

**Selected Discourses from  
The Aṅguttaranikāya**



by  
Bhikkhu Pesala



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Bhikkhu Pesala

Association for Insight Meditation

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# Foreword

These translations are my own. They differ on some key points from those of Bhikkhu Bodhi, Ajahn Thanissaro, and other translators. Translation from Pāḷi to English is an art rather than a science. My aim has always been to make them easy to understand rather than being literal. The meaning sometimes only becomes clear on knowing the context of the discourse.

My comments on the translation use a small font and indented paragraph settings to distinguish them from the translation of the actual text. I have also added footnote references and hyperlinks for further study. Footnote references to the Pāḷi texts refer to the Roman script edition of the Pali Text Society — in the translations these page numbers are given near the spine or in the body of the text within square brackets.

In several places I have added the Pāḷi term in parenthesis. An index serves as a glossary of Pāḷi terms used in the translation.

The order of the discourses is numerical, rather than alphabetical as it is on my Website.

The latest update corrects many errors in the PTS page references, which led to the incorrect order of some discourses. I have inserted paragraph numbers, and added a second discourse on the powers.

Bhikkhu Pesala  
September 2024

# **Ekanipāta**

## **BOOK OF ONES**

*(A.i.1)*

### **The Chapter on Forms**

1. Thus have I heard — at one time the Blessed One was dwelling at Sāvatti, in Prince Jeta's grove, in the monastery of Anāthapiṇḍika. Then the Blessed One addressed the monks: 'Monks.' The monks replied, 'Venerable sir,' to the Blessed One, then the Blessed One said:—

'Monks, I do not see a single form that takes hold of a man's mind and possesses it more than the form of a woman. The form of a woman, monks, takes hold of a man's mind and possesses it.

2. 'Monks, I do not see a single sound that takes hold of a man's mind and possesses it more than the sound of a woman. The sound of a woman, monks, takes hold of a man's mind and possesses it.

3. 'Monks, I do not see a single odour that takes hold of a man's mind and possesses it more than the odour of a woman. The odour of a woman, monks, takes hold of a man's mind and possesses it.

4. 'Monks, I do not see a single taste that takes hold of a man's mind and possesses it more than the taste of a woman. The taste of a woman, monks, takes hold of a man's mind and possesses it.

5. 'Monks, I do not see a single touch that takes hold of a man's mind and possesses it more than the touch of a woman. The touch of a woman, monks, takes hold of a man's mind and possesses it.

6. 'Monks, I do not see a single form that takes hold of a woman's mind and possesses it more than the form of a man. The form of a man, monks, takes hold of a woman's mind and possesses it.

7. 'Monks, I do not see a single sound that takes hold of a woman's mind and possesses it more than the sound of a man. The sound of a man, monks, takes hold of a woman's mind and possesses it.

8. 'Monks, I do not see a single odour that takes hold of a woman's mind and possesses it more than the odour of a man. The odour of a man, monks, takes hold of a woman's mind and possesses it.

9. 'Monks, I do not see a single taste that takes hold of a woman's mind and possesses it more than the taste of a man. The taste of a man, monks, takes hold of a woman's mind and possesses it.

10. 'Monks, I do not see a single touch that takes hold of a woman's mind and possesses it more than the touch of a man. The touch of a man, monks, takes hold of a woman's mind and possesses it.

## The Chapter on Abandoning the Hindrances

### (A.i.3)

11. “Monks, I do not see a single thing that leads more to the arising of unarisen sensual desire (*kāmacchando*) or the growth and development of arisen sensual desire than the sign of beauty (*subhanimittaṃ*). The sign of beauty, monks, if given unsystematic attention leads to the arising of unarisen sensual desire and the growth and development of arisen sensual desire.
12. “Monks, I do not see a single thing that leads more to the arising of unarisen ill-will (*byāpādo*) or the growth and development of arisen ill-will than the sign of repugnance. The sign of repugnance (*paṭighanimittaṃ*), monks, if given unsystematic attention leads to the arising of unarisen ill-will and the growth and development of arisen ill-will.
13. “Monks, I do not see a single thing that leads more to the arising of unarisen sloth and torpor (*thinamiddhaṃ*) or the growth and development of arisen sloth and torpor than discontent (*arati*), laziness (*tandī*), sleepiness (*vijambhitā*), drowsiness after meals (*bhattasammado*), and mental reluctance (*cetaso linattaṃ*). Mental reluctance, monks, leads to the arising of unarisen sloth and torpor and the growth and development of arisen sloth and torpor.
14. “Monks, I do not see a single thing that leads more to the arising of unarisen restlessness and remorse (*uddhaccakukkuccaṃ*) or the growth and development of arisen restlessness and remorse than mental agitation (*cetaso avūpasamo*). Mental agitation, monks, leads to the arising of unarisen restlessness and remorse and the growth and development of arisen restlessness and remorse.
15. “Monks, I do not see a single thing that leads more to the arising of unarisen doubt (*vicikicchā*) or the growth and development of arisen doubt than unsystematic attention (*ayonisomanasikāro*). Unsystematic attention, monks, leads to the arising of unarisen doubt and the growth and development of arisen doubt.
16. “Monks, I do not see a single thing that leads more to the non-arising of unarisen sensual desire or the abandoning of arisen sensual desire than the sign of repulsiveness (*asubhanimittaṃ*). The sign of repulsiveness, monks, if given systematic attention leads to the non-arising of unarisen sensual desire and the abandoning of arisen sensual desire.
17. “Monks, I do not see a single thing that leads more to the non-arising of unarisen ill-will or the abandoning of arisen ill-will than the liberation of the heart (*cetovimutti*) through loving-kindness (*mettā*). The liberation of the

heart through loving-kindness, monks, if given systematic attention leads to the non-arising of unarisen ill-will and the abandoning of arisen ill-will.

18. “Monks, I do not see a single thing that leads more to the non-arising of unarisen sloth and torpor or the abandoning of arisen sloth and torpor than the element of arousing (*ārambhadhātu*), the element of persistence (*nikkamadhātu*), the element of exertion (*parakkamadhātu*). Strenuous effort (*āraddhavīriyassa*), monks, leads to the non-arising of unarisen sloth and torpor and the abandoning of arisen sloth and torpor.

19. “Monks, I do not see a single thing that leads more to the non-arising of unarisen restlessness and remorse or the abandoning of arisen restlessness and remorse than mental calm (*cetaso vūpasamo*). Mental calm, monks, leads to the non-arising of unarisen restlessness and remorse and the abandoning of arisen restlessness and remorse.

20. “Monks, I do not see a single thing that leads more to the non-arising of unarisen doubt or the abandoning of arisen doubt than systematic attention (*yonisomanasikāro*). Systematic attention, monks, leads to the non-arising of unarisen doubt and the abandoning of arisen doubt.

## The Chapter on Not Dhamma

### (A.i.18)

140. “Monks, those monks who explain what is not Dhamma as not Dhamma, work for the welfare, happiness, and benefit of many, for the welfare and happiness of gods and men. They make much merit and preserve the true Dhamma.

141. “Those monks who explain what is Dhamma as Dhamma, work for the welfare, happiness, and benefit of many, for the welfare and happiness of gods and men. They make much merit and preserve the true Dhamma.

143. “Those monks who explain not Vinaya as not Vinaya

144. ... Vinaya as Vinaya

145. ... what was not said by the Tathāgata as not said by him

146. ... what was said by the Tathāgata as said by him

147. ... what was not practised by the Tathāgata as not practised by him

148. ... what was practised by the Tathāgata as practised by him

149. ... what was not laid down by the Tathāgata as not laid down by him

150. ... what was laid down by the Tathāgata as laid down by him, work for the welfare, happiness, and benefit of many, for the welfare and happiness of gods and men. They make much merit and preserve the true Dhamma.”

## The Chapter on the Foremost Individuals

(A.i.23-26)

**188.** “Foremost,<sup>1</sup> monks, among my disciples in seniority is [Aññāsi Koṇḍañña](#).

- ... in great wisdom is [Sāriputta](#).
- ... in psychic powers is [Mahā-Moggallāna](#).
- ... in expounding the ascetic practices is [Mahā-Kassapa](#).
- ... in the divine-eye is [Anuruddha](#).
- ... in those from eminent families is [Bhaddiya Kāligodhāyaputta](#).
- ... with a charming voice is [Lakuṇḍaka Bhaddiya](#).
- ... making bold claims with a lion’s roar is [Piṇḍola Bhāradvāja](#).
- ... in discoursing on the Dhamma is [Puṇṇa Mantāṇiputta](#).
- ... in expounding the brief in detail is [Mahā-Kaccāna](#).
- ... in creating mind-made bodies is [Cūḷapanthaka](#).

**198.** “Foremost, monks, among my disciples skilled in mental transformations is [Cūḷapanthaka](#).

- ... skilled in the transformation of perceptions is [Mahā-Panthaka](#).
- ... in remote dwelling is [Subhūti](#).
- ... in being worthy of gifts is [Subhūti](#).
- ... in being a forest-dweller is [Revata Khadiravaniya](#).
- ... in being a constant meditator is [Kaṅkhā Revata](#).
- ... in energetic striving is [Soṇa Koḷivisa](#).
- ... in pleasant speakers is [Soṇa Kuṭikaṇṇa](#).
- ... in receipt of gifts is [Sivali](#).
- ... in resolute faith is [Vakkali](#).

**209.** “Foremost, monks, among my disciples in being desirous of training is [Rāhula](#).

- ... in going forth through faith is [Raṭṭhapāla](#).
- ... in taking meal tickets is [Kuṇḍadhāna](#).
- ... in composing verses is [Vaṅgīsa](#).
- ... in inspiring confidence is [Vaṅgantaputta](#) (Upasena).
- ... in assigning lodgings is [Dabba Mallaputta](#).
- ... in delighting gods is [Piliṇḍavaccha](#).

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<sup>1</sup>The commentary on this chapter is long, giving details for each disciple. How they aspired in a previous life to attain distinction in the time of the Buddha Gotama. I have given cross-references to the [Dictionary of Pāli Proper Names](#) for these background stories wherever they exist. All of those in the group of bhikkhu disciples are included among the eighty great disciples (*asīmahāsāvaka*).

- ... in swiftly gaining higher knowledge is *Bāhiya Dārucīriya*.<sup>1</sup>
- ... in eloquence is *Kumāra-Kassapa*.
- ... in analytical knowledge is *Mahā-Koṭṭhita*.

**219.** “Foremost, monks, among my disciples in great learning is *Ānanda*.

- ... in retentive memory is *Ānanda*.
- ... in being quick to grasp the meaning is *Ānanda*.
- ... in courage is *Ānanda*.
- ... who are personal attendants is *Ānanda*.
- ... in having a large following is *Uruvela Kassapa*.
- ... in inspire confidence among families is *Kāḷudāyī*.
- ... in health is *Bākula*.
- ... in recollecting previous lives is *Sobhita*.
- ... in learning of the Vinaya rules is *Upāli*.
- ... in exhorting the nuns is *Nandaka*.
- ... in guarding the sense doors is *Nanda*.
- ... in exhorting the monks is *Mahā-Kappina*.
- ... in skill with the fire element is *Sāgata*.
- ... in inspiring eloquent discourses is *Rādha*.
- ... in wearing coarse robes is *Mogharāja*.

**235.** “Foremost, monks, among my female disciples in seniority is *Mahāpajāpati Gotamī*.

- ... in great wisdom is *Khemā*.
- ... in psychic powers is *Uppalavaṇṇā*.
- ... in learning of the Vinaya rules is *Paṭācārā*.
- ... in discoursing on the Dhamma is *Dhammadinnā*.
- ... in being a constant meditator is *Nandā*.
- ... in energetic striving is *Soṇā*.
- ... in the divine-eye is *Bakulā*.<sup>2</sup>
- ... in swiftly gaining higher knowledge is *Bhaddā Kuṇḍalakesā*.
- ... in recollecting former lives is *Bhaddā Kāpilānī*.
- ... in gaining great direct knowledge is *Bhadda Kaccānā (Rāhulamātā)*.
- ... in using coarse robes is *Kisāgotamī*.
- ... in resolute faith is *Siṅgālakamātā*.

<sup>1</sup> The only disciple in this group who was not a bhikkhu. After gaining Arahantship, he went in search of a bowl and robes, but was killed by a cow. The Buddha instructed that a pagoda (*stūpa*) be built over his remains.

<sup>2</sup> Not mentioned in the Dictionary of Pāli Proper Names, nor in any other place in the Canon apart from here. She aspired to this honour in the time of Buddha Padumuttara.

**248.** “Foremost, monks, among my lay disciples in taking refuge first are the merchants **Tapussa** and **Bhallikā**.

- ... among donors is Sudatta, **Anāthapiṇḍika**.
- ... in discoursing on the Dhamma is **Citta** of Macchikāsaṇḍika.
- ... using the four means of retaining a following is **Hatthaka** of Ālavaka.
- ... who offer superior alms is the Sakyan **Mahānāma**.
- ... who offer what is pleasing is **Ugga** of Vesāli.
- ... who attend on the Saṅgha is **Ugga** of Hatthigāma.
- ... of unwavering faith is **Sūra-Ambaṭṭha**.
- ... of faith in individuals is **Jivaka Komārabhacca**.
- ... with intimacy is **Nakulapitā**.<sup>1</sup>

**258.** “Foremost, monks, among my female lay disciples in taking refuge first is **Sujātā**, daughter of Seniya.

- ... among donors is **Visākhā**, ‘Migāra’s mother.’
- ... of great learning is **Khujjuttarā**.
- ... abiding in loving-kindness is **Sāmāvati**.
- ... who are constant meditators is **Uttarā**, mother of Nanda.
- ... who donates superior alms is **Suppavāsā**, the daughter of Koliya.
- ... who tends the sick is **Suppiyā**.
- ... of resolute faith is **Kāṭiyānī**.
- ... with intimacy is **Nakulamātā**.<sup>1</sup>
- ... with faith based on hearsay is **Kālī**, Kulagharikā.”

## Impossible

### (A.i.26)

**268.** “It is impossible, monks, it cannot happen that one endowed with right-view<sup>2</sup> could regard any formation as permanent. That is not possible. However, it is possible, monks, that an ordinary person could regard any formation as permanent. That is possible.”

**269.** “It is impossible, monks, it cannot happen that one endowed with right-view could regard any formation as blissful. That is not possible. However, it is possible, monks, that an ordinary person could regard any formation as blissful. That is possible.”

**270.** “It is impossible, monks, it cannot happen that one endowed with right-view could regard any formation as a self. That is not possible. However,

<sup>1</sup> Nakulapitā and Nakulamātā were the parents of the Bodhisatta for 500 lifetimes so when met him they treated him intimately, addressing him as “son (*putta*).”

<sup>2</sup> One endowed with right-view, a Stream-winner (*sotāpanna*).

it is possible, monks, that an ordinary person could regard any formation as a self. That is possible.”

**271.** “It is impossible, monks, it cannot happen that one endowed with right-view could deprive his or her mother of life. That is not possible. However, it is possible, monks, that an ordinary person could deprive his or her mother of life. That is possible.”

**272.** “It is impossible, monks, it cannot happen that one endowed with right-view could deprive his or her father of life. That is not possible. However, it is possible, monks, that an ordinary person could deprive his or her father of life. That is possible.”

**273.** “It is impossible, monks, it cannot happen that one endowed with right-view could deprive an Arahant of life. That is not possible. However, it is possible, monks, that an ordinary person could deprive an Arahant of life. That is possible.”

**274.** “It is impossible, monks, it cannot happen that one endowed with right-view could with a corrupted mind draw blood from a Tathāgata. That is not possible. However, it is possible, monks, that an ordinary person could draw blood from a Tathāgata with a corrupted mind. That is possible.”

**275.** “It is impossible, monks, it cannot happen that one endowed with right-view could cause a schism in the Saṅgha. That is not possible. However, it is possible, monks, that an ordinary person could cause a schism in the Saṅgha. That is possible.”

**276.** “It is impossible, monks, it cannot happen that one endowed with right-view could point out another as his or her teacher.<sup>1</sup> That is not possible.

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<sup>1</sup> In the [Ratana Sutta](#) it says: “*Catūh’ apāyehi ca vipparamutto, chaccābhiñhānāni abhabbo kātuṃ.*” That means that the Noble Ones are free from rebirth in the four lower realms of animals, jealous gods, hungry ghosts, and hell, They are also incapable of committing any of the six heinous crimes. The six from “Depriving one’s mother of life” to “Pointing out another as one’s teacher,” cannot be done by a Stream-winner because if they are done they inevitably lead to rebirth in hell in the next existence, with no chance of reprieve. The sixth of these is the offence of apostasy, *i.e.* repudiating the Buddha as one’s teacher, and converting to another religion. The source for my statement is the Mahāsīhanāda Sutta of the Majjhimanikāya, in which Sunakkhatta loses faith in the Buddha and declares that the Buddha has no superhuman attainments. Therein the Buddha states: “*Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṇinissajjivā yathābataṃ nikkhitto evaṃ niraye,*” which means, “If he does not abandon that statement and give up that view he will be reborn in hell as surely as if taken and dragged there.” For an ordinary person, doubt is the norm, since only a Stream-winner has overcome doubt (this is also stated in the Ratana Sutta). Someone with doubt is unable to decide whether something is really true or not. The apostate has decided definitely that the Buddha was not enlightened, that his teaching is untrue, and that following the Noble Eightfold Path cannot lead to the end of suffering.

However, it is possible, monks, that an ordinary person could point out another as his or her teacher. That is possible.”

277. “It is impossible, monks, it cannot happen that two Perfectly Enlightened Buddhas could appear in a single world system simultaneously. That is not possible. However, it is possible, monks, that one Perfectly Enlightened Buddha could arise in one world system. That is possible.”

278. “It is impossible, monks, it cannot happen that two Wheel-turning Monarchs could appear in a single world system simultaneously. That is not possible. However, it is possible, monks, that one Wheel-turning Monarch could arise in one world system. That is possible.”

279. “It is impossible, monks, it cannot happen that a woman<sup>1</sup> could be a Perfectly Enlightened Buddha. That is not possible. However, it is possible, monks, that a man could be a Perfectly Enlightened Buddha. That is possible.”

280. “It is impossible, monks, it cannot happen that a woman<sup>2</sup> could be a Wheel-turning Monarch. That is not possible. However, it is possible, monks, that a man could be a Wheel-turning Monarch. That is possible.”

281. “It is impossible, monks, it cannot happen that a woman could be Sakka ... Māra ... Brahmā. That is not possible. However, it is possible, monks, that a man could be Sakka ... Māra ... Brahmā. That is possible.”

284. “It is impossible, monks, it cannot happen that bodily misconduct could give a desirable, enjoyable, pleasing result . That is not possible. However, it is possible, monks, that bodily misconduct could give an undesirable, unenjoyable, displeasing result. That is possible.”

285. “It is impossible, monks, it cannot happen that verbal misconduct could give a desirable, enjoyable, pleasing result . That is not possible. However, it is possible, monks, that verbal misconduct could give an undesirable, unenjoyable, displeasing result. That is possible.”

286. “It is impossible, monks, it cannot happen that mental misconduct could give a desirable, enjoyable, pleasing result. That is not possible. However, it is possible, monks, that mental misconduct could give an undesirable, unenjoyable, displeasing result. That is possible.”

287. “It is impossible, monks, it cannot happen that bodily good conduct could give an undesirable, unenjoyable, displeasing result. That is not

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<sup>1</sup>Buddhas and Wheel-turning Monarchs, Sakka, Māra, and Brahmā are always male. Women can become Arahants, and they can aspire to become Buddhas. However, before they can make the noblest aspiration they must take rebirth as a male, and continue accumulating the perfections (*pārami*). In this infinite cycle of rebirths (*saṃsāra*), we have all been each other’s mother, father, brother, and sister countless times. However, the Bodhisatta was always reborn as a male during the 91 aeons since making the noblest aspiration (*abhinihāra*).

possible. However, it is possible, monks, that bodily good conduct could give a desirable, enjoyable, pleasing result. That is possible.”

**288.** “It is impossible, monks, it cannot happen that verbal good conduct could give an undesirable, unenjoyable, displeasing result. That is not possible. However, it is possible, monks, that verbal good conduct could give a desirable, enjoyable, pleasing result. That is possible.”

**289.** “It is impossible, monks, it cannot happen that mental good conduct could give an undesirable, unenjoyable, displeasing result. That is not possible. However, it is possible, monks, that mental good conduct could give a desirable, enjoyable, pleasing result. That is possible.”

**290.** “It is impossible, monks, it cannot happen that one engaging in bodily misconduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is not possible. However, it is possible, monks, that one engaging in bodily misconduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is possible.”

**291.** “It is impossible, monks, it cannot happen that one engaging in verbal misconduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is not possible. However, it is possible, monks, that one engaging in verbal misconduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is possible.”

**292.** “It is impossible, monks, it cannot happen that one engaging in mental misconduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is not possible. However, it is possible, monks, that one engaging in mental misconduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is possible.”

**293.** “It is impossible, monks, it cannot happen that one engaging in bodily good conduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is not possible. However, it is possible, monks, that one engaging in bodily good conduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is possible.”

**294.** “It is impossible, monks, it cannot happen that one engaging in verbal good conduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is not possible. However, it is possible, monks, that one engaging in verbal good

conduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is possible.”

**295.** “It is impossible, monks, it cannot happen that one engaging in mental good conduct on that account, for that reason, on the breakup of the body after death, could arise in an unfortunate destination, in hell. That is not possible. However, it is possible, monks, that one engaging in mental good conduct on that account, for that reason, on the breakup of the body after death, could arise in a fortunate destination, in heaven. That is possible.”

## **One Thing**

**(A.i.30)**

**296.** “One thing, monks, when developed and made much of, surely leads to dispassion, cessation, peace, higher knowledge, enlightenment, and cessation. What is that one thing? The recollection of the Buddha. This one thing, monks, when developed and made much of, surely leads to dispassion, cessation, peace, higher knowledge, enlightenment, and cessation.

**297.** “One thing, monks, when developed and made much of, surely leads to dispassion, cessation, peace, higher knowledge, enlightenment, and cessation. What is that one thing? The recollection of the Dhamma... recollection of the Saṅgha... recollection of morality... recollection of generosity... recollection of deities... mindfulness of breathing... recollection of death, mindfulness of the body, recollection of peace. This one thing, monks, when developed and made much of, surely leads to dispassion, cessation, peace, higher knowledge, enlightenment, and cessation.

# Dukanipāta

## BOOK OF TWOS

### Striving

(A.i.49)

2. “These two strivings, monks, are difficult in the world. What two? That of the householder, living at home, striving to provide robes, almsfood, dwellings, and requisites for the sick (for monastics), and that of one gone forth into homelessness striving to relinquish all grasping.<sup>1</sup> These two strivings, monks, are difficult in the world.

“Monks, the foremost of these two strivings, is striving to relinquish all grasping. Thus, monks, you should train yourselves.”

### Conduct

(A.i.51)

9. “These two bright qualities, monks, protect the world. What two? Shame and dread. If, monks, these two bright qualities did not protect the world, there would be no restraint with regard to one’s mother, one’s paternal or maternal aunt, one’s teacher’s wife or the wives of other respected persons. The world would become promiscuous like goats and sheep, like dogs and pigs. Because, monks, these two bright qualities protect the world, therefore there is restraint with regard to one’s mother, one’s paternal or maternal aunt, one’s teacher’s wife or the wives of other respected persons.

### Disciplinary Issues

(A.i.52)

12. “Monks, there are two powers. What two? The power of reflection and the power of development. What, monks, is the power of reflection? Here, monks, someone reflects thus — ‘Bodily misconduct has an evil result in this very life, and in future lives; verbal misconduct has an evil result in this very life, and in future lives; mental misconduct has an evil result in this very life, and in future lives.’ Having reflected thus, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; keeping himself pure. This, monks, is called the power of reflection.

“And what, monks, is the power of development? Here, monks, a monk develops the enlightenment factor of mindfulness dependent on seclusion,

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<sup>1</sup> The Commentary notes, “Grasping to the aggregates (*khandhā*), to the defilements (*kilesā*), and to mental formations (*abhisankhārā*).

dispassion, and cessation, culminating in release. He develops the enlightenment factor of investigation ... the enlightenment factor of energy ... the enlightenment factor of joy ... the enlightenment factor of tranquillity ... the enlightenment factor of concentration ... the enlightenment factor of equanimity dependent on seclusion, dispassion, and cessation, culminating in release. This, monks, is called the power of development. These, monks, are the two powers.”

**19.** “Monks, abandon the unwholesome. It is possible, monks, to abandon the unwholesome. If it were not possible, monks, to abandon the unwholesome, I would not declare: ‘Abandon the unwholesome.’ Because, monks, it is possible to abandon the unwholesome, therefore I declare: ‘Abandon the unwholesome.’ And if, monks, abandoning the unwholesome led to harm and suffering, I would not declare: ‘Abandon the unwholesome.’ Because, monks, abandoning the unwholesome leads to welfare and happiness, therefore I declare: ‘Abandon the unwholesome.’

“Monks, develop the wholesome. It is possible, monks to develop the wholesome. If it were not possible, monks, to develop the wholesome, I would not declare: ‘Develop the wholesome.’ Because, monks it is possible to develop the wholesome, therefore I declare: ‘Develop the wholesome.’ And if, monks, developing the wholesome led to harm and suffering, I would not declare: ‘Develop the wholesome.’ Because, monks, developing the wholesome leads to welfare and happiness, therefore I declare: ‘Develop the wholesome.’

**20.** “These two things, monks, lead to the corruption and disappearance of the true Dhamma. What two? The bad setting down of the words, and the bad interpretation of the meaning. When the words are badly set down, the meaning is badly interpreted. These two things, monks, lead to the corruption and disappearance of the true Dhamma.”

**21.** “These two things, monks, lead to the establishment, non-corruption, and non-disappearance of the true Dhamma. What two? The good setting down of the words, and the right interpretation of the meaning.<sup>1</sup> These, two things, monks, lead to the establishment, non-corruption, and non-disappearance of the true Dhamma.”

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<sup>1</sup> Pāḷi scholars refer to the Commentaries to understand the meaning of the words in context. Bhikkhu Bodhi, in his translations of the texts, adds numerous footnotes. Readers should compare different translations and refer to the Pāḷi to interpret the meaning correctly.

## Fools (A.i.59)

22.<sup>1</sup> “There are these two fools, monks. Which two? One who does not see an offence as such, and one who does accept the confession of an offence according to the Dhamma. These, monks, are two fools.

“There are two sages. Which two? One who sees an offence as such, and one who accepts the confession of an offence according to the Dhamma. These, monks, are two sages.

23. “These two, monks, slander (*abbhācikkhanti*)<sup>2</sup> the Tathāgata. Which two? One corrupted through anger, and one with faith grasping wrongly. These two, monks, slander the Tathāgata.

24. These two, monks, slander the Tathāgata. [60] Which two? One who explains what was not spoken, not uttered by the Tathāgata as spoken, uttered by him, one who explain what was spoken, uttered by the Tathāgata as not spoken, not uttered by him. These two, monks, slander the Tathāgata.

These two, monks, do not slander the Tathāgata. Which two? One who explains what was spoken, uttered by the Tathāgata as spoken, uttered by him, one who explains what was not spoken, not uttered by the Tathāgata as not spoken, not uttered by him. These two, monks, do not slander the Tathāgata.”

25. “These two, monks, slander the Tathāgata. Which two? One who explains a discourse that needs explanation as explicit, and one who explains a discourse that is explicit as needing explanation. These two, monks, slander the Tathāgata.

27. “One of wrong-view, monks, can expect one of two destinations: hell or animal rebirth.”

28. “One of right-view, monks, can expect one of two destinations: heaven or human rebirth.”

30. “For the immoral, monks, there are two receptions — hell or an animal womb. For the moral, monks, there are two receptions — celestial or human realms.

31. “Seeing two benefits, monks, I resort to forest groves and remote dwellings. What two? For my own abiding in comfort in this very life, and out of compassion for later generations. Seeing these two benefits, monks, I resort to forest groves and remote dwellings.

<sup>1</sup> The numbering is higher by one because the Burmese Edition splits Sutta 20 into two.

<sup>2</sup> The PTS dictionary translates this as accuse, slander, calumniate. “Misrepresent,” may be a better translation for one with faith who grasps the meaning wrongly, than for one with ill-will who intentionally distorts the truth.

## Of the Same Mind

(A.i.60)

33. “Monks, I will teach you the realm of the bad person and the realm of the good person. Listen and pay careful attention. I will speak.”

“Very well, venerable sir,” those monks replied to the Blessed One. The Blessed One said:—

“What, monks, is the realm of the bad person? A bad person, monks, is ungrateful and unappreciative. A bad person is known, monks, by ingratitude and non-appreciation. Ingratitude and non-appreciation, monks, are entirely the realm of a bad person.

“What, monks, is the realm of a good person? A good person, monks, is grateful and appreciative.<sup>1</sup> A good person is known, monks, by gratitude and appreciation. Gratitude and appreciation, monks, are entirely the realm of a good person.”

34. “Two persons, monks, I declare cannot easily be repaid. Which two? Mother and father. If, monks, one would carry one’s mother on one shoulder [62] and one’s father on the other shoulder for a hundred years, living for a hundred years; care for them by anointing them with oil, rubbing, bathing, massaging, and even removing their urine and excrement, not even then, monks, would one have done enough to repay them. Even if, monks, one were to establish one’s parents as rulers over this entire earth with its mass of seven treasures, not even then, monks, would one have done enough to repay them. What is the reason for that? Much has been done, monks, by mother and father for their children. They nurture them, feed them, and explain [how to prosper in] the world to them.

“Whoever, monks, arouses faith in his parents who lack faith, exhorts, and establishes them in faith; arouses morality in his parents who lack morality, exhorts, and establishes them in morality; arouses liberality in his miserly parents, exhorts, and establishes them in liberality; arouses wisdom in his unwise parents, exhorts, and establishes them in wisdom, in this way one would have done enough to repay them.”

40. “When, monks, robbers are strong, kings are weak. Therefore, monks, at that time the king is not comfortable when re-entering his capital city, or when going out, or when touring the outlying provinces. At that time, too, brahmins and householders are not comfortable when re-entering their towns or villages, or when going out, or when doing some work outside.

<sup>1</sup> Grateful (*kataññū*) is one who knows what has been done for one’s benefit. Appreciative (*kataveđi*) is expressing that gratitude with kind words or by returning the favour.

In the same way, monks, when evil monks (*pāpabhikkhū*) are strong, well-behaved monks (*pesalā bhikkhū*) are weak. Therefore, monks, at that time well-behaved monks remain silent in the midst of the Saṅgha, or they resort to outlying provinces. This, monks, is for the harm, unhappiness, non-benefit of many, for the harm and suffering of gods and men.

“When, monks, kings are strong, robbers are weak. Therefore, monks, at that time the king is comfortable when re-entering his capital city, or when going out, or when touring the outlying provinces. At that time, too, brahmins and householders are comfortable when re-entering their towns or villages, or when going out, or when doing some work outside. In the same way, monks, when well-behaved monks are strong, evil monks are weak. Therefore, monks, at that time evil monks remain silent in the midst of the Saṅgha, or they depart. This, monks, is for the welfare, happiness, benefit of many, for the welfare and happiness of gods and men.”

## Assemblies

### (A.i.70)

43. “Monks, there are two assemblies. What two? The shallow assembly and the deep assembly. And what, monks, is the shallow assembly? Here, monks, that assembly in which the monks are puffed up, haughty, fickle, talkative, rambling, of muddled mindfulness, not clearly comprehending, uncomposed, mentally confused, and with their sense faculties unrestrained. This, monks, is called the shallow assembly.

“And what, monks, is the deep assembly? Here, monks, that assembly in which the monks are not puffed up or haughty, not fickle, talkative, or rambling, are with mindfulness established and clearly comprehending, composed, one-pointed, with their sense faculties restrained. This, monks, is called the deep assembly. These, monks, are the two assemblies. The foremost, monks, of these two assemblies is the deep assembly.

52. “Monks, there are two assemblies. What two? The assembly that speaks non-Dhamma, and the assembly that speaks Dhamma. And what, monks, is the assembly that speaks non-Dhamma? Here, monks, this kind of assembly takes up a disciplinary issue that is righteous or unrighteous. Having opened up that matter they are unable to convince one another, nor do they allow themselves to be convinced; neither are they able to persuade the others, nor allow themselves to be persuaded. Lacking the power to convince or persuade [76] they cling more tenaciously to their position on the matter, and adhering to their position, they declare: ‘This

alone is true, and anything is false.’ This, monks, is called the assembly that speaks non-Dhamma.

“And what, monks, the assembly that speaks the Dhamma? Here, monks, this kind of assembly takes up a disciplinary issue that is righteous or unrighteous. Having opened up that matter they are able to convince one another, or they allow themselves to be convinced; they are able to persuade the others, or allow themselves to be persuaded. Having the power to convince or persuade, they are willing to renounce their position, they do not grasp that matter more tenaciously, nor do they declare: ‘This alone is true, and anything is false.’ This, monks, is called the assembly that speaks Dhamma.

## Individuals

### (A.i.76)

53. “These two individuals, monks, arise in the world for the welfare of many people, for the happiness of many people, for the benefit, welfare, and happiness of gods and human beings. What two? The Tathāgata, the worthy, fully enlightened Buddha, and the world-turning monarch. These two individuals, monks, arise in the world for the welfare of many people, for the happiness of many people, for the benefit, welfare, and happiness of gods and human beings.

57. “These two, monks, are enlightened Buddhas. What two? The Tathāgata, the worthy, fully enlightened Buddha, and the Solitary Buddha (*pacceka-buddha*). These two, monks, are enlightened Buddhas.<sup>1</sup>

## Happiness

### (A.i.80)

65. “Monks, there are two kinds of bliss. What two? The bliss of a householder, and the bliss of one gone forth. Monks, these are the two kinds of happiness. The foremost of these two, monks, is the bliss of one gone forth.

66. “Monks, there are two kinds of bliss. What two? The bliss of sensual pleasures, and the bliss of renunciation. Monks, these are the two kinds of bliss. The foremost of these two, monks, is the bliss of renunciation.

69. “Monks, there are two kinds of bliss. What two? Material bliss (*sāmisa sukhaṃ*), and immaterial bliss (*nirāmisa sukhaṃ*). Monks, these are the two kinds of bliss. The foremost of these two, monks, is immaterial bliss.

71. “Monks, there are two kinds of bliss. What two? Physical bliss (*kāyika sukhaṃ*), and mental bliss (*cetasika sukhaṃ*). Monks, these are the two kinds of bliss. The foremost of these two, monks, is mental bliss.

<sup>1</sup> These two individuals awaken to the Four Noble Truths without the help of a teacher.

## With a Sign (A.i.82)

78. "Evil, unwholesome states, monks, arise with a sign, not without a sign. With the abandoning of the sign, the evil, unwholesome states do not exist.

79. "Evil, unwholesome states, monks, arise with a source, not without a source. With the abandoning of the source, evil, unwholesome states do not exist.

80. "Evil, unwholesome states, monks, arise with a root cause, not without a root cause. With the abandoning of the root cause, evil, unwholesome states do not exist.

81. "Evil, unwholesome states, monks, arise with a volitional activities, not without volitional activities. With the abandoning of volitional activities, evil, unwholesome states do not exist.

82. "Evil, unwholesome states, monks, arise with a condition, not without a condition. With the abandoning of the condition, evil, unwholesome states do not exist.

86. "Evil, unwholesome states, monks, arise based on the conditioned, not without a base in the conditioned. With the abandoning of the conditioned, evil, unwholesome states do not exist.

## Phenomena (A.i.83)

88. "There are two phenomena, monks. What two? Liberation of mind, and liberation by wisdom. These, monks, are the two phenomena.

89. "There are two phenomena, monks. What two? Exertion and equanimity. These, monks, are the two phenomena.

90. "There are two phenomena, monks. What two? Mind and matter. These, monks, are the two phenomena.

91. "There are two phenomena, monks. What two? Knowledge and liberation. These, monks, are the two phenomena.

92. "There are two phenomena, monks. What two? The view of eternalism and the view of annihilation.<sup>1</sup> These, monks, are the two phenomena.

95. "There are two phenomena, monks. What two? Being difficult to instruct and evil friends. These, monks, are the two phenomena.

96. "There are two phenomena, monks. What two? Being easy to instruct and good friends. These, monks, are the two phenomena.

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<sup>1</sup> These two are both wrong-views (*ditṭhi*). The first holds that the soul continues after death with reincarnation in a new body. The second holds that the soul is annihilated at death.

**Fools****(A.i.84)**

99. “Monks, there are two fools. What two? One who picks up a burden that is not his, and one who does not pick up a burden that is his. These, monks, are the two fools.

100. “Monks, there are two wise men. What two? One who does not pick up a burden that is not his, and one who picks up a burden that is his. These, monks, are the two wise men.

101. “Monks, there are two fools. What two? One who perceives as allowable what is not allowable, and one who perceives as not allowable what is allowable. These, monks, are the two fools.

103. “Monks, there are two fools. What two? One who perceives what is no offence as an offence, and one who perceives as no offence what is an offence. These, monks, are the two fools.

**Longings Difficult to Renounce****(A.i.86)**

119. “These two longings, monks, are difficult to renounce. What two? Longing for gain, and longing for life. These two longings, monks, are difficult to renounce. [87]

120. “These two individuals, monks, are difficult to find in the world. What two? One who is the first to do something, and one who is grateful and appreciative. These two individuals, monks, are hard to find in the world.

124. “There are two conditions, monks, for the arising of lust. What two? The sign of beauty, and unsystematic attention. These are the two conditions, monks, for the arising of lust.

125. “There are two conditions, monks, for the arising of ill-will. What two? The sign of repulsion, and unsystematic attention. These are the two conditions, monks, for the arising of ill-will.

126. “There are two conditions, monks, for the arising of wrong-view. What two? The utterance of another, and unsystematic attention. These are the two conditions, monks, for the arising of wrong-view.

127. “There are two conditions, monks, for the arising of right-view. What two? The utterance of another, and systematic attention. These are the two conditions, monks, for the arising of right-view.

128. “There are two conditions, monks, for the arising of wrong-view. What two? The utterance of another, and unsystematic attention. These are the two conditions, monks, for the arising of wrong-view.

**129.** “There are two conditions, monks, for the arising of right-view. What two? The utterance of another, and systematic attention. These are the two conditions, monks, for the arising of right-view.

### Exhortations

#### (A.i.90)

**137.** “Monks, by behaving wrongly towards two, [persons] a foolish, unskilful, and bad person keeps himself/herself uprooted and half-dead, is blameworthy, and reproached by the wise. What two? Mother and father. Monks, by behaving wrongly towards these two, a foolish, unskilful, and bad person keeps himself/herself uprooted and half-dead, is blameworthy, and reproached by the wise, and makes much demerit.<sup>1</sup>

**138.** “Monks, by behaving wrongly towards two, [persons] a foolish, unskilful, and bad person keeps himself/herself uprooted and half-dead, is blameworthy, and reproached by the wise. What two? The Tathāgata and the disciple of a Tathāgata. Monks, by behaving wrongly towards these two, a foolish, unskilful, and bad person keeps himself/herself uprooted and half-dead, is blameworthy, and reproached by the wise, and makes much demerit. [91] ...

### Gifts

#### (A.i.91)

**142.** “Monks, there are two gifts. What two? A gift of material things, and a gift of the Dhamma. These, monks, are the two gifts. The foremost, monks, of these two gifts is the gift of the Dhamma.

**151.** “Monks, there are two kinds of compassion. What two? Compassion with material things, and compassion with the Dhamma. The foremost, monks, of these two kinds of compassion is compassion with the Dhamma.

### Welcome

#### (A.i.93)

**152.** “Monks, there are two kinds of welcome. What two? A welcome with material things, and a welcome with the Dhamma. The foremost, monks, of these two is the welcome with the Dhamma.

### Attainments

#### (A.i.94)

**164.** “Monks, there are two attainments in meditation. What two? Skill in entering attainments, and skill in exiting attainments. These, monks, are the two attainments.

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<sup>1</sup> By behaving rightly one does the opposite.

# Tikanipāta

## BOOK OF THREES

### Characteristics

(A.i.102)

2. “Monks, a fool is characterised by his actions, a wise man is characterised by his actions, wisdom is distinguished by shining.

“Endowed with three characteristics, monks, a fool should be known. What three? Bodily misconduct, verbal misconduct, mental misconduct. Endowed with these three characteristics, monks, a fool should be known.

“Endowed with three characteristics, monks, a wise man should be known. What three? Bodily good conduct, verbal good conduct, mental good conduct. Endowed with these three characteristics, monks, a wise man should be known.

“Therefore, monks, thus should one train oneself — ‘We will avoid these three characteristics endowed with which a fool is known, we will undertake and observe these three characteristics endowed with which a wise man is known.’ Thus, monks, you should train yourselves.”

### Unwise Attention

(A.i.103)

5. “Endowed with three things, monks, a fool should be known. What three? He asks a question with unwise attention, he answers a question with unwise attention, when a question is answered by another with wise attention, with well-rounded words and coherent phrases, he does not appreciate the answer. By these three things, monks, a fool should be known.

“Endowed with three things, monks, a wise man should be known. What three? He asks a question with wise attention, he answers a question with wise attention, when a question is answered by another with wise attention, with well-rounded words and coherent phrases, he appreciates the answer. By these three things, monks, a wise man should be known.”

### The Chariot Maker

(A.i.110)

15. On one occasion the Blessed One was dwelling near Benares in the deer park at Isipatana. Then the Blessed One addressed the monks, “Monks.” “[111] Yes, venerable sir,” the monks replied, and the Blessed One said:

“At one time, monks, there was a king named Sacetana. Then, monks, King Sacetana asked his chariot-maker, ‘Six months from now, good chariot-maker, there will be a battle. Can you make a new pair of wheels for my chariot?’

‘I can, master, the chariot-maker replied to King Sacetana.’

“Then, monks, in six days short of the six months, one wheel was finished. Then, monks, King Sacetana asked the chariot-maker, ‘Six days from now, good chariot-maker, there will be a battle, is the new pair of wheels finished?’

‘Master, in six days short of six months, one wheel is finished.’

‘Are you able, good chariot-maker, to finish the second wheel in six days?’

“Monks, having said, ‘I can, master,’ in six days, having finished the second wheel, he took the new pair of wheels and went to see King Sacetana, and having approached him, he said, ‘This new pair of wheels is finished, master.’

‘Good chariot-maker, is there any difference between this wheel made in six days short of six months and this wheel made in six days? I cannot see any difference.’

‘There is a difference, master. Please watch.’

“Then, monks, the chariot-maker set rolling the wheel made in six days, and having rolled as far as the momentum carried it, it fell over onto the ground. Then he set rolling the wheel made in six days short of six months. Having rolled as far as the momentum carried it, the wheel stood upright just where it stopped rolling.”

“[The king asked] ‘What is the reason, good chariot-maker, that this wheel made in six days, having rolled as far as the momentum carried it, fell over on the ground? What is the reason that this wheel made in six days short of six months, [112] having rolled as far as the momentum carried it, stood upright just where it stopped rolling?’

‘Master, this wheel that was made in six days, its rim, spokes, and hub are crooked,<sup>1</sup> with knots,<sup>2</sup> and defects,<sup>3</sup> that is why, having rolled as far as the momentum carried it, it fell over on the ground. The wheel that was made in six days short of six months, its rim, spokes, and hub are not crooked, and are free from knots and defects, that is why, having rolled as far as the momentum carried it, it stood upright just where it stopped rolling.

“Monks, you should not think that the chariot-maker at that time was someone else. It should not be taken like that. I myself was the chariot-maker at that time. Then, monks, I was skilful in the crookedness, knots, and

<sup>1</sup> *Avankā*: crooked. Not properly seasoned, planed, and sanded. A simile for bodily misconduct.

<sup>2</sup> *Sadosā*: knotted. Not carefully selected pieces of wood, but just whatever was available. A simile for verbal misconduct.

<sup>3</sup> *Sakasāvā*: defective. A simile for mental misconduct, *i.e.* irascibility or wrong-views.

defects of wood. Now, monks, I am a Worthy Fully Enlightened One, who is skilled in bodily, verbal, and mental crookedness, knots, and defects.

Monks, whatever bhikkhu or bhikkhuṇī is negligent, with bodily, verbal, or mental crookedness, knots, and defects, [113] will fall away from this Dhamma-vinaya, just like that wheel completed in six days will fall.

“Monks, whatever bhikkhu or bhikkhuṇī is not negligent, without bodily, verbal, or mental crookedness, knots, and defects, will not fall away from this Dhamma-vinaya, just like that wheel completed in six days short of six months.

“Therefore, monks, you should train yourselves, ‘We will eliminate bodily, verbal, and mental crookedness, knots, and defects.’ Thus you should train yourselves.”

## Patients

### (A.i.120)

22. “Monks, there are three kinds of patients found in the world. What three? Here, monks, one patient will not recover from their disease, [121] whether or not he gets suitable food, medicine, and care-giver.

“Here, monks, one patient will recover from that disease, whether or not he gets suitable food, medicine, and care-giver.

“Here, monks, one patient will recover from their disease, only if he gets suitable food, medicine, and care-giver.

“Here, monks, for the sake of the patient who will recover from their disease only if he gets suitable food, medicine, and care-giver, suitable food, medicine, and care-giver are prescribed, but because of that patient the other patients should also be cared for. These, monks, are the three kinds of patients.

“Similarly, monks, three individuals like these three patients are found in the world. What three? Here, monks, one individual will not enter upon the sure path consisting of wholesome qualities,<sup>1</sup> whether or not he gets to see the Tathāgata, or hears the Dhamma and Discipline taught by the Tathāgata.

“Here, monks, one individual will enter upon the sure path consisting of wholesome qualities, whether or not he gets to see the Tathāgata, or hears the Dhamma and Discipline taught by the Tathāgata.

“Here, monks, one individual will enter upon the sure path consisting of wholesome qualities, only if he gets to see the Tathāgata, or hears the Dhamma and Discipline taught by the Tathāgata. [122]

<sup>1</sup> Becomes at least a lesser stream-winner (*cūḷasotāpanna*) liberated by the truth (*dhammānussāri*) or liberated through faith (*saddhānussāri*).

“Here, monks, for the sake of that individual who will enter upon the sure path only if he gets to see the Tathāgata, or hears the Dhamma and Discipline taught by the Tathāgata, the teaching of the Dhamma and Vinaya taught by the Tathāgata are prescribed, but because of this individual, the other individuals should also be taught.<sup>1</sup> These, monks, three individuals like patients are found in the world.”

## A Speaker of Excrement

(A.i.127)

28. “These three individuals, monks, are found in the world. [128] What three? A speaker of excrement (*gūthabhāṇī*), a speaker of flowers (*pupphabhāṇī*), and a speaker of honey (*madhubhāṇī*).

