. When the arising and fading of the eye is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye is self. Eye lacks self. If someone said forms are self; they could not be born. The arising and fading of forms are evident. When arising and fading of forms are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say forms are self. Thus eye lacks self and forms lack self. If someone said eye-consciousness is self; it could not be born. The arising and fading of eye consciousness is evident. When arising and fading of eye-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye-consciousness is self. Thus eye lacks self, forms lack self and eye-consciousness lacks self. If someone said eye contact is self; it could not be born. The arising and fading of eye contact is evident. When arising and fading of eye contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye contact is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self and eye contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self, feelings lack self, and craving lacks self.

If someone said ear is self;...re...If someone said nose is self;...re...If someone said tongue is self;...re...If someone said body is self;...re....If someone said mind is self; it could not be born. The arising and fading of the mind is evident. When the arising and fading of the mind is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind is self. Mind lacks self. If someone said thoughts are self; it could not be born. The arising and fading of thoughts are evident. When arising and fading of thoughts are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say thoughts are self. Thus the mind lacks self and thoughts lack self. If someone said mind-consciousness is self; it could not be born. The arising and fading of mind-consciousness is evident. When arising and fading of mind-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind-consciousness is self. Thus mind lacks self, thoughts lack

self and mind-consciousness lacks self. If someone said mind contact is self; it could not be born. The arising and fading of mind contact is evident. When arising and fading of mind contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind contact is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self and mind contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self, feeling lacks self, and craving lacks self.

Bhikkhus, this is the method for the growth of the self. Reflecting, eye is me, I'm in it. It's self. Forms are me. I'm in them. They're self. Eye-consciousness is me, I'm in it. It's self. Eye contact is me. I'm in it. It's self. Feelings are me, I'm in them. They're self. Craving is me, I'm in it. It's self. Reflecting, ear is me, I'm in it. It's self. Sounds are me, I'm in them. They're self. Ear-consciousness is me, I'm in it. It's self. Ear contact is me, I'm in it. It's self. Feelings are me, I'm in them. They're self. Craving is me, I'm in it. It's self. Reflecting, nose is me, I'm in it. It's self. Scents are me, I'm in them. They're self. Nose-consciousness is me, I'm in it. It's self. Nose contact is me, I'm in it. It's self. Feelings are me, I'm in them. They're self. Craving is me, I'm in it. It's self. Reflecting, tongue is me, I'm in it. It's self. Tastes are me, I'm in them, they're self. Tongue-consciousness is me, I'm in it, it's self. Tongue contact is me, I'm in it, it's self. Feelings are me, I'm in them, they're self. Craving is me, I'm in it, it's self.

Reflecting, body is me, I'm in it. It's self. Touches are me, I'm in them. They're self. Body-consciousness is me, I'm in it. It's self. Body contact is me, I'm in it. It's self. Feelings are me, I'm in them. They're self. Craving is me, I'm in it. It's self. Reflecting, mind is me. I'm in it. It's self. Thoughts are me, I'm in them. They're self. Mind-consciousness is me, I'm in it. It's self. Mind contact is me, I'm in it. It's self. Feelings are mine. I'm in them. They're self. Craving is me, I'm in it. It's self.

Bhikkhus, this is the path and method for the cessation of self. Reflecting, eye is not me, I'm not in it. It's not self. Forms are not me, I'm not in them. They're not self. Eye-consciousness is not me. I'm not in it. It's not self. Eye contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me. I'm not in it. It's not self. Reflecting, ear is not me, I'm not in it. It's not self. Sounds are not me, I'm not in them. They're not self. Ear-consciousness is not me. I'm not in it. It's not self. Ear contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me, I'm not in it. It's not self. Reflecting, nose is not me, I'm not in it. It's not self. Scents are not mine. I'm not in