“What, monks, is an individual who is a speaker of excrement? Here, monks, a certain individual when called to a court, or an assembly, to the midst of his relatives, or a guild, or in the midst of the royal family, and questioned as a witness: ‘So, good man, tell us what you know,’ not knowing, he says, ‘I know,’ or knowing, he says, ‘I do not know,’ or not seeing, he says, ‘I see,’ or seeing, he says, ‘I do not see.’ Thus, for his own sake or for the sake of another or for the sake of a trifling material gain he tells deliberate lies. This, monks, is called an individual who is a speaker of excrement.

“What, monks, is an individual who is a speaker of flowers? Here, monks, a certain individual when called to a court, or an assembly, to the midst of his relatives, or a guild, or in the midst of the royal family, and questioned as a witness: ‘So, good man, tell us what you know,’ not knowing, he says, ‘I do not know,’ or knowing, he says, ‘I know,’ or not seeing, he says, ‘I do not see,’ or seeing, he says, ‘I see.’ Thus, for his own sake or for the sake of another or for the sake of a trifling material gain he does not tell deliberate lies. This, monks, is called an individual who is a speaker of flowers.

“What, monks, is an individual who is a speaker of honey? Here, monks, a certain individual abandons and abstains from harsh speech; speech that is gentle, pleasing to the ear, affectionate, heartfelt, polite, lovely and pleasing to many people — that kind of speech is what he speaks. This, monks, is called an individual who is a speaker of honey.

“These three individuals, monks, are found in the world.”

<sup>1</sup> Only the Tathāgata or one like him who has direct knowledge of the spiritual potential of others, so the Dhamma should be taught to everyone who will listen, whether they seem to benefit from it or not.

## The Blind

(A.i.128)

29. “These three individuals, monks, are found in the world. What three? The blind,<sup>1</sup> the one-eyed, and the two-eyed.

“And what, monks, is the blind person? Here, monks, one person does not have the vision (*cakkhu*)<sup>2</sup> [129] to obtain the wealth not yet acquired or to increase that wealth already acquired; he or she lacks the vision to discern (*jāneyya*)<sup>3</sup> wholesome and unwholesome states, blameworthy and blameless states, inferior or superior states, dark and bright states with their opposites (*paṭibhāga*). This, monks, is called a blind person.

“And what, monks, is the one-eyed person? Here, monks, one person has the vision to obtain the wealth not yet acquired and to increase that wealth already acquired, but lacks the vision to discern wholesome and unwholesome states, blameworthy and blameless states, inferior or superior states, dark and bright states with their opposites. This, monks, is called a one-eyed person.

“And what, monks, is the two-eyed person? Here, monks, one person has the vision to obtain the wealth not yet acquired and to increase that wealth already acquired, and has the vision to discern wholesome and unwholesome states, blameworthy and blameless states, inferior or superior states, dark and bright states with their opposites. This, monks, is called a two-eyed person.

“These three individuals, monks, are found in the world.”

“Neither having the vision to acquire wealth, nor to acquire merit.

In both ways he casts the unlucky dice, the blind person whose vision is destroyed.

“The fraudulent hypocrite is a one-eyed person

Who seeks wealth sometimes honestly and sometimes dishonestly.

“With thieving and deceitful intentions, and telling lies,

Skilled at acquiring wealth, the man who enjoys sensuality

Having gone from here to hell, the one-eyed person grieves.

“The two-eyed person, however, is the most excellent

Gaining property honestly, becoming wealthy through industriousness.

[130]

<sup>1</sup> See also *Dhammapada* v 174: “*Andhabhūto ayaṃ loko...*”

<sup>2</sup> Literally the kind of eye to see properly (*tathārūpaṃ cakkhu na hoti yathārūpena cakkhunā*).

<sup>3</sup> To know the difference.

“He gives with the best of intentions,<sup>1</sup> with an unconfused mind.  
He goes to a fortunate state, where having gone he does not grieve.

“The blind and the one-eyed, one should keep far away from them.  
The two-eyed, however, one should follow, the most excellent person.”

## Delicate

(A.i.145)

39. “I was delicately nurtured, monks, most delicately, extremely delicately. For my sake, monks, in my father’s residence ponds were built. In one blue lotuses (*uppalaṃ*) grew, in one red lotuses (*padumaṃ*) grew, in one white lotuses (*pundarikaṃ*) grew, just for my sake. I used no sandalwood, monks, that was not from Benares. My turban, shirt, sarong, and upper robe were from Benares. Night and day, monks, a white parasol was held over me: ‘Let not cold, heat, pollen, dust, or dew affect him.’

“For my use, monks, there were three palaces — one for the cold season, one for the hot season, and one for the rainy season. During the four months of the rainy season, monks, I was entertained in the rainy season palace with music only by women, and did not leave it. Whereas in other dwellings, monks, the slaves and workers were given broken rice and sour gruel, in my father’s dwelling the slaves and workers were given rice (*sāli*), meat (*maṃsa*), and milk-rice porridge (*odana*).

“Being endowed with such luxury and delicacy it occurred to me: ‘An uninstructed ordinary person being subject to aging and not having passed beyond it, on seeing aging in others is troubled, anxious, disgusted, although not having transcended it. I reflected that being myself subject to aging and not having passed beyond it, on seeing aging in others it was improper for me to be troubled, anxious, [146] and disgusted by it. Reflecting thus, monks, all intoxication with youth (*yobbanamado*) vanished.

“An uninstructed ordinary person being subject to disease and not having passed beyond it, on seeing disease in others is troubled, anxious, disgusted, although not having transcended it. I reflected that being myself subject to disease and not having passed beyond it, on seeing disease in others it was improper for me to be troubled, anxious, and disgusted by it. Reflecting thus, monks, all intoxication with health (*ārogyamado*) vanished.

<sup>1</sup> Donation is of three kinds: Inferior donation (*hīna-dāna*), medium donation (*majjhima-dāna*), and superior donation (*paṇīta-dāna*). Donations given for the sake of fame or gain are inferior; those given believing in the law of kamma are medium; those done because it is the practice of the Noble Ones, or to acquire perfections are superior.

“An uninstructed ordinary person being subject to death and not having passed beyond it, on seeing death in others is troubled, anxious, disgusted, although not having transcended it. I reflected that being myself subject to death and not having passed beyond it, on seeing death in others it was improper for me to be troubled, anxious, and disgusted by it. Reflecting thus, monks, all intoxication with life (*jīvitamado*) vanished.

“These are three intoxications, monks. What three? Intoxication with youth, with health, and with life. Due to intoxication with youth, monks, an uninstructed ordinary person does bodily misconduct, [147] verbal misconduct, and mental misconduct. Having done bodily, verbal, and mental misconduct, on the break-up of the body after death, he or she arises in a state of loss, an unfortunate destination, in perdition, in hell. Due to intoxication with health ... with life, monks, an uninstructed ordinary person does bodily misconduct, verbal misconduct, and mental misconduct. Having done bodily, verbal, and mental misconduct, on the break-up of the body after death, he or she arises in a state of loss, an unfortunate destination, in perdition, in hell.

“Due to intoxication with youth, monks, a monk gives up the training and returns to an inferior life. Or due to intoxication with health, monks ... or due to intoxication with life, monks, a monk gives up the training and returns to an inferior life.

“Being subject to disease, aging, and death,  
Ordinary people are disgusted by these things.

“If I too were to be disgusted with these things  
It would not be proper for me to abide like this.

“While abiding thus, have known the state without attachment  
To intoxication with health, youth, and life;

“I overcame all intoxication, having seen the peace in renunciation  
Zeal arose in me to strive for nibbāna.

“It was no longer possible for me to see pleasure in sensuality,  
There would be no turning back from the goal of the holy life.”

## Characteristics of the Conditioned

### (A.152)

47. “These, monks, are the three characteristics of the conditioned. What three? Arising is seen, vanishing is seen, alteration while it exists is seen. These, monks, are three characteristics of the conditioned.”<sup>1</sup>

<sup>1</sup> The Burmese edition splits the characteristics of the unconditioned to Sutta 48, so numbering in Bhikkhu Bodhi’s translation of the Book of Threes misaligns after this.

## A Discourse on Heretical Views

### (A.i.173)

62. “Monks, there are three heretical views<sup>1</sup> that when cross-questioned, examined, and asked for reasons by the wise will resolve as being views of inaction (*akiriyāya*). What three?

There are monks, some recluses and priests who say this and hold this view: ‘Whatever a person experiences, whether pleasant, painful, or neutral, all of that is caused by something done before.’<sup>2</sup>

There are monks, some recluses and priests who say this and hold this view: ‘Whatever a person experiences, whether pleasant, painful, or neutral, all of that is created by God.’<sup>3</sup>

There are monks, some recluses and priests who say this and hold this view: ‘Whatever a person experiences, whether pleasant, painful, or neutral, all of that has no cause or condition.’<sup>4</sup>

“Then, monks, I approached those recluses and priests who are fatalists and asked them if that was their view, they replied that it was, [174] then I said to them: ‘Then according to what you say a person will be a murderer due to something done before, one will be a thief, unchaste, a liar, a slanderer, an abuser, an idle chatterer, covetous, malicious, will hold wrong-views due to something done before.’

“Those who rely on what was done before as the essence have no desire or effort for what should be done or should not be done. Thus being unable to decide the truth of what should or should not be done he is muddle-headed and dwells unprotected, and cannot rightly call himself a recluse. This, monks, was my first righteous refutation of those recluses and priests who say thus, and hold this fatalistic view.

“Then, monks, I approached those recluses and priests who are creationists and asked them if that was their view, they replied that it was, then I

<sup>1</sup> The leaders of other groups of recluses and ascetic during the time of the Buddha were known as *Titthi*, which means literally “a ford, a place to cross.” They claimed to teach doctrines leading to liberation. Modern translators are wary of using the word “heretic” because of its Catholic connotations. However, in my opinion, it is the most accurate term to use. The WordWeb Thesaurus gives the second meaning of heretic as “A person who holds unorthodox opinions in any field (not merely religion).” The discourse clearly shows that their views are blameworthy and do not lead to liberation. They are not sectarians, *i.e.* those who follow unorthodox schools of Buddhism, but those entirely outside of Buddhism.

<sup>2</sup> The wrong-view of fatalism (*pubbekatahetu-dit̐thi*).

<sup>3</sup> The wrong-view of creationism (*issaranimmānāhetu-dit̐thi*).

<sup>4</sup> The wrong-view of nihilism (*akiriyāhetu-dit̐thi*). Note that western philosophical terms do not match exactly the meaning of the views as taught by the heretics.

said to them: ‘Then according to what you say a person will be a murderer due to being created by God, one will be a thief, unchaste, a liar, a slanderer, an abuser, an idle chatterer, covetous, malicious, will hold wrong-views due to being created by God.’

“Those who rely on God’s creation as the essence have no desire or effort for what should be done or should not be done. Thus being unable to decide the truth of what should or should not be done he is muddle-headed and dwells unprotected, and cannot rightly call himself a recluse. This, monks, was my second righteous refutation of those recluses and priests who say thus, and hold this creationist view. [175]

“Then, monks, I approached those recluses and priests who say there is no cause or condition and asked them if that was their view, when they replied that it was, then I said to them: ‘Then according to what you say a person will be a murderer due to no cause or reason, one will be a thief, unchaste, a liar, a slanderer, an abuser, an idle chatterer, covetous, malicious, will hold wrong-views due to no cause or reason.’

“Those who rely on there being no cause or reason as the essence have no desire or effort for what should be done or should not be done. Thus being unable to decide the truth of what should or should not be done he is muddle-headed and dwells unprotected, and cannot rightly call himself a recluse. This, monks, was my third righteous refutation of those recluses and priests who say thus, and hold this view of no cause or condition.

“These three heretical views, monks when cross-questioned, examined, and asked for reasons by the wise will resolve as being views of inaction.

“This, monks, is the Dhamma taught by me, which cannot be refuted (*aniggahito*), is undefiled (*asamkiliṭṭho*), blameless (*anupavajjo*), and not censured (*appaṭikuṭṭho*) by wise recluses and priests. What is that teaching? These are the six elements, these are the six faculties of contact, these are the eighteen mental investigations (*manopavicārāti*), these are the four noble truths, which cannot be refuted, are undefiled, blameless, and not censured by wise recluses and priests.

“These, monks, are the six elements. This is the Dhamma taught by me, which cannot be refuted, is undefiled, blameless, and not censured by wise recluses and priests. This was said. Why was this said? There are [176] the six elements — earth-element (*pathavī-dhātu*), water-element (*āpodhātu*), fire-element (*tejo-dhātu*), air-element (*vāyo-dhātu*), space-element (*ākāsa-dhātu*), and consciousness-element (*viññāṇa-dhātu*). These six elements, monks, are the Dhamma taught by me, which cannot be refuted ...

“These, monks, are the six faculties of contact. This is the Dhamma taught by me, which cannot be refuted, is undefiled, blameless, and not censured by wise recluses and priests. This was said. Why was this said? These, monks, are the six faculties of contact — eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. These six faculties of contact, monks, are the Dhamma taught by me, which cannot be refuted ...

“These are the eighteen mental investigations, monks. This is the Dhamma taught by me, which cannot be refuted, is undefiled, blameless, and not censured by wise recluses and priests. This was said. Why was this said? Having seen a form with the eye, one investigates a form that is the basis for happiness, ... that is the basis for sorrow, ... that is the basis for indifference. Having heard a sound with the ear ... Having smelled an odour with the nose ... having tasted a flavour with the tongue ... having felt a touch with the body ... having understood an idea with the mind, one investigates an idea that is the basis for happiness, ... that is the basis for sorrow, ... that is the basis for indifference. These eighteen mental investigations, monks, are the Dhamma taught by me, which cannot be refuted ...

“These are the four noble truths, monks. This the Dhamma taught by me, which cannot be refuted, is undefiled, blameless, and not censured by wise recluses and priests. This was said. Why was this said? Depending on the six elements there is appearance in the womb (*gabbhasāvakkanti*).<sup>1</sup> When there is appearance, there is mind and matter (*nāmarūpaṃ*); dependent on mind and matter there are the six sense faculties (*saḷāyatanam*); dependent on the six sense faculties there is contact (*phasso*); dependent on contact there is feeling (*vedanā*). For one who feels, monks, I point out (*paññāpemi*): ‘This is suffering,’ ‘This is the arising of suffering,’ ‘This is the cessation of suffering, and ‘This is the practice leading to the cessation of suffering (*dukkhanirodhagāminī paṭipadā*).’

“And what, monks, is the noble truth of suffering? Birth is suffering, aging is suffering, [disease is suffering],<sup>2</sup> death [177] is suffering, grief, lamentation, pain, sorrow, and despair are suffering, association with the

<sup>1</sup> Appearance in the womb (*gabbhasāvakkanti*), often translated as “Descent into the womb,” but nothing descends from above. Rebirth can take place from the lower realms or the human realm into the human realm, as well as from the heavenly realms. Even in the case of the Bodhisatta’s decease from Tusita and taking rebirth in the womb it is misleading to say “descent,” since consciousness in Tusita ceased and rebirth-consciousness (*paṭisandhi-viññāna*) arose in the womb. I labour this point because a wrong-view may be adopted regarding the transmigration of consciousness. That view, which was held by Bhikkhu Sāti, was refuted by the Buddha in the *Mahātaṇhasaṅkhaya Sutta*.

<sup>2</sup> Disease is suffering (*byādiṭṭhi dukkha*) is not found in the Burmese edition of the text.

unloved is suffering,<sup>1</sup> separation from loved ones is suffering,<sup>1</sup> not getting what one wants is suffering, in brief, the five aggregates of attachment are suffering. This, monks, is called the noble truth of suffering.

“And what, monks, is the noble truth of the arising of suffering? Dependent on ignorance there are mental formations, dependent on mental formations there is consciousness, dependent on consciousness there is feeling, dependent on feeling there is craving, dependent on craving there is attachment, dependent on attachment there is becoming, dependent on becoming there is birth, dependent on birth aging, death, grief, lamentation, pain, sorrow, and despair come into being. Thus this whole mass of suffering arises. This, monks, is called the noble truth of the cause of suffering.

“And what, monks, is the noble truth of the cessation of suffering? With the complete cessation and fading away of ignorance, mental formations cease; with the cessation of mental formations, consciousness ceases; with the cessation of consciousness, mind and matter cease; with the cessation of mind and matter, the six sense faculties cease; with the cessation of the six sense faculties, contact ceases; with the cessation of contact, feeling ceases; with the cessation of feeling, craving ceases; with the cessation of craving, attachment ceases; with the cessation of attachment, becoming ceases; with the cessation of becoming, birth ceases; with the cessation of birth, aging, death, grief, lamentation, pain, sorrow, and despair cease. Thus this whole mass of suffering ceases. This, monks, is called the noble truth of the cessation of suffering.

“And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is this very noble eightfold path, namely: right-view, right-thought, right-speech, right-action, right-livelihood, right-effort, right-mindfulness, and right-concentration. This, monks, is called the noble truth of the practice leading to the cessation of suffering. These four noble truths, monks, are the Dhamma taught by me, which cannot be refuted, are undefiled, blameless, and not censured by wise recluses and priests. Thus it was said, and for this reason it was said.”<sup>2</sup> [178]

### About the *Titthāyatanādi Suttaṃ*

The title of the sutta could be translated as heretics (*titthi*), faculties (*āyatana*), and so forth (*ādi*). The word “*āyatana*” has a broad range of

<sup>1</sup> Association with the unloved (*appiyehi sampayogo dukkho*), and separation from loved ones (*piyehi vippayogo dukkho*) are found only in the Burmese edition of the text.

<sup>2</sup> The discourse clearly ends here, but the CST4 *Tiṭṭaka* is missing the heading for the second discourse in this chapter — the *Bhayaṣuttam*. The Commentary has the heading for [63] 2. *Bhayaṣuttavaṇṇanā*. The *Tikanipāta* begins with a different *Bhayaṣuttam*.

meanings. 1. Stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion; 2. Exertion, doing, working, practice, performance. 3. Sphere of perception or sense in general, object of thought, sense-organ and object; relation, order.

I have paraphrased or removed some repetitions for the sake of brevity.

## A Discourse to the Kālāmā (A.i.188)

### A Summary of the Discourse

*“Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, mā takkahetu, mā nayahetu, mā ākārparivittakkena, mā ditthinijjhānakkhantiyā, mā bhabbarūpatāya, mā samano no garū’ti. Yādā tumhe, Kālāmā, attanāva jāneyyātha: “Ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya samvattanti”ti, atha tumhe, Kālāmā, pajaheyyātha.”<sup>1</sup>*

**Mā anussavena:** Do not believe something just because it has been passed along and retold for many generations. **Mā paramparāya:** Do not believe something merely because it has become a traditional practice. **Mā itikirāya:** Do not believe something simply because it is well-known everywhere. **Mā pitakasampadānena:** Do not believe something just because it is cited in a text. **Mā takkahetu:** Do not believe something solely on the grounds of logical reasoning. **Mā nayahetu:** Do not believe something merely because it accords with your philosophy. **Mā ākārparivittakkena:** Do not believe something because it appeals to common sense. **Mā ditthinijjhānakkhantiya:** Do not believe something just because you like the idea. **Mā bhabbarūpatāya:** Do not believe something because the speaker seems trustworthy. **Mā samano no garūti:** Do not believe something thinking, “This is what our teacher says.” When you yourselves know, “This is unwholesome, this is blameworthy, this is censured by the wise, these things when accepted and practised lead to harm and suffering, then you should give them up.”<sup>2</sup>

<sup>1</sup> This famous discourse is not, in fact, called the Kālāma Sutta, but the Kesamutti Sutta, and is found in the Book of Threes of the Gradual Sayings. Kesamutti was a market town of the Kālāmā.

<sup>2</sup> This is a key section of the discourse that is often selectively quoted as the Buddha’s Charter for Freedom of Inquiry. It begins with the Kālāmā expressing their doubts about the doctrines they have heard from various teachers, who praise their own doctrines and

### A Discourse to the Kālāmā

66. Thus have I heard — At one time the Blessed One was wandering among the Kosala district with a large following of monks and was staying at a market town of the Kālāmā named Kesamutti. The Kālāmā of Kesamutti heard: “The recluse Gotama, the son of the Sakyans, who went forth has arrived at Kesamutti. A good reputation regarding the Venerable Gotama has spread thus: ‘Indeed the Blessed One is a worthy one, a fully enlightened Buddha, endowed with vision and conduct, fortunate, a knower of the worlds, the incomparable charioteer of trainable persons, the teacher of gods and men, enlightened, and blessed. Having realised with direct knowledge this world with its deities, māras, and brahmas, this generation of recluses and priests, deities and human beings, he declares it. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with meaning and phrasing, he declares a holy life that is perfect and pure.’ It is good to meet such worthy ones.”

Then the Kālāmā of Kesamutti approached the Blessed One; and having approached, some of them paid homage and sat down at one side, some of them exchanged polite and friendly greetings and having engaged in friendly conversation, sat down at one side, some of them have announced their name and clan, sat down at one side, and some remaining silent sat down at once side. Sitting there at one side those Kālāmā of Kesamutti said to the Blessed One:—

“There are, venerable sir, some recluses and priests who come to Kesamutti. They explain (*dīpenti*) and glorify (*joṭenti*) their own doctrine, but disparage (*khuṃsenti*), denigrate (*vambhenti*), condemn (*paribhavanti*), and dismiss (*omakkhiṃ karonti*)<sup>1</sup> the doctrines of others. Other recluses and priests too, venerable sir, come to Kesamutti [189] who explain and glorify their own doctrines, but disparage, denigrate, condemn, and dismiss the doctrines of others. We are undecided and doubtful, venerable sir, ‘Who among these venerable recluses and priests speaks truthfully, who speaks falsely?’”

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disparage those of others, so it is hard to know who is speaking the truth. The Buddha advises them that it is wise to make a proper examination before accepting any religious teaching. It should not be taken to mean that one should reject all religious teachings and be a cynical materialist, as some try to imply. That would mean holding fast to one’s own opinions and failing to investigate any further.

<sup>1</sup> *Omaka* (inferior, low in rank, insignificant). The variant reading is *opapakhiṃ*, which in the phrase *opapakhiṃ karoti* means to deprive of one’s wings, to render powerless, hence I translate it as to dismiss the doctrines of others.

“It is proper, Kālāmā, for you to be undecided and doubtful. Indecision has arisen regarding a matter that is doubtful.

“Herein, Kālāmā, do not believe something just because it has been passed along and retold for many generations (*mā anussavena*), do not believe something merely because it has become a traditional practice (*mā paramparāya*), do not believe something simply because it is well-known everywhere (*mā itikirāya*), do not believe something just because it is cited in a text (*mā pitakasampadānena*), do not believe something solely on the grounds of logical reasoning (*mā takkahetu*), do not believe something merely because it accords with your philosophy (*mā nayahetu*), do not believe something because it appeals to common sense (*mā ākāraparivitakkena*), do not believe something just because you like the idea (*mā ditthinijjhana-kkhantiya*), do not believe something because the speaker seems trustworthy (*mā bhabbarūpatāya*), do not believe something thinking, “This is what our teacher says (*mā samano no garūti*).” When you yourselves know, “This is unwholesome, this is blameworthy, this is censured by the wise, these things when accepted and practised lead to harm and suffering, then you should give them up.’

“What do you think, Kālāmā? When greed (*lobho*) arises in a person, is it for their benefit or their harm?”

“For their harm, venerable sir.”

“A greedy person, Kālāmā, overcome by greed with the mind overwhelmed, kills living beings, takes what is not given, commits adultery, tells lies, and urges others to do the same. Will that leads to their harm and suffering for a long time?”

“Indeed it will, venerable sir.”

“What do you think, Kālāmā? When anger (*doso*) arises in a person, is it for their benefit or their harm?”

“For their harm, venerable sir.”

“A malignant (*duṭṭho*) person, Kālāmā, overcome by anger with the mind overwhelmed, kills living beings, takes what is not given, commits adultery, tells lies, and urges others to do the same. Will that lead to their harm and suffering for a long time?”

“Indeed it will, venerable sir.”

“What do you think, Kālāmā? When delusion (*moho*) arises in a person, is it for their benefit or their harm?”

“For their harm, venerable sir.” [190]

“A deluded person, Kālāmā, overcome by delusion with the mind overwhelmed, kills living beings, takes what is not given, commits adultery, tells lies, and urges others to do the same. Will that lead to their harm and suffering for a long time?”

“Indeed it will, venerable sir.”

“What do you think, Kālāmā? Are these states wholesome or unwholesome?”

“Unwholesome, venerable sir.”

“Are they blameworthy or blameless?”

“They are blameworthy, venerable sir.”

“Are they censured by the wise or are they praised?”

“They are censured by the wise, venerable sir.”

“If accepted and undertaken do they lead to harm and suffering, or not? How is it here?”

“If accepted and practised, venerable sir, they lead to harm and suffering. Thus it is for us.”

“Therefore, Kālāmā, when I said: ‘Herein, Kālāmā, do not believe something just because it has been passed along and retold for many generations, do not believe something merely because it has become a traditional practice, do not believe something simply because it is well-known everywhere, do not believe something just because it is cited in a text, do not believe something solely on the grounds of logical reasoning, do not believe something merely because it accords with your philosophy, do not believe something because it appeals to common sense, do not believe something just because you like the idea, do not believe something because the speaker seems trustworthy, do not believe something thinking, “This is what our teacher says.” When you yourselves know, ‘This is unwholesome, this is blameworthy, this is censured by the wise, these things when accepted and practised lead to harm and suffering, then you should give them up,’ when this was said, it was said because of this.

“Herein, Kālāmā, do not believe something just because it has been passed along and retold for many generations, do not believe something merely because it has become a traditional practice, do not believe something simply because it is well-known everywhere, do not believe something just because it is cited in a text, do not believe something solely on the grounds of logical reasoning, do not believe something merely because it accords with your philosophy, do not believe something because it appeals to common sense, do not believe something just because you like the idea, do not believe

something because the speaker seems trustworthy, do not believe something thinking, "This is what our teacher says." When you yourselves know, 'This is wholesome, this is blameless, this is praised by the wise, these things when accepted and practised lead to benefit and happiness,' then you should undertake them and abide by them."

"What do you think, Kālāmā, when generosity (*alobho*) arises in a person, is it for their benefit or their harm?"

"It is for their benefit, venerable sir."

"A generous (*aluddho*) person, Kālāmā, not overcome by greed, with the mind not overwhelmed, neither kills living beings, nor takes what is not given, nor commits adultery, nor tells lies, nor urges others to do the same. Will that lead to their benefit and happiness for a long time?" [191]

"Indeed it will, venerable sir."

"A kind (*adoso*) person, Kālāmā, not overcome by anger, with the mind not overwhelmed, neither kills living beings, nor takes what is not given, nor commits adultery, nor tells lies, nor urges others to do the same. Will that lead to their benefit and happiness for a long time?"

"Indeed it will, venerable sir."

"An undeluded (*amoho*) person, Kālāmā, not overcome by delusion, with the mind not overwhelmed, neither kills living beings, nor takes what is not given, nor commits adultery, nor tells lies, nor urges others to do the same. Will that lead to their benefit and happiness for a long time?"

"Indeed it will, venerable sir."

"What do you think, Kālāmā, are these things wholesome or unwholesome?"

"Wholesome, venerable sir."

"Are they blameworthy or blameless?"

"They are blameless, venerable sir."

"Are they censured by the wise or are they praised by the wise?"

"They are praised by the wise, venerable sir."

"If accepted and undertaken do they lead to harm and suffering, or not? How is it here?"

"If accepted and practised, venerable sir, they lead to benefit and happiness. Thus it is for us."

"Therefore, Kālāmā, when I said: 'Herein, Kālāmā, do not believe something just because it has been passed along and retold for many generations, do not believe something merely because it has become a traditional practice, do not believe something simply because it is well-

known everywhere, do not believe something just because it is cited in a text, do not believe something solely on the grounds of logical reasoning, do not believe something merely because it accords with your philosophy, do not believe something because it appeals to common sense, do not believe something just because you like the idea, do not believe something because the speaker seems trustworthy, do not believe something thinking, “This is what our teacher says.” When you yourselves know, ‘This is wholesome, this is blameless, this is praised by the wise, these things when accepted and practised lead to benefit and happiness, then you should [192] undertake them and abide by them,’ when this was said, it was said because of this.

“So, Kālāmā, that noble disciple who is thus free from enmity and ill-will, and unconfused (*asammūḷho*), clearly comprehending and mindful, dwells pervading one direction with a mind accompanied by loving-kindness (*mettāsahagatena*), likewise a second, a third, and a fourth direction. Thus above, below, and everywhere, to the entire world with an expansive (*vipulena*) mind, lofty (*mahaggata*), and illimitable (*appamāṇena*), without enmity and ill-will ... with a mind accompanied by compassion (*karuṇāsahagatena*) ... with a mind accompanied by sympathetic-joy (*muditāsahagatena*) ... dwells pervading one direction with a mind accompanied by equanimity (*upekkhāsahagatena*), likewise a second, a third, and a fourth direction. Thus above, below, and everywhere to the entire world with an expansive mind, lofty, and illimitable, without enmity, without ill-will.

“So, Kālāmā, that noble disciple with a mind thus free from enmity and ill-will, undefiled and purified, gains four assurances (*assāsā*).<sup>1</sup> ‘If there is another world, if there is a result and fruit of good and evil deeds, on the break-up of the body after death I will arise in a fortunate realm, in heaven.’ This is the first assurance that he or she gains. ‘If there is no other world, no result and fruit of good and evil deeds, in this very life I keep myself happy with a mind free from enmity (*averaṃ*) and ill-will (*abyāpajjhaṃ*), unoppressed by difficulties (*anīghaṃ*). This is the second assurance that he or she gains. ‘If evil befalls one who does evil,<sup>2</sup> no evil will befall me because

<sup>1</sup> Lit. breathing out. Figuratively, breathing easily, feeling relief, confident and assured.

<sup>2</sup> Those who do evil deeds fear repercussions in this very life such as being killed or injured by the victim that they are attacking, robbing, or raping, being hated and harmed by the spouse of the person with whom they commit adultery, being exposed as a liar, or losing wealth and health in manifold ways due to taking intoxicants. The evil-doer may also be charged with a crime, and fined, flogged, imprisoned, or executed as a result. One who does no evil deeds does not have these fears.

I have no thoughts of doing evil.’ This is the third assurance that he or she gains. ‘If evil does not befall one who does evil, I am purified in both ways, and keep myself happy.’ This is the fourth assurance that he or she gains.

“Herein, Kālāmā, the noble disciple is thus free from enmity and ill-will, with a mind that is undefiled and purified, gains these four assurances in this very life.”

“Thus it is, Blessed One! Thus it is, Fortunate One! The noble disciple, venerable sir, is thus free from enmity and ill-will, with a mind that is undefiled and purified. [193] In this very life he or she gains four assurances. ‘If there is another world, if there is a result and fruit of good and evil deeds, on the break-up of the body after death I will arise in a fortunate destination, in a heavenly realm. This is the first assurance that he or she gains. ‘If there is not another world, if there is no result and fruit of good and evil deeds, in this very life I abide free from enmity and ill-will, not oppressed by difficulties. This is the second assurance that he or she gains. ‘If evil befalls one who does evil, no evil will befall me because I have no thoughts of doing evil.’ This is the third assurance that he or she gains. ‘If evil does not befall one who does evil, I am purified in both ways, and keep myself happy.’ This is the fourth assurance that he or she gains.

“Herein, venerable sir, the noble disciple is thus free from enmity and ill-will, with a mind that is undefiled and purified. In this very life he or she gains these four assurances.

“It is wonderful, venerable sir, it is marvellous! It is as if, venerable sir, what was overturned was set upright, what was hidden was revealed, the right way was pointed out to someone who was lost, or a light was lit in the darkness so that those with eyes could see. Thus, the truth has been explained in various ways by the Blessed One. We go for refuge to the Blessed One, to the Dhamma, and to the community of monks (*bhikkhusaṅghaṇḍa*). From today onwards, venerable sir, may the Blessed One regard us as lay disciples gone for refuge.”

## Topics for Discussion

(A.i.197)

68. “Monks, there are three topics for discussion. What three? One may talk about the past, monks, saying — ‘This is how it was in the past.’ One may talk about the future, monks, saying — ‘This is how it will be in the future.’ One may talk about the present, monks, saying — ‘This is how it is in the present.’

“It is by how he engages in a discussion, monks, that an individual should be known as fit to discuss with or unfit to discuss with. If, monks, on being asked a question that deserves a direct answer, an individual does not give a direct answer; on being asked a question that deserves a qualified answer, an individual does not give a qualified answer; on being asked a question that deserves a counter-question, an individual does not ask a counter-question; on being asked a question that deserves to be set aside, an individual does not set the question aside; then he is not fit to discuss with.

“If, monks, on being asked a question that deserves a direct answer, an individual gives a direct answer; on being asked a question that deserves a qualified answer, an individual gives a qualified answer; on being asked a question that deserves a counter-question, an individual asks a counter-question; on being asked a question that deserves to be set aside, an individual sets the question aside; then he is fit to discuss with.

“It is by how he engages in a discussion, monks, that an individual should be known as fit to discuss with or unfit to discuss with. If, monks, when asked a question he does not maintain his position, he does not maintain his strategy, he does not [198] accept what is known, he does not follow the accepted procedure; then he is not fit to discuss with. If, monks, when asked a question he maintains his position, he maintains his strategy, he accepts what is known, he follows the accepted procedure; then he is fit to discuss with.

“It is by how he engages in a discussion, monks, that an individual should be known as fit to discuss with or unfit to discuss with. If, monks, when asked a question he changes the subject, pulling the discussion off-topic, if he becomes angry or sullen; then he is not fit to discuss with. If, monks, when asked a question he does not change the subject, thus keeping the discussion on-topic, if he does not become angry or sullen; then he is fit to discuss with.

“It is by how he engages in a discussion, monks, that an individual should be known as fit to discuss with or unfit to discuss with. If, monks, when asked a question he reviles the questioner, crushes him, mocks him, picks on trivial faults; then he is not fit to discuss with. If, monks, when asked a question he does not revile the questioner, does not crush or mock him, does not pick on trivial faults; then he is fit to discuss with.

“It is by how he engages in a discussion, monks, that an individual should be known as having the supporting condition [for liberation] or not having it. One who listens attentively has the supporting condition, one who does

not listen attentively does not. One who has the supporting condition, knows one thing for certain [suffering], abandons one thing [craving], realises one thing [nibbāna]. Having known one thing for certain, abandoned one thing, and realised one thing, he gains right-liberation. That is the advantage of discussion, monks, the advantage of consultation, the advantage of supporting conditions, the advantage of listening attentively, that is to say the liberation of the mind without attachment. [199]

“Those who discuss obstructed by dogmatism, puffed up with pride  
Ignoble, seeking to expose each other’s flaws.

“What is badly said in error, rejoicing in the other’s defeat,  
Each delights in the other’s mistakes, but the noble do not do that.

“If a wise person wants to discuss, having considered the right time,  
He speaks on the essence of the Dhamma, that is the conduct of the noble.

“He is not envious, and speaks from true knowledge  
Approving of what is well said without disparaging what is not.

“He does not train in reproach, nor seize on mistakes  
Not putting others down to crush them, he does not speak maliciously.

“For the sake of knowledge and confidence, the wise give counsel  
This is how the noble consult and advise,  
Knowing this the wise advise without grandiloquence.”

## The Uposatha (A.i.205)

### Three Kinds of Uposatha

70. “There are these three kinds of Uposatha, Visākhā. What three? The Cowherd’s Uposatha, the Naked Ascetics’ Uposatha, and the Noble One’s Uposatha.

### The Cowherd’s Uposatha

“What, Visākhā, is the cowherd’s Uposatha? It is as if, Visākhā, when returning the cows to their owners in the evening, the cowherd thinks: ‘Today the cows grazed and drank at one place, tomorrow they will graze and drink at another place.’ Similarly, someone observes the Uposatha thinking, ‘Today I ate this kind of food, [206] tomorrow I will eat that

kind of food.’ Thus he spends the day with thoughts of covetousness. Thus, Visākhā, is the cowherd’s Uposatha. Observed in this way, Visākhā, the cowherd’s Uposatha is not of great fruit, nor of great benefit, it is not of great splendour, nor very pervasive.

### The Naked Ascetics’ Uposatha

“What, Visākhā, is the Naked Ascetics’ Uposatha? There is, Visākhā, a class of ascetics called Nigaṇṭhā (Naked Ascetics).<sup>1</sup> They urge their followers thus: ‘Lay aside weapons towards living beings beyond a hundred leagues to the east, west, north, and south. Thus they have sympathy and compassion for some living beings, but not for others. On the Uposatha they urge their disciples to lay aside all clothing and to declare ‘I belong to no one and possess nothing.’ Yet his parents know him as their son, and he knows them as his parents. His wife and children know him as their provider, and he knows them as his wife and children. His slaves and workers know him as their employer, and he knows them as his slaves and workers. Thus on an occasion when they should be urging them to be honest, they urge them to tell untruths. When the night has passed he makes use of goods that have not been given. This, I declare, is taking what is not given. Observed in this way, Visākhā, the Naked Ascetics’ Uposatha is not of great fruit, nor of great benefit, it is not of great splendour, nor very pervasive.

### The Noble One’s Uposatha

“What, Visākhā, is the Noble One’s Uposatha? [207] The defiled mind, Visākhā, is cleansed by skilful action. How, Visākhā, is the defiled mind purified by skilful action?

### The Recollection of the Buddha

“Here, Visākhā, the noble disciple recollects the Tathāgata: ‘Such indeed is the Blessed One, worthy (*araham*), fully enlightened by himself (*sammā-sambuddho*), endowed with knowledge and conduct (*vijjācaraṇasampanno*), fortunate (*sugato*), seer of the worlds (*lokavidū*), an incomparable trainer of trainable persons (*anuttaro purisadammasārathi*), teacher of gods and humans (*satthā devamanussānaṃ*), enlightened (*buddho*), and blessed (*bhagavā’ti*).<sup>2</sup> Recollecting the Tathāgata the mind becomes bright and joy

<sup>1</sup> Visākhā was married to the son of Migāra, a disciple of the naked ascetics (Nigaṇṭhā).

<sup>2</sup> Please see the footnotes to the [Mahānāma Sutta](#) for a full description of these attributes from the Visuddhimagga.

arises. The mental defilements are abandoned, it is like, Visākhā, the soiled head being cleansed by skilful action. And how, Visākhā, is the soiled head cleansed by skilful action? Dependent on shampoo (*kakka*),<sup>1</sup> bath-powder (*mattika*), water, and the appropriate effort of an individual, thus, Visākhā, the soiled head is cleansed by skilful action. In the same way, Visākhā, the defiled mind is cleansed by skilful action. Herein, Visākhā, a noble disciple recollects the Tathāgata: ‘Such indeed is the Blessed One, worthy, fully enlightened by himself, endowed with knowledge and conduct, fortunate, seer of the worlds, an incomparable trainer of trainable persons, teacher of gods and humans, enlightened, and blessed. Recollecting the Tathāgata the mind becomes bright and joy arises, and the mental defilements are abandoned. Thus, Visākhā, the defiled mind is purified by skilful action. Visākhā, I call this a noble disciple observing the Brahma Uposatha, dwelling with Brahma, and it is with reference to Brahma that the mind becomes bright, joy arises, and mental defilements are abandoned. Thus, Visākhā, the defiled mind is purified by skilful action.

### The Recollection of the Dhamma

“The defiled mind, Visākhā, is cleansed by skilful action. How, Visākhā, is the defiled mind purified by their skilful action? Here, Visākhā, the noble disciple recollects the teaching: ‘The Dhamma is well-taught (*svākkhāto*) by the Blessed One, visible by oneself (*sandiṭṭhiko*), timeless (*akāliko*), inviting investigation (*ehi-passiko*), leading onwards (*opaneyyiko*), to be realised by the wise (*paccattaṃ veditabbo viññūhi’ti*).’ Recollecting that teaching the mind becomes bright and joy arises. The mental defilements are abandoned, [208] it is like, Visākhā, the dirty body being cleansed by skilful action. And how, Visākhā, is the body cleansed by skilful action? Dependent on a back-scrubber (*sottim*), clay (*cunṇaṃ*), water, and the appropriate effort of an individual, thus, Visākhā, the body is cleansed by skilful action. In the same way, Visākhā, the defiled mind is purified by skilful action. And how, Visākhā, is the defiled mind purified by skilful action? Here, Visākhā, the noble disciple recollects the teaching: ‘The Dhamma is well-taught by the Blessed One, visible by oneself, timeless, inviting investigation, leading onwards, to be realised by the wise.’ Recollecting that teaching the mind becomes bright and joy arises. The mental defilements are abandoned. Visākhā, I call this a noble disciple

<sup>1</sup> A paste made from embolic myrobalan. Commonly used in inks, shampoos, and hair oils, the high tannin content of Indian gooseberry fruit serves as a mordant for fixing dyes in fabrics.

observing the Dhamma Uposatha, dwelling with the teachings, and it is with reference to the teaching that the mind becomes bright, joy arises, and mental defilements are abandoned. Thus, Visākhā, the defiled mind is purified by skilful action.

### The Recollection of the Saṅgha

“The defiled mind, Visākhā, is cleansed by skilful action. How, Visākhā, is the defiled mind purified by skilful action? Here, Visākhā, the noble disciple recollects the Saṅgha: ‘The community of the disciples of the Blessed One practises well (*suppaṭipanno bhagavato sāvakasaṅgho*), practises honestly (*ujuppaṭipanno bhagavato sāvakasaṅgho*), practises wisely (*ñāyappaṭipanno bhagavato sāvakasaṅgho*), practises dutifully (*sāmīcippaṭipanno bhagavato sāvakasaṅgho*). That is to say the four pairs of persons (*cattāri purisayugāni*),<sup>1</sup> the eight individuals (*aṭṭha purisapuggalā*), this community of the disciples of the Blessed One (*esa bhagavato sāvakasaṅgho*) is worthy of gifts (*āhuneyyo*), worthy of hospitality (*pāhuneyyo*), worthy of offerings (*dakkhiṇeyyo*), worthy of reverential salutation (*añjalikaraṇīyo*), an incomparable field of merit for the world (*anuttaraṃ puññakkhettaṃ lokassā’ti*). Recollecting that community the mind becomes bright and joy arises. The mental defilements are abandoned, it is like, Visākhā, a stained cloth being cleansed by skilful action. And how, Visākhā, is a stained cloth cleansed by skilful action? [209] Dependent on boiling (*usmañca*), and caustic soda (*khārañca*), and cow dung (*gomayañca*), and water, and the appropriate effort of an individual. Thus, Visākhā, a stained cloth is cleansed by skilful action. In the same way, Visākhā, the defiled mind is purified by skilful action. And how, Visākhā, is the defiled mind purified by skilful action? Here, Visākhā, the noble disciple recollects the Saṅgha: ‘The community of the disciples of the Blessed One practises well, practices honestly, practices wisely, practices dutifully. That is to say the four pairs of persons, the eight individuals. This community of the disciples of the Blessed One is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an incomparable field of merit for the world.’ Recollecting that community the mind becomes bright and joy arises. The mental defilements are abandoned. Visākhā, I call this a noble

<sup>1</sup> For each of the four noble ones, there is one person striving to attain the path, and one who has attained the path. The path consciousness arises only momentarily, and is immediately followed by fruition consciousness. The Stream-winner can enter into and abide in fruition at will, and with more practice can become adept at staying in fruition for longer periods. To strive for the higher path, they have to forgo the fruition of Stream-winning to develop the higher stage of the path.

disciple observing the Saṅgha Uposatha, dwelling with the Saṅgha, and it is with reference to the Saṅgha that the mind becomes bright, joy arises, and mental defilements are abandoned. Thus, Visākhā, the defiled mind is purified by skilful action.

### The Recollection of One's Own Morality

“The defiled mind, Visākhā, is cleansed by skilful action. How, Visākhā, is the defiled mind purified by their skilful action? Here, Visākhā, the noble disciple recollects his or her own morality as unbroken (*akhaṇḍāni*), faultless (*acchiddāni*), spotless (*asabalāni*), unblemished (*akammāsāni*), liberated (*bhujissāni*), praised by the wise (*viññūppasatthāni*), not clung to (*aparāmaṭṭhāni*), leading to concentration (*samādhisaṃvattanikāni*). Recollecting that morality the mind becomes bright and joy arises. The mental defilements are abandoned, it is like, Visākhā, a dull mirror being polished by skilful action. And how, Visākhā, is a dull mirror polished by skilful action? Dependent on oil (*telañca*), and ashes (*chārikañca*), and a coarse cloth (*vālaṇḍupakañca*), and the appropriate effort of a person. Thus, Visākhā, a dull mirror is polished by skilful action. In the same way, Visākhā, the defiled mind is purified by skilful action. And how, Visākhā, is the defiled mind purified by skilful action? [210] Here, Visākhā, a noble disciple recollects their own morality as unbroken, faultless, spotless, unblemished, liberated, praised by the wise, not clung to, leading to concentration. Recollecting that morality the mind becomes bright and joy arises. Visākhā, I call this a noble disciple observing the morality Uposatha, dwelling with morality, and it is with reference to morality that the mind becomes bright, joy arises, and the mental defilements are abandoned. Thus, Visākhā, the defiled mind is purified by skilful action.

### The Recollection of Deities

“The defiled mind, Visākhā, is cleansed by skilful action. How, Visākhā, is the defiled mind purified by their skilful action? Here, Visākhā, the noble disciple recollects the deities: ‘There are the deities of the Four Great Kings (Cātumahārājikā), the deities of the Thirty-three (Tāvatiṃsā), the deities of Yāmā, the deities of delight (Tusitā), the deities who delight in creating (Nimmānaratino), the deities who delight in the creations of others (Paranimmitavasavattino),<sup>1</sup> there are the deities of Brahma’s company

<sup>1</sup> The deities who delight in the creations of others are in still in the realm of sensual happiness (*kāmasugati bhūmi*). The Brahmakāyika deities are in the first *jhāna* stage of the realms of form (*rūpa loka*), which is a realm remote from sensuality.

(Brahmakāyikā) and deities higher than these. I too have such faith ... morality ... learning ... liberality ... wisdom as those deities had before they died and arose there. Recollecting one's own faith, morality, learning, liberality, and wisdom that those deities possessed, the mind becomes bright and joy arises. The mental defilements are abandoned, it is like, Visākhā, impure gold is refined by skilful action.<sup>1</sup> And how, Visākhā, is impure gold refined by skilful action? Dependent on a furnace (*ukkañca*), salt (*loṇa*), red chalk (*gerukañca*), a blow-pipe (*nālika*), tweezers (*sandāsañca*), and the appropriate effort of a person. Thus, Visākhā, impure gold is refined by skilful action. In the same way, Visākhā, a defiled mind is purified by skilful action. [211] And how, Visākhā, is the defiled mind purified by skilful action? Here, Visākhā, a noble disciple recollects the deities: 'There are the deities of the Four Great Kings, there are the deities of the Thirty-three, there are the deities of Yāmā, there are the deities of delight, there are the the deities who delight in creating, there are the deities who delight in the creations of others, there are the deities of Brahmā's company, there are deities higher than these. I too have such faith ... morality ... learning ... liberality ... wisdom as those deities had before they died and arose there. Recollecting one's own faith, morality, learning, liberality, and wisdom that those deities possessed, the mind becomes bright and joy arises, and the mental defilements are abandoned. I call this a noble disciple observing the deity's Uposatha, dwelling with deities, and it is with reference to the deities that the mind becomes bright, joy arises, Thus, Visākhā, the defiled mind is purified by skilful action.

### The Morality of the Arahants

"The noble disciple, Visākhā, reflects thus: 'As long as they live, the Arahants abandon the killing of living beings, abstaining from killing living beings, having put down sticks and weapons, conscientious and sympathetic, dwelling harmless and compassionate to all living beings. Today and tonight<sup>2</sup> I will abandon killing living beings, abstaining from killing living beings, having put down sticks and weapons, conscientious and sympathetic, dwelling harmless and compassionate to all living beings. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

<sup>1</sup> The similes of cleaning the head, the body, a cloth, a mirror, and gold for reflecting on the Buddha, the Dhamma, the Saṅgha, one's own morality, and the virtues of deities are so appropriate. I have translated *upakkilittḥassa* as defiled, soiled, dirty, stained, dull, or impure to suit.

<sup>2</sup> The Pāli idiom is "This night and day (*imañca rattiṃ imañca divasaṃ*)."

As long as they live, the Arahants abandon the taking of what is not given, abstaining from stealing, taking only what is given, wishing only for what is given, dwelling honestly without deceit. Today and tonight I will abandon the taking of what is not given, abstaining from stealing, taking only what is given, wishing only for what is given, dwelling honestly without deceit. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

As long as they live, the Arahants abandon sexual intercourse, remote from sexuality, abstaining from sexual activity. Today and tonight I will abandon sexual intercourse, remote from sexuality, abstaining from sexual activity. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me. [212]

As long as they live, the Arahants abandon lying, abstaining from lying, speaking the truth, upholding the truth, reliable and trustworthy, not deceiving anyone in the world. Today and tonight I will abandon lying, abstaining from lying, speaking the truth, upholding the truth, reliable and trustworthy, not deceiving anyone in the world. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

As long as they live, the Arahants abandon intoxicants that cause heedlessness, abstaining from intoxicants that cause heedlessness. Today and tonight I will abandon intoxicants that cause heedlessness, abstaining from intoxicants that cause heedlessness. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

As long as they live, the Arahants eat only one meal,<sup>1</sup> abstaining from eating at the wrong time. Today and tonight I will eat only one meal, abstaining from eating at the wrong time. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

As long as they live, the Arahants abstain from dancing (*nacca*), singing (*gīta*), music (*vādita*), entertainments (*visūkadassana*),<sup>2</sup> garlands (*mālā*),

<sup>1</sup> One meal (*ekabhikkā*), is one of the thirteen ascetic practices, but it seems that it would be the regular practice for Arahants. The Buddha recommended it for health, but he also allowed the use of gruel made (by a novice or lay-attendant) to be taken in the early morning. He also allowed those who wished, to keep back some food from the morning meal after almsround to eat later in the morning, but before midday. Eating at night is for lay people who may be working in the fields or market place all day, and must survive on snacks until they can return home to have a cooked meal in the evening. The monastic rules are flexible, as the dietary needs of young novices, grown men in vigorous health, the sick, and the elderly, are obviously very different.

<sup>2</sup> Either performing these acts of dancing, singing, playing music, entertainments such as acrobatics or juggling, or watching or listening to others doing these things. Even drumming with one's fingers would be regarded as playing music.

perfumes (*gandha*), cosmetics (*vilepana*), and wearing ornaments (*dhāraṇa-maṇḍana*) for adornment (*vibhūsanatthānā*).<sup>1</sup> Today and tonight I will abstain from dancing, singing, music, entertainments, garlands, cosmetics, perfumes, and ornaments. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.

‘As long as they live, the Arahants abandon high and luxurious beds and seats, abstaining from using high and luxurious beds and seats, they arrange a low seat or bed,<sup>2</sup> or a straw mat. Today and tonight I will abandon high and luxurious beds and seats, abstaining from using high and luxurious beds and seats, I will arrange a low seat or bed, or a straw mat. I will also emulate this factor of the Arahants, and the Uposatha will be observed by me.’

“Thus, Visākhā, is the Noble One’s Uposatha. Thus observed, Visākhā, the Noble One’s Uposatha is of great fruit, of great benefit, or great splendour, and very pervasive.”

### How Great is the Benefit?

“How great is the fruit, how great is the benefit, how great is the splendour, how pervasive is it? If, Visākhā, one ruled over these sixteen great nations full of abundant precious things, [213] namely: Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, Kamboja, that would not be worth one sixteenth of this Uposatha accompanied by eight factors. What is the reason for that? Human sovereignty is insignificant compared to celestial happiness.

“Fifty human years, Visākhā, is just one day and night for the deities of the Four Great Kings. Thirty such days make a month, and twelve months make a year. The lifespan of the deities of the Four Great Kings is five hundred celestial years.<sup>3</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the deities

<sup>1</sup> Any kind of jewellery, even a wrist watch, any kind of adornment such as bangles or brightly coloured clothing would be included. White clothes are generally worn, but any kind of plain and modest clothing is appropriate. An exception is usually made for wearing wedding rings.

<sup>2</sup> The monastic rule allows a bed with legs of eight inches measured to the bottom of the bed frame. This is to offer some protection from snakes and other crawling creatures. Mattresses and cushions stuffed with cotton are not permitted. A straw mat offers a bare minimum of protection from dust and small stones on the ground. A *Zabuton* meditation cushion stuffed with buckwheat hulls is ideal for meditation as it will adjust to one’s posture.

<sup>3</sup> 50 years x 30 days x 12 months x 500 celestial years = 9 million human years.

of the Four Great Kings. It was in connection with this that it was said: 'Human sovereignty is insignificant compared to celestial happiness.

"A hundred human years, Visākhā, is just one day and night for the deities of the Thirty-three. Thirty such days make a month, and twelve months make a year. The lifespan of the deities of the Thirty-three is a thousand celestial years.<sup>1</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the deities of the Thirty-three. It was in connection with this that it was said: 'Human sovereignty is insignificant compared to celestial happiness.

"Two hundred human years, Visākhā, is just one day and night for the Yāma deities. Thirty such days make a month, and twelve months make a year. The lifespan of the Yāma deities is two thousand celestial years.<sup>2</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the Yāma deities. It was in connection with this that [214] it was said: 'Human sovereignty is insignificant compared to celestial happiness.

"Four hundred human years, Visākhā, is just one day and night for the deities of delight. Thirty such days make a month, and twelve months make a year. The lifespan of the deities of delight is four thousand celestial years.<sup>3</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the deities of delight. It was in connection with this that it was said: 'Human sovereignty is insignificant compared to celestial happiness.

"Eight hundred human years, Visākhā, is just one day and night for the deities who delight in creating. Thirty such days make a month, and twelve months make a year. The lifespan of the deities who delight in creating is eight thousand celestial years.<sup>4</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the deities who delight in creating. It was in connection with this that it was said: 'Human sovereignty is insignificant compared to celestial happiness.

"Sixteen hundred human years, Visākhā, is just one day and night for the deities who delight in the creations of others. Thirty such days make a

<sup>1</sup> 100 years x 30 days x 12 months x 1,000 celestial years = 36 million human years.

<sup>2</sup> 200 years x 30 days x 12 months x 2,000 celestial years = 144 million human years.

<sup>3</sup> 400 years x 30 days x 12 months x 4,000 celestial years = 576 million human years.

<sup>4</sup> 800 years x 30 days x 12 months x 8,000 celestial years = 2.3 billion human years.

month, and twelve months make a year. The lifespan of the deities who delight in the creations of others is sixteen thousand celestial years.<sup>1</sup> It is possible, Visākhā, that a woman or man, having observed this Uposatha accompanied by eight factors, on the break-up of the body after death, could arise in the company of the deities who delight in the creations of others. It was in connection with this that it was said: ‘Human sovereignty is insignificant compared to celestial happiness.’

“One should not kill, and one should not steal,  
Do not tell lies, and do not drink intoxicants. [215]  
One should refrain from sexual activity, from unchastity  
Do not eat at night, or the wrong time.

“One should not wear garlands and perfumes,  
Spread a bed to lie down on the ground.  
Thus indeed is great eight-factored Uposatha,  
Made known by the Buddha who ended suffering.

“The moon and sun, both beautiful to see,  
Illuminate wherever they roam.  
Dispelling darkness as they cross the sky,  
Lighting up the sky, pervading all directions.

“Wealth existing within this realm,  
Pearls, gems, the best lapis lazuli,  
Gold like a cow’s horn, or shining gold,  
Or that gold stored by ants.

“The Uposatha endowed with eight factors,  
They are not even a sixteenth fraction of it.  
As the radiance of the moon exceeds all the stars.

“Therefore, a virtuous woman and a man,  
Observing the Uposatha endowed with eight factors,  
Having made merit resulting in happiness,  
Blameless, attain a heavenly realm.”

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<sup>1</sup> 1,600 years x 30 days x 12 months x 16,000 celestial years = 9.2 billion human years. The lifespan of the Brahmakāyikā deities in the formless realms, but for times 9.2 billion human years would be greater than the age of the known universe. Other sources give the life-spans of such beings measured in aeons (*Mahākappa*). In Buddhist cosmology there is no beginning to this cycle of birth and death, and the Buddha could recollect any number of aeons. Ninety-one aeons ago, the Bodhisatta vowed at the feet of Dipaṅkara Buddha to attain full enlightenment, and Dipaṅkara Buddha gave him a firm assurance that he would achieve his goal ninety-one aeons later.

## A Ladle of Salt

(A.i.249)

100. “Monks, if someone says: A man experiences the result of kamma in the exact same way that he did it,’ if that were so there could be no living of the holy life, and there would be no chance for the complete ending of suffering. Monks, if someone says, ‘When a man performs kamma to be experienced in a particular way he experiences its result in that way,’ there could be the living of the holy life, and there would be a chance for the complete ending of suffering.

“Here, monks, one individual performs a trifling evil kamma that leads to hell, but another person experiences the result of that trifling evil kamma in this very life.

“Monks, what kind of individual performs a trifling evil kamma that leads to hell? Here, monks, the kind of individual who is undeveloped in body,<sup>1</sup> morality, mind, and wisdom. This kind of individual, monks, who performs a trifling evil kamma that leads to hell.

“Monks, what kind of individual performs a trifling evil kamma that is experienced in this very life, and only a little, let alone a lot? Here, monks, the kind of individual is developed in body, morality, mind, and wisdom. This kind of individual, monks, who performs a trifling evil kamma experiences the result in this very life, and only a little, let alone a lot. [250]

“It is as if, monks, a man were to drop a ladle of salt (*loṇakapallaṃ*)<sup>2</sup> into a cup of water. What do you think, monks, due to that ladle of salt would the water become salty and undrinkable?”

“Indeed it would, venerable sir.”

“However, monks, if a man were to drop a ladle of salt into the Ganges. What do you think, monks, due to that ladle of salt would the great body of water in the river Ganges become salty and undrinkable?”

“Indeed not, venerable sir.”

<sup>1</sup> Undeveloped in body (*abhāvitakāyo*), morality (*abhāvitasīlo*), mind (*abhāvitacitto*), and wisdom (*abhāvitapañño*) means an ordinary person wandering around in *saṃsāra* who has not cultivated mindfulness of the body, morality, concentration, or wisdom.

<sup>2</sup> Only the Burmese edition of the text has *loṇakapalla*, which is also the title of this Sutta. Other translations have assumed “*loṇaphala*” here. The PTS dictionary gives “*kapalla*” as a variant of “*kapāla*,” which is a tortoise or turtle shell, a skull, a begging bowl used by certain ascetics, or a shard of pottery. Perhaps what is meant is a ladle made from a shell. Although this translation is speculative, the essential meaning of “*loṇakapalla*” is clearly a significant amount of salt that would dissolve and make water in a drinking vessel (*udakamalla*) unpalatable. Salt crystals tend to be small, so that is an unsatisfactory translation. Perhaps that is why Bhikkhu Bodhi used “A Lump of Salt,” which would be enough to make a cup or jug of water undrinkable.

“Thus it is, monks, that one kind of individual performs a trifling evil kamma that leads to hell, but another kind of individual who performs a trifling evil kamma experiences the result in this very life, and only a little, let alone a lot.”

“Monks, what kind of individual performs a trifling evil kamma that leads to hell? Here, monks, the kind of individual who is undeveloped in body, morality, mind, and wisdom, who is insignificant, of no account, who dwells in suffering. This kind of individual, monks, performs a trifling evil kamma that leads to hell.

“Monks, what kind of individual performs a trifling evil kamma that is experienced in this very life, and only a little, let alone a lot? Here, monks, the kind of individual who is developed in body, morality, mind, and wisdom, significant, of some account, who dwells with immeasurable good-will. This kind of individual, monks, who performs a trifling evil kamma, experiences the result in this very life, and only a little, let alone a lot.<sup>1</sup>

“Here, monks, one kind of individual is imprisoned for the sake of half a *kahāpaṇa*,<sup>2</sup> for a *kahāpaṇa*, [251] or for a hundred *kahāpaṇas*, while another kind of individual is not imprisoned for the sake of half a *kahāpaṇa*, for a *kahāpaṇa*, nor even for a hundred *kahāpaṇas*.

“The kind of individual who is undeveloped in body, morality, mind, and wisdom, who is insignificant, of no account, who dwells in suffering is imprisoned for the sake of half a *kahāpaṇa*, for a *kahāpaṇa*, or for a hundred *kahāpaṇas*. Another kind of individual is developed in body, morality, mind, and wisdom, who is significant, of some account, one who dwells with immeasurable good-will. This kind of individual, monks, who performs a trifling evil kamma, experiences the result in this very life, and only a little, let alone a lot.

<sup>1</sup> Perhaps the prime example is that of Aṅgulimāla. He murdered 999 people before meeting the Buddha and becoming a monk and an Arahant. These were not trifling evil kammās by a long way, as even killing one human being would normally result in execution in those days, and might well lead to hell after death, what to say of killing 999 people? However, the pious King Pasenadi was awestruck by how the Buddha had managed to tame this multi-murderer, and offered to provide his monastic requisites. Aṅgulimāla did not live much longer, but he became very compassionate as the Aṅgulimāla Sutta shows. He had to endure many injuries caused by people throwing stones at him when he walked for alms, thus experiencing the results of his evil kamma in this very life as physical injuries and pain. The Buddha urged him to practice forbearance. Being an Arahant, he was not born again after death.

<sup>2</sup> A copper coin (*kahāpaṇa*) of some value. The monastic rule on stealing states that the value of the property stolen must be five *māsaka* or greater to entail defeat. The Buddhist Monastic Code, estimates that this would be the equivalent of 1/24 of a Troy ounce of gold, or about £40 at today’s values. A *kahāpaṇa* is apparently four times this amount, so it would be about one day’s wages.

“Monks, it is like a seller of sheep or a butcher [252] can kill, imprison, fine, or punish one person who has stolen one of his sheep,<sup>1</sup> but cannot do the same to another person. What kind of person can a seller of sheep or a butcher kill, imprison, fine, or punish? Here, monks one person is a vagrant, with few possessions, and little wealth. What kind of person can a butcher not kill, imprison, fine, or punish? Here, monks, another person is opulent, of great wealth, with much property, a king or a king’s minister. A seller of sheep or a butcher cannot kill, imprison, fine, or punish this kind of person. He can only plead with him: ‘Sir, please give me back my sheep, or give me the price of a sheep.’ Likewise, monks, one kind of individual performs a trifling evil kamma that leads to hell, while another kind of individual who performs a trifling evil kamma experiences the result in this very life, and only a little, let alone a lot.

“Monks, if someone says: A man experiences the result of kamma in the exact same way that he did it,’ if that were so there could be no living of the holy life, and there would be no chance for the complete ending of suffering. Monks, if someone says, ‘When a man performs kamma to be experienced in a particular way he experiences its result in that way,’ there could be the living of the holy life, and there would be a chance for the complete ending of suffering.”

### About the Loṇakapalla Sutta

The CST4 Pāli text refers to this discourse as the Loṇakapalla Sutta, while other editions call it the Loṇaphala Sutta. Since the [CST4 Pāli Tipiṭaka](#) is easily available, I use that spelling. Bhikkhu Bodhi and Ajahn Thanissaro both assume the spelling Loṇaphala in translating this as “A Lump of Salt,” and “The Salt Crystal” respectively.

I have removed some repetitions from the translation. The suttas were designed for memorisation to pass down by oral tradition, hence repetitions were commonly used.

The discourse explains why there is one law for the poor and another for the rich and powerful.

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<sup>1</sup> The price of a sheep in the UK is about £50, so about a quarter of a *kahāpaṇa*. Petty theft of something of this kind of value would be unlikely to lead to a court appearance for a first offence.

## Difficult to Get

(A.i.266)

115. “These three, monks, is difficult to get in the world. What three? A Tathāgata, monks, a worthy fully enlightened Buddha is difficult to get in the world. An individual who teaches the Dhamma and Vinaya taught by the Tathāgata is difficult to get in the world. A grateful person who knows what has been done for them is difficult to get in the world. These three, monks, are difficult to get in the world.”

## A Discourse to Hatthaka Devaputta

(A.i.278)

127. At one time the Blessed One was dwelling in the Jeta grove at Anāthapiṇḍika’s monastery. Then, late at night the young deity (*devaputta*) Hatthaka,<sup>1</sup> illuminating the entire Jeta grove, approached the Blessed One. Having approached, thinking, “I will stand in front of the Blessed One,” only sank down into the ground and was not able to stand on it. It is like ghee or oil when poured onto sand just sinks into it and cannot remain on top of it, in the same way Hatthaka the young deity thinking, ‘I will stand in front of the Blessed One,’ only sank into the ground and could not stand on it. [279] Then the Blessed One said to Hatthaka the young deity: “Make a gross body, Hatthaka.”

“Yes, venerable sir,” Hatthaka the young deity replied, and having made a gross body, paid homage to the Blessed One and stood at one side. As he was standing at one side, the Blessed One said to him:—

“Those Dhamma teachings, Hatthaka, which you thoroughly mastered when you were a human being, can you remember them thoroughly now?”

“Those Dhamma teachings, venerable sir, that I thoroughly mastered when I was a human being, I can remember them thoroughly now, and those Dhamma teachings that I had not thorough mastered when I was a human being, I can remember them thoroughly now. It is like, venerable sir, the Blessed One dwells surrounded by monks, nuns, male and female disciples, by kings and king’s ministers, by adherents of other beliefs and their followers, even so, venerable sir, I dwell surrounded by young deities. Venerable sir, the young deities come to my presence thinking, ‘Let us hear the Dhamma’ from the young deity Hatthaka.

“There are three things, venerable sir, that I could not get enough of before I died, and remained unsatiated. What three? I could not get enough of seeing the Blessed One before I died. I could not get enough of listening to the Dhamma before I died. I could not get enough of waiting on the

<sup>1</sup> The newly reborn deity was apparently Hatthaka of Āḷavi.

community before I died. These three things, venerable sir, I could not get enough of before I died, and remained unsatiated.”

“I could never get enough of seeing the Blessed One,  
Attending on the Saṅgha or listening to the Dhamma.”

“Training in higher morality, delighting in hearing the Dhamma;  
Unsatisfied in three things, Hatthaka has gone to Avihā.”<sup>1</sup>

## Writing (A.i.283)

**132.** “Monks, three kinds of individuals can be found in the world. What three? An individual who is like writing carved in stone. An individual who is like writing scratched on the ground. An individual who is like writing traced in the water.<sup>2</sup>

“What, monks, is the individual like writing carved in stone? Here, monks, a certain individual is constantly irritable, and his or her anger persists for a long time. Monks, it is like writing carved in stone that is not quickly erased by wind or rain, and remains for a long time; likewise, monks, a certain individual is constantly irritable, and his or her anger persists for a long time. This, monks, I call an individual like writing carved in stone.

“What, monks, is the individual like writing scratched on the ground? Here, monks, a certain individual is always irritable,<sup>3</sup> but his or her anger does not persist for long. Monks, it is like writing scratched on the ground that is quickly erased by wind or rain, and does not remain for long; likewise, monks, a certain individual is always irritable, but his or her anger does not persist for long. This, monks, I call an individual like writing scratched on the ground.

“What, monks, is the individual like writing traced in the water? Here, monks, a certain individual even when spoken to roughly, [284] abusively, and unpleasantly remains friendly, united, and congenial. Monks, it is like writing traced in water that quickly disappears, and does not persist for

<sup>1</sup> Avihā is the lowest of the five Pure Abodes (*Suddhāvāsa*), so Hatthaka gained the stage of Non-returning before his demise. The life-span in Avihā is 1,000 great aeons.

<sup>2</sup> The Pāli text says: “An individual like writing on stone (*pāsāṇalekhūpamo puggalo*), an individual like writing on earth (*pathavilekhūpamo puggalo*), an individual like writing on water (*udakalekhūpamo puggalo*).” I have translated the same Pāli word to “carved,” “scratched,” and “traced” depending on the context.

<sup>3</sup> Always irritable (*abhiṇhaṃ kujjhati*). The same expression is used regarding both the first and second individuals. Always (*abhiṇhaṃ*) here means repeatedly, often, habitually. Everyone who is not an Arahant or a Non-returner still has some latent tendency to anger remaining.

long; likewise, monks, a certain individual even when spoken to roughly, abusively, and unpleasantly remains friendly, united, and congenial. This, monks, I call an individual like writing traced in the water.”

### **The Friend**

**(A.i.286)**

**136.** “A friend endowed with these three factors, monks, should be associated with. What three? He gives what is hard to give, he does what is hard to do, he endures what is hard to bear. Endowed with these three factors, monks, a friend should be associated with.

### **The Hair Blanket**

**(A.i.286)**

**138.** “Monks, the hair blanket is said to be the worst of woven cloths. The hair blanket, monks, is cold in the winter, hot in the summer, of bad colour, of bad odour, and unpleasant to touch. In the same way, monks, the doctrine of Makkhali is said to be the worst of the doctrines of the various recluses and brahmins.

“The foolish man Makkhali, monks, teaches thus and holds this view — ‘There is no kamma, no deed, no striving.’ Whoever, monks, was a worthy fully enlightened Buddha in the distant past was a teacher of kamma, deeds, and striving. The foolish man Makkhali, monks, contradicts them saying — ‘There is no kamma, no deed, no striving.’ Whoever, monks, will be a worthy fully enlightened Buddha in the distant future will be a teacher of kamma, deeds, and striving. The foolish man Makkhali, monks, contradicts them saying — ‘There is no kamma, no deed, no striving.’ I too, monks, a worthy fully enlightened Buddha in the present am a teacher of kamma, deeds, and striving. The foolish man Makkhali, monks, contradicts me saying — ‘There is no kamma, no deed, no striving.’

“Just as, monks, a net set across the mouth of a river would lead to the harm, suffering, misfortune, and destruction of many fish; thus, monks, the foolish man Makkhali has set a trap for human beings who have arisen in the world, for the harm, suffering, misfortune, and destruction of many people.”

### **Homage**

**(A.i.294)**

**155.** “Monks, there are three kinds of paying homage. What three? By body, by speech, and by mind — these, monks, are the three kinds of paying homage.

# Catukkanipāta

## THE BOOK OF FOURS

### Uprooted (1)

(A.ii.2)

3. “Endowed with four things, monks, a foolish, unskilled, bad man remains uprooted and destroyed, he is blameworthy, [3] is blamed by the wise, and makes much demerit. What four? 1) Without having investigated and analysed thoroughly, 2) he praises one who deserves dispraise, he speaks dispraise of one who deserves praise, 3) he believes something that deserves scepticism, 4) he is sceptical about something that deserves to be believed. Endowed with these four things, monks, a foolish, unskilled, bad man remains uprooted and destroyed, he is blameworthy, is blamed by the wise, and makes much demerit.

“Endowed with four things, monks, a wise, skilled, good man remains not uprooted nor destroyed, he is blameless, not blamed by the wise, and makes much merit. What four? 1) Having investigated and analysed thoroughly, 2) he speaks dispraise of one who deserves dispraise, he speaks praise of one who deserves praise, 3) he is sceptical about something that deserves scepticism, 4) he is believes something that deserves to be believed. Endowed with these four things, monks, a wise, skilled, good man remains not uprooted nor destroyed, he is blameless, is not blamed by the wise, and makes much merit.

“Who blames the blameworthy, or praises the blameworthy,  
Casts an unlucky throw of the dice by which he finds no happiness.

“Of little account is the unlucky throw that loses all one’s wealth, and everything one owns including one’s own life.<sup>1</sup>

A much unluckier throw is to harbour ill-will for the Fortunate One.

“For a hundred thousand and thirty-six *nirabbuda* and five *abbuda*,<sup>2</sup>[4]  
Slanderers of the Noble Ones arise in hell,  
due to wishing them ill with evil speech and thoughts.”

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<sup>1</sup> Oneself (*attanā*), here, means losing one’s life.

“The stupid man, who, on account of false views,  
scorns the teaching of the Arahants, the Noble Ones, and the righteous,  
ripens like the fruit of the sapless reed, only for his own destruction.” (Dhp v 164)

<sup>2</sup> An *abbuda* is reckoned as the time taken to remove twenty cartloads of sesame-seeds, taking one seed at the end of each century. Twenty *abbuda* equals one *nirabbuda*.

## Four Right Efforts

(A.ii.15)

13. “These, monks, are the four right efforts? What four? Here, monks, a monk arouses desire, exerts effort, and applies his mind to prevent the arising of evil, unwholesome states that have not yet arisen; he arouses desire, exerts effort, and applies his mind to abandon evil, unwholesome states that have arisen; he arouses desire, exerts effort, and applies his mind for the arousing of wholesome states that have not yet arisen; he arouses desire, exerts effort, and applies his mind to maintain, sustain, grow, develop, and perfect wholesome states that have arisen. These, monks, are the four right efforts.

“Those who strive rightly, overpower the realm of Māra.

They are free, having transcended the fear of birth and death.

“They are delighted and happy, having conquered Namuci<sup>1</sup> and escaped from all of his power.”

## Wrong Courses

(A.ii.18)

17. “These, monks, are the four wrong courses. What four? One takes a wrong course due to desire, due to anger, due to delusion, due to fear. These, monks are the four wrong courses.

“Due to desire, anger, delusion, or fear — whoever transgresses the truth.

Their reputation is destroyed, like the moon during its dark phase.”

## Very Distant

(A.ii.50)

47. “These four, monks, are very distant. What four? The sky and the earth, monks, are very distant; this is the first. This shore of the ocean and the far shore, monks, are very distant; this is the second. Where the sun rises and where it sets, monks, are very distant; this is the third. The teaching of the wise, monks, and that of the foolish are very distant; this is the fourth.

“The sky and the earth are very distant, the far shore of the ocean is said to be very distant. Also, where the sun rises and where it sets. Farther apart than these, they say, is the teaching of the wise and the foolish.

“The friendship of the wise does not perish and is constant.

“The friendship of the foolish quickly disappears.

Therefore the teaching of the wise is very remote from that of the fool.”

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<sup>1</sup> A synonym for Māra, which the Commentary explains as does not (*na*) release (*muci*).

## Defilements

### (A.ii.53)

50. “These four, monks, are defilements of the sun and moon, when defiled by these defilements the sun and moon do not illuminate (*tapanti*), do not shine (*bhāsanti*), do not radiate (*virocanti*). What four?

“Storm clouds (*abbhā*) are a defilement of the sun and moon, when defiled by this defilement the sun and moon do not illuminate, do not shine, do not radiate.

“Fog (*mahikā*) is a defilement of the sun and moon, when defiled by this defilement the sun and moon do not illuminate, do not shine, do not radiate.

“Smoke and dust are a defilement of the sun and moon, when defiled by this defilement the sun and moon do not illuminate, do not shine, do not radiate.

“Eclipse (*Rāhu asurindo*)<sup>1</sup> is a defilement of the sun and moon, when defiled by this defilement the sun and moon do not illuminate, do not shine, do not radiate.

“In the same way, monks, there are four defilements of recluses and priests, when defiled by these defilements recluses and priests do not illuminate, do not shine, do not radiate. What four?

“There are, monks, some recluses and priests who drink spirits (*surā*) and wine (*meraya*),<sup>2</sup> they do not abstain from drinking spirits and wine. This, monks, is the first defilement of recluses and priests, when defiled by this defilement some recluses and priests do not illuminate, do not shine, do not radiate.

“There are, monks, some recluses and priests who indulge in sexual relations,<sup>3</sup> they do not abstain from sexual relations. This, monks, is the second defilement of recluses and priests, when defiled by this defilement some recluses and priests do not illuminate, do not shine, do not radiate.

“There are, monks, some recluses and priests who consent to using money,<sup>4</sup> they do not abstain from accepting money. This, monks, is the third defilement of recluses and priests, when defiled by this defilement some recluses and priests do not illuminate, do not shine, do not radiate.

<sup>1</sup> The ancient myth of Rāhu the Asura being the cause of eclipses.

<sup>2</sup> Spirits (*surā*) refers to all distilled intoxicants, and wine (*meraya*) refers to all fermented intoxicants including beer.

<sup>3</sup> Sexual relations (*methunaṃ dhammaṃ*) covers all kinds of sexual relations. The word *methuna* derives from Vedic *mīthuna* = pair.

<sup>4</sup> Gold (*jātarūpa*), silver (*rajataṃ*), they consent to it (*sādiyanti*), they do not refrain from (*appaṭivirātā*) accepting it (*paṭiggahaṇā*). Whether it is gold, silver, bronze, copper, plastic, paper, or Bitcoins, if it is money used as a medium for exchange then it is not allowable for recluses.

“There are, monks, some recluses and priests who make a living by a wrong-livelihood,<sup>1</sup> they do not abstain from wrong-livelihood. This, monks, is the fourth defilement of recluses and priests, [54] when defiled by this defilement some recluses and priests do not illuminate, do not shine, do not radiate.

“Some recluses and priests are fenced in by lust and anger,  
Surrounded by ignorance, these men delight in pleasurable forms.

“Drinking wine and spirits, indulging in sexual relations  
Consenting to silver and gold, these foolish men,  
Some recluses and priests, live by a wrong-livelihood.

“These defilements have been spoken about by the Buddha, kinsman of  
the sun  
Due to these defilements, some recluses and priests,  
The impure, defiled, deluded ones neither illuminate nor shine.

“Covered by darkness, these slaves of craving are dragged along  
They fill the dreadful cemeteries by being reborn repeatedly.”

## Suppavāsā

(A.ii.62)

57. On one occasion the Blessed One was dwelling among the Koliyans at a market town named **Pajjanikam**. Then, having dressed in the early morning, taking the almsbowl and the double-robe he approached the residence of **Suppavāsā**, a Koliyan’s daughter; having approached, he sat down on the prepared seat. Then Suppavāsā, with her own hand, served and satisfied the Blessed One with superior hard and soft food. Then, when the Blessed One had eaten and removed his hand from the almsbowl, Suppavāsā sat down at one side. As Suppavāsā was sitting there, the Blessed One spoke thus:—

“Suppavāsā, a female disciple of the Noble Ones, in giving food, gives the recipients four things. What four? She gives life, she gives beauty, she gives happiness, she gives strength. Having given life, she obtains celestial or human life. Having given beauty, she obtains celestial or human beauty, having given happiness, she obtains celestial or human happiness. Having given strength, she obtains celestial or human strength. Having given food, Suppavāsā, a female disciple of the Noble Ones gives the recipient these four things.

<sup>1</sup> For details, see the appendix to the Venerable Ledi Sayādaw’s **Maggaṅga Dīpani**.

“When one gives well-prepared food, pure, superior, and tasty,  
To recipients who are upright, worthy, and of excellent conduct.  
That merit combined with merit, is praised as being of great fruit by  
those who see other realms.

“Those who recollect such offerings, dwell joyfully in this world.  
Having removed the stain of miserliness from its root,  
Blameless, they surely arise in a celestial abode.”

## **A Good Man**

*(A.ii.77)*

73. “Monks, endowed with four qualities a bad man should be known. What four? Here, monks, a bad man discloses the faults of another even when not asked, what more needs to be said about when asked? When asked, he discloses their faults in full when led on by questions, without omitting any details. This, monks, is how a bad man should be known.

“Again, monks, even when asked, a bad man does not disclose the virtues of another, what more needs to be said about when not asked? When asked, he discloses their virtues when led on by questions, omitting the details and not in full. This, monks, is how a bad man should be known.

“Again, monks, a bad man does not disclose his own faults even when asked, what more needs to be said about when not asked? When asked, he discloses his own faults when led on by questions, omitting the details and not in full. This, monks, is how a bad man should be known.

“Again, monks, even when not asked, a bad man discloses his own virtues, what more needs to be said about when asked? When asked, he discloses his own virtues when led on by questions, without omitting any details and in full. This, monks, is how a bad man should be known.

“Monks, endowed with four qualities a good man should be known. What four? Here, monks, a good man does not disclose the faults of another even when asked, what more needs to be said about when not asked? When asked, he discloses their faults in part when led on by questions, [78] omitting the details. This, monks, is how a good man should be known.

“Again, monks, a good man discloses the virtues of another even when not asked, what more needs to be said about when not asked? When asked, he discloses their virtues in full when led on by questions, without omitting any details. This, monks, is how a good man should be known.

“Again, monks, a good man discloses his own faults even when not asked, what more needs to be said about when asked? When asked, he discloses

his own faults in detail when led on by questions, without omitting the details. This, monks, is how a good man should be known.

“Again, monks, a good man does not disclose his own virtues even when asked, what more needs to be said about when not asked? When asked, he discloses his own virtues when led on by questions, omitting the details and not in full. This, monks, is how a good man should be known.

“Monks, it is like when a bride is brought into a home, whether by day or at night, she has a keen sense of shame and dread towards her mother-in-law, her father-in-law, her husband, and the household servants. Later, due to familiarity and confidence she says: ‘Get lost! What do you know?’

“Similarly, monks, when a certain monk has gone forth from the home to homelessness, whether by day or at night, he has a keen sense of shame and dread towards the monks and nuns, the male and female lay supporters, and even towards the novices in the monastery. Later, due to familiarity and confidence he said: ‘Get lost! What do you know?’ Therefore, monks, you should train yourselves thus: ‘We will dwell with the mind of a bride newly brought into the home.’ Thus, monks, you should train yourselves.” [79]

## Unthinkable

### (A.ii.80)

77. “These four, monks, are unthinkable matters, which should not be thought about; whoever tries to figure them out would only become frustrated or go mad. What four? The realm of a Buddha, monks, is unthinkable, it should not be thought about; whoever tries to figure it out would only become frustrated or go mad. The realm of absorption (*jhāna*), monks, is unthinkable, it should not be thought about; whoever tries to figure it out would only become frustrated or go mad. The fruition of kamma, monks, is unthinkable, it should not to be thought about; whoever tries to figure it out would only become frustrated or go mad. The world,<sup>1</sup> monks, is unthinkable, it should not be thought about; whoever tries to figure it out would only become frustrated or go mad. These four, monks, are unthinkable matters, which should not be thought about; whoever tries to figure them out would only become frustrated or go mad.”

<sup>1</sup> The Commentary explains that this refers to speculations about the origin of the world and the living beings in it, *etc.* The closest that the Buddha came to explaining the origins of the world is in the [Aggañña Sutta](#), but this is an evolutionary theory rather than a Creationist theory. In the [Brahmajāla Sutta](#) he explained about the origin of views regarding the world, and dismissed them all as erroneous. He repeatedly reject the pleas of [Sunakkhatta](#) to indulge in such speculations, which are not concerned with the path.

## Trading (A.ii.81)

79. Then the Venerable Sāriputta approached the Blessed One, having approached, paid homage, and having paid homage, sat down at one side. Sitting there at one side, the Venerable Sāriputta said to the Blessed One: “What is the cause, venerable sir, what is the reason, that a business started by one person ends in failure, the same business started by another person profits less than expected, that started by another profits as expected, and that started by another profits more than expected?”

“Here, Sāriputta, one person, having approached a recluse or a priest and invites him: ‘Tell me, venerable sir, what requisites you need.’ [82] He does not give what he offered. Having deceased from there and returned here, whatever business he starts ends in failure.

“Here, Sāriputta, one person, having approached a recluse or a priest and invites him: ‘Tell me, venerable sir, what requisites you need.’ He gives less than what he offered. Having deceased from there and returned here, whatever business he starts profits less than expected.

“Here, Sāriputta, one person, having approached a recluse or a priest and invites him: ‘Tell me, venerable sir, what requisites you need.’ He gives what he offered. Having deceased from there and returned here, whatever business he starts profits as expected.

“Here, Sāriputta, one person, having approached a recluse or a priest and invites him: ‘Tell me, venerable sir, what requisites you need.’ He gives more than he offered. Having deceased from there and returned here, whatever business he starts profits more than expected.

“This, Sāriputta, is the cause, this is the reason why a business started by one person ends in failure, the same business started by another person profits less than expected, that started by another profits as expected, and that started by another profits more than expected.”

## Worthy of Blame (A.ii.84)

83. “Endowed with four things, monks, one arises in hell as surely as if taken and put there.<sup>1</sup> What four? Without having properly investigated and examined one speaks in praise of the blameworthy, without having properly

<sup>1</sup> The PTS dictionary contains a long discussion under the head word **Yathā** on this term “*Yathā bhataṃ nikkhitto evaṃ niraye*,” with no satisfactory conclusion. Bhikkhu Bodhi translates it as “Deposited in hell as if brought there.” The meaning from the context is clear — one who does not investigate matters properly is sure to be reborn in hell.

investigated (*ananuvicca*)<sup>1</sup> and examined (*pariyogahetvā*) one speaks in dispraise of the praiseworthy,<sup>2</sup> without having properly investigated and examined one shows satisfaction (*pasādam*) in a matter that does not inspire confidence, without having properly investigated and examined one shows dissatisfaction (*appasādam*) in a matter that inspires confidence. Endowed with these four things, monks, one arises in hell as surely as if taken and put there.

“Endowed with four things, monks, one arises in heaven as surely as if taken and put there. What four? Having properly investigated and examined one speaks in dispraise of the blameworthy, having properly investigated and examined one speaks in praise of the praiseworthy, having properly investigated and examined one shows dissatisfaction in a matter that does not inspire confidence, having properly investigated and examined one shows satisfaction in a matter that inspires confidence. Endowed with these four things, monks, one arises in heaven as surely as if taken and put there.

## Concentration (1)

### (A.ii.92)

92. “Monks, these four individuals are found in the world. What four? Here, monks, one individual obtains mental serenity (*ceto samathassa*), but does not obtain the higher wisdom of insight into phenomena (*adhipaññādhamma-vipassanāya*). Here, monks, one individual obtains the higher wisdom of insight into phenomena, but does not obtain mental serenity. Here, monks, one individual does not obtain mental serenity, nor the higher wisdom of insight into phenomena. Here, monks, one individual obtains mental serenity, and the higher wisdom of insight into phenomena. Monks, these four individuals are found in the world.”

<sup>1</sup> Buddhists should be sceptical by nature, and query matters from all angles until they have penetrated the meaning and made sure that their view is correct. Even then, they should not be closed minded since knowledge acquired later may reveal what was previously not obvious.

<sup>2</sup> Speaking in dispraise of the praiseworthy can be very dangerous. Not knowing that someone is a noble one, or speaking in dispraise of the Buddha and his Arahant disciples is obstructive kamma that prevents further spiritual progress. If in doubt about their virtues, one should keep quiet. If one says anything to blame or denigrate the noble ones, one should ask for forgiveness to remove the obstruction. Speaking in praise of persons or actions that are blameworthy may encourage others to fall into similar wrong-views or to do evil deeds. The first precept is broken even if one speaks in praise of killing, e.g. voting for or campaigning for the death sentence for serious crimes, or praising soldiers who kill others in battle. Even speaking in praise of bull-fighting or fishing is the unwholesome kamma of killing living beings. If one makes a thorough examination in the light of the Buddha's teaching it will be clear that killing and cruelty are blameworthy.

## Storm Clouds (1)

(A.ii.102)

**101.** Thus have I heard — On one occasion the Blessed One was dwelling at Sāvatti in Prince Jeta’s grove at the monastery of Anāthapiṇḍika. Then the Blessed One addressed the monk: “Monks.”

“Venerable sir,” the monks replied to the Blessed One.

The Blessed One said —

“Monks, there are four storm clouds. What four? One that thunders, but does not rain; one that rains, but does not thunder; one that neither thunders nor rains; one that both thunders and rains. In the same way, monks, four individuals like storm clouds are found in the world. What four? One that thunders, but does not rain; one that rains, but does not thunder; one that neither thunders nor rains; one that both thunders and rains.

“And what, monks, is an individual who thunders but does not rain? Here, monks, one individual is a talker, but not a doer.<sup>1</sup> Thus, monks, one individual thunders, but does not rain. I declare, monks, that this individual is like a storm cloud that thunders, but does not rain.

“And what, monks, is an individual who rains, but does not thunder? Here, monks, one individual is a doer, but not a talker.<sup>2</sup> Thus, monks, one individual rains, but does not thunder. I declare, monks, that this individual is like a storm cloud that rains, but does not thunder.

“And what, monks, is an individual who neither rains nor thunders? Here, monks, one individual is neither a doer nor a talker. Thus, monks, one individual neither rains nor thunders. I declare, monks, that this individual is like a storm cloud that neither rains nor thunders.

“And what, monks, is an individual who both rains and thunders? Here, monks, one individual is both a doer and a talker.<sup>3</sup> Thus, monks, one individual both rains and thunders. I declare, monks, that this individual is like a storm cloud that both rains and thunders.

“Monks, these four kinds of individuals like storm clouds are found in the world.” [103]

<sup>1</sup> There’s a saying, “Talk is cheap.” Having promised to do something, one should do it. If for some reason, one is not able to fulfil one’s promise then one should say so. Those who make empty promises without a sincere intention of fulfilling them are no better than those who tell deliberate lies. See *Enemies Disguised as Friends* in the *Siṅgāla Sutta*.

<sup>2</sup> Those who just do something to help without making any promises are good people.

<sup>3</sup> Those who promise to help and then promptly do exactly what they promised are true friends.

## Storm Clouds (2)

### (A.ii.103)

102. “Monks, there are four storm clouds. What four? One that thunders, but does not rain; one that rains, but does not thunder; one that neither thunders nor rains; one that both thunders and rains. In the same way, monks, four individuals like storm clouds are found in the world. What four? One that thunders, but does not rain; one that rains, but does not thunder; one that neither thunders nor rains; one that both thunders and rains.

“And what, monks, is an individual who thunders but does not rain? Here, monks, one individual has thoroughly mastered the texts — discourses (*suttam*), mixed prose and verse (*geyyam*), expositions (*veyyākaraṇam*), verses (*gātham*), inspired utterances (*udānam*), quotations (*itivuttakam*), birth stories (*jātakam*), inspiring accounts (*abbhutadhammam*), and dialogues (*vedallam*). He or she does not know as it really is, ‘This is suffering,’ ‘This is the cause of suffering,’ ‘This is the cessation of suffering,’ ‘This is the way of practice leading to the cessation of suffering.’ Thus, monks, this individual thunders, but does not rain. I declare, monks, that this individual is like a storm cloud that thunders, but does not rain.

“And what, monks, is an individual who rains but does not thunder? Here, monks, one individual has not thoroughly mastered the texts, but he or she knows as it really is, ‘This is suffering,’ ‘This is the cause of suffering,’ ‘This is the cessation of suffering,’ ‘This is the way of practice leading to the cessation of suffering.’ Thus, monks, this individual rains, but does not thunder. I declare, monks, that this individual is like a storm cloud that rains, but does not thunder.

“And what, monks, is an individual who neither rains nor thunders? Here, monks, one individual has not thoroughly mastered the texts, nor does he or she know as it really is, ‘This is suffering,’ ‘This is the cause of suffering,’ ‘This is the cessation of suffering,’ ‘This is the way of practice leading to the cessation of suffering.’ Thus, monks, this individual neither rains nor thunders. I declare, monks, that this individual is like a storm cloud that neither rains nor thunders.

“And what, monks, is an individual who both rains and thunders? Here, monks, one individual has thoroughly mastered the texts, and he or she know as it really is, ‘This is suffering,’ ‘This is the cause of suffering,’ ‘This is the cessation of suffering,’ ‘This is the way of practice leading to the cessation of suffering.’ Thus, monks, this individual both rains and thunders. I declare, monks, that this individual is like a storm cloud that both rains and thunders. [104]

“Monks, these four individuals like storm clouds are found in the world.”

## The Horse-trainer

### (A.ii.112)

111. Then Kesi the horse-trainer went to the Blessed One and, on arrival, having paid homage, sat to one side. As he was sitting there, the Blessed One said to him: “You, Kesi, are known as a trainer (*sārathi*) of tamable horses (*assadamma*). How do you train a tamable horse?”

“Venerable sir, I train a tamable horse with gentleness, with harshness, with both gentleness and harshness.”

“And if a tamable horse does not submit either to a gentle training or to a harsh training or to a mild and harsh training, Kesi, what do you do?”

“If a tamable horse does not submit either to a gentle training or to a harsh training or to a gentle and harsh training, venerable sir, then I kill it. Why is that? I think: ‘Don’t let this be a discredit to my lineage of teachers.’ The Blessed One, venerable sir, is the incomparable trainer of tamable individuals. How do you train a tamable individual?”

“Kesi, I train a tamable individual with gentleness, with harshness, with both gentleness and harshness. “In using gentleness, I teach: ‘Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct. Such are the deities. Such are human beings.’

“In using harshness, I teach: ‘Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such is the realm of the hungry ghosts.’

“In using gentleness and harshness, I teach: ‘Such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are the deities. Such are human beings. Such is hell. Such is the animal womb. Such is the realm of the hungry ghosts.’”

“And if a tamable person does not submit either to a gentle training or to a harsh training or to a mild and harsh training, [113] what do you do?”

“If a tamable person does not submit either to a gentle training or to a harsh training or to a gentle and harsh training, then I kill him, Kesi.”

“Surely it’s not proper for the Blessed One to take life! Yet the Blessed One just said, ‘I kill him, Kesi.’”