them. They're not self. Nose-consciousness is not me, I'm not in it. It's not self. Nose contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in it. . They're not self. Craving is not me, I'm not in it. It's not self. Reflecting, tongue is not me, I'm not in it. It's not self. Tastes are not me, I'm not in them. They're not self. Tongue-consciousness is not me, I'm not in it. It's not self. Tongue contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me I'm not in it. It's not self. Reflecting, body is not me, I'm not in it. It's not self. Touches are not me, I'm not in them. They're not self. Body-consciousness is not me I'm not in it, it's not self. Body contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them, they're not self. Craving is not me, I'm not in it. It's not self. Reflecting, mind is not me, I'm not in it. It's not self. Thoughts are not me, I'm not in them. They're not self. Mind-consciousness is not me, I'm not in it. It's not self. Mind contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me, I'm not in it. It's not self

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, delights, welcomes and gets bound by it and the latent tendency to greed streams down to him. Touched by an unpleasant feeling, grieves, worries, wails, beats the breast and comes to bewilderment and the latent tendency to anger streams down to him. Touched by neither an unpleasant nor pleasant feeling, does not know the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore streams down to him. Bhikkhus, it is not possible that he should end unpleasantness, here and now without dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, does not delight, welcome and get bound by it and the latent tendency to greed does not stream down to him. Touched by an unpleasant feeling, does not grieve, worry, wail, beat the breast and come to bewilderment and the latent tendency to be angry does not stream down to him. Touched by neither an unpleasant nor pleasant feeling, knows the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore does not stream down to him. Bhikkhus, it is possible that he should end unpleasantness, here and now, by dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, the noble disciple reflecting thus turns away from eye, forms, eye-consciousness, eye contact, feelings and craving. Turns away from ear, sounds, ear-consciousness, ear contact, feelings and craving. Turns away from nose, scents, nose-consciousness, nose contact, feelings

and craving. Turns away from tongue, tastes, tongue-consciousness, tongue contact, feelings and craving. Turns away from body, touches, body-consciousness, body contact, feelings and craving. Turns away from mind, thoughts, mind-consciousness, mind contact, feelings and craving. Turning the mind away detaches it and releases it. Then knowledge arises, I'm released, birth is destroyed, the holy life is lived, what should be done is done there is nothing more to wish.

The Blessed One said thus. Those bhikkhus delighted in the words of the Blessed One. When this Teaching was given the minds of about sixty bhikkhus were released.

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MAJJHIMA NIKAAYA III

(5.7) Mahaasa.laayatanikasutta.m.

149, The Longer Discourse on the six spheres.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi and addressed the bhikkhus from there. 'Bhikkhus, I will preach the discourse on the six spheres. Listen carefully and attentively. Bhikkhus, to someone who does not learn and realize, eye, forms, eye-consciousness, eye contact and whatever feelings, pleasant or unpleasant or neither unpleasant nor pleasant born of eye contact, as they really are. There arise attachments for eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that eye contact. This deluded one, abiding attached to these as satisfactory and agreeable accumulate in the five holding masses for the future. His craving too grows with interest and greed to be here and there in the future.. His bodily and mental troubles, anxiety and laments increase. Further he experiences bodily and mental unpleasantness.

To someone who does not learn and realize ear, sounds,...re...nose, scents, ..re.. tongue, tastes,..re... body, touches,...re.... mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of mind contact, as they really are. There arises attachment for mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that mind contact. This deluded one abiding attached to these as satisfactory and agreeable accumulates in the five holding masses for the future. His craving too grows with interest and greed to be here and there in the future. His bodily and mental troubles, anxiety and laments increase. Further he experiences bodily and mental unpleasantness.

To someone who learns and realizes, eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of eye contact, as they really are. Attachment does not arise for eye, forms, eye-consciousness, eye contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that eye contact. This one not attached, unyoked and not deluded, abiding seeing the danger does not accumulate in the five holding masses for the future. His craving, interest and greed, to be here and there in the future, cease. His bodily and mental troubles, anxiety and laments cease. Further he experiences bodily and mental pleasantness. Whatever his view, it becomes right view. Whatever his thoughts, they become right thoughts. Whatever his speech it becomes right speech. Whatever his actions, they become right actions. Whatever his effort, it becomes right effort. Whatever his mindfulness, it becomes right mindfulness. Whatever his concentration, it becomes right concentration. Even earlier his livelihood was purified on account of his bodily and verbal actions. His Noble Eightfold path by development gets completed. When he develops the Noble Eightfold path, the four establishments of mindfulness get completed. So also, the four right exertions, the four super-normal powers, the five mental faculties, the five powers and the seven enlightenment factors by development get completed. The two things calm and insight proceed to him yoked. Whatever things should be dispelled knowing deeply, those are known from the depth and dispelled. Whatever things should be developed knowing deeply, those are known from the depth and developed. Whatever things should be realized knowing deeply, those are known from the depth and realized. Bhikkhus, what things should be thoroughly known from the depth? The reply is the five holding masses, such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. Bhikkhus, what things should be dispelled knowing from the depth? Ignorance and the craving 'to be' should be dispelled knowing deeply. Bhikkhus, what things should be developed knowing deeply? Calm and insight should be developed knowing deeply. Bhikkhus, what things should be realized knowing deeply? Knowledge and release should be realized knowing deeply.

. To someone who learns and realizes, ear, sounds, ...re.... nose, scents,...re... tongue, tastes,...re... mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of mind contact, as they really are. Attachment does not arise for mind, thoughts, mind-consciousness, mind contact and whatever feelings pleasant or unpleasant or neither unpleasant nor pleasant born of that mind contact. Not attached, unyoked and not deluded he abides seeing the danger and does not accumulate in the five holding masses for the future. His craving, interest and greed, to be here and there in the future, cease. His bodily and mental troubles, anxiety and laments cease. Further he experiences bodily and mental pleasantness. Whatever his view, it becomes right view. Whatever his thoughts, they become right thoughts. Whatever his speech it becomes right speech. Whatever his actions, they become right actions. Whatever his effort, it becomes right effort. Whatever his mindfulness, it becomes right mindfulness. Whatever his concentration, it becomes right concentration. Even earlier his livelihood was purified on account of his bodily and verbal

actions. His Noble Eightfold path by development gets completed. When he develops the Noble Eightfold path, the four establishments of mindfulness get completed. So also, the four right exertions, the four super-normal powers, the five mental faculties, the five powers and the seven enlightenment factors by development get completed. The two things calm and insight proceed to him yoked. Whatever things should be dispelled knowing deeply, those are known from the depth and dispelled. Whatever things should be developed knowing deeply, those are known from the depth and developed. Whatever things should be realized knowing deeply, those are known from the depth and realized. Bhikkhus, what things should be thoroughly known from the depth? The reply is the five holding masses, such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. Bhikkhus, what things should be dispelled knowing from the depth? Ignorance and the craving 'to be' should be dispelled knowing deeply. Bhikkhus, what things should be developed knowing deeply? Calm and insight should be developed knowing deeply. Bhikkhus, what things should be realized knowing deeply? Knowledge and release should be realized knowing deeply.

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

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MAJJHIMA NIKAAYA III

(5.8) Nagaravindeyyasutta.m

150, The discourse delivered at Nagaravindika

I heard thus.

At one time the Blessed One was touring the Kosala country with a large Community of bhikkhus and arrived at the brahmin village Nagaravindika of Kosala. The brahmin householders of Nagaravindika heard ‘The good recluse Gotama, son of the Sakyas, who became homeless, while touring the Kosala country with a large Community of bhikkhus have arrived at the brahmin village Nagaravindika. This is the fame that has spread about him. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, has gone well, knows the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. We should see such worthy ones. Then the brahmin householders of Nagaravindika approached the Blessed One. Some of them exchanged friendly greetings with the Blessed One and sat on a side. Some joined their hands in reverence and sat on a side. Some made their names and clans heard in the presence of the Blessed One and sat on a side and the rest silently sat on a side.