“It is true, Kesi, that it is not proper for a Tathāgata to take life. However, if a tamable person does not submit either to a gentle training or to a harsh training or to a gentle and harsh training, then the Tathāgata does not regard him as being worth speaking to or admonishing. His knowledgeable fellows in the holy life do not regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Doctrine and Discipline, when the Tathāgata does not regard one as being worth speaking to or admonishing, and one’s knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing.”

“Indeed, venerable sir, one would be totally destroyed if the Tathāgata does not regard one as being worth speaking to or admonishing, and one’s knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing.

“It is wonderful, venerable sir, it is marvellous, venerable sir! It is as if, venerable sir, someone had set upright what had been overturned, revealed what was hidden, pointed out the path to one who was lost, brought a light into the darkness so that those with eyes can see. Thus, venerable sir, the Blessed One has explained the Dhamma in various ways. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life.”

## **Heedfulness**

*(A.ii.119)*

**116.** “Monks, there are four occasions when heedfulness should be practised. What four? For the abandoning of bodily misconduct, bodily good conduct should be cultivated; therein one should not be heedless. For the abandoning of verbal misconduct, verbal good conduct should be cultivated; therein one should not be heedless. For the abandoning of mental misconduct, mental good conduct should be cultivated; therein one should not be heedless. For the abandoning of wrong view, right view should be cultivated; therein one should not be heedless. [120]

“Monks, when a monk has abandoned bodily misconduct, and cultivated bodily good conduct; when he has abandoned verbal misconduct, and cultivated verbal good conduct; when he has abandoned mental misconduct, and cultivated mental good conduct; when he has abandoned wrong view, and cultivated right view, then he need not fear death in future existences.”

## Inspiring Places to Visit

(A.ii.120)

118. “These four inspiring places, monks, should be visited<sup>1</sup> by the child of a good family<sup>2</sup> with faith. What four? The place were the child of a good family with faith can reflect, ‘Here the Tathāgata was born.’ The place were the child of a good family with faith can reflect, ‘Here the Tathāgata awakened to the incomparable perfect enlightenment.’ The place were the child of a good family with faith can reflect, ‘Here the Tathāgata set in motion the incomparable wheel of the Dhamma.’ The place were the child of a good family with faith can reflect, ‘Here the Tathāgata passed away attaining the element of nibbāna without any remainder.’ These four inspiring places, monks, should be visited by the child of a good family with faith.”



Asokan Pillar at Lumbini<sup>3</sup>

<sup>1</sup> *Dassaniya*, lit., should be seen. In case you cannot visit, photographs can be seen below.

<sup>2</sup> The child of a good family (*kulaputta*). These places can be visited by monks and nuns, and lay people. This discourse is repeated in the Mahāparinibbāna Sutta.

<sup>3</sup> © Creative Commons. Author: Bibek Raj Pandeya. A pillar discovered in 1896 (and erected thereafter at Rummindei) is believed to mark the spot of Asoka’s visit to Lumbini.

**Lumbinī, Nepal**

**Mahābodhi Temple at Bodhgaya<sup>1</sup>**

<sup>1</sup> © Creative Commons. Author: Bpilgrim

**Bodhgaya, India.**



Dharmekh Stūpa at Sarnath, near Benares<sup>1</sup>  
**Sarnath, India.**



Buddha image inside Mahāparinirvāṇa Temple<sup>2</sup>  
**Kushinagar, India.**

<sup>1</sup> © Creative Commons. Yusuke Kawasaki

<sup>2</sup> © Creative Commons.

## The Peril of Waves

(A.ii.123)

122. “There are four perils, monks, to be anticipated<sup>1</sup> by one who enters the water. What four? The peril of waves, the peril of crocodiles, the peril of whirlpools, and the peril of fierce fish. These, monks, are the four perils to be anticipated one who enters the water. Similarly, monks, there are four perils to be anticipated by the son of a good family who has gone forth from household life into homelessness in this Dhamma and Vinaya. What four? The peril of waves (*ūmi*), the peril of crocodiles (*kumbhīla*), the peril of whirlpools (*āvaṭṭa*), and the peril of fierce fish (*sussukā*).<sup>2</sup>

“And what, monks, is the peril of waves? Herein, monks, one who has gone forth from household life into homelessness thinking: ‘I have fallen into birth, aging, death, grief, lamentation, pain, sorrow, and despair, I have fallen into suffering, afflicted by suffering. Perhaps the end of this mass of suffering can be attained!’ His fellow monks who have gone forth as recluses admonish and exhort him: ‘Go out [for alms] like this, return like this,<sup>3</sup> [124] look ahead like this, look to the side like this, bend your limbs like this, stretch out your limbs like this, wear the robes and carry the almsbowl and double-robe like this.’ He thinks: ‘Formerly, when I was a layman, I used to admonish and exhort others. These who are like my sons and grandsons think they should admonish and exhort me.’ Being angry and displeased, he gives up the training and reverts to the lower life. This, monks, is a monk who has given up the training due to fear of the peril of waves. The peril of waves, monks, is a metaphor for anger and displeasure. This, monks, is called the peril of waves.

“And what, monks, is the peril of crocodiles? Herein, monks, one who has gone forth from household life into homelessness thinking: ‘I have fallen into birth, aging, death, grief, lamentation, pain, sorrow, and despair, I have fallen into suffering, afflicted by suffering. Perhaps the end of this mass of suffering can be attained!’ His fellow monks who have gone forth as recluses admonish and exhort him: ‘You may chew that, but not this; you may eat this, but not that;<sup>4</sup> you may taste this, but not that; you may drink this, but

<sup>1</sup> *Pāṭikañkhitabbāni* = should be anticipated or expected.

<sup>2</sup> *Sussukā* is given in the PTS dictionary as alligators, but the Commentary glosses the term as *caṇḍamaccha* = fierce fish — *susukābhayanti caṇḍamacchabhayaṃ*.

<sup>3</sup> Newly ordained monks will be trained in the four foundations of mindfulness and reminded to practise clear comprehension when entering the village for alms.

<sup>4</sup> There are two classes of food — hard, or food suitable for biting or chewing (*khādaniya*), and soft food (*bhojaniya*) suitable for eating. There are salts or vitamins that, once received, [contd.] may be kept and then tasted or swallowed at any time. There are drinks that can

not that; it is allowable to chew this, but not that; it is allowable to eat this, but not that; it is allowable to taste this, but not that; it is allowable to drink this, but not that; it is allowable to chew, eat, taste, or drink at the right time, but not at the wrong time.' He thinks: 'Formerly, when I was a layman, I used to chew, eat, taste, or drink whatever I wanted, whenever I wished to, [125] but now when householders with faith give us superior things to chew, eat, taste, or drink outside of the proper time it is as if we have our mouths closed.' Being angry and displeased, he gives up the training and reverts to the lower life. This, monks, is a monk who has given up the training due to fear of the peril of crocodiles. The peril of crocodiles, monks, is a metaphor for stuffing the belly. This, monks, is called the peril of crocodiles.

"And what, monks, is the peril of whirlpools? Herein, monks, one who has gone forth from household life into homelessness thinking: 'I have fallen into birth, aging, death, grief, lamentation, pain, sorrow, and despair, I have fallen into suffering, afflicted by suffering. Perhaps the end of this mass of suffering can be attained!' Having gone forth thus, he puts on the robes<sup>1</sup> evenly all round early in the morning and, taking his almsbowl and double-robe, enters the village or town for alms with his body, speech, and mind unguarded, and without establishing mindfulness of the six sense-faculties. There he sees a householder or a householder's son possessing, endowed with, and enjoying the five kinds of sensual pleasures. He thinks: 'Formerly, when I was a layman, I used to possess, was endowed with, and enjoyed the five sensual pleasures. My family has wealth; I can

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drunk at the right time (between first light and midday), and others that can be drunk until just before first light on the day after receiving them. There are the five tonics (ghee, butter, oil, honey, and molasses), which once received can be consumed at any time by one who is sick (or famished), until before first light on the eighth day after receiving them. Medicines like sugar cannot be mixed with food that needs to be consumed before midday, life-time medicines like salt, cannot be mixed with either, *etc.* Unless a new monk is enthusiastic about undertaking the training he may find the rules very fastidious.

<sup>1</sup> Monks have a set of three robes: a lower robe, an upper robe, and a double robe. Having dressed in the lower robe and upper robe, they carried the folded double robe over their shoulder. The robes must be worn evenly all round at the bottom, not hanging down at the front or back, and one or two hand-spans below the knee (no more than eight finger-breadths), and tied with a waist-band. The upper robe must then be arranged to cover both shoulders, and must also be even at the bottom. It need not cover the bottom of the lower robe. The lower corners of the upper robe must be tied with a toggle to prevent them being swept up by the wind, which might expose his body. The double-robe is not usually worn in hot climates, so it is folded and carried over the shoulder. A forest monk must keep all three robes near to him as they are hard to replace, and must be protected from thieves, animals, and insects. The almsbowl is usually carried in a cloth case with a strap.

enjoy that wealth and perform meritorious deeds. What if I give up the training, revert to the lower life, enjoy wealth, and perform meritorious deeds!? He gives up the training and reverts to the lower life. This, monks, is a monk who has given up the training due to fear of the peril of whirlpools. The peril of whirlpools, monks, is a metaphor for the five strands of sensual pleasures. This, monks, is called the peril of whirlpools.

“And what, monks, is the peril of fierce fishes? Herein, monks, one who has gone forth from household life into homelessness thinking: ‘I have fallen into birth, aging, death, grief, lamentation, pain, sorrow, and despair, I have fallen into suffering, afflicted by suffering. Perhaps the end of this mass of suffering can be attained!’ Having gone forth thus, he puts on the robes evenly all round early in the morning and taking his almsbowl and double-robe enters the village or town for alms [126] with his body, speech, and mind unguarded, and without establishing mindfulness of the six sense-faculties. There he sees a woman improperly dressed, scantily clad. Having seen a woman improperly dressed, scantily clad, lust defiles his mind. With his mind defiled by lust he gives up the training and reverts to the lower life. This, monks, is a monk who has given up the training due to the fear of the peril of fierce fishes. The peril of fierce fishes, monks, is a metaphor for women. This, monks, is called the peril of fierce fishes.

“These, monks, are the four perils to be anticipated by the son of a good family who has gone forth from household life into homelessness in this Dhamma and Vinaya.”

## In Tandem

(A.ii.156)

170. Thus have I heard — at one time the Venerable Ānanda was dwelling at Kosambī in Ghosita’s monastery. Then the Venerable Ānanda said to the monks: “Fellow monks.”

“Yes, friend,” those monks replied to the Venerable Ānanda.

Venerable Ānanda said this:— [157]

“Whoever, friends, whether a monk or a nun declares the fruition of Arahantship in my presence, all of them do so by one or another of four paths. What four? Here, friends, a monk develops insight preceded by tranquillity (*samathapubbaṅgamaṃ vipassanaṃ bhāveti*). As insight is developed preceded by tranquillity, the path is born (*sañjāyati*). He follows that path (*āsevato*), develops it (*bhāvayato*), and makes much of it (*bahulikaroto*). As that path is followed, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Again, friends, a monk develops tranquillity preceded by insight (*vipassanāpubbaṅgamaṃ samathaṃ bhāveti*). As tranquillity is developed preceded by insight, the path is born. He follows that path, develops it, and makes much of it. As that path is followed, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Again, friends, a monk develops tranquillity in tandem with insight (*samathavipassanaṃ yuganaddhaṃ bhāveti*). As tranquillity is developed in tandem with insight, the path is born. He follows that path, develops it, and makes much of it. As that path is followed, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Again, friends, a monk is seized with restlessness about the Dhamma (*dhammuddhaccaviggahitaṃ*). After some time, friends, his mind becomes inwardly composed (*santiṭṭhati*), settled (*sannisīdati*), one-pointed (*ekodi*), and concentrated (*samādhīyati*). The path is born. He follows that path, develops it, and makes much of it. As that path is followed, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Whoever, friends, whether a monk or a nun declares the fruition of Arahantship in my presence, all of them do so by one or another of four paths.”

## To Queen Mallikā

(A.ii.202)

197. At one time the Blessed One was dwelling at Sāvatti in Prince Jeta’s grove at Anāthapiṇḍika’s monastery. Then Queen Mallikā approached the Blessed One, and having approached, paid homage to the Blessed One and sat down at once side. Sitting at one side Queen Mallikā said to the Blessed One:– [203]

“Venerable sir, what is the cause, what is the reason that some women are ugly (*dubbaṇṇā*), unshapely (*durūpā*), of evil appearance (*supāpikā*),<sup>1</sup> poor (*daliddā*), with little property (*appaṣakā*), little wealth (*appabhogā*), and little influence (*appesakkhā*)? Venerable sir, what is the cause, what is the reason that some women are ugly, unshapely, of evil appearance, but rich, with much property, great wealth, and great influence? Venerable sir, what is the cause, what is the reason that some women are beautiful (*abhirūpa*), extremely (*paramāya*) pleasing to behold (*dassanīyā pāsādikā*), endowed with lotus-like complexion (*vaṇṇapokkharatāya samannāgatā*), but poor, with little property, little wealth, and little influence? Venerable sir, what is the cause,

<sup>1</sup> The Commentary glosses: **Dubbaṇṇāti** *bibhacchavaṇṇā* = disgusting, dreadful. **Durūpāti** *dussaññhitā* = badly formed. **Supāpikāti** *suṭṭhu pāpikā suṭṭhu lāmikā* = evil, inferior.

what is the reason that some women are beautiful, extremely pleasing to behold, endowed with lotus-like complexion, and rich, with much property, great wealth, and great influence?"

"Herein, Mallikā, a certain woman is angry (*kodhanā*), very irascible (*upāyāsabahulā*). Even if a little is said to scold her she becomes ill-tempered (*kuppati*), antagonistic (*byāpajjati*), and obdurate (*patitthiyati*), manifesting ill-temper (*kopa*), anger (*dosa*), and sulkiness (*appaccaya*). She does not give food, water, clothing, vehicles, garlands, perfumes, cosmetics, beds and chairs, dwelling-places, or lights to recluses and priests. She is envious, resentful, and grudging, envying the gains (*lābha*), honour (*sakkāra*), respect (*garukāra*), reverence (*mānana*), homage (*vandana*) and offerings (*pūjanā*) to others. After death, if she comes back to this state, wherever she is reborn [204] she is ugly, unshapely, of evil appearance, poor, with little property, little wealth, and little influence.

"Herein, Mallikā, a certain woman is angry, given to irascibility. Even if a little is said to scold her she becomes ill-tempered, antagonistic, and obdurate, manifesting ill-temper, anger, and sulkiness. However, she gives food, water, clothing, vehicles, garlands, perfumes, cosmetics, beds and chairs, dwelling-places, or lights to recluses and priests. She is not envious, resentful, and grudging, envying the gains, honour, respect, reverence, homage, and offerings to others. After death, if she comes back to this state, wherever she is reborn, she is ugly, unshapely, of evil appearance, but she is rich, with much property, great wealth, and great influence.

"Herein, Mallikā, a certain woman is not angry, not given to irascibility. Even if much is said to scold her she does not become ill-tempered, antagonistic, and obdurate, she does not manifest ill-temper, anger, and sulkiness. She does not give food, water, clothing, vehicles, garlands, perfumes, cosmetics, beds and chairs, dwelling-places, or lights to recluses and priests. She is envious, resentful, and grudging, envying the gains, honour, respect, reverence, homage, and offerings to others. After death, if she comes back to this state, wherever she is reborn, she is beautiful, extremely pleasing to behold, endowed with lotus-like complexion, but poor, with little property, little wealth, and little influence.

"Here, Mallikā, a certain woman is not angry, not given to irascibility. Even if much is said to scold her she does not become ill-tempered, antagonistic, and obdurate, she does not manifest ill-temper, anger, and sulkiness. She gives food, water, clothing, vehicles, garlands, perfumes, cosmetics, beds and chairs, dwelling-places, or lights to recluses and priests.

She is not envious, resentful, and grudging, envying the gains, honour, respect, reverence, homage, and offerings to others. After death, if she comes back to this state, wherever she is reborn, she is beautiful, extremely pleasing to behold, endowed with lotus-like complexion, she is rich, with much property, great wealth, and great influence.

“This is the cause, Mallikā, this is the reason why some women are ugly, unshapely, of evil appearance, and poor, with little property, little wealth, and little influence. This is the cause, Mallikā, this is the reason why some women are ugly, unshapely, of evil appearance, but rich with much property, great wealth, and great influence. This is the cause, Mallikā, this is the reason why some women are beautiful, extremely pleasing to behold, endowed with lotus-like complexion, but poor, with little property, little wealth, and little influence. This is the cause, Mallikā, this is the reason why some women are beautiful, extremely pleasing to behold, endowed with lotus-like complexion, and rich, with much property, great wealth, and great influence.”<sup>1</sup>

When this was said, Queen Mallikā said to the Blessed One: “I assume, venerable sir, that in another birth I was angry, given to irascibility, [205] even if a little was said to scold me I became ill-tempered, antagonistic, and obdurate, manifesting ill-temper, anger, and sulkiness because, venerable sir, now I am ugly, unshapely, of evil appearance.<sup>2</sup> I assume, venerable sir, that in another birth I gave food, water, clothing, vehicles, garlands, perfumes, cosmetics, beds and chairs, dwelling-places, and lights, because, venerable sir, I am now rich, of great wealth. I assume, venerable sir, that in another birth I was not envious, resentful, and grudging, not envying the gains, honour, respect, reverence, homage, and offerings to others, because, venerable sir, now I have great influence.<sup>3</sup> There are, venerable sir, in the king’s household girls of nobles, brahmins, and householders over whom I exercise authority. From today onwards, venerable sir, I will not be angry, not given to irascibility, even if much is said to scold me I will not become ill-tempered, antagonistic, and obdurate, I will not manifest

<sup>1</sup> These three causes of beauty, wealth, and influence are also given in the [Lesser Discourse on the Analysis of Kamma](#).

<sup>2</sup> The DPPN says that Mallikā was beautiful, but this is contradicted here by her own words.

<sup>3</sup> King Pasenadi’s first wife was Vāsabhakhattiyā, the daughter of the Buddha’s cousin, Mahānāma, from a relationship with a slave-woman. Mallikā was just sixteen when she cared for the king after he had been defeated in battle by King Ajātasattu, and was promoted to his chief queen on the very same day that she had offered rice gruel to the Buddha. Thereafter, she became the king’s favourite and confidante.

ill-temper, anger, and sulkiness. I will give food, water, clothing, vehicles, garlands, perfumes, cosmetics, bedding, dwelling-places, and lights. I will not be envious, resentful, and grudging, not envying the gains, honour, respect, reverence, homage, and offerings to others.

“It is wonderful, venerable sir! It is marvellous, venerable sir! It is as if, venerable sir, someone had set upright what had been overturned, revealed what was hidden, pointed out the path to one who was lost, brought a light into the darkness so that those with eyes can see. Thus, venerable sir, the Blessed One has explained the Dhamma in various ways. I go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha. May the Blessed One regard me as a disciple who has taken refuge from today for as long as I shall live.”

## One Without Faith

(A.ii.218)

203. “I will teach you about the bad man, monks, and about one inferior to the bad man; about the good man, and about one superior to the good man. Listen and pay careful attention. I will speak.”

“Very good, venerable sir.”

“And what, monks, is the bad man? Herein, monks, one is without faith (*assaddho*), shameless (*ahiriko*), reckless (*anottappi*),<sup>1</sup> has little learning (*appassuto*),<sup>2</sup> is lazy (*kusīto*), is of confused mindfulness (*mutṭhassati*), of weak wisdom (*dupañño*).<sup>3</sup> This, monks, is called a bad man.

“And what, monks, is one inferior to a bad man? Herein, monks, one is without faith himself and encourages lack of faith in others, one is shameless himself and encourages shamelessness in others, one is reckless himself and encourages recklessness in others, one has little learning himself and encourages lack of learning in others, one is lazy himself and encourages laziness in others, one is of confused mindfulness himself and encourages confused mindfulness in others, one is of weak wisdom himself and encourages weak wisdom in others. This, monks, is called one inferior to a bad man.

<sup>1</sup> Lack of moral shame or conscience is called shamelessness (*ahirika*) and lack of fear in regard to wrong-doing is called recklessness (*anottappa*). See [A Discourse on the Sallekha Sutta](#).

<sup>2</sup> The term means literally “Having heard little.” Young people may not have heard much, but this moral defect is about lack of intelligence and inquisitiveness, rather than learning to pass exams.

<sup>3</sup> Wisdom is the ability to differentiate between what is wholesome and unwholesome. The essence of wisdom is moral conduct, so one who is immoral is of weak wisdom.

“And what, monks, is a good man? Herein, monks, one has faith, shame, dread, great learning, vigorous energy, is mindful, is wise. This, monks, is called a good man.

“And what, monks, is one superior to the good man? Herein, monks, one has faith himself and encourages faith in others, one has shame himself and encourages shame in others, one has dread himself and encourages dread in others, one is of great learning himself and encourages great learning in others, one has vigorous energy himself and encourages vigorous energy in others, one is mindful himself and encourages mindfulness in others, one is wise himself and encourages wisdom in others. This, monks, is called one superior to a good man.”

## Seven Volitional Actions

(A.ii.219)

203. “I will teach you about the bad man, monks, and about one inferior to the bad man; about the good man, and about one superior to the good man. Listen and pay careful attention. I will speak.”

“Very good, venerable sir.”

“And what, monks, is the bad man? Herein, monks, one kills living beings, one takes what is not given, one engages in sexual misconduct, one tells lies, one uses divisive speech, one uses harsh, abusive speech, one engages in idle-chatter.<sup>1</sup> This, monks, is called a bad man.<sup>2</sup>

“And what, monks, is one inferior to a bad man? Herein, monks, one kills living beings and encourages others to kill living beings, one takes what is not given and encourages others to take what is not given, one engages in sexual misconduct and encourages others to engage in sexual misconduct, one tells lies and encourages others to tell lies, one uses divisive speech and encourages others to use divisive speech, one uses harsh, abusive speech and encourages others to use harsh, abusive speech, one engages in idle-chatter and encourages others to engage in idle-chatter. This, monks, is called one inferior to a bad man.

“And what, monks, is a good man? Herein, monks, one abstains from killing living beings, one abstains from taking what is not given, one

<sup>1</sup> The fifth of the five precepts is not included in this discourse, but the fourth precept is expanded into four kinds of wrong speech. Since the Buddha was addressing the monks, it would be superfluous to even mention abstaining for intoxicants.

<sup>2</sup> The Pāli term used is *“asappurisa,”* which I translate as “bad man” because the Buddha is talking only to the monks. Bhikkhu Bodhi and Ajahn Thanissaro both translate it as “bad person,” as it clearly applies to women too. In other places, the word *“puggala,”* which is not gender-specific, is used to refer to a person of either gender.

abstains from sexual misconduct, one abstains from telling lies, one abstains from using divisive speech, one abstains from using harsh, abusive speech, one abstains from idle-chatter. This, monks, is called a good man.

“And what, monks, is one superior to the good man? Herein, monks, one abstains from killing living beings and encourages others to abstain from killing living beings, one abstains from taking what is not given and encourages others to abstain from taking what is not given, one abstains from sexual misconduct and encourages others to abstain from sexual misconduct, one abstains from telling lies and encourages others to abstain from telling lies, one abstains from using divisive speech and encourages others to abstain from to abstain from divisive speech, one abstains from using harsh, abusive speech and encourages others to abstain from using harsh, abusive speech, one abstains from idle-chatter and encourages others to abstain from idle-chatter. This, monks, is called one superior to a good man.”

## The Schismatic

(A.ii.239)

**243.** At one time the Blessed One was dwelling at Kosambī, in the monastery of Ghosita. Then the Venerable Ānanda approached the Blessed One, and have approached, paid homage and sat down at one side. As he was sitting at one side, the Blessed One said to the Venerable Ānanda: “Is that disciplinary matter been settled yet, Ānanda?”

“How, venerable sir, could it be settled. The Venerable Anuruddha’s co-resident named Bāhiya<sup>1</sup> keeps trying to cause a schism in the community, venerable sir, but the Venerable Anuruddha does not say even a single word about it.”

“When has the Venerable Anuruddha ever concerned himself with disciplinary matters in the midst of the community? Surely, Ānanda, whatever disciplinary matter arises, all of them should be settled by you or by Sāriputta and Moggallāna.<sup>2</sup>

“Seeing these four advantages, Ānanda, an evil monk delights in schism in the community. What four? Herein, Ānanda, an evil monk is immoral

<sup>1</sup> A monk, fellow dweller of Anuruddha at the Ghositārāma. He seems to have taken a prominent part in the disputes of the Kosambī monks, helping them, but Anuruddha let him take his own way, not protesting at all. *A.ii.239; cf. KhA.115*. The Venerable Anuruddha was very devoted to seclusion and cultivating the absorptions. He was praised by the Buddha as foremost in those with the divine-eye (*dibbacakkhu*).

<sup>2</sup> When Devadatta caused a schism, Sāriputta and Moggallāna were sent to bring the schismatic monks back. With his psychic powers, Moggallāna was able to read the thoughts of others.

(*dussilo*), evil by nature (*pāpadhammo*), impure (*asuci*), of suspicious conduct (*saṅkassasamācāro*), secretive of his actions (*paṭicchannakammanto*), not a recluse (*assamaṇo*) though adopting the appearance of a recluse (*samaṇapaṭiñño*), [240] not a celibate (*abrahmacāri*) though adopting the appearance of a celibate, inwardly rotten (*antopūti*), lustful (*avassuto*), and depraved (*kasambujātoti*). It occurs to him: ‘If the monks know that I am immoral, evil by nature, impure, of suspicious conduct, secretive of my actions, not a recluse though adopting the appearance of a recluse, not a celibate though adopting the appearance of being a celibate, inwardly rotten, lustful, and depraved, if they are united they may expel me, but if they are divided they will not expel me.’ Seeing this first advantage, Ānanda, an evil monk delights in schism in the community.

“Again, Ānanda, an evil monk holds wrong-views, he is endowed with extreme views. It occurs to him: ‘If the monks know that I hold wrong views, am endowed with extreme views, if they are united they will expel me, but if they are divided they will not expel me. Seeing this second advantage, Ānanda, an evil monk delights in schism in the community.

“Again, Ānanda, an evil monk has wrong-livelihood,<sup>1</sup> he makes a living by wrong-livelihood. It occurs to him: ‘If the monks know that I have a wrong-livelihood, make a living by wrong-livelihood, if they are united they will expel me, but if they are divided they will not expel me. Seeing this third advantage, Ānanda, an evil monk delights in schism in the community.

“Again, Ānanda, an evil monk desires gains (*lābha*), he is desires honour (*sakkāra*), he desires to be unsurpassed (*anavaññatti*). It occurs to him: ‘If the monks know that I desire gains, honours, and to be unsurpassed, if they are united they will expel me, but if they are divided they will not expel me. Seeing this fourth advantage, Ānanda, an evil monk delights in schism in the community.

“Seeing these four advantages, Ānanda, an evil monk takes delight in schism in the community.

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<sup>1</sup> See the Appendix to [A Manual of the Path Factors](#) for a list of twenty-one wrong modes of livelihood for a monk, such as medical practice, acting as a messenger, flattery, and fondling children.

## Lying Down (A.ii.244)

246. “Monks, there are these four postures for lying down. What four? The posture of the hungry ghost,<sup>1</sup> the posture of the sensualist, the lion’s posture, and the posture of the Tathāgata.

“And what, monks, is the posture of the hungry ghost? As a rule, monks, hungry ghosts lie on their backs. This, monks, is called the posture of the hungry ghost. “And what, monks, is the posture of the sensualist? As a rule, monks, sensualists sleep on their left side. This, monks, is called the posture of the sensualist. “And what, monks is the lion’s posture? [245] The Lion, monks, the king of beasts sleeps on the right side, having placed one foot on the other, and his tail between his legs. On waking up, he stretches out the front of his body and looks at the back of his body. If, monks, the lion, the king of beasts, sees any disorderliness or spreading, then, monks, the lion, the king of beasts, is displeased. However, monks, if the lion, the king of beasts, sees no disorderliness or spreading, then, monks, the lion, the king of beasts, is pleased. This, monks, is called the lion’s posture.<sup>2</sup> “And what, monks, is the posture of the Tathāgata? Herein, monks, the Tathāgata, secluded from sensual pleasures, secluded from unwholesome mental states, abides in the first absorption . . . the fourth absorption. This, monks, is called the posture of the Tathāgata. These, monks, are the four postures for lying down.



Reclining Buddha at Pegu

<sup>1</sup> Bhikkhu Bodhi translates this as the posture of the corpse. The implication, of course, is that monks should not lie flat on their backs like a dead person or a hungry ghost who has done their time and departed from this life.

<sup>2</sup> Monks and meditators should lie down to sleep mindfully using the lion’s posture, lying on their right side, with one foot placed on the other. On waking, if they notice that the body is in disarray they can know that they were unmindful at the time of falling asleep. However, if the posture is well composed they should be pleased that they slept and awoke mindfully.

# Pañcakanipāta

## THE BOOK OF FIVES

### Walking Meditation

(A.iii.29)

29. “Monks, there are five benefits of walking meditation. What five? [30] One is fit for going on journeys; one is fit for striving; one has few diseases; what one has eaten, drunk, and chewed is properly digested; the concentration gained from walking meditation lasts for a long time. These, monks, are the five benefits of walking meditation.”

### Food

(A.iii.42)

37. “In giving food, monks, the giver gives the recipients five things. What five? One gives life, one gives beauty, one gives happiness, one gives strength, one gives eloquence (*paṭibhāna*). Having given life, one obtains celestial or human life. Having given beauty, one obtains celestial or human beauty, having given happiness, one obtains celestial or human happiness. Having given strength, one obtains celestial or human strength. Having given eloquence, one obtains celestial or human eloquence. Having given food, monks, a donor gives the recipient these five things.”

“Life, strength, beauty, and eloquence the wise give;  
Having given happiness, the sage obtains happiness.

“Having given life, strength, beauty, happiness, and eloquence,  
One becomes long-lived and famous wherever one is reborn.”

### A Good Man

(A.iii.46)

42. “When a good man, monks, is born into a family it is for the benefit (*atthāya*), welfare (*hitāya*), and happiness (*sukhāya*) of many; it is for the benefit, welfare, and happiness of his mother and father, of his wife and children, of his slaves and servants, of his friends and associates, of recluses and priests.

“Just as, monks, when a great rain cloud waters all of the crops it is for the benefit, welfare, and happiness of many, [47] so too, monks, when a good man is born into a family it is for the benefit, welfare, and happiness of many; of one’s mother and father, wife and children, slaves and servants, of friends and associates, of recluses and priests.”

“One who regulates his wealth for the benefit of many,  
The deities protect one who guards the Dhamma  
One who is learned, possessing virtues,  
Resolute in the Dhamma, fame does not leave him.

“Established in the Dhamma, endowed with virtue  
A speaker of truth, modest and conscientious,  
Like a pure gold coin from the Jambu river,  
Even the gods praise him, by Brahmā too he is praised.”

## Five Unattainable Conditions

(A.iii.54)

48. “These five conditions, monks, are unattainable by a recluse, or a priest, or a deity, or a māra, or a Brahma, or by anyone in the world. What five? ‘May something subject to aging,<sup>1</sup> not get old,’ is a condition that is unattainable by a recluse ... or by anyone in the world. ‘May something subject to sickness not get sick,’ is a condition that is unattainable by a recluse ... or by anyone in the world. ‘May something subject to death not die,’ is a condition that is unattainable by a recluse ... or by anyone in the world. ‘May something subject to destruction not be destroyed,’ is a condition that is unattainable by a recluse ... or by anyone in the world. ‘May something subject to loss not be lost,’ is a condition that is unattainable by a recluse, or a priest, or a deity, or a māra, or a Brahma, or by anyone in the world.

“For the uninstructed ordinary person,<sup>2</sup> monks, something subject to aging gets old. He or she does not reflect thus about something subject to aging that gets old: ‘I am not the only one for whom what is subject to aging gets old, it is the same for all living beings who de cease and are reborn. If I were to grieve, get depressed, lament, beat my breast, become confused, and stop eating because something subject to aging got old, my body would become of bad colour and I would be unable to do my work, my enemies would be pleased, and my friends would be displeased.’ He or she grieves, gets depressed, laments, beats their breast, becomes confused, and stops eating because something subject to aging gets old. This, monks, is called: ‘An uninstructed ordinary person torturing himself or herself when pierced by the poisonous arrow<sup>3</sup> of grief.’

“Again, monks, for the uninstructed ordinary person, [55] something subject to sickness gets sick ... something subject to death dies ... something

<sup>1</sup> This refers to decay of property as well as to aging.

<sup>2</sup> The uninstructed ordinary person (*puṭhujjana*) does not reflect well on impermanence.

<sup>3</sup> See [An Exposition of the Salla Sutta](#).

subject to destruction gets destroyed ... something subject to loss gets lost. He or she does not reflect thus about something subject to loss that gets lost: 'I am not the only one for whom what is subject to loss gets loss, it is the same for all living beings who de cease and are reborn. If I were to grieve, get depressed, lament, beat my breast, become confused, and stop eating because something subject to loss got lost, my body would become of bad colour and I would be unable to do my work, my enemies would be pleased, and my friends would be displeased.' He or she grieves, gets depressed, laments, beats their breast, becomes confused, and stops eating because something subject to loss gets lost. This, monks, is called: 'An uninstructed ordinary person torturing himself or herself when pierced by the poisonous arrow of grief.'

"For the well-instructed noble disciple, monks, something subject to aging gets old. He or she reflects thus about something subject to aging that gets old: 'I am not the only one for whom what is subject to aging gets old, it is the same for all living beings who de cease and are reborn. If I were to grieve, get depressed, lament, beat my breast, become confused, and stop eating because something subject to aging got old, my body would become of bad colour and I would be unable to do my work, my enemies would be pleased, and my friends would be displeased.' He or she does not grieve, get depressed, lament, beat their breast, become confused, and stop eating because something subject to aging gets old. This, monks, is called: 'A well-instructed noble disciple who has taken out the poisonous arrow of grief, pierced by which, an uninstructed ordinary person tortures himself or herself. Sorrowless and free from arrows, the noble disciple does not torture himself or herself.'

"Again, monks, for the well-instructed noble disciple, something subject to sickness gets sick ... something subject to death dies ... something subject to destruction gets destroyed ... something subject to loss gets lost. He or she reflects thus about something subject to loss that gets lost: 'I am not the only one for whom what is subject to loss gets loss, it is the same for all living beings who de cease and are reborn. If I were to grieve, get depressed, lament, beat my breast, become confused, and stop eating because something subject to loss [56] got lost, my body would become of bad colour and I would be unable to do my work, my enemies would be pleased, and my friends would be displeased.' He or she does not grieve, get depressed, lament, beat their breast, become confused, and stop eating because something subject to loss gets lost. This, monks, is called: 'A well-instructed noble disciple who has taken out the poisonous arrow of

grieve, pierced by which, an uninstructed ordinary person tortures himself or herself. Sorrowless and free from arrows, the noble disciple does not torture himself or herself.’

“These five conditions, monks, are unattainable by a recluse, or a priest, or a deity, or a māra, or a Brahma, or by anyone in the world.”

“Neither by grieving, nor lamenting,  
Can the slightest benefit be gained.  
Seeing that one is suffering and grieving,  
One’s enemies become pleased.

“When a wise person meets adversity,  
He or she does not tremble, knowing what is beneficial.  
His or her enemies become dejected,  
Having seen that their facial expression does not change.

“By recitations, mantras, and well-spoken words,<sup>1</sup>  
Traditional gifts and customs.  
Wherever benefit can be obtained,  
Just there one should exert oneself.

“However, if benefit cannot be obtained,  
By me or by any other.  
Without grieving one should accept conditions,<sup>2</sup>  
The kamma is powerful, what can be done now?” [57]

## Factors for Striving

### (A.iii.65)

53. “Monks, there are these five factors for striving. What five? Here, monks, a monk is confident, he has faith (*saddhā*)<sup>3</sup> in the enlightenment of the Tathāgata — ‘Thus indeed is the Blessed One, the Worthy Fully Enlightened

<sup>1</sup> Buddhists will invite monks to chant reflections on impermanence at funerals or memorial services. They recite verses to share the merit of charity and other wholesome deeds to the departed relatives, or they may practise meditation on loving-kindness. Whatever one finds effective should be done to assuage grief, which harms oneself and helps no one. Not only Buddhists, but many grieving over departed relatives find that the most effective remedy is to do some charity in the name of their relatives.

<sup>2</sup> Buddhism is not fatalism. If anything can be done it should be done, but if it is clear that the kamma is very heavy and must inevitably give its results, then one must abide in equanimity. Even the Buddha could not intervene to save Moggallāna from being murdered. Due to the past evil kamma of murdering his own parents, Moggallāna had to die in that way and even his own psychic powers were unable to prevent him from being beaten to death.

<sup>3</sup> Faith that is well-grounded in knowledge and wisdom; not credulous and deluded.

Buddha, he is endowed with knowledge and conduct, fortunate, knower of the worlds, the incomparable trainer of trainable persons, the teacher of deities and human beings, enlightened and blessed.’ He has few diseases and ailments, he is endowed with an even digestion, neither too cold nor too hot, but moderate and suitable for striving. He is honest and open, showing himself as he truly is to his teacher and fellows in the holy life. He dwells with energy stirred up for the removal of unwholesome states and the arousing of wholesome states, steadfast and energetic, not shirking the duty regarding wholesome states. He is wise, endowed with wisdom to discern arising and passing away, noble, incisive, and leading to the complete destruction of suffering. These, monks, are the five factors for striving.

## Facts for Constant Recollection

### (A.iii.71)

57. “Monks, these five facts<sup>1</sup> should be constantly<sup>2</sup> recollected by a woman or a man, by a householder or by one gone forth. What five? ‘I am subject to aging, I have not gone beyond aging.’ This should be constantly recollected by a woman or a man, by a householder or by one gone forth. ‘I am subject to disease, I have not gone beyond disease.’ This should be constantly recollected by a woman or a man, by a householder or by one gone forth. ‘I am subject to death, I have not gone beyond death.’ This should be constantly recollected by a woman or a man, by a householder or by one gone forth. ‘All that is mine, beloved and pleasing, will become otherwise, will be separated from me.’ This should be constantly recollected by a woman or a man, by a householder or by one gone forth. ‘I am the owner of my kamma,<sup>3</sup> the heir of my kamma, born from my kamma, I have kamma as my relatives, and kamma is my only refuge; whatever kamma I will do — for good or for ill — of that I will become the heir.’ This should be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Why, monks, dependent on what purpose, should: ‘I am subject to aging, I have not gone beyond aging,’ be constantly recollected by a woman or a man, by a householder or by one gone forth? There are young beings, monks, intoxicated by youth, who due to that intoxication perform bodily, verbal,

<sup>1</sup> Facts (*thānāni*). This word has many meanings. Its negative form (*aṭṭhāna*) is used in the Book of Ones for things that are impossible, so here it is translated as facts. They are not only possibilities, but certainties.

<sup>2</sup> Constantly (*abhiñham*), whenever one is awake and not actively engaged in contemplating some other meditation object.

<sup>3</sup> See the Ledi Sayādaw’s “A Manual of the Path Factors” for a full explanation of the right-view of ownership of one’s own kamma.

and mental misconduct. If they constantly recollect [that they are subject to aging] they will abandon that intoxication with youth or it will become weaker. Monks, dependent on this purpose should ‘I am subject to aging, I have not gone beyond aging,’ be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Why, monks, dependent on what purpose, should: ‘I am subject to disease, I have not gone beyond disease,’ be constantly recollected by a woman or a man, by a householder or by one gone forth? There are healthy beings, monks, intoxicated by health, who due to that intoxication perform bodily, verbal, and mental misconduct. If they constantly recollect [that they are subject to disease] they will abandon that intoxication with health or it will become weaker. Monks, dependent on this purpose should ‘I am subject to disease, I have not gone beyond disease,’ be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Why, monks, dependent on what purpose, should: ‘I am subject to death, I have not gone beyond death,’ be constantly recollected by a woman or a man, by a householder or by one gone forth? There are beings, monks, intoxicated by life, who due to that intoxication perform bodily, verbal, and mental misconduct. If they constantly recollect [that they are subject to death] they will abandon that intoxication with life or it will become weaker. Monks, dependent on this purpose should ‘I am subject to death, I have not gone beyond death,’ be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Why, monks, dependent on what purpose, should: ‘All that is mine, beloved and pleasing, will become otherwise, will be separated from me,’ be constantly recollected by a woman or a man, by a householder or by one gone forth? There are beings, monks, with sensual passion for what is beloved and pleasing, who perform bodily, verbal, and mental misconduct. If they constantly recollect [that everything beloved and pleasing will become otherwise] they will abandon that sensual passion for what is beloved and pleasing or it will become weaker. Monks, dependent on this purpose should ‘All that is mine, beloved and pleasing, will become otherwise, will be separated from me,’ be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Why, monks, dependent on what purpose, should: ‘I am the owner of my kamma, the heir of my kamma, born from my kamma, I have kamma as my relatives, and kamma is my only refuge; whatever kamma I will do — for good or for ill — of that I will become the heir,’ be constantly

recollected by a woman or a man, by a householder or by one gone forth? There are beings, monks, who perform bodily, verbal, and mental misconduct. If they constantly recollect [that they are the owners of their kamma] they will abandon all misconduct or it will become weaker. Monks, dependent on this purpose should ‘I am the owner of my kamma, the heir of my kamma, born from my kamma, I have kamma as my relatives, and kamma is my only refuge; whatever kamma I will do — for good or for ill — of that I will become the heir,’ be constantly recollected by a woman or a man, by a householder or by one gone forth.

“Monks, a disciple of the noble ones reflects: ‘I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings, all beings deceasing and being reborn are subject to aging, they have not gone beyond aging.’ When he or she constantly recollects this, the path is born. He or she practices that path, develops it, and makes much of it. As that path is practised, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Monks, a disciple of the noble ones reflects: ‘I am not the only one subject to disease, who has not gone beyond disease. To the extent that there are beings, all beings deceasing and being reborn are subject to disease, they have not gone beyond disease.’ When he or she constantly recollects this, the path is born. He or she practices that path, develops it, and makes much of it. As that path is practised, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Monks, a disciple of the noble ones reflects: ‘I am not the only one subject to death, who has not gone beyond death. To the extent that there are beings, all beings deceasing and being reborn are subject to death, they have not gone beyond death.’ When he or she constantly recollects this, the path is born. He or she practices that path, develops it, and makes much of it. As that path is practised, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Monks, a disciple of the noble ones reflects: ‘I am not the only one for whom all that is beloved and pleasing will become otherwise, will become separated from me. To the extent that there are beings, all beings deceasing and being reborn for whom all that is beloved and pleasing will become otherwise, will become separated from them.’ When he or she constantly recollects this, the path is born. He or she practices that path, develops it, and makes much of it. As that path is practised, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.

“Monks, a disciple of the noble ones reflects: ‘I am not the only one who is the owner of my kamma, the heir of my kamma, born from my kamma, who has kamma as my relatives, and kamma is my only refuge; whatever kamma I will do — for good or for ill — of that I will become the heir. To the extent that there are beings, all beings deceasing and being reborn are the owners of their kamma, the heirs of their kamma, born from their kamma, have kamma as their relatives, and kamma is their only refuge; whatever kamma they do — for good or for ill — of that they will become the heirs.’ When he or she constantly recollects this, the path is born. He or she practices that path, develops it, and makes much of it. As that path is practised, developed, and made much of, the fetters are all abandoned, the latent tendencies are destroyed.”

“Themselves being subject to disease, aging, and death,  
 Ordinary people are disgusted by beings subject to those things.  
 If I were to be disgusted by beings subject to these things,  
 That would not be proper since I am the same as them.

“While dwelling thus, I knew the state free from passion,  
 Intoxication with youth, health, and life,  
 I overcame all intoxication, having seen the security of nibbāna.

“Then zeal arose in me, having seen nibbāna,  
 It was no longer possible for me to indulge in sensual pleasures,  
 There will be no turning back from the highest goal of the holy life.”

## Perceptions (1)

(A.iii.79)

61. “Monks, these five perceptions when cultivated and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless. What five? The perception of repulsiveness (*asubha*),<sup>1</sup> the perception of death (*marāṇasaññā*), the perception of danger (*ādīnava*), the perception of disgust in food (*āhāre paṭikūlasaññā*), the perception of disenchantment with the entire world (*sabbaloke anabhiratasaññā*).<sup>2</sup> Monks, these five perceptions when cultivated and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless.”

<sup>1</sup> The reflection on the 32 body parts: head hair, body hair, nails, teeth, skin, etc.

<sup>2</sup> No worldly condition such as praise, fame, wealth, power, etc., holds any fascination for a meditator intent on attaining the deathless nibbāna. They all appear as traps or gilded cages when a meditator is developing insight.

## Perceptions (2)

(A.iii.79)

62. “Monks, these five perceptions when cultivated and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless. What five? The perception of impermanence (*aniccasaññā*), the perception of not-self (*anattasaññā*), the perception of death (*maraṇasaññā*), the perception of disgust in food (*āhāre paṭikūlasaññā*), the perception of disenchantment with the entire world (*sabbaloke anabhiratasaññā*). [80] Monks, these five perceptions when cultivated and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless.”

## Future Perils (3)

(A.iii.105)

79. “Monks, these five future perils have not yet arisen, but they will arise in the future. You should be aware of them, [106] and having become aware of them, you should strive to abandon them.<sup>1</sup>

“What five? In the future, monks, there will monks who are undeveloped in body,<sup>2</sup> undeveloped in morality, undeveloped in mind, and undeveloped in wisdom. They, being undeveloped in body, morality, mind, and wisdom, will give the higher ordination to others. They will not be able to train others in the higher morality, higher concentration, and higher wisdom. They, in turn, will be undeveloped in body, morality, mind, and wisdom. They too, being undeveloped in body, morality, mind, and wisdom, will give the higher ordination to others. They in turn will not be able to train others in the higher morality, higher concentration, and higher wisdom. They will also be undeveloped in body, morality, mind, and wisdom. Thus, monks, from the corruption of Dhamma comes the corruption of the Vinaya, from the corruption of the Vinaya comes the corruption of the Dhamma. This, monks, is the first future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will monks who are undeveloped in body, undeveloped in morality, undeveloped in mind, and undeveloped in wisdom. They, being undeveloped in body, morality, mind, and wisdom,

<sup>1</sup> The third of four discourses titled: Paṭhama, Dutiya, Tatiya, and Catuttha Anāgatabhaya Suttam. The first two deal with the perils that a forest monk should reflect on to stir up urgency. The third and fourth deal with the perils now facing the Buddhasāsana. They are widely prevalent nowadays, so I translate these latter two here.

<sup>2</sup> Undisciplined in the proper way to wear the robes, sit, stand, walk, recline, and untrained in the practice of clear comprehension of all daily activities as explained in the Satipaṭṭhāna Sutta on mindfulness of the four postures and clear comprehension.

will give dependence to others.<sup>1</sup> They will not be able to train others in the higher morality, higher concentration, and higher wisdom. They, in turn, will be undeveloped in body, morality, mind, and wisdom. They too, being undeveloped in body, morality, mind, and wisdom, will give dependence to others. They in turn will not be able to train others in the higher morality, higher concentration, and higher wisdom. They will also be undeveloped in body, morality, mind, and wisdom. Thus, monks, from the corruption of Dhamma comes the corruption of the Vinaya, from the corruption of the Vinaya comes the corruption of the Dhamma. This, monks, is the second future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it. [107]

“Again, monks, In the future there will monks who are undeveloped in body, undeveloped in morality, undeveloped in mind, and undeveloped in wisdom. They, being undeveloped in body, morality, mind, and wisdom, when talking on the higher dhamma or the analytical teachings<sup>2</sup> will fall into an evil Dhamma,<sup>3</sup> but will not be aware of it. Thus, monks, from the corruption of Dhamma comes the corruption of the Vinaya, from the corruption of the Vinaya comes the corruption of the Dhamma. This, monks, is the third future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will monks who are undeveloped in body, undeveloped in morality, undeveloped in mind, and undeveloped in wisdom. They, being undeveloped in body, morality, mind, and wisdom, when those discourses taught by the Tathāgata, which are profound, profound in meaning, supramundane, connected with emptiness are being taught, they will not want to listen nor lend an ear nor apply the mind to understand them, nor think that these teachings should be learnt and mastered. However, those discourses of poetry with beautiful vowels and consonants spoken by

<sup>1</sup> After taking the higher ordination with a preceptor (*upajjhāya*), a new monk should dwell in dependence (*nissaya*) for five years or until he is competent, whichever is longer, on an elder who will undertake to train him in the monk's discipline.

<sup>2</sup> The Abhidhamma Piṭaka is not what is intended here. The Commentary refers to teachings on the higher training in morality, etc., (*sīlādi uttamadhamma kathaṃ*). The analytical teachings (*vedala*) refers to teachings connected with insight and mixed with knowledge (*vedapaṭisaṃyuttaṃ nāṇamissakakathaṃ*).

<sup>3</sup> Falling into an evil Dhamma (*kaṇhadhammaṃ okkamamāna*) means seeking for a weakness to reproach others. One with a corrupted mind disparages others and praises himself for the sake of gain and fame.

outsiders (*bāhirakā*) and their disciples,<sup>1</sup> they will want to listen to them lend and ear apply the mind to understand them, and think that they should be learnt and mastered. Thus, monks, from the corruption of Dhamma comes the corruption of the Vinaya, from the corruption of the Vinaya comes the corruption of the Dhamma. This, monks, is the fourth future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will monks who are undeveloped in body, undeveloped in morality, undeveloped in mind, [108] and undeveloped in wisdom. They, being undeveloped in body, morality, mind, and wisdom, those elders will become dwellers in abundance, lax, taking the lead in back-sliding, neglecting seclusion, they will not arouse energy for achieving the unachieved, attaining the unattained, or realising the unrealised. Those who come after them too will become dwellers in abundance, lax, taking the lead in back-sliding. Thus, monks, from the corruption of Dhamma comes the corruption of the Vinaya, from the corruption of the Vinaya comes the corruption of the Dhamma. This, monks, is the fifth future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Monks, these five future perils have not yet arisen, but they will arise in the future. You should be aware of them, and having become aware of them, you should strive to abandon them.”

### Future Perils (4)

#### (A.iii.108)

**80.** “Monks, these five future perils have not yet arisen, but they will arise in the future. You should be aware of them, and having become aware of them, you should strive to abandon them.

“What five? In the future, monks, there will be monks who desire fine robes. Desiring fine robes they will neglect using rag robes; they will neglect using remote forest-dwellings and solitary dwellings, having visited villages, towns, and capital cities they will reside there; for the sake of robes they will make various improper and unbecoming quests.<sup>2</sup>

<sup>1</sup> Verses composed by those outside of the Buddhasāsana and their disciples.

<sup>2</sup> Examples of improper quest are found in the eighth and ninth Nissaggiya Pācittiya rules. Making stipulations about the quality of the robe or asking two donors to combine their offers to provide one robe of high quality. All kinds of hinting and scheming to get fine robes is improper and unbecoming. Robes obtained in the wrong way should be forfeited and an offence confessed.

This, monks, is the first future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it. [109]

“Again, monks, in the future there will be monks who desire fine almsfood. Desiring fine almsfood they will neglect going on almsround, they will neglect using remote forest-dwellings and solitary dwellings, having visited villages, towns, and capital cities they will reside there; for the sake of almsfood they will make various improper and unbecoming quests. This, monks, is the second future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will be monks who desire fine dwellings. Desiring fine dwelling they will neglect using the root of a tree, they will neglect using remote forest-dwellings and solitary dwellings, having visited villages, towns, and capital cities they will reside there; for the sake of almsfood they will make various improper and unbecoming quests. This, monks, is the third future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will be monks who will dwell in close association with nuns, female probationers, and novices. Dwelling in close association with nuns, female probationers, and novices, monks, it is to be expected that they will live dissatisfied with the holy life, that they will commit some depraved offence,<sup>1</sup> and abandon the training to revert to the lower life. This, monks, is the fourth future peril that has not yet arisen, but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Again, monks, in the future there will be monks who will dwell in close association with novices and lay attendants. Dwelling in close association with novices and lay attendants it is to be expected that they will make use of various stored up goods,<sup>2</sup> [110] and make gross hints about digging and cultivation.<sup>3</sup> This, monks, is the fourth future peril that has not yet arisen,

<sup>1</sup> An offence involving defeat such as sexual intercourse, or one entailing a formal meeting of the community such as kissing, lustfully touching, or masturbation.

<sup>2</sup> Almsfood that is received in the morning must be consumed before midday. If leftover food or provisions are stored in a kitchen they can be used by novices and lay attendants at the right time, but need to be offered again to the monks on the next day before they can use it. Novices and lay attendants can cook food, but monks can only reheat food that has already been cooked.

<sup>3</sup> Novices and lay attendants can dig the earth, grow food, and harvest crops. Fully

but that will arise in the future. You should be aware of it, and having become aware of it, you should strive to abandon it.

“Monks, these five future perils have not yet arisen, but they will arise in the future. You should be aware of them, and having become aware of them, you should strive to abandon them.

## Living Apart

(A.iii.145)

**127.** “Monks, endowed with five things a monk is not fit to live apart from the Saṅgha. What five? Here, monks, a monk is not content with any kind of robe, he is not content with any kind of almsfood, he is not content with any kind of dwelling, he is not content with any kind of medicine, he often dwells on thoughts of sensuality. Monks, endowed with five things a monk is not fit to live apart from the Saṅgha.

“Monks, endowed with five things a monk is fit to live apart from the Saṅgha. What five? Here, monks, a monk is content with any kind of robe, he is content with any kind of almsfood, he is content with any kind of dwelling, he is content with any kind of medicine, he often dwells on thoughts of renunciation. Monks, endowed with five things a monk is fit to live apart from the Saṅgha.

## Losses

(A.iii.147)

**130.** “Monks, there are these five losses. What five? The loss of relatives, the loss of wealth, the loss of health,<sup>1</sup> the loss of morality, the loss of right-view.<sup>2</sup> Monks, due to the loss of relatives, wealth, or health, living beings on the break-up of the body after death do not arise in states of loss (*apāyaṃ*), in an unfortunate destination (*duggatīṃ*), in a state of punishment (*vinipātaṃ*),<sup>3</sup> or in hell (*nirayaṃ*). Due to the loss of morality, monks, or the

[contd.]ordained monks can do none of these things. It is improper for a monk to tell a novice or lay attendant to dig the earth or harvest crops. However, if work needs to be done, a monk can hint “A hole is needed here for a cesspit,” or “This is a suitable place for a well,” or “A foundation is needed here.”

<sup>1</sup> Literally, the loss (or misfortune) of disease (*rogabyasanaṃ*). Getting sick means the loss of health.

<sup>2</sup> Literally, the loss of view (*diṭṭhiabyasanaṃ*), but *diṭṭhi* alone refers to wrong-view. By the loss of view the misfortune of the loss of right-view is meant.

<sup>3</sup> These terms — *apāya*, *duggatī*, and *vinipāta* — are almost synonymous. They may refer to the four lower realms of animals (*tiracchāna*), hungry ghosts (*peta*), jealous gods, and hell (*niraya*). The animal realm includes all kinds of mammals, reptiles, fish, birds, insects, fish, whales, etc. They are considered to be states of loss due to the lack of opportunity for learning or practising the Dhamma.

loss of right-view, living beings on the break-up of the body after death arise in states of loss, in an unfortunate destination, in perdition, or in hell. These, monks, are the five losses.

“Monks, there are these five gains.<sup>1</sup> What five? The gain of relatives, the gain of wealth, the gain of health, the gain of morality, the gain of right-view. Monks, due to the gain of relatives, wealth, or health, living beings on the break-up of the body after death do not arise in a fortunate destination, or in heaven. Due to the gain of morality, monks, or the gain of right-view, living beings on the break-up of the body after death arise in a fortunate destination, or in heaven. These, monks, are the five gains.”

### **Sleeping Little**

**(A.iii.156)**

**137.** “These five, monks, sleep little at night, are mostly awake. What five? A woman desiring a man, monks, sleeps little at night, is mostly awake. A man desiring a woman, monks, sleeps little at night, is mostly awake. A thief desiring to steal, monks, sleeps little at night, is mostly awake. A king engaged with royal duties, monks, sleeps little at night, is mostly awake. A monk desiring liberation from bondage, monks, sleeps little at night, is mostly awake. These five, monks, sleep little at night, are mostly awake.”

### **One Who Despises**

**(A.iii.164)**

**141.** “These five individuals, monks, are found in the world. What five? One who despises, having given; one who despises, having lived together; one is a gossip, one is fickle, one is dull and deluded.

“And how, monks, is one who despises, having given? Here, monks, an individual gives robes, almsfood, a dwelling, medicine or requisites for the sick to another. Then he or she thinks: ‘I give, he or she receives.’ Having given, one despises the other. This individual, monks, having given, despises another.

“And how, monks, is one who despises, having lived together? [165] Here, monks, an individual lives with another for two or three Rainy Seasons. Having lived together with another, he despises him. This individual, monks, have lived together, despises another.

“And how, monks, is one a gossip? Here, monks, a certain individual, hearing talk in praise or dispraise of another, quickly judges him. Thus, monks, this individual is a gossip.

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<sup>1</sup> Blessings, good fortune, achievement, gain (*sampadā*).

“And how, monks, is one fickle? Here, monks, a certain individual’s faith, devotion, affection, and confidence are unstable. Thus, monks, an individual is fickle.

“And how, monks, is an individual dull and deluded? Here, monks, a certain individual does not know wholesome and unwholesome states, does not know blameworthy and blameless states, does not know inferior and superior states, does not know dark and bright states, with their signs. Thus, monks an individual is dull and deluded. These five individuals, monks, are found in the world.”

## **At the Sārandada Shrine**

*(A.iii.167)*

**143.** At one time the Blessed One was dwelling at Vesāli, in the peaked hall in the great forest. Then, in the early morning the Blessed One put on the robes and taking his almsbowl and double-robe he entered Vesāli for alms. On that occasion five hundred Licchavī had assembled at the Sārandada shrine and were sitting down together when this conversation arose: “Five treasures rarely arise in the world. What five? The elephant treasure, the horse treasure, the jewel treasure, the woman treasure, and the householder treasure. These five treasures rarely arise in the world.” [168]

Then those Licchavī stationed a man on the road [saying]: “If, good man, you should see the Blessed One, come and tell us.” That man, seeing the Blessed One from afar, and having seen him, approached those Licchavī, and having approached them said: “Sirs, the Blessed One, the Worthy, Fully Enlightened One, is coming; now is the time to do whatever you see fit.”

Then those Licchavī approached the Blessed One, and having approached, they paid homage to the Blessed One and stood at one side. Standing at one side the Licchavī said to the Blessed One: “It would be good, venerable sir, if you would approach the Sārandada shrine out of compassion for us.”

The Blessed One consented by remaining silent. Then the Blessed One approached the Sārandada shrine, and having approached, sat down on a seat that had been prepared. Sitting there, the Blessed One said to those Licchavī: “What were you talking about, Licchavī, when you were sitting here? What was the topic of your conversation?”

“Venerable sir, as we were sitting together here this conversation arose: “Five treasures rarely arise in the world. What five? The elephant treasure, the horse treasure, the jewel treasure, the woman treasure, and the householder treasure. These five treasures rarely arise in the world.”

“Being intent on sensual pleasures, the Licchavī were talking about sensual pleasures. Five treasures, Licchavī, rarely arise in the world. What five? A Tathāgata, a Worthy Fully Enlightened Buddha rarely arises in the world. A person who teaches the Dhamma and discipline made known by the Tathāgata [169] rarely arises in the world. A person who understands the Dhamma and discipline made known by the Tathāgata when it is taught rarely arises in the world. A person who, having understood the Dhamma and discipline made known by the Tathāgata, practises in accordance with it rarely arises in the world. A person who is grateful and appreciative rarely arises in the world.

### **The Gift of a Bad Man**

*(A.iii.171)*

**147.** These, monks, are the five gifts of a bad man. What five? He gives a gift carelessly, he gives a gift without respect, he gives not by his own hand, he gives what has been discarded, he gives without believing in the future results of giving. These, monks, are the five gifts of a bad man. [172]

These, monks, are the five gifts of a good man. What five? He gives a gift carefully, he gives a gift respectfully, he gives with his own hand, he gives what has not been discarded, he gives believing in the future results of giving. These, monks, are the five gifts of a good man.

### **The Gift of a Good Man**

*(A.iii.172)*

**148.** “These, monks, are the five gifts of a good man. What five? He gives a gift with faith, he gives a gift with respect, he gives a gift at the right time, he gives a gift without clinging, unreservedly, he gives a gift without harming himself or others.

“Having given a gift with faith, monks, wherever that gift bears fruit, he is rich, very rich, of great wealth, he is handsome, pleasing to behold, and his complexion is perfect.

“Having given a gift with respect, monks, wherever the gift bears fruit, he is rich, very rich, of great wealth. His children, wives, slaves, servants, or workers listen to him, lend an ear, and apply their minds to understand him.

“Having given a gift at the right time, monks, wherever that gift bears fruit, he is rich, very rich, of great wealth, and abundant benefits accrue to him whenever they are needed.

“Having given a gift without clinging, unreservedly, monks, wherever that gift bears fruit, he is rich, very rich, of great wealth. He appreciates the most refined pleasures of the five senses. [175]

“Having given a gift without harming himself or others, monks, wherever that gift bears fruit, he is rich, very rich, of great wealth. and no harm comes to his wealth or property, neither from fire, nor flood, nor kings, nor thieves, nor unloved heirs.

“These, monks, are the five gifts of a good man.”

## Disappearance of the True Dhamma (1)

(A.iii.176)

154. “These five things, monks, leads to the decline and disappearance of the true Dhamma. What five? Here, monks, the monks do not listen respectfully to the Dhamma, they do not respectfully master the Dhamma, they do not respectfully bear it in mind, they do not respectfully examine the meaning of the Dhamma that they have borne in mind, they do not respectfully understand the Dhamma and practice in accordance with it. These five things, monks, lead to the decline and disappearance of the true Dhamma.

“These five things, monks, leads to the non-decline and non-disappearance of the true Dhamma. What five? Here, monks, the monks listen respectfully to the Dhamma, they respectfully master the Dhamma, they respectfully bear it in mind, they respectfully examine the meaning of Dhamma that they have borne in mind, they respectfully understand the Dhamma and practice in accordance with it. These five things, monks, lead to the non-decline and non-disappearance of the true Dhamma.

## Udāyī

(A.iii.184)

159. “Thus have I heard — on one occasion the Blessed One was dwelling at Kosambī, in Ghosita’s park. Then, on that occasion, the Venerable Udāyī<sup>1</sup> was sitting teaching the Dhamma surround by a large assembly of householders. Having seen this, the Venerable Ānanda approached the Blessed One, and having approached, he paid homage and sat at one side. Sitting there, the Venerable Ānanda said to the Blessed One: ‘Venerable sir, the Venerable Udāyī is teaching the Dhamma surrounded by a large assembly of householders.’

“It is not easy, Ānanda, to teach the Dhamma to others. When teaching the Dhamma to others, Ānanda, five things should be established in oneself. What five? ‘I will teach a graduated discourse,’ one should teach others. ‘I will show the meaning,’ one should teach others. ‘I will teach out of compassion,’ one should teach others. ‘I will teach not intent on material

<sup>1</sup> This monk had a reputation for always saying the wrong thing. He was known as Lāḷudāyī, foolish Udāyī, to distinguish him from a wise monk of the same name.

gain,' one should teach others. 'I will teach not deprecating myself or others,' one should teach others. It is not easy, Ānanda, to teach others. In teaching others, Ānanda, these five things should be established in oneself."

## **Getting Rid of Resentment**

*(A.iii.185)*

**161.** "These five methods, monks, for getting rid of resentment should entirely get rid of resentment that has arisen against anyone. What five? Towards the person for whom resentment has arisen, monks, loving-kindness should be developed for that person, thus resentment towards that person should be got rid of. Compassion should be developed ... Equanimity should be developed ... Not paying attention to that person ... Directing one's thoughts to ownership of kamma — 'This venerable one is the owner of his kamma, heir to his kamma, born from his kamma, has kamma as his relatives, and has kamma as his sole refuge. Whatever kamma he does, for good or for ill, of that he will be the heir.' Thus, resentment for that individual should be got rid of. These, monks, are the five methods for getting rid of resentment by which a monks should get rid of any resentment that has arisen."

## **Asking Questions**

*(A.iii.191)*

**165.** Then the Venerable Sāriputta said this: "Whoever, friends, asks another a question, does so for one of these five reasons. What five? Due to dullness and delusion, one asks another a question. Due to evil wishes, one asks another a question. [192] Due to contempt, one asks another a question. Wishing to know the meaning, one asks another a question. One asks another a question with the thought: 'If he answers correctly, that is good, but if not I will explain the correct meaning.' Whoever, friends, asks another a question, does so for one of these five reasons. Friends, if I ask another a question it is with the thought: 'If he answers correctly, that is good, but if not I will explain the correct meaning'."

## **The Outcaste**

*(A.iii.206)*

**175.** "Monks, endowed with five qualities a lay disciple becomes an outcaste of a lay disciple, a stain of a lay disciple, and one to be scorned. What five? He or she is without faith, he or she is immoral, one who relies on rituals, not on actions (*kamma*), one who looks for outsiders to donate to, and one who gives there first.

“Monks, endowed with five qualities a lay disciple becomes a gem of a lay disciple, a red and white lotus of a lay disciple, a white lotus of a lay disciple. What five? He or she has faith, he or she is moral, one who relies on actions (*kamma*) not on rituals, one who does not look for outsiders to donate to, and one who gives here first.”

### About the Caṇḍāla Sutta

**Assaddho:** A well-informed and virtuous lay disciple of the Buddha has firm confidence in his teachings based on listening to or studying them carefully, applying them in practice, and gaining personal realisation of the universal truths contained therein. He or she is not credulous and is not easily beguiled by charlatans who perform magic tricks, or even those who have genuine mystic powers, but who lack insight. For example, Devadatta had acquired some psychic powers, and through the exhibition of these powers Prince Ajātasattu was greatly impressed. Misled by Devadatta, he killed his own father King Bimbisāra to gain control of the kingdom. Some naïve and uneducated Buddhists are beguiled and misled by simple magician’s illusions used by charlatans who do not have any genuine psychic powers such as those possessed by Devadatta.

**Dussilo:** He or she is immoral, not observing the five basic precepts incumbent upon all genuine disciples of the Buddha — Abstaining completely from: 1) Killing living beings, 2) Taking what is not given, whether by force, by stealth, or by deception, 3) Engaging in illicit sexual relations, 4) Telling lies, slandering others, abusing others, or indulging in idle chatter such as jokes and stories with no benefit for this life or the next, 5) Intoxicating drugs and drinks that lead to heedlessness. A genuine Buddhist is a teetotaler.

**Kotūhalaṃgaliko:** Festivals and auspicious signs. Superstitious Buddhists place too much faith in amulets, sacred threads (*pirit nul*), astrology, ceremonies, and rituals. Not understanding the teachings in the Maṅgala Sutta, which the Buddha taught to debunk superstitious beliefs, they rely on listening to recitations of the Maṅgala Sutta, and tying sacred threads around their wrists (which is a Hindu tradition, not a Buddhist one), instead of practising the Maṅgala Dhamma so clearly explained by the Blessed One in that very discourse. The true blessings and protection from dangers derive from not associating with the foolish, but associating with the wise, paying homage to those worthy of homage, and the other thirty-five excellent virtuous practices enumerated in the Maṅgala Sutta.

A Stream-winner, being a genuine Buddhist, is completely free from reliance on rites and rituals (*silabbataparāmāsa*).

**Bahiddhā dakkhiṇeyyaṃ gavesati:** The Buddha was not resentful of offerings given to others. He encouraged the wholesome deed of giving alms, saying that one should give wherever the heart is pleased. Even if one gives to an animal, the benefit is returned a thousandfold. What he is saying here is that one without faith, who is immoral, and superstitious will be inclined to look elsewhere to donate. A charlatan or a Buddhist monk of dubious moral character will flatter donors and devotees, wishing to receive more and more offerings. A virtuous monk or nun who desires the long-term welfare and spiritual benefit of his or her supporters will urge them to practice morality and meditation rather than emphasising donation, which is easier, but of less benefit. If a lay disciple lacks morality, he or she will be ashamed to visit virtuous monks and nuns, fearing that he or she might be admonished for not practising the true Dhamma, or may be embarrassed to admit his or her inability to undertake and observe the five precepts scrupulously. It is not easy to be a devout and genuine follower of the Buddha. The truth of suffering must be understood, the truth of craving must be abandoned, the truth of the cessation of craving must be realised, and the truth of the Noble Eightfold Path must be developed.

**Tattha ca pubbakāraṃ karoti:** Due to the reasons outlined above, the faithless disciple will be inclined to donate outside of the Buddha's dispensation first, because a weak person will obviously prefer to be flattered rather than admonished.

A disciple who has faith, who is virtuous, who relies on kamma and not on rituals, will not be fearful of visiting virtuous monks and nuns. On the contrary, his or her heart will leap up, and a keen interest will be aroused to listen to discourses and admonishments about the benefits of practising meditation, or developing insight, and relinquishing attachment to worldly things.

### The Pali Text of the Caṇḍāla Suttaṃ

*“Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca. Katamehi pañcahi? Assaddho hoti; dussīlo hoti; kotūhalamaṅgaliko hoti, maṅgalaṃ pacceti no kammaṃ; ito ca bahiddhā dakkhiṇeyyaṃ gavesati; tattha ca pubbakāraṃ karoti. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.*

“Pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakarātanañca hoti upāsakapadumañca upāsakapūṇḍarikañca. Katamehi pañcahi? Saddho hoti; silavā hoti; akotūhalamaṅgaliko hoti, kammaṃ pacceci no maṅgalaṃ; na ito bahiddhā dakkhiṇeyyaṃ gavesati; idha ca pubbakāraṃ karoti. Imehi kho, bhikkhave, pañcahi dhammehi samannāgato upāsako upāsakarātanañca hoti upāsakapadumañca upāsakapūṇḍarikañcā”ti.

## Businesses

### (A.iii.208)

177. “These five businesses, monks, should not be engaged in by a lay disciple. What five? Business in weapons (*satthavaṇijjā*), business in living beings (*sattavaṇijjā*), business in flesh (*maṃsavaṇijjā*), business in intoxicants (*majjavaṇijjā*), business in poisons (*visaṇijjā*). These five businesses, monks, should not be engaged in by a lay disciple.”

## Commentary on the Vaṇijjā Sutta

### (AA.iii.303)

**Business** (*vaṇijjā*) means trading as a means of livelihood (*vāñijja-kammāni*).<sup>1</sup> **By a lay disciple** (*upāsakenā*) means by one who has taken the three refuges (*tisaraṇagatena*). **Business in weapons** (*satthavaṇijjā*) means having made weapons (*āvudhabhaṇḍaṃ kāretvā*), he sells them (*vikkayo*). **Business in living beings** (*sattavaṇijjā*)<sup>2</sup> means selling human beings (*manussavikkayo*). **Business in flesh** (*maṃsavaṇijjā*) means having raised pigs (*sūkara*), deer and so forth (*migādayo*), he sells them. **Business in intoxicants** (*majjavaṇijjā*)<sup>3</sup> means having made whatever kind (*yaṃ kiñci*) of intoxicants (*majjaṃ*), he sells them. **Business in poisons** (*visaṇijjā*)<sup>4</sup> means having made poisons (*visaṃ kāretvā*), he sells them. Thus one should neither engage in any of these businesses oneself (*neva attanā kātuṃ*), nor urge others to engage in them (*na pare samādapetvā kāretuṃ*).<sup>5</sup>

<sup>1</sup> Making a livelihood by buying and selling, or by making and selling.

<sup>2</sup> The Commentary specifies trading in human beings (for slavery, prostitution, or trafficking), so we can infer that trading in other living beings such as for work, e.g. horses, oxen, guard dogs, or as pets is not unsuitable. Trading living beings for their meat (or fur) is covered by trading in flesh.

<sup>3</sup> Both fermented and distilled intoxicants are included. By the words “*yaṃ kiñci*” (whatever) and by using the four great standards, recreational drugs are included.

<sup>4</sup> Whatever toxins are designed to kill living beings, whether human beings, vermin, or insects.

<sup>5</sup> Neither is it proper to condone it or speak in praise of it.

## Forest-Dwellers

(A.iii.219)

**181.** “Monks, there are these five kinds of forest-dwellers. What five? One is a forest-dweller because he is dull and deluded, one is a forest-dweller because he is of evil wishes and overcome by covetousness, one is a forest-dweller because he is insane and mind-tossed, one is a forest-dweller because it is praised by the Buddha and his disciples, one is a forest-dweller due to having few wishes, due to being content, for the sake of removing defilements, for the sake of solitude, for the sake of simplicity. Of these five forest-dwellers, monks, one who is a forest-dweller due to having few wishes, due to being content, for the sake of removing defilements, for the sake of solitude, for the sake of simplicity is the best, the leader, the chief, the supreme and the most excellent.

“It is like, monks, from the cow comes milk (*khīraṃ*), from milk comes curds (*dadhi*), for curds comes butter (*navanītaṃ*), from butter comes ghee (*sappi*), from ghee comes the cream of ghee (*sappimaṇḍo*), which is regarded as the best. Similarly, monks, one who is a forest-dweller due to having few wishes, due to being content, for the sake of removing defilements, for the sake of solitude, for the sake of simplicity is the best, the leader, the chief, the supreme and the most excellent.”

## Robes

(A.iii.219)

**182.** “Monks, there are these five kinds of rag-robe wearers. What five? One who is a rag-robe wearer because he is dull and deluded ...

**183.** “Monks, there are these five kinds of tree-root dwellers ... [220]

**184.** “Monks, there are these five kinds of cemetery-dwellers ...

**185.** “Monks, there are these five kinds of open-air dwellers ...

**186.** “Monks, there are these five kinds of sitters ...

**187.** “Monks, there are these five kinds of any bed users ...

**188.** “Monks, there are these five kinds of single-session eaters ...

**189.** “Monks, there are these five kinds of later food refusers ...

**190.** “Monks, there are these five kinds of almsfood-eaters.<sup>1</sup> What five? One who is an almsfood-eater because he is dull and deluded, ... [221] due to having few wishes, due to being content, for the sake of removing defilements, for the sake of solitude, for the sake of simplicity. Of these five kinds of alms-food eaters, one who is an almsfood-eater due to having few wishes, due to being content, for the sake of removing defilements, for the

<sup>1</sup> These are ten of the thirteen ascetic practices listed in Chapter II of the *Visuddhimagga*. The triple-robe wearer, house-to-house-seeker, and bowl-food eater are not included.

sake of solitude, for the sake of simplicity is the best, the leader, the chief, the supreme and the most excellent.

“It is like, monks, from the cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, which is regarded as the best. Similarly, monks, one who is a forest-dweller due to having few wishes, due to being content, for the sake of removing defilements, for the sake of solitude, for the sake of simplicity is the best, the leader, the chief, the supreme and the most excellent.”

## Dogs

### (A.iii.221)

**191.** “Monks, these five ancient Brahmin practices<sup>1</sup> are now practised by dogs, not by Brahmins. What five?”

“Formerly, monks, Brahmins only coupled with Brahmin women,<sup>2</sup> not with non-Brahmin women. Now, monks, Brahmins couple with Brahmin women and also with non-Brahmin women. Now, monks, dogs couple only with female dogs, not with other animals. This, monks is the first Brahmin practice that is now practised by dogs, not by Brahmins.

“Formerly, monks, Brahmins only coupled with Brahmin women when they were in season, not when they were not in season. [222] Now, monks, Brahmins couple with Brahmin women when they are in season, and also when they are not in season. Now, monks, dogs only couple with female dogs when they are in season, not when they are not in season. This, monks, is the second Brahmin practice that is now practised by dogs, not by Brahmins.

<sup>1</sup> The ancient Brahmin practices (*porāṇā brāhmaṇadhammā*), followed by the Brahmins of former times. The four castes of Brahmins (*brāhmaṇā*), rulers (*khattiyā*), merchants (*vessā*), and workers (*suddā*), were recognised in the time of the Buddha. The Buddha was of the caste of rulers and nobles (*khattiyā*). Those outside of these four castes were known as outcastes (*vasala, caṇḍāla*). The Brahmins regarded themselves as superior to other castes, but here the Buddha ridicules them.

<sup>2</sup> In the time of the Buddha, arranged marriages seem to have been the norm. *Viśākhā*, for example, was married to the son of *Migāra*, who worshipped the naked ascetics (*Nigaṇṭhā*). A substantial dowry was given. The *Siṅgāla Sutta* gives one of the duties of parents as “They seek a suitable wife for him.” Nowadays, the burden seems to have been reversed onto the parents of daughters to “Seek a suitable husband,” for them. No mention is made in the *Siṅgāla Sutta* of any such duty of parents to their daughters, though note that it was taught to a young man, not to parents with daughters. **My own view** is that the role of the parents is only to provide guidance by acting as a go-between, not to purchase a suitable husband for their daughter or a suitable wife for their son. The ancient Brahmin practice would be marriage by mutual affection if the parents agree to it in the case of those of a young age. If they don’t agree to it, the young couple should wait until their parents do agree, or until they are both living independently of their parents.

“Formerly, monks, Brahmins neither bought nor sold Brahmin women, they lived together and bonded to continue the family line only through mutual affection. Now, monks, Brahmins also buy and sell Brahmin women, they do not live together and bond to continue the family line only through mutual affection. Now, monks, dogs neither buy nor sell female dogs, they live together and bond to continue the family line only through mutual affection. This, monks, is the third Brahmin practice that is now practised by dogs, not by Brahmins.

“Formerly, monks, Brahmins did not store up wealth, grain, silver, and gold. Now, monks, Brahmins store up wealth, grain, silver, and gold. Now, monks, dogs do not store up wealth, grain, silver, or gold. This, monks, is the fourth Brahmin practice that is now practised by dogs, not by Brahmins.

“Formerly, monks, Brahmins sought food for their morning meal in the morning and for their evening meal in the evening. Now, monks, Brahmins having eaten as much as their bellies will hold, leave taking away the left-overs. Now, monks, dogs seek food for their morning meal in the morning and for their evening meal in the evening. This, monks, is the fifth Brahmin practice that is now practised by dogs, not by Brahmins.

## Speech

*(A.iii.243)*

198. “Monks, endowed with these five factors speech is well-spoken, not badly-spoken, it is blameless and not criticised by the wise. What five? [244] It is spoken at the right time, it is true, it is compassionate, it is gentle, it is beneficial, and spoken with thoughts of loving-kindness. Endowed with these five factors, monks, speech is well-spoken, not badly-spoken, it is blameless and not criticised by the wise.”

## Listening to the Dhamma

*(A.iii.248)*

202. “Monks, there are five benefits from listening to the Dhamma. What five? One hears what one has not heard before, one clarifies what one has heard before, one overcomes doubt, one straightens one’s view, one’s mind becomes clear and bright.

## Powers

*(A.iii.248)*

204. “Monks, there are five powers. What five? Faith, shame, dread, energy, wisdom. These, monks, are the five powers.

## Tooth Sticks

(A.iii.250)

208. “Monks, there are five disadvantages of not using a tooth-stick?<sup>1</sup> What five? It is not good for the eyes, one has bad breath, one’s taste buds are not clear, bile and phlegm cover the food, one’s appetite is poor. These, monks, are the five disadvantages of not using a tooth-stick.

“Monks, there are five advantages of using a tooth-stick? What five? It is good for the eyes, one does not have bad breath, one’s taste buds are clear, bile and phlegm do not cover the food, one’s appetite is good. These, monks, are the five advantages of using a tooth-stick.”

## A Musical Intonation

(A.iii.251)

209. “Bhikkhus, there are five dangers of reciting the Dhamma with a musical intonation. What five? Oneself gets attached to the sound, others get attached to the sound, householders are annoyed, saying, “Just as we sing, these sons of the Sakyan sing,” the concentration of those who do not like the sound is destroyed, and later generations copy it.

“These, monks, are the five dangers of reciting the Dhamma with a musical intonation.”

## About the Gitassara Sutta

The sacred discourses of the Buddha are full of meaning. When reciting and listening to them it is vital to reflect on the meaning as well as to listen with respect and devotion. Reciting suttas is the traditional method for preserving the sacred texts and passing them on to future generations. It should not be allowed to degenerate into a form of entertainment. While listening to discourses, the devotees should sit with hands in *añjali*, paying respectful attention. The way of chanting by many monks these days is incorrect, and contrary to the Vinaya rules, because they are striving to make a melodious sound rather than merely striving for clear pronunciation of the words.

Buddhist monks should regularly teach the meaning of frequently recited suttas such as Metta Sutta, Maṅgala Sutta, and Ratana Sutta. Every Buddhist devotee should be very familiar with these discourses, and most could probably recite them by heart. However, if the meaning is

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<sup>1</sup> Forest monks use tooth-sticks made from a vine, pieces of which are beaten flat at one end into a brush, while the other end is sharpened to a point to use as a tooth-pick. Chewing the vine releases sap with antiseptic properties.

not understood, the excellent teachings contained in these discourses will not be put into practice.

If lay persons recite devotional stanzas such as this beautifully clear enunciation of the Pāli text of the *Jayamaṅgala Gāthā*, although it is beautiful, it is acceptable in my opinion as it is not recited with a long drawn out sound merely for musical entertainment, but for adulation of the Buddha's wonderful qualities. Compare the same *Paritta Sutta* recited as musical entertainment, where the meaning is almost entirely lost to someone untrained in Pāli. If one does not know the meaning of the Pāli text being recited, one may miss the point of the teaching, being enchanted by the sound of the reciter's voice, which is what this *Gitassara Sutta* stresses.

### The Pāli Text of the *Gitassara Suttam*

*“Pañcime, bhikkhave, ādinavā āyatakaṇa gītassarena dhammaṃ bhaṇantassa. Katame pañca? Attanāpi tasmim̃ sare sārājati, parepi tasmim̃ sare sārājanti, gahapatikāpi ujjhāyanti — ‘Yatheva mayaṃ gāyāma, evamevaṃ kho samaṇā sakyaputtiyā gāyanti’ti, sarakuttimpi nikāmayamānassa samādhissa bhaṅgo hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati. Ime kho, bhikkhave, pañca ādinavā āyatakaṇa gītassarena dhammaṃ bhaṇantassā”ti.*

### Miserliness

(A.iii.272)

254. “Monks, there are these five kinds of miserliness. What five? Miserliness regarding dwelling places, miserliness regarding families,<sup>1</sup> miserliness regarding gains, miserliness regarding praise, and miserliness regarding the Dhamma.<sup>2</sup> These, monks, are the five kinds of miserliness. Monks, of these five kinds of miserliness, miserliness regarding the Dhamma is the most miserable.

<sup>1</sup> A monk does not like to introduce other monks to the families who are his supporters for fear of losing some of their support.

<sup>2</sup> The knowledge that he has acquired by learning, he keeps it to himself to feel superior.

# Chakkanipāta

## THE BOOK OF SIXES

### Worthy of Offerings (1)

(A.iii.279)

1. Thus have I heard — at one time the Blessed one was dwelling at Sāvatti, in Anāthapiṇḍika’s Prince Jeta Grove. Then the Blessed One addressed the monks: “Monks.” “Venerable sir,” those monks replied to the Blessed One. The Blessed said:—

“Endowed with these six things, monks, a monk is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an incomparable field of merit for the world. What six? Here, monks, having seen a form with the eye, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Having heard a sound with the ear, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Having smelled an odour with the nose, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Having tasted a flavour with the tongue, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Having felt a contact with the body, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Having known an idea with the mind, he is neither pleased nor displeased, but dwells equanimous, mindful, and clearly comprehending. Endowed with these six things, monks, a monk is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an incomparable field of merit for the world.”

Thus spoke the Blessed One. Elated, those monks delighted in what the Blessed one had said.

### Powers

(A.iii.282)

4. “Endowed with these six things, monks, a monk is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an incomparable field of merit for the world. What six? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, he dwells having realised the destruction of the outflows, the stainless liberation of mind, the liberation by wisdom in this very life for himself by direct knowledge. Endowed with these six things, monks, a monk is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an incomparable field of merit for the world.”

## A Discourse to Mahānāma

(A.iii.284)

10. On one occasion the Blessed One was dwelling about the Sakyans at Kapilavatthu in Nigrodhā's monastery. Then Mahānāma the Sakyan approached the Blessed One, having approached, having paid homage to the Blessed One, he sat down at one side. Sitting at one side, Mahānāma the Sakyan said to the Blessed One: "Whoever, venerable sir, is a noble disciple who has gained the fruit and understood this dispensation, how does he abide?"

"Whoever, Mahānāma, is a noble disciple [285] who has gained the fruit and understood this dispensation, often abides in this way. Here, Mahānāma, a noble disciple recollects the Tathāgata: 'Thus indeed is the Blessed One, worthy,<sup>1</sup> fully enlightened by himself,<sup>2</sup> endowed with knowledge and conduct,<sup>3</sup> fortunate,<sup>4</sup> knower of the world,<sup>5</sup> an incomparable trainer of trainable persons,<sup>6</sup> teacher of gods and human

<sup>1</sup> Worthy (*araham*) due to having destroyed greed, hatred, and delusion. Among all living beings who are worthy of offerings, hospitality, and reverential salutation, he is the most praiseworthy.

<sup>2</sup> Fully Enlightened (*sammāsambuddho*). There is no defect in his knowledge, which is perfect in all respects. Whatever can be known and understood by any living being, he has realised it. Whatever mystic powers can be attained, such as the recollection of previous lives, or knowing the potential of others and their destinies, he has perfected that knowledge to a greater extent than any disciple. He is perfectly (*sammā*) awakened (*buddho*) by himself (*sam*), without the aid of a teacher. Although he had teachers of secular skills and meditative states, he discovered the Four Noble Truths by his own efforts, and taught the way for others to realise them.

<sup>3</sup> He is endowed with (*sampanno*) knowledge (*vijjā*) and conduct (*carāṇa*), without any defect in his bodily, verbal, or mental actions. With great compassion he teaches others, with kindness whenever possible, but with strictness too whenever necessary.

<sup>4</sup> He is fortunate (*sugato*) because of having gone (*gata*) well (*su*) to the best destiny, that is he has attained nibbāna and final release from the cycle of rebirth. In another sense, it means that his speech is well-spoken (*sugato*) because it is always true and beneficial, even if it is sometimes displeasing to others. Mostly it is pleasing and beneficial. He abstains from speech if he sees that it will be of no benefit.

<sup>5</sup> Knower of the world (*lokavidū*). In some contexts, "the world" refers to the five aggregates. These he knows thoroughly, the causes for their arising, their cessation, and the way leading to their cessation. In another context he knows the heavens and hells, the realms of the hungry ghosts, and all other realms of existence. He knows too, the path of practice leading to those existences. He also knows the spatial world of the sun and moon, the stars and galaxies (*cakkavaḷa*), and the dark spaces between them.

<sup>6</sup> He is the incomparable (*anuttaro*) guide or charioteer (*sāraṭṭhi*) of trainable (*damma*) persons (*purisa*). Here, "purisa" means not only men, but also women, children, deities, and other living beings. There were some who met the Buddha who were untrainable, such as heretics like Makkali Gosala, or Devadatta's father, King Suppabuddha, but he was able to train even Devadatta to some extent so that in the distant future he will become a Solitary Buddha. If some proved to be untrainable, the Buddha no longer spoke to them. See the [Kesi Sutta](#).

beings,<sup>1</sup> enlightened,<sup>2</sup> and blessed.<sup>3</sup> Therefore, Mahānāma, whenever a noble disciple thus recollects the Tathāgata, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion, but upright and concerned only with the Tathāgata. A noble disciple, Mahānāma, whose mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. This, Mahānāma, is called: ‘A noble disciple who dwells attained to harmony among a disharmonious population, who dwells unoppressed among an oppressed population, having entered the stream of the Dhamma, he develops recollection of the Buddha.’

‘Again, Mahānāma, a noble disciple recollects the Dhamma: ‘The Dhamma is well-taught by the Blessed One,<sup>4</sup> visible by oneself,<sup>5</sup> timeless,<sup>6</sup>

<sup>1</sup> He is the teacher (*sathhā*) of gods (*deva*) and human beings (*manussānaṃ*). There are many discourses given by the Buddha to his monastic disciples, lay supporters, recluses and wanderers, Brahmins and kings, even some were given to children. Many more were given to deities and Brahmas who were in the habit of visiting him during the night after the monks had retired to their quarters. The Maṅgala Sutta, the Sakkapaṇha Sutta, and the Hemavata Sutta are examples of well-known discourses given to deities.

<sup>2</sup> He is awakened (*Buddho*) to the truth, having woken from the slumber of delusion. He was dedicated to wakefulness, sleeping only one hour a night. After the lay disciples had returned to their homes, he would exhort the monks. After the monks had retired to their quarters to meditate or sleep, he taught any deities who came to visit him. After they had left, he practised walking meditation. Only then did he lie down mindfully to sleep for an hour before waking in the early hours of the morning to practice the meditation on great compassion, surveying the world with his divine-eye to see who would benefit from hearing the Dhamma.

<sup>3</sup> He is blessed (*Bhagavā*) in having accomplished all attainments, enjoying the greatest reverence, endowed with excellent physical strength and health, provided with the best requisites, having eighty great disciples, and he is completely self-assured and fearless no matter what kind of assembly he enters. To recollect the Buddha’s virtues, one should recite the full passage, ‘*Itipi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathhā devamanussānaṃ buddho Bhagavā*’<sup>ti</sup>. After memorising the words, one should learn the meaning of each, then reflect for a moment on each word while reciting slowly: ‘*Arahaṃ ... sammāsambuddho ... vijjācaraṇasampanno ... etc.*, until one particular attribute becomes clear to the mind, then reflect more deeply on that before continuing to repeat the entire passage.

<sup>4</sup> The Dhamma is well-taught (*svākkhāto*), in detail and specific to the occasion or to individuals in the audience. It is good in the beginning, good in the middle, and good at the end. In the beginning, the benefits of donation (*dāna*) and morality (*sīla*) are taught, then the development of concentration (*samādhi*), culminating with wisdom (*paññā*) or insight knowledge (*vipassanā-ñāṇa*), which leads to liberation (*vimutti*). A typical discourse such as the Maṅgala Sutta begins with the benefits of avoiding fools and cultivating good friendship by associating with the wise (*paññā*), and honouring those worthy of respect, it then explains the benefits of wholesome deeds

inviting investigation,<sup>1</sup> leading onwards,<sup>2</sup> personally realisable by the wise.<sup>3</sup> Therefore, Mahānāma, whenever a noble disciple thus recollects the Dhamma, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion, but upright and concerned only with the Dhamma. A noble disciple, Mahānāma, whose

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such as learning knowledge and acquiring practical skills, pleasant speech, supporting one's parents, wife, and children, practising charity, blameless livelihood, and abstaining from intoxicants. In the middle, it teaches mental cultivation through the practice of reverence, humility, contentment, and gratitude. In the end it encourages listening to and discussing the Dhamma, visiting the monks, and culminates with gaining insight into the four noble truths, which is wisdom.

Buddha's teaching always stresses the importance of personal realisation. After listening to discourses, reading books, or discussing the teachings with the learned, one must practise meditation and other wholesome deeds such as morality, charity, reverence, solitude, contentment, patience, *etc.*, in order to see their benefits through direct experience.

be far away for most of us, but at the very moment that one relinquishes lust, anger, or other unwholesome mental states, suffering ceases immediately. It is called momentary nibbāna (*tadaṅga nibbāna*). Anyone who practises the Dhamma respectfully can experience this temporary cessation of suffering. Furthermore, on attaining the path of Stream-winning, the fruition follows at once. The ardent meditator who gains this stage does not need to wait until after death to experience the bliss of nibbāna, but enjoys it at once. Thereafter, if the meditator develops concentration again, he or she can attain the fruition stage for longer and longer periods. As explained above, the Stream-winner can gain mental serenity very often by reflecting on the virtues of the Buddha, Dhamma, and Saṅgha, on his or her morality, liberality, or the virtues of the deities. Ordinary persons (*puṭhujjana*) will have to make a concerted effort to cultivate this wholesome concentration, but for the Noble Ones it is very easy.

<sup>1</sup> Inviting investigation (*ehi-passiko*), means that it is openly visible, not hidden, and because it is pure and precious like gold. The Buddha does not have the closed fist of those who expound an esoteric doctrine. Those who find it, have no wish to hide it and keep it to themselves like a secret treasure, as it is available to anyone who is willing to make a thorough and impartial investigation. The more people who come and see this excellent teaching, the more it will spread, like a candle light that can be shared with an entire village, by lighting one candle or many candles from another.

<sup>2</sup> Leading onwards (*opaneyyiko*), means that one progresses on the path in stages. After first gaining faith in the special qualities of the Buddha, Dhamma, and Saṅgha, one strives to practise the teaching, and gains further benefits. Faith consequently grows, and one practises with increased enthusiasm and diligence. It is a virtuous circle, leading onwards to ever deeper insights and greater bliss.