To the brahmin householders of Nagaravindika the Blessed One said.

‘Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and brahmins should not be revered, esteemed and worshipped?" You should reply them thus. Those recluses and brahmins, without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and brahmins. Those recluses and brahmins, without dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness,...re... for scents cognizable by nose consciousness,...re...for tastes cognizable by tongue-consciousness,...re...for touches cognizable by body consciousness and for thoughts cognizable by mind-consciousness internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and brahmins should be revered, esteemed and worshipped?" You should reply them thus. Those recluses and brahmins, with dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally appeased, abide with the right conduct by body, speech and mind. Such recluses and brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and brahmins above us, we should revere, esteem and worship those good recluses and brahmins. Those recluses and brahmins, with dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness,...re... for scents cognizable by nose consciousness,...re...for tastes cognizable by tongue-consciousness,...re...for touches cognizable by body consciousness,...re... and for thoughts cognizable by mind-consciousness internally appeased, abide with the right conduct by body, speech and mind. Such recluses and brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and brahmins above us, we should revere, esteem and worship those good recluses and brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: Householders, what are the ways and behavior patterns, of those venerable ones, that you say: Indeed these venerable ones are free

of greed, or fallen to train for it? Free of aversion or fallen to train for it and free of delusion, or fallen to train for it? You should reply them thus. Those venerable ones abide in forest dwellings and leaves huts, where such forms cognizable by eye consciousness could not be enjoyed. Such sounds cognizable ear-consciousness could not be enjoyed, such scents cognizable nose-consciousness could not be enjoyed, such tastes cognizable tongue-consciousness could not be enjoyed, such touches cognizable body-consciousness could not be enjoyed. Because of these ways and behavior patterns, we say that these venerable ones are free of greed, or fallen to train for it, free of aversion or fallen to train for it, free of delusion, or fallen to train for it.’

When this was said the brahmin householders of Nagaravindika said. ‘Good Gotama, now we understand. It’s like something overturned was reinstated....re.... From today, until we live, remember us as your disciples.’

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MAJJHIMA NIKAAYA III

(5.9) Pi.n.dapaatapaarisuddhasutta.m

151. The Purity of alms food.

I heard thus.

At one time the Blessed One lived in the squirrels’ sanctuary in the bamboo grove in Rajagaha. Then venerable Sariputta getting up from his seclusion in the evening approached the Blessed One, worshipped, and sat on a side. The Blessed One said to venerable Sariputta. ‘Sariputta, your mental faculties are bright, skin colour is pure, in which abiding, do you spend your time mostly?’

‘Venerable sir, I spend my time mostly in voidance.’

‘It’s good Sariputta, you abide mostly in the abiding of Great Beings. Sariputta, a bhikkhu who desires to abide in voidance most of the time should reflect. When going for alms along a certain path, or in a certain region, or returning along a certain path, does interest, or greed, or anger, or delusion, or aversion, arise in my mind on account of forms cognizable by eye consciousness?’

When reflecting if the bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, arises in my mind on account of forms cognizable by eye consciousness. Then he should arouse effort to dispel those evil thoughts.

When reflecting if the bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion,

does not arise in my mind on account of forms cognizable by eye consciousness. Then he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, when reflecting if the bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of sounds cognizable by ear-consciousness, ...re...on account of scents cognizable by nose-consciousness,...re... on account of tastes cognizable by tongue-consciousness,...re... on account of touches cognizable by body consciousness, ...re... on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

When reflecting if the bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

Again Sariputta the bhikkhu should reflect are my five strands of sensuality dispelled? When reflecting if the bhikkhu knows, my five strands of sensuality are not dispelled he should arouse effort to dispel the five strands of sensuality.

When reflecting if the bhikkhu knows, my five strands of sensuality are dispelled, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the five hindrances dispelled in me? When reflecting if the bhikkhu knows, the five hindrances are not dispelled in me he should arouse effort to dispel the five hindrances. When reflecting if the bhikkhu knows, the five hindrances are dispelled in me he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the five holding masses accurately understood by me? When reflecting if the bhikkhu knows, the five holding masses are not accurately understood, he should arouse effort to understand the five holding masses accurately. When reflecting if the bhikkhu knows the five holding masses are accurately understood by me. He should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the four establishments of mindfulness developed in me? When reflecting if the bhikkhu knows the four establishments of mindfulness are not developed in me, he should arouse effort to develop the four establishments of mindfulness. When reflecting if the bhikkhu knows the four establishments of mindfulness are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the four right efforts developed in me? When reflecting if the bhikkhu knows the four right efforts are not developed in me, he should arouse

effort to develop the four right efforts. When reflecting if the bhikkhu knows the four right efforts are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the four supernormal powers developed in me? When reflecting if the bhikkhu knows the four supernormal powers are not developed in me, he should arouse effort to develop the four supernormal powers. When reflecting if the bhikkhu knows the four supernormal powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the five mental faculties developed in me? When reflecting if the bhikkhu knows the five mental faculties are not developed in me, he should arouse effort to develop the five mental faculties. When reflecting if the bhikkhu knows the five mental faculties are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the five powers developed in me? When reflecting if the bhikkhu knows the five powers are not developed in me, he should arouse effort to develop the five powers. When reflecting if the bhikkhu knows the five powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect are the seven enlightenment factors developed in me? When reflecting if the bhikkhu knows the seven enlightenment factors are not developed in me, he should arouse effort to develop the seven enlightenment factors. When reflecting if the bhikkhu knows the seven enlightenment factors are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect is the noble Eightfold path developed in me? When reflecting if the bhikkhu knows the noble Eightfold path is not developed in me, he should arouse effort to develop the noble Eightfold path. When reflecting if the bhikkhu knows the noble Eightfold path is developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect is my calm and insight developed? (*1) When reflecting if the bhikkhu knows my calm and insight is not developed, he should arouse effort to develop calm and insight. When reflecting if the bhikkhu knows calm and insight is developed, he should abide joyful and happy training in those thoughts day and night.

Again Sariputta, the bhikkhu should reflect is science and release realized by me (*2)? When reflecting if the bhikkhu knows, science and release of mind, is not realized by me, he should arouse effort to develop science and release of mind. When reflecting if the bhikkhu knows,

science and release of mind, is realized he should abide joyful and happy training in those thoughts day and night.

Sariputta, whoever recluse or brahmin purified alms food in the past, did so reflecting in this manner. Whoever recluse or brahmin would purify alms food in the future, will do so reflecting in this manner. Whoever recluse or brahmin purifies alms food at present, do so reflecting in this manner. Sariputta, you should train in this manner.

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

Notes.

1 Is my calm and insight developed? ‘Bhaavitaā nu kho me samatho ca vipassanaā caati.’ To develop calm is to pacify the mind by throwing out evil things of demerit in the mind and not leaving any room for them to rise again. To do this there are various methods to adopt and various signs to develop. The most suitable sign should be adopted at the relevant time. A few of them are reflecting in and out breaths, being aware of one’s movements, being mindful of one’s feelings, being mindful of one’s mental states and thoughts etcetra. To develop insight is to be aware of the fact that everything is impermanent. That whatever impermanent thing, is unpleasant. And whatever impermanent, unpleasant thing lacks self.

2. Is science and release realized by me? ‘Sacchikataā nu kho me vijjā ca vimutti caati?’ Science is the knowledge of the Truth of unpleasantness, the truth of its arising, the truth of its cessation and the truth of the path leading to the cessation of unpleasantness. When this is realized the mind is released.

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MAJJHIMA NIKAAYA III

(5. 10) Indriyabhaavanaasuttam

152, Development of the Mental Faculties.

I heard thus.