<sup>3</sup> Personally (*paccattam*) realisable (*veditabbo*) by the wise (*viññūhi*), means that insight knowledge cannot be shared with others. A learned person or an experienced meditator can teach the right method to others, but the listeners need to practise it properly. If they do not practise it properly, they are unable to gain realisation. Saying is easy, but doing is difficult. Only the wise do the hard work needed. One who wishes to recollect the Dhamma should memorise the entire passage: "*Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehi-passiko opaneyyiko paccattam veditabbo viññūhi'ti*," learn the meaning of each term, and reflect on them as for the recollection of the Buddha's qualities.

mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. This, Mahānāma, is called: 'A noble disciple who dwells attained to harmony among a disharmonious population, who dwells unoppressed among an oppressed population [286], having entered the stream of the Dhamma, he develops recollection of the Dhamma.'

"Again, Mahānāma, a noble disciple recollects the Saṅgha: 'The noble disciples of the Blessed One practise well,<sup>1</sup> they practise with integrity,<sup>2</sup> they practise correctly,<sup>3</sup> they practise properly,<sup>4</sup> that is to say the four pairs of persons, the eight individuals, these noble disciples of the Blessed One are worthy of offerings,<sup>5</sup> worthy of hospitality,<sup>6</sup> worthy of gifts,<sup>7</sup> worthy of reverential

<sup>1</sup> The noble disciples of the Blessed One practise well (*suppaṭipanno*), means that they diligently fulfil all eight factors of the path — right-view, right-thought ... right-concentration — and attain the goal. N.B. The *ariyaśaṅgha* may be monks, nuns, novices, or lay disciples living the household life. The ordained Saṅgha who wear the yellow robes are the conventional Saṅgha (*samutti śaṅgha*) only. When making offerings, showing reverence, and so forth, one should focus on the virtues of the Noble Saṅgha, overlooking any faults that ordinary ordained Saṅgha may have.

<sup>2</sup> They practise with integrity (*ujjupaṭipanno*), means they are straightforward, and upright, not crooked or devious. As it says in the Metta Sutta: "Sakko ujū ca, suhujū ca," which means able, upright, perfectly upright (even in thought).

<sup>3</sup> They practise correctly (*ñāyappaṭipanno*), means that they attain the right method (*ñāyassa adhiḡamāya*), keeping the mental faculties in perfect balance, with faith balanced by wisdom, effort balanced by tranquillity, and mindfulness firmly established.

<sup>4</sup> They practise properly (*sāmicippaṭipanno*). That is to say (*yadidaṃ*) the four pairs (*yugāni*) of persons (*purisa*), the eight (*aṭṭha*) individuals (*puggalā*). The moment of attaining each of the four paths (*magga*) is immediately followed by each the four respective fruits (*phala*). After attaining the path of Stream-winning, the fruition of Stream-winning follows it immediately. The path is not thereafter attained again, but the fruition can be attained repeatedly later whenever the Stream-winner develops concentration and resolves to enjoy fruition. The Stream-winner can forgo that bliss, and strive for the higher path. Therefore, there are four pairs and eight individuals. The Visuddhimagga groups these four virtues of the Saṅgha into one.

<sup>5</sup> Worthy of offerings (*āhuneyyo*), means worthy of sacrifice, worship, veneration, and invitation to accept the requisites. Because the Noble Ones are not greedy or avaricious, they accept only what is allowable and appropriate if and when invited. They take little and give a lot.

<sup>6</sup> Worthy of hospitality (*pāhuneyyo*), means they are worthy of inviting to one's house, preparing a seat, giving drinking water, etc.

<sup>7</sup> Worthy of gifts (*dakkhineyyo*), means that gifts given to them bear abundant fruit. As expounded in the *Dakkhiṇāvibhaṅga Sutta* (*M.iii.252*), gifts to Noble Ones bring immeasurable results.

"Herein, Ānanda, a gift given to an animal can be expected to yield 100 times (*sataḡuṇā*) the result, to an unvirtuous ordinary person 1,000 times the result, to a virtuous ordinary person 100,000 times the result, to an outsider who is free from lust 1,000,000,000,000 times

salutation,<sup>1</sup> an incomparable field of merit for the world.<sup>2</sup> Therefore, Mahānāma, whenever a noble disciple thus recollects the Saṅgha, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion, but upright and concerned only with the Saṅgha. A noble disciple, Mahānāma, whose mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. This, Mahānāma, is called: 'A noble disciple who dwells attained to harmony among a disharmonious population, who dwells unoppressed among an oppressed population, having entered the stream of the Dhamma, he develops recollection of the Saṅgha.'

"Again, Mahānāma, a noble disciple recollects his own morality, unbroken, unperforated, spotless, unblemished.<sup>3</sup> Therefore, Mahānāma, whenever a noble disciple thus recollects his morality, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion, but upright and concerned only with morality. A noble disciple, Mahānāma, whose mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. [287] This, Mahānāma, is called: 'A noble disciple who dwells attained to harmony among a disharmonious population, who dwells unoppressed among an oppressed population, having entered the stream of the Dhamma, he develops recollection of morality.'

[*contd.*] (*koṭisatasahassaguṇā*) the result, gifts given to one who is striving for the attainment of Stream-winning can be expected to yield immeasurable results, so what can be said about gifts to a Stream-winner, one striving for Once-returning, a Once-returner, one striving for Non-returning, a Non-returner, one striving for Arahantship, or an Arahant? What can be said about gifts given to a Solitary Buddha or a Tathāgata?"

<sup>1</sup> Worthy of reverential salutation (*añjalikaṇṇiyo*), means to show due respect by joining the palms in front of one's face. (The *Visuddhimagga* says placing them above the head. The way of showing reverence varies across different cultures).

<sup>2</sup> An incomparable (*anuttaraṃ*) field (*khettaṃ*) of merit (*puñña*) for the world (*lokassā*). Performing meritorious deeds is like planting seeds. If the soil is fertile, and if it rains well, the harvest will be good. One who wishes to recollect the Saṅgha should memorise the entire passage: "*Suppaṭipanno Bhagavato sāvakasaṅgho, ujuppaṭipanno Bhagavato sāvakasaṅgho, ñāyappaṭipanno Bhagavato sāvakasaṅgho, sāmīcippaṭipanno Bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇṇiyo anuttaraṃ puññakkhettaṃ lokassā'ti,*" learn the meaning of each term, and reflect on them as for the recollection of the qualities of the Buddha or Dhamma.

<sup>3</sup> The Noble Ones keep the five precepts automatically as their morality is stable. Ordinary persons who undertaking the five precepts break them easily if they are not also well-trained in mindfulness.

“Again, Mahānāma, a noble disciple recollects his own liberality:<sup>1</sup> ‘It is a gain for me, a great gain for me. Among a generation possessed by the stain of meanness, I dwell at home with a mind free from the stain of meanness, freely liberal, open-handed, delighting in relinquishment, devoted to giving and sharing of gifts. Therefore, Mahānāma, whenever a noble disciple thus recollects his liberality, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion, but upright and concerned only with liberality. A noble disciple, Mahānāma, whose mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. This, Mahānāma, is called: ‘A noble disciple who dwells attained to harmony among a disharmonious population, who dwells unoppressed among an oppressed population, having entered the stream of the Dhamma, he develops recollection of generosity.’

“Again, Mahānāma, a noble disciple recollects the deities: ‘There are deities of the Four Great Kings, deities of the Thirty-three, the Yāmā deities, the deities of delight, the deities who delight in creation, the deities who delight in the creations of others,<sup>2</sup> the Brahma deities,<sup>3</sup> and deities superior to these.<sup>4</sup> Whatever faith those deities possessed that led to their rebirth there after death, I also possess that kind of faith. Whatever morality those deities possessed that led to their rebirth there after death, I also possess that kind of morality. Whatever learning those deities possessed that led to their rebirth there after death, I also possess that kind of learning. Whatever liberality those deities possessed that led to their rebirth there after death, I also possess that kind of liberality. Whatever wisdom those deities possessed that led to their rebirth there after death, I also possess that kind of wisdom. [288] Therefore, Mahānāma, whenever a noble disciple thus recollects his own faith, morality, learning, liberality, and wisdom, and that of those deities, on that occasion his mind is not possessed by lust, is not possessed by anger, is not possessed by delusion,

<sup>1</sup> Liberality (*cāga*) is lack of meanness (*macchariya*). The Noble Ones willingly share with others, and are free from meanness, which can drag one to the lower realms. “Endowed with five things, monks, one falls into hell as if taken and thrown there. What five? Meanness about dwellings, meanness about supporters, meanness about gains, meanness about virtues, meanness about the Dhamma.” (A.iii.266)

<sup>2</sup> The deities of the six sensual realms: Cātumahārājikā, Tāvatiṃsā, Yāmā, Tusitā, Nimmānaratino, Paranimmitavasavattino. See the 31 Planes of Existence.

<sup>3</sup> The deities of the Brahma realms reached by practising absorption on forms (*rūpajhāna*).

<sup>4</sup> The deities of the formless realms reached by the formless absorptions (*arūpajhāna*).

but upright and concerned only with liberality. A noble disciple, Mahānāma, whose mind is upright, gains enthusiasm for the meaning, enthusiasm for the truth, gains delight connected with the Dhamma. Being delighted, joy arises; being joyful, the body is tranquil; the body being tranquil, he feels bliss; the blissful mind becomes concentrated. This, Mahānāma, is called: 'A noble disciple who dwells attained to harmony among a disharmonious population,<sup>1</sup> who dwells unoppressed among an oppressed population,<sup>2</sup> having entered the stream of the Dhamma, he develops recollection of the deities.'

"Whoever, Mahānāma, is a noble disciple who has gained the fruit and understood this dispensation, this is how he often abides."

### About the Mahānāma Sutta

The six recollection on the Buddha, Buddha Dhamma, Saṅgha, morality, liberality, and the deities are expounded in the Path of Purification (*Visuddhimagga*).<sup>3</sup> In the footnotes, I summarise the meaning of each in my own words to make it easy to practise these recollections as a meditation method.

### Nakula's Father

#### (A.iii.295)

16. At one time the Blessed One was dwelling among the Bhaggā at crocodile mountain, in the deer park at Bhesakaḷā grove. Then on one occasion the householder Nakulapitā was ill with a serious disease. Then Nakulamātā said to the householder Nakulapitā: "Do not be anxious about dying, householder. It is painful to die with anxiety. The Blessed One has criticised dying with anxiety. Do not think thus: 'Nakulamātā will not be able to care for our children and maintain the household after my passing.' It should not be regarded thus, householder. I am skilled, householder, in spinning cotton and making wool.<sup>4</sup> I am able, householder, after your passing to care for our children [296] and maintain the household. Therefore, householder, do not be anxious about dying. It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.

<sup>1</sup> This generation (*pajāya*) frequently come into conflict (*visamaḡatāya*) due to defective morality. The Noble Ones dwell without coming into conflict with anyone.

<sup>2</sup> This generation are constantly oppressed by greed, ill-will, envy, and meanness. The Noble Ones dwell without excessive greed, and so usually dwell free from the fear and anxiety that plague ordinary persons.

<sup>3</sup> See page 186 (*Vism.*197).

<sup>4</sup> The Commentary glosses: "Having sheared goats or sheep, having carded the fleece, makes wool." (*Veṇiṃ olikhituntī eḷakalomāni kappetvā vijaṭetvā veṇiṃ kātum*).

"If, householder, you think thus: 'After my passing Nakulamātā will go to another household.<sup>1</sup> It should not be regarded thus, householder. You and I know, householder, that for sixteen years we have lived the celibate life of householders. Therefore, householder, do not be anxious about dying. It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.

"If, householder, you think thus: 'After my passing Nakulamātā will not want to visit<sup>2</sup> the Blessed One and the community of monks.' It should not be regarded thus, householder. After your passing, householder, I will want to visit the Blessed One and the community of monks even more. Therefore, householder, do not be anxious about dying. It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.

"If, householder, you think thus: 'After my passing Nakulamātā will not fulfil virtuous behaviour.' It should not be regarded thus, householder. As far as any white-robed female lay disciples of the Blessed One fulfil virtuous behaviour, I am one of them.<sup>3</sup> Whoever has any doubt about this may approach the Blessed One the worthy, Fully Enlightened Buddha who is dwelling among the Bhaggā at crocodile mountain, in the deer park at Bhesakaḷā grove, and ask him about it. Therefore, householder, do not be anxious about dying. [297] It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.

"If, householder, you think thus: 'Nakulamātā the householder is not one who can attain serenity of mind.' It should not be regarded thus, householder. As far as any white-robed female lay disciples of the Blessed One can attain serenity of mind,<sup>4</sup> I am one of them. Whoever has any doubt about this may approach the Blessed One the worthy, Fully Enlightened Buddha who is dwelling among the Bhaggā at crocodile mountain, in the deer park at Bhesakaḷā grove, and ask him about it. Therefore, householder, do not be anxious about dying. It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.

<sup>1</sup> Commentary glosses: "Take another husband." (*Aññaṃ gharañ gamissatī aññaṃ sāmikaṃ gaṇhissatī*).

<sup>2</sup> Literally "to see" (*dassana*), but "visit" is more appropriate in this context.

<sup>3</sup> This is a declaration of her attainment of Stream-winning, calling the Blessed One as a witness. Her husband might have entertained some doubts whether her morality was temporary or stable, so she made this asseveration of truth (*saccakiriyaṃ kātuṃ*) to remove any doubts that he might have. Bhikkhu Bodhi comments that including "After my passing," here is an error, but I think it is not. If she was not a Stream-winner, she might fulfil the precepts only while her husband was alive to protect her, but after his passing might fall away from virtue without his support.

<sup>4</sup> Any Stream-winner can easily obtain absorption by contemplating the virtues of the Triple Gem: "*Iti pi so Bhagavā ... etc.*"

“If, householder, you think thus: ‘Nakulamātā the householder is not well-grounded, has not found a foothold and relief in this Dhamma and discipline, has not crossed over doubt, got rid of confusion, attained assurance, and dwells independent of any other in the dispensation.’ It should not be regarded thus, householder. As far as any white-robed female lay disciples of the Blessed One is well-grounded, has found a foothold, and relief in this Dhamma and discipline, has crossed over doubt, got rid of confusion, attained assurance, and dwells independent of any other in the dispensation, I am one of them.<sup>1</sup> Whoever has any doubt about this may approach the Blessed One the worthy, Fully Enlightened Buddha who is dwelling among the Bhaggā at crocodile mountain, in the deer park at Bhesakaḷā grove, and ask him about it. Therefore, householder, do not be anxious about dying. It is painful, householder, to die with anxiety; the Blessed One has criticised dying with anxiety.”

Then as Nakulapitā the householder [298] listened to this exhortation by Nakulamātā his disease was spontaneously cured. That his how Nakulapitā was cured of his disease.<sup>2</sup> Then not long after he had recovered, Nakulapitā the householder, leaning on a stick, approached the Blessed One, and having approached, paid homage to the Blessed One, and sat down at one side. As Nakulapitā was sitting there at one side, the Blessed One said to him:—

“It is a gain for you, householder, a great gain for you householder! The householder Nakulamātā has compassion for you, and desires your welfare that she exhorts you and encourages you thus. As far as any of my white-robed female lay disciples fulfils virtuous behaviour, she is one of them. As far as any of my white-robed female lay disciples can attain serenity of mind, she is one of them. As far as any of my white-robed female lay disciples is well-grounded, has found a foothold and relief in this Dhamma and discipline, has crossed over doubt, got rid of confusion, attained assurance, and dwells independent of any other in the dispensation, she is one of them. It is a gain for you, householder, it is a great gain for you householder! That the householder Nakulamātā has compassion for you, and desires your welfare that she exhorts you and encourages you thus.”

<sup>1</sup> Again, Nakulamātā makes an asseveration of truth by declaring her attainment of Stream-winning, calling the Blessed One as a witness.

<sup>2</sup> There are several other examples in the texts of an act of truth curing disease. The Aṅgulimāla Paritta is one used to relieve a difficult childbirth, and other Paritta discourses also use the power of asserting the truth for protection from danger. The *Suvaṇṇasāma Jātaka* is another example of curing disease in this way.

## The Trainee

### (A.iii.330)

31. “These six things, monks, lead to the decline of a monk in training. What six? Delight in work, delight in talk, delight in sleep, delight in socialising, not guarding the sense doors, lack of moderation in eating. These six things, monks, lead to the decline of a monk in training.

“These six things, monks, lead to the non-decline of a monk in training. What six? Not delighting in work, not delighting in talk, not delighting in sleep, not delighting in socialising, guarding the sense doors, moderation in eating. These six things, monks, lead to the non-decline of a monk in training.”

## The Roots of Contention

### (A.iii.334)

36. “These six, monks, are the roots of contention. What six? Here, monks, a monk is angry and resentful. A monk who is angry and resentful, monks, dwells without respect for the teacher and is rebellious, he dwells without respect for the Dhamma and is rebellious, he dwells without respect for the Saṅgha and is rebellious, he does not fulfil the training. A monk, monks, who dwells without respect for the Buddha, Dhamma, and Saṅgha, is rebellious, and does not fulfil the training, instigates contention. When there is contention, that is for the harm of many, for the unhappiness of many, for the loss, harm, and suffering of deities and human beings. If you see, monks, this root of contention in yourselves or in others, you should strive to abandon this evil root of contention. If you do not see, monks this root of contention in yourselves or in others, you should practise so that this evil root of contention does not spring up in the future. [335] Thus this evil root of contention is abandoned, and does not spring up in the future.

“Again, monks, a monk is impudent and arrogant<sup>1</sup> ... envious and mean ... hypocritical and deceitful<sup>2</sup> ... has evil friends and holds wrong-views ... is attached to rituals and relinquishes his views with difficulty. A monk who is attached to rituals and relinquishes his views with difficulty, monks, dwells without respect for the teacher and is rebellious, he dwells without

<sup>1</sup> Bhikkhu Bodhi translates these two terms as “is a denigrator and insolent.” The Commentary glosses: *Makkhīti paresaṃ guṇamakkhanalakkhaṇena makkhena samannāgato*, which translates as smearing over to conceal the virtues of others. In the Mahāsi Sayādaw’s Discourse on the Sallekha Sutta, *Makkha* is translated as ingratitude, while *Palāsa* is translated as arrogance. I understand them as two sides of the same coin. One who is ungrateful and impudent to his or her teacher, under-estimates the benefit derived from others and over-estimates his or her own intelligence.

<sup>2</sup> Bhikkhu Bodhi translates these two terms as “crafty and hypocritical,” reversing the order.

respect for the Dhamma and is rebellious, he dwells without respect for the Saṅgha and is rebellious, he does not fulfil the training. A monk, monks, who dwells without respect for the Buddha, Dhamma, and Saṅgha, is rebellious, and does not fulfil the training, instigates contention. When there is contention, that is for the harm of many, for the unhappiness of many, for the loss, harm, and suffering of deities and human beings. If you see, monks, this root of contention in yourselves or in others, you should strive to abandon this evil root of contention. If you do not see, monks this root of contention in yourselves or in others, you should practise so that this evil root of contention does not spring up in the future. Thus this evil root of contention is abandoned, and does not spring up in the future.

“These, monks, are the six roots of contention.”

## **Kimila**

**(A.iii.339)**

40. Thus have I heard — at one time the Blessed One was dwelling at Kimila in the Nicula Grove.<sup>1</sup> Then the Venerable Kimila<sup>2</sup> approached the Blessed One, and having approached, sat down at one side. Sitting at one side, the Venerable Kimila said to the Blessed One: “What is the root-cause, what is the reason, venerable sir, that after the passing of Tathāgata, the true Dhamma does not last long?”

“Here, Kimila, after the passing of the Tathāgata, if the monks, nuns, male and female lay disciples live rebellious without reverence for the teacher, live rebellious without reverence for the Dhamma, live rebellious without reverence for the Saṅgha, live rebellious without reverence for the training, live rebellious without reverence for heedfulness, live rebellious without reverence for hospitality. This is the root-cause, the reason, that after the passing of the Tathāgata, the true Dhamma does not last long.”

“What is the root-cause, what is the reason, venerable sir that after the passing of Tathāgata, the true Dhamma lasts long?” “Here, Kimila, after the passing of the Tathāgata, if the monks, nuns, male and female lay disciples live docile with reverence for the teacher, live docile with reverence for the Dhamma, live docile with reverence for the Saṅgha, live docile with reverence for the training, live docile with reverence for heedfulness, live docile with reverence for hospitality. This is the root-cause, the reason, that after the passing of the Tathāgata, the true Dhamma lasts long.”

<sup>1</sup> A species of tree native to the wetlands in southern Asia — *Barringtonia acutangula*.

<sup>2</sup> Kimbila in other texts, but no variant reading is given here in the Burmese Tipiṭaka. See the article on *Kimbila* in the Dictionary of Pāli Proper Names for details.

## A Discourse by Mahācunda

(A.iii.355)

46. Thus have I heard — At one time the Venerable Mahācunda was dwelling in the Ceti country at Sayamjāti. Then the Venerable Mahācunda addressed the monks: “Friends!” Those monks replied, “Friend,” to the Venerable Mahācunda.” Then the Venerable Mahācunda said this:—

“Herein, friends, the monks who are devoted to the Dhamma disparage the monks who are meditators: ‘These say, “We are meditators, we are contemplatives, we meditate, we contemplate, we strive, we reflect, we cogitate.”<sup>1</sup> Why do they meditate? On what do they meditate? How do they meditate? Herein, the monks who are devoted to the Dhamma are not pleased, and the monks who are meditators are not pleased, and they are not practising for the welfare of the many, for the happiness of the many, for the benefit, welfare, and happiness of deities and human beings.

“Herein, friends, the monks who are meditators disparage the monks who are devoted to the Dhamma:<sup>2</sup> ‘These say, “We are devoted to the Dhamma, we are Dhamma devotees,’ but they are distracted, proud, and vain, talkative, of loose talk, of confused mindfulness, lacking clear comprehension, uncomposed, with wandering minds, their sense-faculties are uncontrolled. Why are they devoted to Dhamma? To what Dhamma are they devoted? How are they devoted to Dhamma?” Here, the monks who are meditators are not pleased, and the monks who are devoted to the Dhamma are not pleased, and they are not practising for the welfare of the many, for the happiness of the many, for the benefit, welfare, and happiness of deities and human beings.

“Herein, friends, the monks who are devoted to the Dhamma praise only those who are devoted to the Dhamma, they do not praise those monks who are meditators. Herein, the monks who are devoted to the Dhamma are not pleased, [356] and the monks who are meditators are not pleased, and they are not practising for the welfare of the many, for the happiness of the many, for the benefit, welfare, and happiness of deities and human beings.

<sup>1</sup> The distinction in the meaning of the different words used (*jhāyanti pajjhāyanti nijjhāyanti avajjhāyanti*) is difficult to translate, but the use of many verbs is meant to disparage.

<sup>2</sup> Devoted to the Dhamma (*dhammayoga*), i.e. students of the Dhamma, experts in the Dhamma. Since the time of the Buddha, the Pāli texts were passed down by oral tradition. The Venerable Ānanda memorised all of the discourses given by the Buddha, and the Venerable Upāli was an expert in the Vinaya rules. Three months after the Buddha’s passing away, five hundred Arahants met to rehearse the texts, when Mahākassapa questioned the Venerable Ānanda on the Dhamma, and questioned the Venerable Upāli on the Vinaya.

“Herein, friends, the monks who are meditators praise only those who are meditators, not those who are devoted to the Dhamma. Herein, the monks who are meditators are not pleased, and the monks who are devoted to the Dhamma are not pleased, and they are not practising for the welfare of the many, for the happiness of the many, for the benefit, welfare, and happiness of deities and human beings.

“Therefore, friends, you should train yourselves thus: ‘We who are devoted to the Dhamma will praise those monks who are meditators.’ Thus, friends, you should train yourselves. What is the reason for that? It is wonderful, friends, that there are rare individuals in the world who are able to dwell experiencing the deathless element within their own bodies. Therefore, friends, you should train yourselves thus: ‘We who are meditators will praise those monks who are devoted to the Dhamma.’ Thus, friends, you should train yourselves. What is the reason for that? It is wonderful, friends, that there are rare individuals in the world who are able to penetrate the profound meaning of the words with wisdom.”

## **Visible by Oneself (1)**

*(A.iii.356)*

47. Then the wanderer Moliyasivaka approached the Blessed One, and having approached exchanged friendly greetings. Having exchanged friendly greetings, and engaged in polite conversation he sat down at once side. Sitting at one side Moliyasivaka the wanderer said to the Blessed One: “The Dhamma is visible by oneself,” it is said, venerable sir. In what way, venerable sir, is the Dhamma visible by oneself, timeless, inviting investigation, leading onwards, personally realisable by the wise?” [357]

“Then, Sivaka, I will answer with a counter-question. Please reply to it as you see fit. What do you think, Sivaka, when greed is present in you do you know: ‘There is greed in me,’ when greed is not present in you do you know: ‘There is no greed in me’?”

“It is so, venerable sir.”

“Since, Sivaka, when greed is present in you, you know: ‘There is greed in me,’ when greed is not present in you, you know: ‘There is no greed in me,’ thus Sivaka the Dhamma is visible by oneself, timeless, inviting investigation, leading onwards, personally realisable by the wise.”

“What do you think, Sivaka, when anger is present in you do you know: ‘There is anger in me,’ when anger is not present in you do you know: ‘There is no anger in me’?”

“It is so, venerable sir.”

“Since, Sīvaka, when anger is present in you, you know: ‘There is anger in me,’ when anger is not present in you, you know: ‘There is no anger in me,’ thus Sīvaka the Dhamma is visible by oneself, timeless, inviting investigation, leading onwards, personally realisable by the wise.”

“What do you think, Sīvaka, when delusion is present in you do you know: ‘There is delusion in me,’ when delusion is not present in you do you know: ‘There is no delusion in me’?”

“It is so, venerable sir.”

“Since, Sīvaka, when delusion is present in you, you know: ‘There is delusion in me,’ when delusion is not present in you, you know: ‘There is no delusion in me,’ thus Sīvaka the Dhamma is visible by oneself, timeless, inviting investigation, leading onwards, personally realisable by the wise.”

“Excellent, venerable sir, magnificent, venerable sir! It is as if, venerable sir, what was overturned was set upright, what was hidden was revealed, the right way was pointed out to someone who was lost, or a light was lit in the darkness so that those with eyes could see. Thus, the truth has been explained in various ways by venerable sir. I go for refuge to venerable sir, to the Dhamma, and to the Saṅgha of monks. May the Blessed One regard me as a disciple gone to him for refuge from today onwards for as long as I live.”<sup>1</sup>

## **A Discourse to Khema**

**(A.iii.358)**

49. At one time the Blessed One was dwelling at Sāvatti in Prince Jeta’s Grove at the monastery of Anāthapiṇḍika. On that occasion the Venerable Khema and the Venerable Sumana were dwelling at Sāvatti [359] in the Blind Men’s grove. Then the Venerable Khema and the Venerable Sumana approached the Blessed One, having approached they paid homage to the Blessed One and sat down at one side. Sitting at one side, the Venerable Khema said to the Blessed One:—

“Whoever, venerable sir, is an Arahant with the outflows destroyed, who has lived the holy life, done what should be done, put down the burden, reached his goal, completely destroyed the fetters of existence, and liberated by right knowledge, would it occur to him: ‘There is someone superior to me,’ or ‘There is someone the same as me,’ or ‘There is someone inferior to me’?”

When the Venerable Khema had said this, the teacher approved of it. Then the Venerable Khema, thinking, “The teacher has approved,” rose from his seat, paid homage to the Blessed One, and departed keeping him on his right.

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<sup>1</sup> The full name is the Paṭhama Sandiṭṭhika Sutta. The Dutīya Sandiṭṭhika Sutta, which follows it, is very similar, but given to a certain Brahmin.

Then, not long after the Venerable Khema had departed, the Venerable Sumana said to the Blessed One:—

“Whoever, venerable sir, is an Arahant with the outflows destroyed, who has lived the holy life, done what should be done, put down the burden, reached his goal, completely destroyed the fetters of existence, and liberated by right knowledge, would it occur to him: ‘There is not anyone superior to me,’ or ‘There is not anyone the same as me,’ or ‘There is not anyone inferior to me?’”

When the Venerable Sumana had said this, the teacher approved of it. Then the Venerable Khema, thinking, “The teacher has approved,” rose from his seat, paid homage to the Blessed One, and departed keeping him on his right.

Then, not long after the Venerable Khema and the Venerable Sumana had departed, the Blessed One said to the monks:— “That, monks, is how the sons of good families declare final knowledge. They state the meaning without personal references.<sup>1</sup> However, some foolish men here, it seems, declare final knowledge in jest. They will later meet with destruction.”

“Superior, inferior, or the same, with others they do not compare themselves. Those who have destroyed rebirth and lived the holy life, live free from fetters.”

## Hell (1)

*(A.iii.432)*

**81.** “Endowed with six things, monks, one is brought to hell as if dragged there. What six? One destroys life, one takes what is not given, one commits sexual misconduct, one tells lies, one has evil wishes, and one holds wrong-views. Endowed with six things, monks, one is brought to hell as if dragged there.

“Endowed with six things, monks, one is brought to heaven as if dragged there. What six? One abstains from destroying life, one abstains from taking what is not given, one abstains from sexual misconduct, one abstains from telling lies, one has few desires, and one holds right-views. Endowed with six things, monks, one is brought to heaven as if dragged there.”

## Without Abandoning

*(A.iii.438)*

**89.** “Without abandoning these six things, monks, it is impossible to attain right-view. What six? Personality-view, doubt, attachment to rites and rituals,

<sup>1</sup> A monk or nun who declares final knowledge (or any superior human state), knowing it to be false is defeated. If it is true, there is an offence to be confessed. The Noble Ones are typically very modest about their attainments. If anyone boasts about attainments, they may be deluded or corrupt. Be wary of teachers who make claims or inferences regarding special attainments.

lust leading to the lower realms, anger leading to the lower realms, delusion leading to the lower realms. Without abandoning these six things, monks, it is impossible to attain right-view.

“Having abandoned these six things, monks, it is possible to attain right-view. What six? Personality-view, doubt, attachment to rites and rituals, lust leading to the lower realms, anger leading to the lower realms, delusion leading to the lower realms. Having abandoned these six things, monks, it is possible to attain right-view.”

## Appearance

(A.iii.441)

96. “The appearance of six things, monks, is rare in the world. What six? The appearance of a Tathāgata, a Worthy, Fully-Enlightened Buddha is rare in the world. An individual who can teach the teaching of the Dhamma and Discipline set forth by a Tathāgata is rare in the world. Rebirth in the realm of the Noble Ones is rare in the world. Having unimpaired sense faculties is rare in the world. Having lucid (*ajālatā*)<sup>1</sup> and clear enunciation (*aneḷamūgatā*)<sup>2</sup> is rare in the world. Having the desire for wholesome things is rare in the world. The appearance of six things, monks, is rare in the world.

## Benefits

(A.iii.441)

97. “Monks, these are six benefits of realising the fruition of Stream-winning. What six? One is stable in the true Dhamma, one is incapable of decline, there is a limit to one’s suffering, one is endowed with knowledge not shared by others, one has clearly seen causation, one has clearly seen the causality of phenomena. Monks, these are six benefits of realising the fruition of Stream-winning.”

## Tapussa

(A.iii.450)

119. “Endowed with six things, monks, the householder Tapussa<sup>3</sup> has attained certainty about the Tathāgata, and become a seer of the deathless one who lives having realised the deathless. What six? [451] Unwavering confidence in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble morality, noble knowledge, and noble liberation. Endowed with six things, monks, the householder

<sup>1</sup> The PTS dictionary and the Aṅguttaranikāya Commentary are of no help here.

<sup>2</sup> Bhikkhu Bodhi translates this phrase as “Being intelligent and astute.”

<sup>3</sup> He and **Bhallika** were the first to take refuge in the Buddha before the Saṅgha was formed.

Tapussa has attained certainty about the Tathāgata, and become a seer of the deathless one who lives having realised the deathless. What six? [451] Unwavering confidence in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble morality, noble knowledge, and noble liberation.”

## **Bhallika and Others**

*(A.iii.451)*

**120-139.** “Endowed with six things, monks, the householder **Bhallika** has attained certainty about the Tathāgata, and become a seer of the deathless<sup>1</sup> ... the householder **Sudatta Anāthapiṇḍika** ... the householder **Citta of Macchikāsaṇḍa** ... the householder **Hatthaka of Āḷavaka** ... **Mahānāma the Sakyan** ... the householder **Ugga of Vesāli** ... the householder **Uggata** ... **Sūrambaṭṭha** ... **Jīvaka Komārabhacca** ... the householder **Nakulapitā** ... the householder **Tavakaṇṇika** ... the householder **Pūraṇa** ... the householder **Isidatta** ... the householder **Sandhāna** ... the householder **Vicaya** ... the householder **Vijayamāhika** ... the householder **Meṇḍaka** ... the lay disciple **Vāseṭṭha** ... the lay-disciple **Ariṭṭha** ... the lay-disciple **Sāragga**.<sup>2</sup> Unwavering confidence in the Buddha, unwavering confidence in the Dhamma, unwavering confidence in the Saṅgha, noble morality, noble knowledge, and noble liberation.”

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<sup>1</sup> These eminent lay disciples had all attained at least to Stream-winning, and praised by the Buddha for their special virtues.

<sup>2</sup> The Burmese text gives a variant reading of Sādatto, but I could find no reference to either name in the Dictionary of Pāli Proper Names.

# Sattakanipāta

## THE BOOK OF SEVENS

### Individuals

(A.iv.10)

14. “These seven individuals, monks, are worthy of offerings (*āhuneyyā*), worthy of hospitality (*pāhuneyyā*), worthy of gifts (*dakkhiṇeyyā*), worthy of reverential salutation (*añjalikaraṇīyā*), an incomparable field of merit for the world (*anuttaraṃ puññakkhettaṃ lokassā*). What seven? One liberated both ways (*ubhatobhāgavimutto*),<sup>1</sup> one liberated by wisdom (*paññāvimutto*),<sup>2</sup> a body witness (*kāyasakkhī*),<sup>3</sup> one attained to right-view (*ditṭhippatto*),<sup>4</sup> one liberated by faith (*saddhāvimutto*),<sup>5</sup> a Dhamma follower (*dhammānusāri*),<sup>6</sup> a faith follower (*saddhānusāri*).<sup>7</sup> [11] These seven individuals, monks, are worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an incomparable field of merit for the world.<sup>8</sup>

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<sup>1</sup> Liberated both ways means an attainer of the eight absorptions and the path of Arahantship through the destruction of the outflows.

<sup>2</sup> An attainer of the path of Arahantship through the destruction of the outflows, without attaining the eight absorptions.

<sup>3</sup> Those who have attained the first, second, or third path, and various stages of absorption, with concentration dominant.

<sup>4</sup> Those who have attained the first, second, or third path, and various stages of absorption, with wisdom dominant.

<sup>5</sup> Those who have attained the first, second, or third path, and various stages of absorption, with faith dominant.

<sup>6</sup> Those who accept the Dhamma after pondering over it with wisdom, but who do not have quick and sharp wisdom, and have not attained complete release, but who do possess the five faculties of faith, energy, mindfulness, concentration, and wisdom.

<sup>7</sup> Those who possess the five faculties and who have affection for the Buddha. These latter two are called lesser Stream-winners (*cūlasotāpannā*). As the Ledi Sayādaw says in his Gambhira Dīpaṇi: “When knowledge of things as they really are is attained by virtuous worldlings and lesser stream-winners, they begin to escape from the control of conditioned things, which they can contemplate as impermanent, unsatisfactory, and not-self. They can realise that psychophysical phenomena are not a person, a being, a man or a woman. The defect, harm, and danger of psychophysical phenomena can be known by seeing things as they truly are. This is the victory of virtuous worldlings and lesser stream-winners over psychophysical phenomena.” So, virtuous Buddhists should strive to practise insight meditation and gain insight into mental and physical phenomena.

<sup>8</sup> No mention is made of whether they are men or women, ordained or laity. They are worthy on account of their spiritual attainments.

## The Simile of Water

(A.iv.11)

15. “Monks, seven kinds of individuals like those in water are found in the world. What seven?”

“Here, monks, 1) one individual sinks once and remains submerged; 2) one individual, having come up, submerges again; 3) one individual, having come up, and stays there; 4) one individual, having come up, looks around, sees clearly, and stays there; 5) one individual, having come up swims across; 6) one individual, having come up, gains a foothold; 7) one individual, having come up, crosses over to the far side as a saint<sup>1</sup> standing on firm ground.

“And how, monks, does one individual sink once and remains submerged? Here, monks, one individual is endowed with extremely dark unwholesome qualities.<sup>2</sup> Thus, monks, one individual sinks once and remains submerged.

“And how, monks, does one individual, having come up, submerge again? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ His or her confidence neither stabilises nor grows, but dwindles away, his or her moral shame neither stabilises nor grows, but dwindles away, his or her scrupulousness neither stabilises nor grows, but dwindles away, his or her energy neither stabilises nor grows, but dwindles away, his or her wisdom neither stabilises nor grows, but dwindles away. Thus, monks, one individual having come up, submerges again.

“And how, monks, does one individual, having come up, stay there? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ His or her confidence neither grows, nor dwindles away, but remains stable, his or her moral shame neither grows, nor dwindles away, but remains stable, his or

<sup>1</sup> A brāhmaṇa, a member of the priest caste, but often used for an Arahant who is free from defilements. See the Brāhmaṇa Vagga of the Dhammapada.

<sup>2</sup> The commentary (AA.iv.5) says: “*Ekantakālakehiti niyatamicchādīṭṭhiṃ sandhāya vuttaṃ.* Extremely dark qualities is said with respect to fixed wrong-views.”

her scrupulousness neither grows, nor dwindles away, but remains stable, his or her energy neither grows, nor dwindles away, but remains stable, his or wisdom neither grows, nor dwindles away, but remains stable. Thus, monks, one individual having come up, stays there.

“And how, monks, does one individual, having come up, look around, see clearly, and stay there? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ He or she, having destroyed three fetters, is a Stream-winner, free from the lower realms, and destined for enlightenment. Thus, monks, one individual, having come up, looks around and sees clearly.

“And how, monks, does one individual, having come up, swim across? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ He or she, having destroyed three fetters, and weakened lust, anger, and delusion, is a Once-returner, having returned no more than once to this world, makes and end to suffering. Thus, monks, one individual, having come up, swims across.

“And how, monks, does one individual, having come up, gain a foothold? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ He or she, having destroyed the five lower fetters, arises spontaneously [in the Pure Abodes] and is destined to attain final cessation without returning from that world. Thus, monks, one individual, having come up, gains a foothold.

“And how, monks, does one individual, having come up, cross over to the far side as a saint standing on firm ground? Here, monks, one individual comes up [and thinks] ‘It is good to have confidence regarding wholesome qualities, it is good to have moral shame regarding wholesome qualities, it is good to have scrupulousness regarding wholesome qualities, it is good to have energy regarding wholesome qualities, it is good to have wisdom regarding wholesome qualities.’ He or she, with the total destruction of the

outflows, having realised in this very life the liberation by mind and liberation by wisdom, abides in it. Thus, monks, one individual, having come up, crosses over to the far side as a saint standing on firm ground.

“These, monks, are the seven kinds of individuals like those in water found in the world.”

## At the Sārandada Shrine

(A.iv.16)

21. Thus have I heard. At one the Blessed One was dwelling at the Sārandada shrine. Then, on that occasion five hundred Licchavi approached the Blessed One, and having approached the Blessed One, they paid homage and sat down at once side. As the Licchavi were sitting there the Blessed One said to them:—

“Licchavi, I will teach you seven conditions of non-decline. Listen and pay careful attention, I will speak.”

“Very good, venerable sir,” those Licchavi replied to the Blessed One. The Blessed One said:—

“What, Licchavi, are the seven factors of non-decline?”

“As long, Licchavi, as the Vajji hold full and frequent public assemblies;<sup>1</sup> so long may they be expected to prosper and not to decline.

“As long, Licchavi, as the Vajji meet together in concord, and rise in concord, and carry out their undertakings in concord<sup>2</sup> — so long may the Vajji be expected to prosper and not to decline.

“As long, Licchavi, as they enact nothing not already established, abrogate nothing that has been already enacted,<sup>3</sup> and act in accordance with the ancient institutions of the Vajji as established in former days — so long may the Vajji be expected to prosper and not to decline.

“As long, Licchavi, as they honour and esteem and revere and support the Vajji elders,<sup>4</sup> and hold it a point of duty to hearken to their words — so long may the Vajji be expected to prosper and not to decline.

<sup>1</sup> Whilst most other countries at that time were kingdoms, the country of the Vajji, of which the Licchavi were one confederate clan, was ruled by a group of noble warriors (*khattiya*), who assembled regularly to discuss matters. It would be wrong to think that it was a Democracy as the rulers were not elected by the people.

<sup>2</sup> Modern parliaments are often full of discord, not concord. In some of them fights break-out. The adversarial approach with one party in government and another in opposition does not lend itself to concord. The decisions of the Saṅgha, in most cases, must be unanimous with the assembled members consenting to the decision by their silence. In some cases, a majority verdict is enough.

<sup>3</sup> Conservative rather than liberal, at least in its constitution.

<sup>4</sup> Respect for elders is best for social stability.

“As long, Licchavi, as no women or girls belonging to their clans are detained among them by force or abduction<sup>1</sup> — so long may the Vajji be expected to prosper and not to decline.

“As long, Licchavi, as they honour and esteem and revere and support the Vajji shrines in town or country, [17] and do not allow the proper offerings and rites, as formerly given and performed, to fall into desuetude<sup>2</sup> — so long may the Vajji be expected to prosper and not to decline.

“As long, Licchavi, as the rightful protection, defence, and support shall be fully provided for the Arahants among them,<sup>3</sup> so that Arahants from a distance may enter the realm, and the Arahants therein may live at ease — so long may the Vajji be expected to prosper and not to decline.

“As long, Licchavi, as these seven factors of non-decline are maintained by the Vajji, and as long as the Vajji are well-established in them — so long may the Vajji be expected to prosper and not to decline.”<sup>4</sup>

## Perceptions (1)

(A.iv.46)

48. “These seven perceptions, monks, when developed and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless. What seven? The perception of repulsiveness, the perception of death, the perception of the repulsive in food, the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering. These seven perceptions, monks, when developed and made much of are of great fruit, great benefit, penetrate the deathless, culminate in the deathless.”

<sup>1</sup> In the Buddha’s time, arranged marriages seem to have been the norm, and love marriages the exception. Young women were carefully protected by the family. However, it is clear that forced marriage is contrary to the Buddha’s advice. In the *Soṇa Sutta* he describes the ancient practises of Brahmins, one of which was co-habitation by mutual affection, not through some financial arrangements. In the *Siṅgāla Sutta*, one of the duties of parents is to arrange a suitable marriage for their sons. No mention is made of their duties to daughters, but since this discourse was given to a young man, perhaps we can assume that parents also have a duty to arrange a suitable marriage for their daughters. One assumes that good Buddhists will have great compassion for their children and not force them into unwanted relationships, and will give their support and consent to love marriages as long as they are not unsuitable.

<sup>2</sup> The *Sārandada Cetiya* was a shrine to a *yakkha*.

<sup>3</sup> Buddhist monastics.

<sup>4</sup> This discourse is repeated to Venerable Ānanda in the *Mahāparinibbāna Sutta* when Vassakāra, a minister of King Ajātasattu of Magadha, approaches the Blessed One to find out if their army will be able to defeat the Vajji in battle. He concludes that they will fail, unless they can sow discord among the Vajji. There, the Buddha goes on to teach the factors of non-decline for monks.

## Sexual Intercourse

(A.iv.54)

50. Then the brahmin Jāṇussoṇi approached the Blessed One, and having approached, exchanged friendly greetings. Having engaged in polite conversation, sat down at one side. Sitting at one side, the brahmin Jāṇussoṇi said to the Blessed One: “Does the Venerable Gotama claim to live the celibate life?”

“If, brahmin, whoever rightly says of anyone: ‘He lives the unbroken, whole, spotless, unstained, complete and pure celibate life,’ it is of me that one might say that — ‘Indeed, brahmin, I live the unbroken, whole, spotless, unstained, complete and pure celibate life.’

“But how, Venerable Gotama, is the celibate life broken, split, spotted, and stained?”

“Here, brahmin, a certain recluse or brahmin, while claiming to live the celibate life, though he does not actually engage in sexual intercourse with women, he consents to being rubbed, massaged, bathed, and shampooed by women. He relishes it, craves it, and enjoys it. This brahmin is the breaking, splitting, spotting and staining of the celibate life. This, brahmin, is called living an impure celibate life, bound and fettered by sexuality, not free from birth, aging, death, grief, lamentation, pain, sorrow, and despair, not liberated from suffering, I declare. [55]

“Again, brahmin, a certain recluse or brahmin, while claiming to live the celibate life, though he does not actually engage in sexual intercourse with women, nor consent to being rubbed, massaged, bathed, and shampooed by women, he jokes, plays, and amuses himself with them.

“... he does not joke, play, and amuse himself with them, but he gazes directly into their eyes.

“... he does not gaze directly into their eyes, but he listens to their sounds through a wall or fence as they laugh, talk, sing, or weep.

“... he does not listen to their sounds through a wall or fence as they laugh, talk, sing, or weep, but he recollects laughing, talking, and playing with them in the past.

“... he does not recollect laughing, talking, and playing with them in the past, but he watches a householder of a householder’s son possessing and endowed with the five strands of sense desires enjoying himself.

“... he does not watch a householder of a householder’s son possessing and endowed with the five strands of sense desires enjoying himself, but he lives the celibate life aspiring to a certain celestial realm: ‘By this morality,

vow, or asceticism I will become a deity or in the company of deities,' he relishes it, craves it, and enjoys it. This too, brahmin, is called [56] living an impure celibate life, bound and fettered by sexuality, not free from birth, aging, death, grief, lamentation, pain, sorrow, and despair, not liberated from suffering, I declare.

"As long, brahmin, I saw that one or another of these seven fetters of sexuality had not been abandoned in me, I did not claim, brahmin, in this world with its deities, its māras and brahmas, its recluses and brahmins, its population of deities and human beings, to have awakened to incomparable self-awakening and enlightenment.

"However, brahmin, when I saw that these seven fetters of sexuality had been abandoned in me, I claimed, brahmin, in this world with its deities, its māras and brahmas, its recluses and brahmins, its population of deities and human beings, to have awakened to incomparable self-awakening and enlightenment. Knowledge and vision arose in me, my liberation is unshakeable, this is my last birth, there will be no more becoming."

When this was said, the brahmin Jāṇussoṇi said to the Blessed One: "It is wonderful, dear Gotama, it is excellent ... May the good Gotama regard me as a lay supporter from this day forward, as one gone for refuge."