At one time the Blessed One lived in the Mukhelu forest in Kajangala. Then the young man Uttara a pupil of Parasariya approached the Blessed One, exchanged friendly greetings and sat on a side. The Blessed One said to Uttara. ‘Uttara, does the brahmin Parasariya preach the development of the Mental Faculties to his disciples?’

‘Good Gotama, the brahmin Parasariya preaches the development of the Mental Faculties to his disciples.’

‘Uttara, how does the brahmin Parasariya preach the development of the Mental Faculties to his disciples?’

‘Here, good Gotama, forms should not be seen with the eye, sounds should not be heard with the ear. The brahmin Parasariya preaches the development of the Mental Faculties to his disciples in this manner.’

‘Uttara, according to the words of the brahmin Parasariya a blind man will be developed in mental faculties and a deaf man will be developed in mental faculties, for a blind man does not see forms and a deaf man does not hear sounds.’

When this was said the young man Uttara the pupil of Parasariya became silent, confused, with a drooping body turned his face downwards and sat unable to reply.

The Blessed One seeing the young man Uttara the pupil of Parasariya had become silent, confused, with a drooping body had turned his face downwards and sat unable to reply, addressed venerable Ananda: ‘Ananda, the brahmin Parasariya teaches a different development of the mental faculties to his disciples. The incomparable development of the mental faculties of the noble ones’ discipline is something different.’

‘Venerable sir, this is the right time, to teach the incomparable development of the mental faculties of the noble ones’ discipline, to the bhikkhus. They hearing it from the Blessed One will remember it.’

Then Ananda, listen carefully and attentively, I will teach.

‘Ananda, to the bhikkhu seeing a form arises like, or dislike or like and dislike. (*1) He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fade and equanimity gets established. Like one who could see, would open his eyes and close them, or close his eyes and open them. Ananda, if arisen like, or dislike, or like and dislike fade so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones’ in forms cognizable by eye-consciousness.

Again Ananda, to the bhikkhu hearing a sound arises like, or dislike, or like and dislike. He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fades and equanimity gets established. Like a strong man would quickly snap his fingers. In the same manner, Ananda, if arisen like, or dislike, or like and dislike fades so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones’ in sounds cognizable by ear-consciousness.

Again Ananda, to the bhikkhu scenting a smell arises like, or dislike or like and dislike. He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fades and equanimity gets established. Like the slanting lotus leaf on which fallen drops of water do not remain. In the same manner, Ananda, if arisen like, or dislike or like and dislike fades so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones' in scents cognizable by nose-consciousness.

Again Ananda, to the bhikkhu experiencing a taste arises like, or dislike, or like and dislike. He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fades and equanimity gets established. Like a strong man collecting a ball of spit at the root of his tongue would quickly spit it out. In the same manner, Ananda, if arisen like, or dislike, or like and dislike fades so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones' in tastes cognizable by tongue-consciousness.

Again Ananda, to the bhikkhu experiencing a touch arises like, or dislike, or like and dislike. He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fades and equanimity gets established. Like a strong man would quickly stretch a bent arm, or bend a stretched arm. In the same manner, Ananda, if arisen like, or dislike, or like and dislike fades so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones' in touches cognizable by body-consciousness.

Again Ananda, to the bhikkhu cognizing an idea arises like, or dislike, or like and dislike. He knows, this like, or dislike, or like and dislike has arisen to me. It is compounded, rough and dependently arisen. Equanimity is peaceful. Then the arisen like, or dislike or like and dislike fades and equanimity gets established. Like two or three drops of water dropped on an iron plate heated through out the day would quickly vanish. It would take time for the drops of water to fall, but would vanish instantly. In the same manner, Ananda, if arisen like, or dislike, or like and dislike fades so quickly and so easily and equanimity gets established, it is called the incomparable development of the mental faculties of the noble ones' in ideas cognizable by mind-consciousness.

Ananda, this is the incomparable development of the mental faculties in the noble ones' dispensation.

Ananda, what is the method of training for a trainer? Ananda, to the bhikkhu seeing a form arises like, or dislike, or like and dislike. He becomes worried, ashamed and loathes that like, or dislike or like and dislike. To the bhikkhu hearing a sound,...re....scenting a smell,...re... tasting a

taste,...re....experiencing a touch,... cognizing an idea arises like, or dislike, or like and dislike. He becomes worried, ashamed and loathes that like, or dislike or like and dislike. Ananda, this is the method for a trainer.

Ananda, how is the noble one with developed mental faculties? Ananda, to the bhikkhu seeing a form arises like, or dislike, or like and dislike. If he desires, in the loathsome he abides seeing the non-loathsome. (*2) If he desires, in the non-loathsome he abides seeing the loathsome. (*3) If he desires, in the loathsome and the non-loathsome, he abides seeing the non-loathsome. (*4) If he desires, in the non-loathsome and loathsome he abides seeing the loathsome. (*5) If he desires, overcoming both the loathsome and the non-loathsome he abides in equanimity mindful and aware.

Again, Ananda, to the bhikkhu hearing a sound...re... scenting a smell...re... tasting a taste,...re....experiencing a touch, ...re... or cognizing an idea arises like, or dislike, or like and dislike. If he desires, in the loathsome he abides seeing the non-loathsome. If he desires, in the non-loathsome he abides seeing the loathsome. If he desires, in the loathsome and the non-loathsome, he abides seeing the non-loathsome. If he desires, in the non-loathsome and loathsome he abides seeing the loathsome. If he desires, overcoming both the loathsome and the non-loathsome he abides in equanimity mindful and aware.

Ananda, thus is the noble one with developed mental faculties.

Ananda, I have taught, the development of the mental faculties in the noble ones' dispensation, the method of training for the trainer, and the noble ones with developed mental faculties. Whatever a teacher has to do

for his disciples, out of compassion, I have done that for you. These are the roots of trees, and these, the empty houses. (*6) Concentrate! Ananda. Do not be negligent and be remorseful later. This is my advice to you.

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

Notes.

1. To the bhikkhu seeing a form arises like, or dislike, or like and dislike. 'cakkhuna ruupa.m disvaa bhikkhuno upajjati manaapa.m upajjati amanaapa.m upajjati manaapaana.m' Someone encountering a sight, sound, scent, taste, touch or an idea, at one or the other of the doors of mental contact, either likes it, or dislikes it, or likes and dislikes it. This is what usually happens to anyone.

2. In the loathsome he abides seeing the non-loathsome. 'pa.tikuule appa.tikkuulasa~n~nii vihareyyu.m' To a worthy one the things that are loathsome are greed, hate and delusion. While

living in this world, he has to co-exist with them, until death comes. That is he has to bear up with the greed, hate and delusion of others patiently.

3.. In the non-loathsome he abides seeing the loathsome. 'appa.tikkuule pa.tikkuulasa~n~nii vihareyyu.m' There is nothing to loathe in non-greed, non-hate and non-delusion. Yet until death he would have to live in a world of greed, hate and delusion and would have to cope with them, some times loathing non-greed, non-hate and non-delusion.

4. In the loathsome and the non-loathsome, he abides seeing the non-loathsome. 'pa.tikuule ca appa.tikuule ca appa.tikuulasa~n~nii vihareyyan.' The loathsome are greed, hate and delusion, the non-loathsome are non-greed, non-hate and non-delusion. The worthy one living in a world of greed, hate and delusion, would have to accept either group without loathing them. If he loathes them, he would have to end his life.

5. In the non-loathsome and the loathsome he abides seeing the loathsome. 'appa.tikuule ca patikuule ca pa.tikuulasa~n~n vihareyyu.m' The worthy one some times loathes both the groups described in Note 3 and even thinks to end his life. Several instances could be found in the Buddhist literature to prove this fact.

6. These the empty houses. 'etaani su~n~naagaaraani' The empty houses are the concentrations above the first jhaana, as they are without thinking and discursive thinking.

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