## A Discourse to Kimila

(A.iv.84)

59. Thus have I heard — At one time the Blessed One was dwelling with Kimila at the Mango pine (Nicula) grove. Then the Venerable Kimila approached the Blessed One; having approached and paid homage to the Blessed One, he sat down at one side. Sitting at one side the Venerable Kimila said to the Blessed One:—

"What, venerable sir, is the reason, what is the root cause that the good teaching does not last long after the final passing away of the Tathāgata?"

"Herein, Kimila, after the Tathāgata's final passing away if the monks and nuns, male and female lay disciples dwell without respect (*aḡāravā*) and docility (*appatissā*)<sup>1</sup> towards the teacher, without respect and docility towards the teaching, without respect and docility towards the monastic community, without respect and docility towards the training,<sup>2</sup> without respect and docility towards concentration,<sup>3</sup> without respect and docility

<sup>1</sup> Rebellious, difficult to instruct.

<sup>2</sup> The training rules for monks and nuns contained in the Vinaya, and the training rules for householder in the five or eight precepts, the Siṅgāla Sutta, Maṅgala Sutta, etc.

<sup>3</sup> Lay people and monastics should practise meditation exercises to develop concentration.

towards heedfulness,<sup>1</sup> without respect and docility towards hospitality.<sup>2</sup> This, Kimila, is the reason, this is the root cause why, after the Tathāgata's final passing away, that the good teaching does not last long.

"What, venerable sir, is the reason, what is the root cause that the good teaching lasts for a long time after the final passing away of the Tathāgata?"

"Herein, Kimila, after the Tathāgata's final passing away if the monks and nuns, male and female lay disciples dwell with respect and docility towards the teacher, with respect and docility towards the teaching, with respect and docility towards the monastic community, with respect and docility towards the training, with respect and docility towards concentration, with respect and docility towards heedfulness, with respect and docility towards hospitality. This, Kimila, is the reason, this is the root cause why, after the Tathāgata's final passing away, that the good teaching does not last long.

## Falling Asleep

(A.iv.85)

**61.** Thus have I heard — at one time the Blessed One was dwelling among the Bhaggā on crocodile mountain, at the Bhesakaḷā grove, in the deer park. Then at that time the Venerable Mahāmoggallāna was sitting and falling asleep while staying in Magadha depending on the village of Kallavālaputta for alms.<sup>3</sup> With the divine-eye, which is purified and surpasses the human eye, the Blessed One saw the Venerable Mahāmoggallāna sitting and falling asleep. Having seen him, as if a strong man would extend his bent arm, or bend his straightened arm, he disappeared from the Bhesakaḷā grove on crocodile mountain and appeared in front of Mahāmoggallāna at Kallavālaputta village.<sup>4</sup> The Blessed One sat on a seat that had been

<sup>1</sup> Being devoted to wakefulness, energetic striving, and the practice of mindfulness (*satipaṭṭhāna*).

<sup>2</sup> Keeping an open door to welcome visitors and cultivate friendly relationships. The Buddha said that good friendship is the whole of the holy life. A good friend encourages you to perform wholesome deeds and restrains you from evil deeds. As it is the nature of water to run downhill, it is only natural for the mind to incline towards what is easy, and to shun what is difficult, so left to our own devices without good friendship we will not naturally incline towards wholesome deeds. A meditation teacher should be sought out who can arouse faith and energy.

<sup>3</sup> The Commentary notes that for seven days from his ordination, the Venerable Moggallāna had been practising walking meditation without a break, and being fatigued, had sat down to meditate. He would not have been staying literally in the village (*Kallavālaputtagāme*), but in a secluded place near enough to that village to walk for alms.

<sup>4</sup> The text repeats the full addresses as an aid to oral recitation. The two kingdoms of Bhaggā and Magadha were adjacent in the south of the middle country of India (*majjhimadesa*).

prepared. Sitting there, the Blessed One said to the Venerable Mahāmogallāna: “Are you falling asleep, Moggallāna? Are you nodding off? Are you nodding off?”

“Indeed, I am venerable sir.”

“Therefore, Moggallāna, you should not pay attention to that perception you were dwelling on when drowsiness arose, you should not cultivate that perception. [86] Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then recollect, reflect on, and examine carefully the teaching as you have heard it and learnt it. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then recite in detail the teaching as you have heard it and learnt it. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then pull both ear-lobes and massage your limbs. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then get up from your seat, rinse your eyes with water, and look around, and gaze up at the stars in the night sky. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then pay attention to the perception of light, resolving on the perception of daytime — as it is by day so it is by night; as it is by night, so it is by day. Thus with the mind awake and clear, develop a mind pervaded with light. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.[87]

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then walking back and forth perceiving what is behind and in front, with the sense-faculties withdrawn and not roaming outside. Then it is possible, Moggallāna, that abiding thus you will be able to expel the drowsiness.<sup>1</sup>

“If, by abiding thus, you are not able to expel the drowsiness, Moggallāna, then lie down on the right side, placing one foot on the other, and mindful, clearly comprehending, establish in your mind the perception of getting up. On awakening, Moggallāna, you should get up quickly thinking, ‘I

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<sup>1</sup> If none of these seven methods work, then one should lie down and sleep.

will not indulge in the pleasure of sleeping, the pleasure of reclining, the pleasure of drowsiness.’ Thus, Moggallāna, you should train yourself.

“Therefore, Moggallāna, you should train yourself thus: ‘I will not approach families [for alms] intoxicated with pride. Thus indeed, Moggallāna, you should train yourself. If, Moggallāna, a monk approaches families intoxicated with pride, they may be busy. They may not pay attention to a monk who has arrived, then that monk might think: ‘Who has turned this family against me, that they are now indifferent towards me?’ Thus, not getting anything he becomes disgruntled (*maṅkubhāvo*), being disgruntled he is restless, being restless he is unrestrained, being unrestrained his mind is far from concentration.

“Therefore, Moggallāna, you should train yourself thus: ‘I will not speak about contentious matters. Thus indeed, Moggallāna, you should train yourself. With contentious talk, Moggallāna, one can expect to talk a lot. When there is a lot of talking, one becomes restless, being restless he is unrestrained, being unrestrained his mind is far from concentration.

“Moggallāna, I do not praise all association, [88] nor do I not praise any association. I do not praise association with householders or with those gone forth. I do praise association with those quiet dwelling places with little noise, lonely and unpopulated, remote from human habitation, suitable for seclusion.

When this was said, the Venerable Moggallāna said to the Blessed One: “In what respect, venerable sir, in brief, is a monk liberated by the destruction of craving, intent on the final release from bondage, the final goal of the holy life, the best among gods and mankind?”

“Herein, Moggallāna, a monk has heard: “All phenomena are not worth adhering to,’ he knows them by experience, having known them by direct knowledge he knows all phenomena accurately. Knowing all phenomena accurately, whatever feeling he feels, whether pleasant, unpleasant, or neutral, he dwells contemplating impermanence, he dwells contemplating dispassion, he dwells contemplating cessation, he dwells contemplating relinquishment, clinging to nothing in the world. Not clinging he is not anxious, not being anxious he personally realises cessation. He knows: ‘Birth is destroyed, the holy life has been lived, what should be done has been done, there will be no more of this.’ Thus, Moggallāna, in brief, a monk is liberated by the destruction of craving, intent on the final release from bondage, the final goal of the holy life, the best among gods and mankind.”

## Seven Kinds of Wife

(A.iv.91)

63. Then the Blessed One, having dressed and taking the bowl and double-robe in the morning, approached the residence of the householder Anāthapiṇḍika; having approached he sat down on a seat that had been made ready. On that occasion there was a loud noise, a great uproar among the people of Anāthapiṇḍika's residence. Then on that occasion the householder Anāthapiṇḍika approached the Blessed One, having approached he paid homage to the Blessed One and sat down at one side. As the householder Anāthapiṇḍika was sitting there the Blessed One said:—

“Why, householder, are the people making a loud noise, why is there an uproar like fishermen landing a catch of fish?”

“Venerable sir, this daughter-in-law Sujātā, brought here from a wealthy family,<sup>1</sup> does not obey her father-in-law, her mother-in-law, nor her husband, not does she even revere, respect, praise, or honour the Blessed One.”

Then the Blessed One called Sujātā, the daughter-in-law: “Come, Sujātā!”

“Very well, venerable sir,” Sujātā the daughter-in-law replied to the Blessed One. She approached the Blessed One, and having paid homage to the Blessed One, sat down at one side. As she was sitting there at one side the Blessed One said to her:— [92]

“There are these seven kinds of wives, Sujātā, of a man. What seven? A murderess (*vadhaka*), a thief (*cori*), a governess (*ayya*),<sup>2</sup> a mother (*mātā*), a sister (*bhagini*), a friend (*sakhi*), and a servant (*dāsi*). Which one are you?”

“I do not understand, venerable sir, what the Blessed One has said in brief, I would like to know the meaning in detail. It would good, venerable sir, if the Blessed One would explain in detail what he has said in brief, so that I would understand the meaning.”

“Then, Sujātā, listen and pay careful attention, I will speak.”

“With a wicked mind, devoid of compassion,

Infatuated with another, she despises her husband.

She seeks to kill the one who bought her with wealth,

<sup>1</sup> See note 2 to the *Soṇa Sutta*, where the ancient Brahmins use to cohabit only by mutual affection, but the practice in the Buddha's time seems to have been by buying and selling wives. In this case, Anāthapiṇḍika seems to have paid a bride price to bring a wife for his son.

<sup>2</sup> The Pāli word *ayya* means noble. It is a respectful form of address used for nuns or by servants for the mistress of a household. The meaning of dominance comes from the explanation given in the verse. Some translations use “mistress,” while Bhikkhu Bodhi translates it as “tyrant.” I think “governess” is closer to the true meaning here — someone who is bossy.

She who is this kind of wife of a man,  
Is called 'A murderess and a wife.'

"The wealth acquired by her husband  
By toiling at a craft, by trading, or farming,  
Even if it is only a little, she desires to take by theft.  
She who is this kind of wife of a man,  
Is called 'A thief and a wife.'

"Not wishing to work, lazy, and gluttonous  
Abusive, angry, and harsh in speech,  
She dominates and exerts control over her supporters.<sup>1</sup>  
She who is this kind of wife of a man,  
Is called 'A governess and a wife.' [93]

"Who is always friendly and compassionate,  
Like a mother protects her husband like a son.  
His wealth that he earns she guards.  
She who is this kind of wife of a man,  
Is called 'A mother and a wife.'

"She who like an elder sister her younger brother,  
Respects her husband as her own,  
Modest, acting according to her husband's wish.  
She who is this kind of wife of a man,  
Is called 'A sister and a wife.'

"Who is delighted on seeing her husband,  
As when meeting a friend after a long absence,  
Cultured, virtuous, she is a devoted wife.  
She who is this kind of wife of a man,  
Is called 'A friend and a wife.'

"Who is calm when scolded or threatened with punishment,<sup>2</sup>  
Her mind uncorrupted, she endures her husband's wrath,

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<sup>1</sup> While a young woman lives with her parents, they are her supporters. On moving to another household, her husband, mother and father-in-law, are her supporters.

<sup>2</sup> The Buddha does not condone domestic violence. However, it is a fact of life that ordinary human beings do sometimes get angry. What the Buddha recommends is to conquer anger by forbearance and self-restraint. If, in spite of a wife being submissive and obedient, a husband still threatens and beats his wife, then it is an abusive relationship that a woman should get out of as soon as possible. It sometimes works in the other direction too as noted in the first three verses.

Without getting angry she follows her husband's wish.  
 She who is this kind of wife of a man,  
 Is called 'A servant and a wife.'

"The wives here called a murderess, a thief, and a governess,  
 Immoral, abusive, and disrespectful,  
 On the break-up of the body after death go to hell.  
 Those here called mother, sister, friend, servant and wife,  
 Established in virtue and long restrained,  
 On the break-up of the body after death go to heaven."

"These seven, Sujātā, are the wives of a man. Which of them are you?" [94]

"From today onwards, venerable sir, may the Blessed One regard me as a wife who is like a servant."

## The Teacher's Dispensation

(A.iv.143)

83. Then the Venerable Upāli approached the Blessed One, having approached, he paid homage and sat down at one side. Sitting at one side, the Venerable Upāli said to the Blessed One:—

"It would be good, venerable sir, if the Blessed One would teach me the Dhamma in brief. Having heard the Dhamma from the Blessed One, I will dwell alone, heedful, ardent, and resolute."

"Those things, Upāli, about which you know, 'These things surely do not lead to disenchantment, to dispassion, to cessation, to peace, to higher knowledge, to enlightenment, to nibbāna, definitely, Upāli, you can decide, 'This is not Dhamma, this is not Vinaya, this is not the Teacher's instruction.'

"Those things, Upāli, about which you know, 'These thing surely lead to disenchantment (*nibbidāya*), to dispassion (*virāgāya*), to cessation (*nirodhāya*), to peace (*upasamāya*), to higher knowledge (*abhiññāya*), to enlightenment (*sambodhāya*), to nibbāna (*nibbānāya*), definitely, Upāli, you can decide, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction'."

**Aṭṭhakanipāta**  
**THE BOOK OF EIGHTS**  
**A Discourse to Siha**  
*(A.iv.179)*

**12.** On one occasion the Blessed One was dwelling at Vesāli in the great forest in the peaked hall. Then on that occasion many well-known and famous Licchavī were sitting together in the meeting hall and were speaking in various ways in praise of the Buddha, Dhamma, and Saṅgha. [180]

Then, on that occasion, General Siha, a disciple of the naked ascetics was seated in that assembly. Then it occurred to General Siha: “Without doubt the Blessed One must be a worthy fully enlightened Buddha since these many well-known and famous Licchavī are sitting together in the meeting hall and speaking in various ways in praise of the Buddha, Dhamma, and Saṅgha. What if I were to approach this Blessed One, the worthy fully enlightened Buddha, to visit him!” Then General Siha approached Nigaṇṭha Nātaputta, and having approached him said: “I wish, venerable sir, to approach the recluse Gotama to visit him.”

“What use is it for you, Siha — one who speaks about action — to approach and visit one who speaks about inaction, the recluse Gotama, one who teaches a doctrine of inaction?” Then General Siha’s intention to visit the Blessed One subsided.

On a second occasion many well-known and famous Licchavī were sitting together in the meeting hall and were speaking in various ways in praise of the Buddha, Dhamma, and Saṅgha ... [181] Then for a second time General Siha’s intention to visit the Blessed One subsided.

On a third occasion ... in praise of the Buddha, Dhamma, and Saṅgha ... “Without doubt the Blessed One must be a worthy fully enlightened Buddha since these many well-known and famous Licchavī are sitting together in the meeting hall and speaking in various ways in praise of the Buddha, Dhamma, and Saṅgha. What if I were to approach this Blessed One the worthy fully enlightened Buddha and visit him! What can these naked ascetics do, whether they permit it or not? Without asking the naked ascetics for permission, let me approach the worthy fully enlightened Buddha and visit him.”

Then General Siha set out from Vesāli in the middle of the day with five hundred chariots to visit the Blessed One. Having gone as far as vehicles could go, having dismounted from their vehicles, they continued the journey on foot. Then General Siha approached the Blessed One, and having

paid homage to the Blessed One he sat down at one side. Sitting at one side General Siha said to the Blessed One:—

“I have heard, venerable sir, ‘The recluse Gotama is a teacher of inaction, [182] he teaches a doctrine of inaction, and that is how he instructs his disciples.’ Those who say thus, venerable sir, do they represent the Blessed One truthfully, or do they misrepresent and slander him with what is untrue; do they speak in accordance with the Dhamma such that they would not deserve censure? Venerable sir, we do not wish to misrepresent the Blessed One.”

“There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of inaction (*akiriyavādo*), teaches a doctrine of inaction, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of action (*kiriyaavādo*), teaches a doctrine of action, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of annihilation (*ucchedavādo*), teaches a doctrine of annihilation, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of revulsion (*jeggucchī*), teaches a doctrine of revulsion, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of abolition (*venayiko*), teaches a doctrine of abolition, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of austerity (*tapassī*),<sup>1</sup> teaches a doctrine of austerity, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of reserve (*apagabbho*),<sup>2</sup> teaches a doctrine of reserve, and that is how he instructs his disciples.’ There is, Siha, a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of relieving (*assāsako*), teaches a doctrine of relieving, and that is how he instructs his disciples.’

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of inaction, teaches a doctrine of inaction, and that is how he instructs his disciples.’ [183] Indeed, Siha, I declare inaction in doing bodily, verbal, and mental evil deeds, I declare inaction in doing various kinds of evil, unwholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of inaction, teaches a doctrine of inaction, and that is how he instructs his disciples.’

<sup>1</sup> Austerity, burning up defilements. Bhikkhu Bodhi translates it as tormenting.

<sup>2</sup> Reserved, modest, not impudent. Bhikkhu Bodhi translates it as “retiring.” The PTS dictionary has *appagabbha* = modest; as in the Metta Sutta.

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of action, teaches a doctrine of action, and that is how he instructs his disciples.’ Indeed, Siha, I declare action in doing bodily, verbal, and mental good deeds, I declare action in doing various kinds of good, wholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of action, teaches a doctrine of action, and that is how he instructs his disciples.’”

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of annihilation, teaches a doctrine of annihilation, and that is how he instructs his disciples.’ Indeed, Siha, I declare the annihilation of lust, anger, and delusion, I declare the annihilation of various kinds of evil, unwholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of annihilation, teaches a doctrine of annihilation, and that is how he instructs his disciples.’”

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of revulsion, teaches a doctrine of revulsion, and that is how he instructs his disciples.’ Indeed, Siha, I declare revulsion for bodily, verbal, and mental evil deeds, I declare revulsion for various kinds of evil, unwholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of revulsion, teaches a doctrine of revulsion, and that is how he instructs his disciples.’”

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of abolition, teaches a doctrine of abolition, and that is how he instructs his disciples.’ Indeed, Siha, I declare the abolition of lust, anger, and delusion, [184] I declare the abolition of various kinds of evil, unwholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of abolition, teaches a doctrine of abolition, and that is how he instructs his disciples.’”

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of austerity, teaches a doctrine of austerity, and that is how he instructs his disciples.’ Indeed, Siha, I declare austerity in bodily, verbal, and mental evil deeds, I declare austerity in various kinds of evil, unwholesome things. This, Siha, is a way in which it could rightly be said of me: ‘The recluse Gotama is a teacher of austerity, teaches a doctrine of austerity, and that is how he instructs his disciples.’”

“And how, Siha, could it rightly be said of me: ‘The recluse Gotama is a teacher of reserve, teaches a doctrine of reserve, and that is how he instructs his disciples.’ Indeed, Siha, I declare that someone is reserved when he has

abandoned re-entering the womb for renewed existence, cut it off at the root, made it like a palm-tree stump, destroyed rebirth utterly so that it cannot arise again. This, Siha, is a way in which it could rightly be said of me: 'The recuse Gotama is a teacher of reserve, teaches a doctrine of reserve, and that is how he instructs his disciples.'

"And how, Siha, could it rightly be said of me: 'The recluse Gotama is a teacher of relieving, teaches a doctrine of relieving, and that is how he instructs his disciples.' Indeed, Siha, [185] I relieve with the supreme relief, I teach the Dhamma for relief, and that is how I instruct my disciples. This, Siha, is a way in which it could rightly be said of me: 'The recuse Gotama is a teacher of relieving, teaches a doctrine of relieving, and that is how he instructs his disciples.'

When this had been said, General Siha said to the Blessed One: "It is wonderful, venerable sir, it is marvellous, venerable sir! It is as if, venerable sir, someone had set upright what had been overturned, revealed what was hidden, pointed out the path to one who was lost, brought a light into the darkness so that those with eyes can see. Thus, venerable sir, the Blessed One has explained the Dhamma in various ways. I go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha. May the Blessed One regard me as a disciple who has taken refuge from today for as long as I shall live."

"Make a thorough investigation, Siha. Make a thorough investigation since you are well-known by your relatives and the general population [as a follower of the Nigaṇṭhā]."

"Because of this, venerable sir, I am even more pleased, delighted, and inspired by the Blessed One as the Blessed One says: 'Make a thorough investigation. Make a thorough investigation since you are well-known by your relatives and the general population.' Indeed, venerable sir, if the other sectarians would gain me as a disciple they would carry a banner through Vesāli proclaiming: 'General Siha has become our disciple.' However, the Blessed One says: 'Make a thorough investigation. Make a thorough investigation since you are well-known by your relatives and the general population.' So for the second time, venerable sir, 'I go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha. May the Blessed One regard me as a disciple who has taken refuge from today for as long as I shall live.'"

"For a long time, Siha, your family has been a well-spring of support for the Nigaṇṭhā. You should consider continuing to give alms to them if they approach you."

“I have heard this, venerable sir, ‘The recluse Gotama says thus: [186] ‘Alms should be given to us, only alms given to us is of great fruit, alms given to others is not of great fruit.’” However, the Blessed One encourages me to give alms to the Nigaṅṭhā too. Venerable sir, we will know the right time for this. So for the third time, venerable sir, ‘I go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha. May the Blessed One regard me as a disciple who has taken refuge from today for as long as I shall live.’”

Then the Blessed One taught the Dhamma a graduated discourse, namely — talk on generosity, talk on morality, talk on [the way to reach] heaven, talk on the dangers, folly, and impurity of sensuality, and explained the benefits of renunciation. When the Blessed One knew that the mind of General Siha was ready (*kalla*), malleable (*mudu*), unobstructed (*vinivaraṇa*), uplifted (*udagga*), and confident (*pasanna*), he explained that teaching exulted (*sāmuḅkaṃsika*) by the Buddhas — suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. Then just as a spotless pristine cloth would easily absorb dye, in the same way the undefiled, stainless eye of the Dhamma arose in General Siha as he was sitting there: “Whatever phenomenon originates, all of that comes to cessation.”

Then General Siha — having seen the Dhamma, attained the Dhamma, understood the Dhamma, and penetrated the Dhamma, having transcended doubt, having got rid of indecision, having attained assurance, and independence of others in the teacher’s dispensation — said to the Blessed One: [187] “Please consent, venerable sir, to accept the meal tomorrow together with the community of monks.”

The Blessed One consented by remaining silent.

Then, understanding that the Blessed One had consented, General Siha rose from his seat, paid homage to the Blessed One, and departed keeping him on his right side. Then General Siha called a certain man and said to him: “Go, good man, and buy (*jānāhi*) some fresh meat (*pavattamaṃsa*). Then, when the night had passed, General Siha, having had excellent hard and soft food prepared in his own residence, announced to the Blessed One that it was ready: “It is time, venerable sir, the meal is ready.”

Then, in the morning, having put on the robes, and taking the almsbowl and upper-robe, the Blessed One approached the residence of General Siha; having approached, he sat down on the seat that had been prepared accompanied by the community of monks. Then, on that occasion, many Nigaṅṭhā went from street to street, and from cross-road to cross-road, waving their arms and shouting out: “Today, General Siha, has slaughtered

a great beast to make a meal for the recluse Gotama. The recluse Gotama knowingly partakes of meat prepared for his own sake, meant for him.”

Then a certain man approached General Siha; and having approached him, whispered in his ear: “You should know, sir! Many Nigaṇṭhā went from street to street, and from cross-road to cross-road, waving their arms and shouting out: ‘Today, General Siha, has slaughtered a great beast to make a meal for the recluse Gotama. The recluse Gotama knowingly partakes of meat prepared for his sake, [188] meant for him.’”

“Enough, friend, for a long time those venerable ones have desired to discredit the Buddha, Dhamma, and Saṅgha. These venerable ones cannot harm the Blessed One with their slander, which is baseless, empty, false, and untrue; we would not intentionally deprive a living-being of life even for the sake of our own life.”

Then General Siha, with his own hand, served and satisfied the community of monks with the Blessed One at their head with excellent hard and soft food. Then, when the Blessed One had covered his bowl with his hand to show that he was satisfied, General Siha sat down at one side. As he sat there, the Blessed one spoke on the Dhamma, and having instructed (*sandassetvā*), roused (*samādapetvā*), inspired (*samuttejetvā*), and delighted (*sampahaṃsetvā*) General Siha, he got up from his seat and departed.

### About the Siha Suttaṃ

This discourse to General Siha shows why many Buddhists are neither vegetarians nor vegans. General Siha was a follower of the Nigaṇṭhā (the Jains). The discourse makes it clear that:–

1. The Buddha ate meat when it was offered.
2. A Stream-winner (General Siha) can buy meat or order it to be bought, although a Stream-winner is incapable of intentionally killing any living-being even to save his/her own life.
3. Those who hold wrong-views will blame Buddhists for eating meat.
4. The Buddha teaches the not-doing of any unwholesome deeds, and the cutting off of lust, ill-will, and delusion, leading to the relief of suffering.

### Stains

#### (A.iv.195)

15. “Monks, there are these eight stains. What eight? Non-recitation is the stain of sacred verses; negligence is the stain of houses; laziness is the stain

of beauty; heedlessness is the stain of a guard; misconduct is the stain of a woman; miserliness is the stain of a donor; evil, unwholesome states are stains in this world and the next; monks, a stain graver than these is the stain of ignorance, the greatest stain of all. These, monks, are the eight stains.”

“Non-recitation is the stain of sacred verses, negligence the stain of houses. Laziness is the stain of beauty, heedlessness the stain of a guard.

“Misconduct is the stain of a woman, miserliness the stain of a donor. Evil, unwholesome states are stains in the world and the next. A graver stain than these, is ignorance, the greatest stain of all.”

## Binding (1)

(A.196)

17. “Monks, in eight ways a woman binds a man. What eight? By weeping<sup>1</sup> ... by laughing ... by talking ... by her appearance<sup>2</sup> ... by gifts brought from the forest ... by scent ... by taste ... by touch, monks, a woman binds a man. In these eight ways, monks, a woman binds a man. Those beings, monks, who are bound by touch are firmly bound.”

## The Eight Wonderful Qualities of Hatthaka

(A.iv.217)

23. At one time the Blessed One was dwelling in Āḷavi at the Aggāḷava-cetiya. Then the Blessed One said to the monks: [217] “Hatthaka of Āḷavi is endowed with seven wonderful and marvellous qualities. What seven? Monks, Hatthaka of Āḷavi has confidence (*saddho*), he is virtuous (*silavā*), he has shame (*hirimā*),<sup>3</sup> he is scrupulous (*ottappi*),<sup>4</sup> he is learned (*bahussuto*), he is generous (*cāgavā*), he is wise (*paññavā*). Remember that Hatthaka of Āḷavi is endowed with these seven wonderful and marvellous qualities.”

Thus spoke the Blessed One. Having said this, the Fortunate One got up from his seat and entered his dwelling.

Then a certain monk, have dressed in the morning and taking the bowl and double-robe, approached the residence of Hatthaka of Āḷavi, and having approached sat down on a seat that had been made ready. Then Hatthaka of Āḷavi approached the monk, and having approached, paid homage and sat down at one side. As he sat there, the monk said this to Hatthaka of Āḷavi:—

<sup>1</sup> Bhikkhu Bodhi translates a different text, which has the same ways of binding, but in a different order. The following discourse gives the same eight ways that a man binds a woman.

<sup>2</sup> Her way of dressing, arranging her hair, her deportment, make-up, etc.

<sup>3</sup> Doing no evil deeds for fear of blame.

<sup>4</sup> Doing no evil even in private for fear of retribution due to the law of kamma.

“The Blessed One said, friend, that you are endowed with seven wonderful and marvellous qualities. What seven? Hatthaka of Āḷavi has confidence, he is virtuous, he has shame, he is scrupulous he is learned, he is generous, he is wise.”

“I hope, venerable sir, that no white-robed<sup>1</sup> householders were present?”

“Indeed not, friend, there were no white-robed householders present.”

“It is good, venerable sir, that no white-robed householders were present.”

Then that monk have obtained almsfood at the residence of Hatthaka of Āḷavi, got up from his seat and departed. Then that monk, having returned from almsround after the meal, approached the Blessed One, having approached the Blessed One and having paid homage he sat down at one side. Sitting at one side that monk said to the Blessed One:—

“Venerable sir, in the morning I went for alms to the residence of Hatthaka of Āḷavi [and repeated what you said]. When I had said that, venerable sir, Hatthaka said to me: ‘I hope, venerable sir, that no white-robed householders were present?’”

“Well said, it is good, monk! Of few desires, monk, is that son of a good family who does not wish others to know about his wholesome qualities. Then, monk, remember that Hatthaka of Āḷavi is endowed with this eighth wonderful and marvellous quality. Hatthaka of Āḷavi is endowed with fewness of wishes<sup>2</sup> (*appicchātāyā*).”

## A Discourse On the Four Bases of Harmony

(A.iv.218)

24. At one time the Blessed One was dwelling in Āḷavi at the Aggāḷava-cetiya. Then Hatthaka of Āḷavi approached [219] the Blessed One with five hundred lay disciples. Having approached, he paid homage and sat down at one side. As he was sitting at one side the Blessed One said to Hatthaka of Āḷavi:—

“Your following is large, Hatthaka. How did you gather this large following?”

“As taught by the Blessed One, venerable sir, it is with the four bases of harmony (*saṅgahavatthūni*)<sup>3</sup> that I gathered this large following. When I know, venerable sir, ‘This person is won over by generosity,’ I win him or

<sup>1</sup> On Uposatha days, householders put on white clothes and observe the eight precepts while staying at the *vihāra*.

<sup>2</sup> Modest, not wishing others to know about one’s good qualities.

<sup>3</sup> The four bases (*vatthūni*) of harmony (*saṅgaha*): generosity (*dāna*), kind speech (*piyavācā*), benevolence (*atthacariya*), and impartiality (*samānattā*). In the Book of Ones, Hatthaka of Āḷavi is praised as the foremost in gathering a following by these four bases of harmony. The Pāli verb “*Saṅgaṇhāti*,” has several meanings: to comprise, to collect, to include, to compile, to sympathise with.

her over by generosity. When I know, 'This person is won over by kind speech,' I win him or her over by kind speech. When I know, 'This person is won over by benevolence,' I win him or her over by benevolence. When I know, 'This person is won over by impartiality,' I win him or her over by impartiality. There is wealth in my family, venerable sir. They do not think that should listen to me as if I were poor."

"Well said, Hatthaka, well said! That is the way, Hatthaka, that one can gather a large following. All those in the past, Hatthaka, who gathered a large following, all of them did so by these four bases of harmony. All those in the future, Hatthaka, who will gather a large following, all of them will do so by these four bases of harmony. All those in the present, Hatthaka, who have gathered a large following, have done so by these four bases of harmony."

Then, Hatthaka of Āḷavi, instructed (*sandessito*), roused (*samādapito*), inspired (*samuttejito*), and gladdened (*sampahaṃsito*) with talk on Dhamma by the Blessed One, rose from his seat, paid homage to the Blessed One, and departed [220] keeping his right side towards the Blessed One.

Then not long after Hatthaka of Āḷavi had left, the Blessed One said to the monks: "Remember, monks, Hatthaka of Āḷavi as one endowed with eight wonderful and marvellous qualities. What eight? Hatthaka of Āḷavi has confidence, he is virtuous, he has shame, he is scrupulous, he is learned, he is generous, he is wise, and he is endowed with fewness of wishes. Monks, remember that Hatthaka of Āḷavi is endowed with these eight wonderful and marvellous qualities."

## A Lay Disciple

(A.iv.220)

25. One one occasion the Blessed One was dwelling among the Sakyans at Kapilavattu in the Banyan Tree park. He Mahānāma the Sakyān approached the Blessed One, paid homage, and sat down at one side. Sitting at one side, Mahānāma the Sakyān said to the Blessed One: "How, venerable sir, is one a lay disciple?" "Whoever, Mahānāma, has gone to the Buddha, Dhamma, and Saṅgha for refuge, is thereby a lay disciple."

"But how, venerable sir, is a lay disciple virtuous?" "Whatever lay disciple, Mahānāma, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstains from fermented and distilled liquors that cause heedlessness; is thereby a virtuous lay disciple."

"But how, venerable sir, is a lay disciple practising for his own benefit, not for the benefit of others?" [221] "Whatever lay disciple, Mahānāma, is

endowed with faith, but does not urge others to become endowed with faith; is endowed with virtue, but does not urge others to become endowed with virtue; is endowed with liberality, but does not urge others to become endowed with liberality; desires to meet the monks, but does not urge others to meet the monks; has the desire to listen to the true Dhamma, but does not urge others to listen to the true Dhamma; bears in mind the Dhamma he has heard, but does not urge others to bear in mind the Dhamma that they have heard; investigates the meaning of the Dhamma that he has heard, but does not urge others to investigate the meaning of the Dhamma that they have heard; understands the meaning of the Dhamma and practices in accordance with it, but does not urge others to understand the meaning of the Dhamma and to practice in accordance with it; thereby, Mahānāma, a lay disciple is practising for his own benefit, but not for the benefit of others.”

“But how, venerable sir, is a lay disciple practising for his own benefit, and the benefit of others?” “Whatever lay disciple, Mahānāma, is endowed with faith, and urges others to become endowed with faith; is endowed with virtue, and urges others to become endowed with virtue; is endowed with liberality, and urges others to become endowed with liberality; desires to meet the monks, and urges others to meet the monks; has the desire to listen to the true Dhamma, and urges others to listen to the true Dhamma; bears in mind the Dhamma he has heard, and urges others to bear in mind the Dhamma that they have heard; investigates the meaning of the Dhamma that he has heard, and urges others to investigate the meaning of the Dhamma that they have heard; understands the meaning of the Dhamma [222] and practices in accordance with it, and urges others to understand the meaning of the Dhamma and to practice in accordance with it; thereby, Mahānāma, a lay disciple is practising for his own benefit, and for the benefit of others.”

## **Powers (1)**

### **(A.iv.223)**

27. “Monks, there are these eight powers. What eight? Crying is the power of children, anger is the power of women, a weapon is the power of thieves, sovereignty is the power of a monarch, complaining (*ujjhatti*)<sup>1</sup> is the power of a fool, satisfaction (*nijjhatti*)<sup>2</sup> is the power of the wise, reflection

<sup>1</sup> Although complaining is a weakness, by complaining and showing irritation, blaming others for his or her own failings, *etc.*, the fool fulfils his or her own ends, or avoids responsibility for his or her own mistakes, because good people don't wish to dispute with a fool.

<sup>2</sup> Satisfaction is the opposite of discontent. The wise person accepts situations as they are without complaint. For the wise, the cup is always half full; for the fool, it is always half empty.

(*paṭisaṅkhāna*) is the power of the learned, patience (*khanti*)<sup>1</sup> is the power of recluses and priests. These, monks, are the eight powers.”

## Powers (2)

(A.iv.223)

28. The Venerable Sāriputta approached the Blessed One; having approached, he paid homage to the Blessed One and sat down at one side. As the Venerable Sāriputta was sitting at one side the Blessed One said:– [224] “What are the powers of a monk who has destroyed the outflows, endowed with which he knows: ‘My outflows are destroyed?’”

“Venerable sir, endowed with these eight powers, a monk who has destroyed the outflows knows: ‘My outflows have been destroyed.’ What eight? Here, venerable sir, a monk who has destroyed the outflows knows as it really is with perfect wisdom that all formations are impermanent ... that sensual pleasures are like a burning charcoal pit ... his mind intends, inclines, and slopes to mental seclusion, he delights in renunciation, he has put an end to all things that are a basis for the outflows ... he has developed, well-developed the four foundations of mindfulness (*satipaṭṭhānā*) ... [225] the four bases of success (*iddhipādā*) ... the five controlling faculties (*pañcīndriyāni*) ... the seven factors of enlightenment (*satta bojjhaṅgā*) ... the noble eightfold path (*ariyo aṭṭhaṅgiko maggo*). Venerable sir, a monk who has destroyed the outflows has developed, well-developed, the noble eightfold path. This too, venerable sir, is a power of a monk who has destroyed the outflows, endowed with which he knows: ‘My outflows are destroyed.’ Venerable sir, endowed with these eight powers, a monk who has destroyed the outflows knows: ‘My outflows have been destroyed.’”

## Eight Thoughts of a Great Man

(A.iv.228)

30. When Venerable Anuruddha was meditating in seclusion, the first seven thoughts occurred to him spontaneously. Knowing his thoughts, the Buddha appeared before him, sat on the prepared seat, and taught him the Eight Thoughts of a Great Man.<sup>2</sup>

1. This Dhamma is for one who wants little, not for one who wants much (*appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa*).
2. This Dhamma is for the contented, not for the discontented (*santuṭṭhasāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa*).

<sup>1</sup> Patience, forbearance, and endurance (*adhivāsana*).

<sup>2</sup> Bhikkhu Bodhi translates ‘*purisa*’ as man. Political correctness is inappropriate here. I have truncated the discourse. Anuruddha gained Arahantship shortly after the discourse.

3. This Dhamma is for the reclusive, not for one fond of society (*pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa*).
4. This Dhamma is for the energetic, not for the lazy (*āradhāvīriyassāyaṃ dhammo, nāyaṃ dhammo kusitassa*).
5. This Dhamma is for one with well-established mindfulness, not for one of confused mindfulness (*upaṭṭhitassatissāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa*).
6. This Dhamma is for the composed, not for the uncomposed (*samāhitasāyaṃ dhammo, nāyaṃ dhammo asamāhitassa*).
7. This Dhamma is for the wise, not for the unwise (*paññavato ayaṃ dhammo, nāyaṃ dhammo duppañña*).
8. This Dhamma is for one who is free from impediments, not for one who delights in impediments (*nippapañcārāmassāyaṃ dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratino*).

### Giving (1)

(A.iv.236)

31. “Monks, there are these eight gifts. What Eight? One gives a gift to insult; one gives a gift out of fear, [thinking] ‘He gave to me,’ one gives a gift; [thinking] ‘Giving is good,’ one gives a gift; [thinking] ‘I cook, these do not cook, it isn’t right that I who cook don’t give to one who doesn’t cook’ one gives a gift; [thinking] ‘By giving this gift a good reputation about me will spread,’ one gives a gift; [thinking] ‘Giving ornaments and adorns the mind,’ one gives a gift. These, monks, are the eight gifts.”

### Giving (3)

(A.iv.236)

33. “Monks, there are eight reasons for giving. What eight? One gives a gift out of desire; one gives a gift out of anger; one gives a gift out of delusion; one gives a gift out of fear; ‘Gifts were formerly given by my parents and ancestors, I should not abandon this family tradition,’ one gives a gift; ‘Having given this gift, on the break-up of the body after death I will arise in a fortunate heavenly realm,’ one give a gift; ‘Having given this gift, my mind is pleased, joy and happiness arise, one gives a gift; ‘Giving decorates and adorns the mind,’ one gives a gift. These, monks are the eight reasons for giving.

### The Results of Misconduct

(A.iv.247)

40. “The killing of living beings, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry

ghosts. The least result of killing living beings, on becoming a human being is a short life-span (*appāyuka*).

“Taking what is not given, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of taking what is not given, on becoming a human being is loss of one’s property (*bhogabyasana*).

“Sexual misconduct, monks, when practised, developed and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of sexual misconduct, on becoming a human being is rivalry (*sapatta*) and enmity (*vera*).

“Telling lies, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of telling lies, on becoming a human being is to face false accusations (*abhūtabbhakkhāna*).

“Divisive speech, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of divisive speech, on becoming a human being is the breaking up of friendships (*mittehi bhedana*).

“Abusive speech, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of abusive speech, on becoming a human being is disagreeable sounds (*amanāpasadda*).<sup>1</sup>

“Idle chatter, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of idle chatter, on becoming a human being is not being believed by others (*anādeyyavācā*).

“Drinking intoxicants, monks, when practised, developed, and made much of, leads to hell, to the animal womb, or to the realm of hungry ghosts. The least result of drinking intoxicants, on becoming a human being is madness (*ummattaka*).”

## A Discourse to Gotamī

(A.iv.274)

51. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s monastery. Then Mahāpajāpati Gotamī approached the Blessed One, and having approached, paid homage and

<sup>1</sup> The Commentary elaborates: Whatever speech is piercing like thorns (*kaṇṭakā*), rough (*kakkasā*), bitter (*kaṭukā*), abusive (*abhisajjani*), violent (*mammacchedikā*), wherever he goes (*gatagataṭṭhāne*) only that (*tameva*) he hears (*suṇāti*), sounds that are called (*nāma*) pleasing to hear (*manāpasaddasavanaṇi*) he does not get (*na labhati*).

stood at one side.<sup>1</sup> Standing at one side, Mahāpajāpati Gotamī said to the Blessed One: “It would good, venerable sir, if women could obtain the going-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

“Enough, Gotamī! Do not aim for (*rucci*) the going-forth of women from household life (*agārasmā*) to homelessness (*anagāriyaṃ*) in the Dhamma and discipline of the Tathāgata!”

A second and a third time Mahāpajāpati Gotamī said to the Blessed One: “It would good, venerable sir, if women could obtain the going-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

“Enough, Gotamī! Do not aim for the going-forth of women from household life to homelessness in the Dhamma and discipline of the Tathāgata!”

Then Mahāpajāpati Gotamī, thinking: “The Blessed One does not consent to the going-forth of women from household life to homeless in the Dhamma and discipline of the Tathāgata,” miserable (*dukkhī*), dejected (*dummanā*), with a tearful face (*assumukhī*), and crying (*rudamānā*), paid homage to the Blessed One and departed keeping her right side towards him.

Then the Blessed One, having stayed at Kapilavatthu for as long as he wished set out on tour for Vesāli. Travelling in stages he arrived at Vesāli. There the Blessed One stayed at the peaked-hall in the great forest. Then Mahāpajāpati Gotamī having cut off her hair and having dressed in yellow robes together with many<sup>2</sup> Sakyan women set out for Vesāli. [275] Travelling in stages they approached the Peaked-hall (*Kūṭāgārasālā*) in the great forest. Then Mahāpajāpati Gotamī, with her feet swollen, and her limbs covered in dust, miserable, dejected, with a tearful face, and crying, stood outside the doorway.

Venerable Ānanda saw Mahāpajāpati Gotamī, with her feet swollen, and her limbs covered in dust, miserable, dejected, with a tearful face, and crying, stood outside the doorway. Having seen her he said to Mahāpajāpati Gotamī: “Why are you, Gotamī, standing outside the doorway with your feet swollen, and limbs covered in dust, miserable, dejected, with a tearful face, and crying?”

“Because, Venerable Ānanda, the Blessed One does not allow women to go forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

<sup>1</sup> This entire passage is repeated in the Vinaya Cūlavagga (*Vii.253ff*), followed by the section on the ordination of nuns. The Buddha’s obvious reluctance to allow the ordination of women is explained by the final paragraphs of this discourse.

<sup>2</sup> Many (*sambahulā*). The Commentary says five hundred.

“Then, Gotamī, wait here for a moment, while I go and ask the Blessed One for the going forth of women from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

Then the Venerable Ānanda approached the Blessed One, and having approached, he paid homage, and sat down at one side. Sitting at one side the Venerable Ānanda said to the Blessed One: “Here, venerable sir, Mahāpajāpatī Gotamī with her feet swollen, and limbs covered in dust, miserable, dejected, with tearful face, and crying, is stood at the doorway saying: ‘The Blessed One does not allow women to go forth from household life into homelessness in the Dhamma and discipline of the Tathāgata.’ It would be good, venerable sir, if women could obtain the going-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

“Enough, Ānanda! Do not aim for the going-forth of women from household life to homelessness in the Dhamma and discipline of the Tathāgata!”

A second and a third time Ānanda said to the Blessed One: “It would be good, venerable sir, if women could obtain the going-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

“Enough, Ānanda! Do not aim for the going-forth of women from household life to homelessness in the Dhamma and discipline of the Tathāgata!” [276]

Then the Venerable Ānanda thought: “The Blessed One does not allow women to go forth from household life to homelessness in the Dhamma and discipline of the Tathāgata. Perhaps if I try a different approach<sup>1</sup> the Blessed One will allow women to go forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

Then the Venerable Ānanda said to the Blessed One: “Is it possible, venerable sir, for women having gone-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, to realise the fruition of Stream-winning, the fruition of Once-returning, the fruition of Non-returning, the fruition of Arahantship?”

“It is possible, Ānanda, for women having gone-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, to realise the fruition of Stream-winning, the fruition of Once-returning, the fruition of Non-returning, the fruition of Arahantship”

<sup>1</sup> Venerable Ānanda was then only a Stream-winner, so not free from desires. He was also very intelligent. At the First Buddhist Council, the elders asked him to confess an offence for his efforts in enabling the ordination of women. “This is an offence of wrong-doing for you, friend Ānanda, that you endeavoured for the ordination of women.” (*Vin.ii.290*)

“If it is possible, venerable sir, for women having gone-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, to realise the fruition of Stream-winning, the fruition of Once-returning, the fruition of Non-returning, the fruition of Arahantship, much has been done, venerable sir, by Mahāpajāpatī Gotamī was the Blessed One’s maternal aunt, wet-nurse, and foster mother who nursed him at her breast when his mother had died. It would good, venerable sir, if women could obtain the going-forth from household life to homelessness in the Dhamma and discipline of the Tathāgata.”

“If, Ānanda, Mahāpajāpatī Gotamī accepts eight weighty rules,<sup>1</sup> that itself will be her ordination (*upasampadā*):-

1) A nun ordained for a hundred Rains should pay homage to a monk ordained that very day, stand up for him, greet him reverentially with joined palms, and pay due respect to him. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

2) A nun should not enter upon the Rains in a residence where there are no monks. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

3) Every fortnight the nuns should ask the community of monks about two things — the Uposatha day and the Exhortation (*ovāda*).<sup>2</sup> [277] This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

4) When a nun has completed the Rains Retreat she should invite both communities regarding any offence that they have seen, heard about, or suspected. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

5) A nun who has committed an offence against the weighty rules should undergo probation (*mānattaṃ*) for a fortnight (*pakkha*) in front of both

<sup>1</sup> Weighty rules (*garudhamma*). Bhikkhu Bodhi translates these as the “Eight principles of respect.” That is also a good translation. The word “*garu*” means both weighty or serious, as opposed to light (*lahu*), and worthy of respect. However, rule five states that a nun who has transgressed any of these rules must undergo probation (*mānatta*) for a fortnight, which is longer than the probation required for an offence entailing a formal meeting of the Saṅgha (*Saṅghādisesadhamma*). They are thus more serious offences than those requiring a formal meeting if transgressed, but less serious than offences entailing defeat. The eight principles of respect, or eight weighty rules, are compared to an embankment that surrounds a large reservoir, preventing the water from overflowing.

<sup>2</sup> Every fortnight a monk would be appointed to exhort the nuns with a teaching on the Dhamma.

communities. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

6) A probationer who has trained in the six rules for two years should seek ordination from both communities. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

7) A nun should not for any reason insult or revile a monk.<sup>1</sup> This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

8) From today onwards, Ānanda, nuns are forbidden from admonishing monks; monks are not forbidden from admonishing nuns. This principle should be honoured, respected, esteemed, and venerated throughout life without being transgressed.

“If, Ānanda, Mahāpajāpatī Gotamī will accept these eight weighty rules, that will be her ordination.”

Then, Venerable Ānanda, having received the eight weighty rules in the presence of the Blessed One, he approached Mahāpajāpatī Gotamī, and having approached her said to Mahāpajāpatī Gotamī:—

“If you, Gotamī, will accept these eight weighty rules, [here repeating the eight weighty rules as stated by the Blessed One] [278] that will be your ordination.”

“It is as if, Venerable Ānanda, a young woman, or a man, or a youth, who is fond of ornaments, and has bathed their head, would receive a garland of blue lotuses, jasmines, or vine flowers, having accepted it with both hands, would place it on top of his or her head; in the same way, Venerable Ānanda, having accepted these eight weighty rules I will not transgress them for the rest of my life.”

Then Venerable Ānanda approached the Blessed One, and having approached, paid homage and sat down at one side. Sitting at one side, the Venerable Ānanda said to the Blessed One: “Venerable sir, Mahāpajāpatī Gotamī has accepted the eight weighty rules and will not transgress them for the rest of her life.”

“If, Ānanda, women had not obtained the going forth from household life to homelessness in the Dhamma and discipline of the Tathāgata the holy life (*brahmacariyaṃ*) would have lasted for a long time, the true Dhamma (*saddhammo*) would have lasted for a thousand years. Now, Ānanda, that women have obtained the going forth from household life to homelessness in the

<sup>1</sup> If a nun is sexually harassed or assaulted by a monk, without insulting or reviling him, she should report it to the senior nuns, who would in turn report it to the senior monks. It should not be tolerated or concealed, but it should be dealt with by due legal process.

Dhamma and discipline of the Tathāgata, the true Dhamma will not last as long. Now, Ānanda, the true Dhamma will last only for five hundred years.<sup>1</sup>

“It is like, Ānanda, those families with many women and few men are easily destroyed by robbers. In the same way, Ānanda, because women have obtained the going forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, the true Dhamma will not last as long.

“It is like, Ānanda, when hill paddy has ripened, [279] the disease called white bones infests it, thus the field of hill paddy does not last long. In the same way, Ānanda, because women have obtained the going forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, the true Dhamma will not last as long.

“it is like, Ānanda, when a field of sugar-cane has ripened the disease called red bones infests it, thus the field of sugar-cane does not last long. In the same way, Ānanda, because women have obtained the going forth from household life to homelessness in the Dhamma and discipline of the Tathāgata, the true Dhamma will not last as long.

“As if, Ānanda, a man might build an embankment around a great reservoir as a precaution so that the water would not overflow, in the same way, Ānanda, as a precaution I have established these eight weighty rules for nuns not to be transgressed as long as life lasts.”

## A Brief Discourse to Gotamī

(A.iv.280)

53. Thus have I heard: At one time the Blessed One was staying at Vesāli, in the hall with the gabled roof in the Great Forest. Then Mahāpajāpati Gotamī approached the Blessed One; paid homage, and stood on one side.<sup>2</sup> Standing there she said to him: “It would be good, venerable sir, if the Blessed One would teach me Dhamma in brief<sup>3</sup> so that, having heard the

<sup>1</sup> This dilemma on the duration of the true Dhamma is dealt with in the Milindapañha. It is obvious that there are now various corrupt forms of Buddhism, but if one seeks out a good teacher and practises correctly, one can still attain the various stages of insight and the path. “The teaching of the Master, O king, has its root in practice, practice is its essence, and it stands as long as practice does not decline.” (Miln.133)

<sup>2</sup> When nuns approach the Blessed One or monks, they remain standing as sitting alone with a man is an offence to be confessed for nuns, and sitting alone with women is an offence to be confessed for monks.

<sup>3</sup> Compare to a [similar discourse](#) given to the Venerable Upāli, in the Book of Sevens. If a nun or a woman does not ask a question, a monk can teach Dhamma in five or six words. However, if she asks a question he can teach her in brief or in detail. If it’s not about Dhamma, but some other matter, such as giving instructions for a journey, or how to repair a hut, there is no limit. He can explain in as much detail as required, even if not asked.

Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, and resolute.”

“Those things, Gotamī, regarding which you know, ‘These things lead to passion (*sarāgāya*), not to dispassion (*virāgāya*); to bondage (*saṃyogāya*), not to freedom from bondage (*visaṃyogāya*); to accumulation (*ācayāya*), not to relinquishment (*apacayāya*); to having many wishes (*mahicchātāya*), not to having few wishes (*appicchātāya*); to discontent (*asantuṭṭhiyā*), not to contentment (*santuṭṭhiyā*); to association (*saṅgaṇikāya*), not to seclusion (*pavivekāya*); to laziness (*kosajjāya*), not to arousing energy (*viriyārambhāya*); to being easy to support (*subharatāya*), not to being hard to support (*dubbharatāya*),’ definitely, Gotamī, you can decide, ‘This is not Dhamma, this is not Vinaya, this is not the Teacher’s instruction.’

“Those things, Gotamī, regarding which you know, ‘These things lead to dispassion, not to passion; to freedom from bondage, not to bondage; to relinquishment, not to accumulation; to having few wishes, not to having many wishes; to contentment, not to discontent; to seclusion, not to association; to arousing energy, not to laziness; to being easy to support, not to being hard to support,’ definitely, Gotamī, you can decide, ‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’”

### The Pāli Text of the Saṃkhitta Suttaṃ

*Evam me sutam:*

*“Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho Mahā-Pajāpati Gotamī yena Bhagavā tenupasaṅkami; upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʒhitā kho sā Mahā-Pajāpati Gotamī Bhagavantaṃ etadavoca:—*

*“Sādhu me, bhante, Bhagavā saṃkhittena dhammaṃ desetv, yamaṃ Bhagavato dhammaṃ sutvā ekā vūpakaṭṭhā appamattā ātāpini pahitattā vihareyya”nti.*

*“Ye kho tvam, Gotami, dhamme jāneyyāsi — ‘Ime dhammā sarāgāya saṃvattanti, no virāgāya; saṃyogāya saṃvattanti, no visaṃyogāya; ācayāya saṃvattanti, no apacayāya; mahicchātāya saṃvattanti, no appicchātāya; asantuṭṭhiyā saṃvattanti, no santuṭṭhiyā; saṅgaṇikāya saṃvattanti, no pavivekāya; kosajjāya saṃvattanti, no viriyārambhāya; dubbharatāya saṃvattanti, no subharatāyā’ti, ekaṃsena, Gotami, dhāreyyāsi — ‘Neso dhammo, neso vinayo, netaṃ satthusāsana”nti.*

*“Ye ca kho tvaṃ, Gotami, dhamme jāneyyāsi — ‘Ime dhammā virāgāya saṃvattanti, no sarāgāya; viśaṃyogāya saṃvattanti, no saṃyogāya; apacayāya saṃvattanti, no ācayāya; appicchatāya saṃvattanti, no mahicchatāya; santuṭṭhiyā saṃvattanti, no asantuṭṭhiyā; pavivekāya saṃvattanti, no saṅgaṇikāya; vīriyārambhāya saṃvattanti, no kosajjāya; subharatāya saṃvattanti, no dubbharatāyā’ti, ekaṃsena, Gotami, dhāreyyāsi — ‘Eso dhammo, eso vinayo, etaṃ satthusāsana’”nti.*

## Decline

### (A.iv.331)

79. “Monks, these eight things lead to the decline of a monk in training. What eight? Delight in work, delight in talk, delight in sleep and lying down, delight in company, leaving the sense doors unguarded, lack of moderation in food, delight in association, delight in impediments. These eight things, monks, lead to the decline of a monk in training.

“Monks, these eight things lead to the non-decline of a monk in training. What eight? Not delighting in work, not delighting in talk, not delighting in sleep and lying down, not delighting in company, guarding the sense doors, moderation in food, not delighting in association, not delighting in impediments. These eight things, monks, lead to the non-decline of a monk in training.”

## The Thief

### (A.iv.339)

84. “Monks, endowed with eight factors a great thief is quickly destroyed, he does not last long. What eight? He assaults one who does not assault him; he steals without leaving anything; he kills a woman; he rapes a young girl; he steals from one gone-forth; he steals from the king’s treasury, he works in his own neighbourhood; he is not skilled at hiding his loot. Endowed with these eight factors, monks, a great thief is quickly destroyed, he does not last long.

“Monks, endowed with eight factors a great thief is not quickly destroyed, he lasts long. What eight? He does not assault one who does not assault him; he steals leaving something behind; he does not kill a woman; he does not rape a young girl; he does not steal from one gone-forth; he does not steal from the king’s treasury, he does not work in his own neighbourhood; he is skilled at hiding his loot. Endowed with these eight factors, monks, a great thief is not quickly destroyed, he lasts long.”

## Overturning the Almsbowl

(A.iv.344)

87. “Monks, if a lay disciple is endowed with these eight factors, if the community of monks wishes, it may overturn the almsbowl for them.<sup>1</sup> What eight? [345] He strives to stop the monks receiving gains; he strives for the harm of monks; he strives to stop the monks from getting dwelling places; he scolds and criticises the monks; he strives to divide the monks from each other; he speaks in dispraise of the Buddha; he speaks in dispraise of the Dhamma; he speaks in dispraise of the community of monks. Monks, if a lay disciple is endowed with these eight factors, if the community of monks wishes, it may overturn the almsbowl for them.

“Monks, if a lay disciple is endowed with these eight factors, if the community of monks wishes, it may set the almsbowl upright for them.<sup>2</sup> What eight? He does not strive to stop the monks receiving gains; he does not strive for the harm of monks; he does not strive to stop the monks from getting dwelling places; he does not scold and criticises the monks; he strives to unit the monks; he speaks in praise of the Buddha; he speaks in praise of the Dhamma; he speaks in praise of the community of monks. Monks, if a lay disciple is endowed with these eight factors, if the community of monks wishes, it may set the almsbowl upright for them.”

<sup>1</sup> This is a formal act of the Saṅgha, and not something to be done lightly. Monks should endure criticism, even if it is not justified. The monks in Burma took this very rare step to protest the military crackdown in 2021.

<sup>2</sup> Another formal act is carried out to reverse the ban, if the lay people make amends.

# Navakanipāta

## THE BOOK OF NINES

### A Discourse to Sutavā

(A.iv.369)

7. On one occasion the Blessed One was dwelling at Rājagaha on Vultures' Peak. Then the wanderer Sutavā approached the Blessed One, and have approached, exchanged friendly greetings with him. Have engaged in polite conversation he sat down at one side. Sitting at one side, the wanderer Sutavā said to the Blessed One:—

“At one time, venerable sir, the Blessed One was dwelling here at the mountain fort of Rājagaha. Then, venerable sir, I learned from the mouth of Blessed One: “Whatever monk, Sutavā, is an Arahant who has destroyed the outflows, lived the holy life, done what should be done, put down [370] the burden, attained the goal, utterly destroyed the fetters of existence, and is liberated by perfect knowledge, cannot possibly do five things — it is impossible for a monk who has destroyed the outflows to intentionally deprive a living being of life, to take by theft what is not given, to engage in sexual intercourse, to tell a deliberate lie, to store up anything to partake of sensual pleasures as he did formerly as a householder. Did I, venerable sir, hear that correctly from the Blessed One, understand it correctly, attend to it and remember it well?”

“Surely, Sutavā, you did hear that correctly, understand it correctly, attend to it and remember it well. Formerly, Sutavā, I declared thus: “Whatever monk is an Arahant who has destroyed the outflows, lived the holy life, done what should be done, put down the burden, attained the goal, utterly destroyed the fetters of existence, and is liberated by perfect knowledge, cannot possibly do nine things:—

1. It is impossible for a monk who has destroyed the outflows to intentionally deprive a living being of life.
2. It is impossible for a monk who has destroyed the outflows to take by theft what is not given,
3. It is impossible for a monk who has destroyed the outflows to engage in sexual intercourse
4. It is impossible for a monk who has destroyed the outflows to tell a deliberate lie.
5. It is impossible for a monk who has destroyed the outflows to store up anything to partake of sensual pleasures as he did formerly as a householder.

6. It is impossible for a monk who has destroyed the outflows to take a wrong course through desire.<sup>1</sup>
7. It is impossible for a monk who has destroyed the outflows to take a wrong course through ill-will.
8. It is impossible for a monk who has destroyed the outflows to take a wrong course through delusion.
9. It is impossible for a monk who has destroyed the outflows to take a wrong course through fear.

[371] Formerly, Sutavā, I declared thus: “Whatever monk is an Arahant who has destroyed the outflows, lived the holy life, done what should be done, put down the burden, attained the goal, utterly destroyed the fetters of existence, and is liberated by perfect knowledge, cannot possibly do these nine things.”

### **Abscess** **(A.iv.386)**

15. “It is if, monks, there was an abscess many years old. It has nine wounds, nine openings.<sup>2</sup> Whatever flows out from them is impure, foul-smelling, and detestable — whatever is produced by them is impure, foul-smelling, and detestable.

“Abscess, monks, is a metaphor for this body consisting of the four elements, originating from a mother and father, dependent on rice and gruel, subject to impermanence, rubbing and abrasion, to breaking up and destruction. That abscess has nine wounds, nine openings. Whatever flows out from them is impure, foul-smelling, and detestable [387] — whatever is produced by them is impure, foul-smelling, and detestable. Therefore, monks, become dispassionate towards this body.”

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<sup>1</sup> The following discourse — the Sajjha Suttaṃ — has four different items here: 6) It is impossible for a monk who has destroyed the outflows to abandon the Buddha, 7) It is impossible for a monk who has destroyed the outflows to abandon the Dhamma, 8) It is impossible for a monk who has destroyed the outflows to abandon the Saṅgha, 9) It is impossible for a monk who has destroyed the outflows to abandon the training.

Bhikkhu Bodhi follows the Sinhala Script edition of the text, giving these four in the Sutavā Suttaṃ and the four about taking a wrong course through desire, ill-will, delusion, or fear, in the following Sajjha Suttaṃ. The Burmese and Roman editions of the Pāli text both follow the order given. Ajahn Thanissaro also follows the Burmese Script edition of the [Sutavā Suttaṃ](#).

<sup>2</sup> “This filthy body stinks outright, Like ordure, like a privy’s site;

This body men that have insight, Condemn, as object of a fool’s delight.

“A tumour where nine holes abide, Wrapped in a coat of clammy hide,

And trickling filth on every side, Polluting the air with stenches far and wide.” (Vism.196).

## Approaching Families

(A.iv.387)

17. “Endowed with these nine factors, monks, a family is not worth approaching, or having approached is not worth sitting with. What nine?”

1. They do not rise from their seat in a pleasing way.
2. They do not pay homage in a pleasing way.<sup>1</sup>
3. They do not offer a seat in a pleasing way.
4. They conceal what they have.
5. Though they have much, they give little.
6. Though they have superior things, they give poor quality things.
7. They offer without respect, not respectfully.
8. They do not sit nearby to listen to the Dhamma.
9. They do not listen attentively to what is said.

“Endowed with these nine factors, monks, a family is not worth approaching, or having approached is not worth sitting with.

“Endowed with these nine factors, monks, a family is worth approaching, or having approached is worth sitting with. What nine?”

1. They rise from their seat in a pleasing way.
2. They pay homage in a pleasing way.
3. They offer a seat in a pleasing way.
4. They reveal what they have.
5. When they have much, [388] they give much.
6. When they have superior things, they give superior things.
7. They offer respectfully, not disrespectfully.
8. They sit nearby to listen to the Dhamma.
9. They listen attentively to what is said.

“Endowed with these nine factors, monks, a family is worth approaching, or having approached is worth sitting with.”<sup>2</sup>

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<sup>1</sup> The way of paying homage varies according to culture, but not everyone knows their own culture. Children need to be shown how to pay homage and offer alms respectfully. The traditional way to greet a monk is by raising the hands in front of one’s chest, held together in añjali. Paying homage uses the five-fold prostration – the forehead, the palms, and the knees are placed on the ground; bowing three times to the Buddha, Dhamma, and Saṅgha.

<sup>2</sup> The *Devatā Suttam* (A.iv.390), relates how different groups of deities visited the Blessed One at the Jeta Grove during the night and expressed their regret at not having fulfilling their duties when monks approached their homes for alms. They were therefore reborn as inferior deities. Those who fulfilled their duties were reborn as superior deities.

## A Discourse About Velāma

(A.iv.392)

20. On one occasion the Blessed One was dwelling at Sāvatti in Prince Jeta's grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika approached the Blessed One, and having approached he paid homage to the Blessed One and sat down at one side. As Anāthapiṇḍika the householder was sitting at one side the Blessed One said to him: "Is alms given in your family, householder?"<sup>1</sup>

"Alms is given in our family, venerable sir; however, it is only coarse broken rice and sour gruel."

"If, householder, one gives coarse alms or excellent,<sup>2</sup> if one gives disrespectfully, inattentively, not with one's own hand, as something discarded, not believing in future results, wherever that giving bears fruit, one's mind does not incline towards the enjoyment of excellent food, excellent clothing, excellent vehicles, one's mind does not incline towards the enjoyment of the most refined five types of sensual pleasures. Also [393] one's wife and children, one's slaves, servants, and workers do not listen, pay attention, nor apply their minds to understand. What is the reason? Because, householder, that is the result of kamma done disrespectfully.

"If, householder, one gives coarse alms or excellent, if one gives respectfully, attentively, with one's own hand, as something not discarded, believing in future results, wherever that giving bears fruit, one's mind inclines towards the enjoyment of excellent food, excellent clothing, excellent vehicles, one's mind inclines towards the enjoyment of the most refined five types of sensual pleasures. Also one's wife and children, one's slaves, servants, and workers listen, pay attention, and apply their minds to understand. What is the reason? Because, householder, that is the result of kamma done respectfully.

<sup>1</sup> The Buddha knew that the family of Anāthapiṇḍika offered almsfood regularly. The Buddha also knew that he was unhappy because he was only able to offer poor quality alms due to having spent most of his great wealth in giving alms. The Buddha asked as a prelude to teaching him about the benefits of giving alms regardless of the value of the gift. The story regarding Anāthapiṇḍika's poverty is told in the Khadiraṅgāra Jātaka.

<sup>2</sup> The Commentary notes that many in the world take pride in giving, so Anāthapiṇḍika was unhappy to give only poor quality alms. Worldly values should be given up. Monks are trained to be content with any kind of alms. If they eat too much rich food they will become sick. If they own luxurious goods they will be attacked by robbers. Even if left-overs are offered, if it is done respectfully, attentively, with one's own hand, not as if discarding something, then the gift is of great fruit. A well-trained monk will be pleased at getting something that would otherwise would only have gone to waste. Of course, the food should not be rotten, but if it is just cut or bruised, it is still good to eat and delicious.

“At one time, householder, there was a brahmin called Velāma. He gave this kind of great alms-giving: 84,000 gold bowls filled with silver, 84,000 silver bowls filled with gold, 84,000 bronze bowls filled with gold coins, 84,000 elephants adorned with golden ornaments, golden banners, and covered in golden nets, 84,000 chariots upholstered with lion skins, tiger skins, leopard skins, blankets dyed with saffron, with golden ornaments, golden banners, and covered in golden nets, 84,000 milk cows with tethers of women jute and bronze pails, 84,000 maidens adorned with gold earrings, 84,000 couches [794] spread with long fleeces, woollen blankets, upholstered with antelope hide, with canopies and red bolster at each end, 84,000 sets of clothes made from delicate linen, silk, wool, and cotton. What more need be said regarding hard and soft food, and things to be licked and drunk, that flowed like rivers?

“You might think, householder: ‘The brahmin Velāma was someone else who gave that great alms-giving.’ However, it should not, householder, be regarded thus. I was the brahmin Velāma on that occasion.<sup>1</sup> However, on that occasion, householder, there was not one person worthy of offerings, no one to purify the gift.

“That great alms-giving given by the brahmin Velāma is not of such great fruit as feeding one person attained to right-view.<sup>2</sup> Feeding a hundred attained to right-view is not of such great fruit as feeding a Once-returned. Feeding one hundred Once-returneds is not of such great fruit as feeding a Non-returned. Feeding one hundred Non-returneds is not of such great fruit as feeding an Arahant. Feeding one hundred Arahants is not of such great fruit as feeding a Solitary Buddha. [395] Feeding one hundred Solitary Buddhas is not of such great fruit as feeding the Tathāgata, an Arahant, a Fully Enlightened Buddha ... feeding the community of monks with the Buddha at its head ... erecting a dwelling place for the community from the four directions ... going for refuge with faith to the Buddha, Dhamma, and Saṅgha<sup>3</sup> ... undertaking with faith the five precepts — to abstain from killing living beings, to abstain from

<sup>1</sup> There are several discourses in which the Buddha identified himself with a person from a previous life. In the Ghaṭikāra Sutta he was also a Brahmin.

<sup>2</sup> This progressive list of the merits of giving depending on the spiritual maturity of the recipient is also given in the *Dakkhiṇāvibhaṅga Sutta* of the *Majjhimanikāya* to Mahāpajāpati Gotamī when she wished to donate a hand-made robe to the Buddha. He urged her to give it to the Saṅgha.

<sup>3</sup> The *Kūṭadanta Sutta* of the *Dīghanikāya* gives a similar list of sacrifices, each greater than the preceding sacrifice. It continues with going-forth, attaining the absorptions, and culminates in the attainment of Arahantship, which is a sacrifice of greater benefit than any other.

taking what is not given, to abstain from sexual misconduct, to abstain for telling lies, to abstain from taking intoxicants that cause heedlessness — is not of such great fruit as developing a mind of loving-kindness for the time it takes to pull a cow's udder.

"Householder, feeding one attained to right-view is of greater fruit than that great alms-giving of the brahmin Velāma ... developing loving-kindness for the time it takes to pull a cow's udder is of greater fruit than undertaking with faith the five precepts. Developing the perception of impermanence even for a finger-snap [396] is of greater fruit than developing loving-kindness for the time it takes to pull a cow's udder."

## Rooted in Craving

(A.iv.400)

23. "Monks, I will teach you about the nine things rooted in craving (*taṇhā*), please listen. And what, monks, are the nine things rooted in craving?

1. Dependent on craving, there is seeking (*pariyesanā*),
2. Dependent on seeking, there is gaining (*lābho*),
3. Dependent on gaining, there is discrimination (*vinicchayo*),<sup>1</sup>
4. Dependent on discrimination, there is desire and lust (*chandarāgo*),
5. Dependent on desire and lust, there is attachment (*ajjhosānaṃ*),
6. Dependent on attachment, there is grasping (*pariggaho*),<sup>2</sup>
7. Dependent on grasping, there is meanness (*macchariyaṃ*),
8. Dependent on meanness there is guarding (*ārakkho*),
9. For the sake of guarding, there is the taking up of sticks (*daṇḍādānaṃ*), the taking up of weapons (*satthādānaṃ*), quarrels (*kalaha*), disputes (*viggaha*), contention (*vivāda*), strife (*tvaṃtuvaṃ*), slander (*pesuñña*), false-speech (*musāvādā*), and various evil unwholesome things come into existence.<sup>3</sup>

"These, monks, are the nine things rooted in craving."

<sup>1</sup> Deciding "This is mine, not anyone else's."

<sup>2</sup> PTS dictionary: Wrapping round, enclosing, taking up, seizing on, acquiring, acquisition, also in bad sense of grasping.

<sup>3</sup> In brief, all suffering in the world has its roots in craving for sensual pleasures, attachment to views and opinions, and grasping onto things with the idea that they are one's own. These all refer to the ignoble quest for material things. The Noble Quest for enlightenment, *i.e.* the desire to be completely liberated from the fetters of craving, sensual desire, lust, and attachment is the root of all wholesome and profitable things.

## Grounds for Resentment

(A.iv.408)

29. “Monks, there are these nine grounds for resentment. What nine? [Thinking] ‘He acted for my harm,’ he bears resentment; ‘He is acting for my harm,’ he bears resentment; ‘He will act for my harm,’ he bears resentment; ‘He acted for the harm of someone dear and pleasing to me,’ he bears resentment; ‘He is acting for the harm of someone dear and pleasing to me,’ he bears resentment; ‘He will act for the harm of someone dear and pleasing to me,’ he bears resentment; ‘He acted for benefit of someone unloved and displeasing to me,’ he bears resentment; ‘He is acting for the benefit of someone unloved and displeasing to me,’ he bears resentment; ‘He will act for the benefit of someone unloved and displeasing to me,’ he bears resentment. Monks, there are these nine grounds for resentment.”

## The Possible and the Impossible

(A.iv.456)

62. “Monks, without having abandoned these nine states it impossible to realise Arahantship. What nine? Lust (*rāgaṃ*), ill-will (*doṣaṃ*),<sup>1</sup> delusion (*mohaṃ*), anger (*kodhaṃ*), malice (*upanāhaṃ*),<sup>2</sup> ingratitude (*makkhaṃ*), arrogance (*paḷāsaṃ*), envy (*issāṃ*), and meanness (*macchariyaṃ*). Without having abandoned these nine states, monks, it is impossible to realise Arahantship.

“Monks, having abandoned these nine states it is possible to realise Arahantship. What nine? Lust, ill-will, delusion, anger, malice, ingratitude, arrogance, envy, and meanness. Having abandoned these nine states, monks, it is possible to realise Arahantship.

## Weaknesses in the Training

(A.iv.457)

63. “Monks, these are the five weaknesses in the training. What five? Killing living beings, taking what is not given, sexual misconduct, telling lies, drinking fermented and distilled liquors that cause heedlessness. These, monks, are the five weaknesses in the training.

“To abandon these five weaknesses, monks, the four foundations of mindfulness should be developed. What four? Here, monks, a monk contemplates the body in the body, ardent, clearly comprehending and mindful,

<sup>1</sup> Bhikkhu Bodhi translates “*dosa*” as hatred.

<sup>2</sup> Bhikkhu Bodhi translates “*upahāna*” as hostility. Please refer to the Venerable Mahāsi Sayādaw’s [Discourse on the Sallekha Sutta](#) for a description of anger (*kodha*), malice (*upanāha*), ingratitude (*makkha*), arrogance (*paḷāsa*), envy (*issā*), and meanness (*macchariya*).

having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates feelings in feelings, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates thoughts in thoughts, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates mental states in mental states, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. To abandon these five weaknesses, monks, the four foundations of mindfulness should be developed.”

## **The Hindrances**

*(A.iv.457)*

**64.** “Monks, these are the five hindrances. What five? The hindrance of sensual desire, the hindrance of ill-will, the hindrance of sloth and torpor, [458] the hindrances of restlessness, the hindrance of doubt. These, monks, are the five hindrances.

“To abandon these five hindrances, monks, the four foundations of mindfulness should be developed. What four? Here, monks, a monk contemplates the body in the body, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates feelings in feelings, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates thoughts in thoughts, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. Here, monks, a monk contemplates mental states in mental states, ardent, clearly comprehending and mindful, having abandoned covetousness and grief concerning the world. To abandon these five hindrances, monks, the four foundations of mindfulness should be developed.”

## **The Strands of Sensual Pleasure**

*(A.iv.458)*

**65.** “Monks, there are these five strands of sensual pleasure. What five? Sights cognisable by the eye, agreeable, desirable, enjoyable, pleasing, connected with sensuality, and enticing. Sounds cognisable by the ear ... Odours cognisable by the nose ... Tastes cognisable by the tongue ... Contacts cognisable by the body ... These, monks, are the five strands of sensual pleasure. To abandon these five strands of sensual pleasure, the four foundations of mindfulness should be developed.

# Dasakanipāta

## THE BOOK OF TENS

### Fetters

(A.v.17)

13. “Monks, there are these ten fetters. What ten? The five lower fetters and the five higher fetters. And what are the five lower fetters? Personality-view (*sakkāyadiṭṭhi*), doubt (*vicikicchā*), attachment to rites and rituals (*śīlabbataparāmāsa*), sensual desire (*kāmacchanda*), and ill-will (*byāpāda*). These are the five lower fetters. And what are the five higher fetters? Lust for forms (*rūparāga*), lust for the formless (*arūparāga*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*). These, monks are the five higher fetters.”

### Discourse on the Lion’s Roar

(A.v.32)

21. “The lion, monks, the king of the jungle, comes out of his lair in the morning. Having come out of his lair, he rouses himself, and having roused himself, he surveys the four directions. Having surveyed the four directions, he roars the lion’s roar in assemblies three times. Having roared the lion’s roar three times, he goes out to his hunting ground. What is the reason? [33] ‘Let me cause no harm to small creatures that might cross my path!’”

“The lion, monks, is a metaphor for the Tathāgata, the Arahant, the Fully Enlightened Buddha. When the Tathāgata teaches the Dhamma to an audience, this is his lion’s roar.

“These are the ten powers of a Tathāgata, monks, endowed with which he claims the place of the leading bull, roars the lion’s roar in assemblies, and sets in motion the Brahma wheel.<sup>1</sup> What ten?

“Herein, monks, the Tathāgata understands as it really is the possible as possible, and the impossible as impossible. Because he understands as it really is the possible as possible and the impossible as impossible,<sup>2</sup> he claims the place of the leading bull, roars the lion’s roar in assemblies, and sets in motion the Brahma wheel.

“Again, monks, the Tathāgata understands as it really is the result of undertaking volitional action in the past, present, and future<sup>3</sup> ... Because

<sup>1</sup> Not the Wheel of the Dhamma (Dhammacakka). The Commentary glosses that Brahma here means the chief, the ultimate, and most excellent wheel, and “*cakka*” is the Wheel of the Dhamma.

<sup>2</sup> The repetitions from the following paragraphs have been removed for easier reading.

<sup>3</sup> The law of kamma is not a doctrine of predetermination or fatalism. The Vibhaṅga (S810, Vbh 338) explains that some wholesome kammās bear no fruit due to an unfavourable rebirth while some unwholesome kammās bear no fruit due to a favourable rebirth. See, for example, the *Loṇakapalla Sutta*. Some unwholesome kamma gives an inevitable result, e.g. the Buddha

of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata understands as it really is the practice leading to every destination<sup>1</sup> ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata [34] understands as it really is the world with its many different elements<sup>2</sup> ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata understands as it really is the various inclinations<sup>3</sup> of living beings ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata understands as it really is the maturity of the spiritual faculties<sup>4</sup> of other beings ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata understands as it really is the defilement, the purification, and emergence from the absorptions, liberations, concentrations, and attainments ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata understands as it really is many former existences, namely: one birth, two birth, three births, four births, five births, ten births, twenty births, forty [35] births, fifty births, a hundred births, a [contd.] did not intervene when Mahāmoggallāna was murdered, but some unwholesome kamma can be averted by later wholesome kamma, e.g. the Buddha intervened to prevent Aṅgulimāla from killing his own mother, and thus enabled him to gain Arahantship.

<sup>1</sup> For example, the Buddha knew the destiny of the ascetic *Korakkhattiya* and tried to salvage the faith of Sunakkhatta by predicting it. Nevertheless, Sunakkhatta left the Saṅgha and lost faith in the Buddha. This story is told in the *Mahāsihanāda Sutta* (*M.i.168*), where the Buddha again utters this lion's roar.

<sup>2</sup> The term element (*dhātu*) includes both physical and mental faculties, the five aggregates, etc.

<sup>3</sup> As in the saying, "Birds of a feather, flock together," living beings have a natural tendency to follow what they like, and to associate with other like-minded individuals. Some have inferior inclinations and tend to ignoble thoughts, words, and deeds while others have superior inclinations and tend to noble thoughts, words, and deeds.

<sup>4</sup> The spiritual faculties such as faith, energy, mindfulness, concentration, and wisdom in different individuals varies enormously. Some are strong in faith, but weak in wisdom; others may be energetic, but lacking in concentration, etc. The Buddha understands as it really is the maturity or immaturity of any individual's spiritual faculties, thus he knows exactly what will be the most effective teaching for them, and when to teach it. See, for example, how he made *Bāhiya Dāruciriya* wait until the third time of asking before teaching him as his spiritual faculties needed to come to full maturity.

thousands births, many aeons of evolution, many aeons of devolution, many aeons of evolution and devolution. On that occasion: "I was of such and such a name, such and such a clan, such and such appearance, such was my food, such was the happiness and suffering that I experienced, such was my life-span, having deceased there I was reborn here," thus he recollects the characteristics and details of his former existences<sup>1</sup> ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata with the divine-eye purified beyond that of human beings he sees living beings deceasing and arising as inferior or superior, beautiful or ugly, fortunate or unfortunate, in accordance with their kamma, knowing: "These beings endowed with bodily misconduct, verbal misconduct, mental misconduct, abusers of the Noble Ones, holders of wrong-views, undertaking kamma with wrong-view, on the break-up of the body after death arose in states of loss, in unfortunate destinations, in perdition, in hell; these beings, endowed with bodily good conduct, verbal good conduct, mental good conduct, not abusers of the Noble Ones holders of right-views, undertaking kamma with right-view, on the break-up of the body after death arose in fortunate destinations, in a heavenly realm<sup>2</sup> ... [39] Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"Again, monks, the Tathāgata with the destruction of the outflows, having realised in this very life by himself with direct knowledge the liberation of mind and liberation by wisdom and abides in it ... Because of this he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel.

"These are the ten powers of a Tathāgata, monks, endowed with which he claims the place of the leading bull, roars the lion's roar in assemblies, and sets in motion the Brahma wheel."

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<sup>1</sup> Whereas disciples who have the power to recollect previous existences are only able to remember a limited number, the Buddha is able to remember them without any limitations if he so wishes.

<sup>2</sup> Note, however, that it is not a hard and fast rule that all evil doers are reborn in the lower realms, or that all good doers are reborn in heaven. Refer to the Greater Discourse on the Analysis of Kamma — the [Mahākammavibhaṅga Sutta](#). For example, [Queen Mallikā](#) did many wholesome deeds during her life, but was reborn in the lower realms after death. [Aṅgulimāla](#) did many evil deeds, but attained Arahantship and was not reborn anywhere. The passage says that evil thoughts, words, and deeds lead to rebirth in lower realms, and wholesome thoughts, words, and deeds lead to heavenly realms. Living beings generally do a great variety of wholesome and evil deeds during one life.

## A Discourse to Upāli

(A.v.70)

31. Then the Venerable Upāli approached the Blessed One, having approached and having paid homage to the Blessed One he sat down at one side. Sitting at one side the Venerable Upāli said the Blessed One: “Dependent on how many reasons, venerable sir, has the Tathāgata laid down for his disciples the training rules that are recited in the Pātimokkha?”

“Dependent on ten reasons, Upāli, the Tathāgata has laid down for his disciples the training rules that are recited in the Pātimokkha.<sup>1</sup> What ten?

1. For the excellence of the community (*Saṅghasuṭṭhutāya*),<sup>2</sup>
2. For the comfort of the community (*Saṅghaphāsutāya*),
3. For the control of evil-minded individuals (*dummaṅkūnaṃ puggallānaṃ niggaḥāya*),<sup>3</sup>
4. For the comfort of well-behaved monks (*pesalānaṃ bhikkhūnaṃ phāsuvihārāya*),<sup>4</sup>
5. For the restraint of arisen corruptions (*diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya*),<sup>5</sup>

<sup>1</sup> This refers to the 227 rules that are recited every fortnight when the monks resident within the monastic boundary (*sīma*) assemble to confess their offences and reflect on their morality. Outside of the Pātimokkha rules there are many thousands of other minor rules to be observed, but only 227 are recited: 4 offences entailing defeat, 13 entailing a formal meeting of the community, 2 indeterminate offences, 30 involving expiation with forfeiture, 92 involving expiation, 4 to be confessed, 75 minor training rules, and 7 ways of settling disputes.

<sup>2</sup> When the rule is laid down by the Tathāgata for whoever agrees to it, that leads to their welfare and happiness for a long time.

<sup>3</sup> Evil-minded individuals means those without morality (*dussīla*), who commit offences with no sense of shame. Because the rule has been laid down, disciplinary action can be taken against them by the community.

<sup>4</sup> Well-behaved monks delight in morality and respect the training rules. They live in comfort when evil-minded monks are controlled by the training rules. When a teacher is strict, and if disruptive pupils are excluded, the well-behaved pupils who like to study are more comfortable.

<sup>5</sup> Elsewhere, I have translated the term “*āsava*” as “outflows.” They are sensuality (*kāmāsava*), becoming (*bhavāsava*), wrong-views (*diṭṭhāsava*), and ignorance (*avijjāsava*). The Buddha laid down rules whenever an occasion arose, not beforehand. The first time that a monk (*Sudinna*) engaged in sexual intercourse he laid down a rule entailing defeat; the first time that a monk (*Upananda*) accepted money he laid down the rule requiring confession with forfeiture of the money. The monk who first committed any new offence was not guilty of an offence because the rule had not yet been laid down. In this context, it is the purity of the Buddhasāsana that gets corrupted by the commission of any offence for the first time, and like a ship that has sprung a leak, it has to be patched up to restore the integrity of the Saṅgha, and to prevent similar offences in the future.

6. To prevent the arising of future corruptions (*samparāyikānaṃ āsavānaṃ paṭighātāya*),
7. To arouse faith in those who lack faith (*appasannānaṃ pasādāya*),
8. To strengthen faith in those who have faith (*pasannānaṃ bhiyyobhāvāya*),
9. To establish the true Dhamma (*saddhammaṭṭhitiyā*),
10. To support the Vinaya (*vinayānuggahāya*).

“Dependent on these ten reasons, Upāli, the Tathāgata has laid down for his disciples the training rules that are recited in the Pātimokkha.”

## Schism

(A.iv.73)

37. “Schism in the community of monks, venerable sir, it is called schism in the community of monks. How, venerable sir is the community of monks divided?” “Here, Upāli, 1) monks explain not Dhamma as Dhamma; 2) they explain Dhamma as not Dhamma; 3) they explain not Vinaya as Vinaya [74]; 4) they explain Vinaya as not Vinaya; 5) they explain what was not said, not uttered, by the Tathāgata as said, uttered, by him; 6) they explain what was said, uttered by the Tathāgata as not said, not uttered, by him; 7) they explain what was practised by the Tathāgata as not practised by him; 8) they explain what was not practised by the Tathāgata as practised by him; 9) they explain what was laid down by the Tathāgata as not laid down by him; 10) they explain what was not laid down by the Tathāgata as laid down by him. With these ten grounds they withdraw and separate. They perform legal acts separately and recite the Pātimokkha separately. In this way, Upāli, the community of monks is divided.”

## Roots of Contention (2)

(A.v.78)

43. “How many roots of contention are there?” “Upāli, there are ten roots of contention. What ten? Here, Upāli, 1) monks explain what is not an offence, as an offence; 2) they explain an offence as not an offence; 3) they explain a light offence as a heavy offence;<sup>1</sup> 4) they explain a heavy offence as a light offence; 5) they explain a coarse offence as not a coarse offence; 6) they explain what is not a lewd offence as a lewd offence; 7) they explain a curable offence as an incurable offence; 8) they explain an incurable offence as a curable offence;<sup>2</sup> 9) they explain a redeemable offence as not redeemable; 10) they explain an irredeemable offence as redeemable. These, Upāli, are the ten roots of contention.

<sup>1</sup> An offence involving defeat (*pārājika*) or an offence involving a formal meeting of the community of monks (*saṅghādīsesa*). The heavy offences are also coarse offences.

<sup>2</sup> The offences involving defeat (*pārājika*) are incurable and not redeemable. All other offences are curable and redeemable. Striving to cause a schism is incurable, only if successful.

## To the Sakyans on the Uposatha

(A.v.83)

46. At one time the Blessed One was dwelling among the Sakyans at Kapilavatthu, in Nigrodha's monastery. Then many Sakyans lay disciples approached the Blessed One on the Uposatha day; having approached, they paid homage to the Blessed One and sat down at one side. As the Sakyans lay disciples were sitting at one side the Blessed One said to them: "Do you, Sakyans, observe the Uposatha<sup>1</sup> with eight factors?"

"Sometimes we observe the Uposatha with eight factors, venerable sir, sometimes we do not."

"It is a loss for you, Sakyans, a misfortune for you when life is at risk of grief and death that you observe the Uposatha with eight factors sometimes, and sometimes do not.

"What do you think, Sakyans? If a man here could earn half a *kahāpaṇa*,<sup>2</sup> without doing anything unwholesome, for a day's work? [84] Would that be enough to call him a skilful and industrious man?"

"Indeed it would, venerable sir."

"What do you think, Sakyans? If a man here could earn a *kahāpaṇa*, without doing anything unwholesome, for a day's work? Would that be enough to call him a skilful (*dakkho*) and industrious (*uṭṭhānasampanno*) man?"

"Indeed it would, venerable sir."

"What do you think, Sakyans? If a man here could earn two ... three ... four ... five ... six ... seven ... eight ... nine ... ten ... twenty ... thirty ... forty ... fifty ... a hundred *kahāpaṇas*, without doing anything unwholesome, for a day's work? Would that be enough to call him a skilful and industrious man?"

"Indeed it would, venerable sir."

"What do you think, Sakyans? If this man earned a hundred or a thousand *kahāpaṇas* daily and saved whatever he earned, living for a hundred years, would he acquire a great heap of wealth?"

"Indeed he would, venerable sir."

"What do you think, Sakyans? Would that man due to his wealth, by reason of his wealth, because of his wealth, be able to abide enjoying supreme happiness for a single night or day?"

<sup>1</sup> The Uposatha is the Buddhist holy day observed on 1st, 8th, 15th, and 23rd nights of the lunar month. The eight-factors are the eight precepts.

<sup>2</sup> A *kahāpaṇa* was a significant amount of money. Half a *kahāpaṇa* seems to be adequate for a day's labour. See my calculations in footnote 37 of A Discourse on the Brahmavihāra Dhamma.

“Indeed not, venerable sir. For what reason? Sensual pleasures, venerable sir, are impermanent, empty, false, and deceptive.”

“However, Sakyans, herein my disciples who abide heedful, diligent, and resolute for ten years practising as exhorted by me might dwell experiencing supreme happiness for a hundred years, for ten thousand years, for a hundred thousand years, will surely become a once-returner or a non-returner, or at least a stream-winner. Let alone ten years, Sakyans, herein my disciples who abide heedful, diligent, and resolute for nine years ... eight years ... seven years ... six years ... five years ... four years ... three years ... two years ... my disciples who abide heedful, diligent, and resolute for one year practising as exhorted by me might dwell experiencing supreme happiness for a hundred years, for ten thousand years, [85] for a hundred thousand years,<sup>1</sup> will surely become a once-returner or a non-returner, or at least a stream-winner. “

“Let alone one year, Sakyans, herein my disciples who abide heedful, diligent, and resolute for ten months ... nine months ... eight months ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... half a month practising as exhorted by me might dwell experiencing supreme happiness for a hundred years, for ten thousand years, for a hundred thousand years, will surely become a once-returner or a non-returner, or at least a stream-winner.

“Let alone half a month, Sakyans, herein my disciples who abide heedful, diligent, and resolute for ten days<sup>2</sup> ... nine days ... eight days ... seven days [86] ... six days ... five days ... four days ... three days ... two days ... one day ... half a month practising as exhorted by me might dwell experiencing supreme happiness for a hundred years, for ten thousand years, for a hundred thousand years, will surely become a once-returner or a non-returner, or at least a stream-winner.

“It is a loss for you, Sakyans, a misfortune for you when life is at risk of grief and death that you observe the Uposatha with eight factors sometimes, and sometimes do not.” “From today onwards, venerable sir, we will observe the Uposatha with eight factors [regularly].”

<sup>1</sup> Here, Bhikkhu Bodhi adds “ten million years (*satampi vassasatasahassāni*)” according to his notes, but no variant reading is given in the CST4 Pali text, which just has: “a hundred years, a hundred hundred years, a hundred thousand years (*satampi vassāni satampi vassasatāni satampi vassasahassāni*).” The life-spans of the various celestial realms are much longer, so I take this as just a colloquial way of saying “for a long time, for a very long time, for a very, very long time.”

<sup>2</sup> Ten days (*dasa rattindīve*) means for ten days and nights of continuous meditation practice, sleeping only a bare minimum, and not stopping for meal breaks. A meditator should cultivate mindfulness throughout the entire day while observing the eight precepts.

## Facts for Constant Recollection by One Gone-forth

(A.v.87)

48. “These ten facts, monks, should be constantly recollected by one gone-forth. What ten?

‘I have no caste,’ should be constantly recollected by one gone-forth.<sup>1</sup>

‘My livelihood depends on others,’ should be constantly recollected by one gone-forth. [88]

‘I should not do what others do,’ should be constantly recollected by one gone-forth.<sup>2</sup>

‘Do I reprove myself about my morality?’ should be constantly recollected by one gone-forth.

‘Do my wise companions in the holy life reprove me for my morality?’ should be constantly recollected by one gone-forth.

‘All that is mine, beloved and pleasing, will become otherwise, will be separated from me,’ should be constantly recollected by one gone-forth.

‘I am the owner of my kamma, I am the heir to my kamma, I am born from my kamma, I am related to my kamma, I have kamma as my refuge and protection, whatever good or evil kamma I do, of that I will become the heir,’ should be constantly recollected by one gone-forth.

‘How am I spending my days and nights?’ should be constantly recollected by one gone-forth.<sup>3</sup>

‘Do I delight in solitary dwellings?’ should be constantly recollected by one gone-forth.

‘Have I attained any superior human states, any knowledge and vision worthy of the Nobles Ones such that when questioned in my final moments

<sup>1</sup> Whether one goes forth from the brahmin or noble caste, from the merchants or workers caste, or from a family of slaves or beggars, one gone-forth loses any status he or she might have had while a householder, and all become equal in the Saṅgha. Whereas, as a householder, one might wear fine clothes, and eat delicious food from gold plates, one gone-forth only wears rag-ropes (or whatever suitable robes are offered), and eats any kind of food gathered on almsround from a bowl of iron or clay.

<sup>2</sup> The way that a monastic behaves should be graceful and dignified. One gone-forth should not run or jump, dance or play, tap the feet or clap, laugh and make jokes, etc. There are 75 training rules dealing with entering the village for alms, eating and drinking, and urinating, defecating, and spitting. There are many other minor rules outside of the Pātimokkha dealing with decorum.

<sup>3</sup> A monastic should reflect whether he or she is fulfilling his or her monastic duties, rehearsing and studying the teachings, and practising systematic attention. A monastic has numerous duties to respect the elders, tend the sick, to look after requisites and dwelling-place, to study the teachings, and to practise meditation. Novices and lay monastery attendants are included in those gone-forth.

by my fellows in the holy life I will not be embarrassed?’ should be constantly recollected by one gone-forth.

“These ten facts, monks, should be constantly recollected by one gone-forth.”

## A Discourse to Girimānanda

(A.v.108)

60. Thus have I heard — at one time the Blessed One was dwelling at Sāvaththi, in Prince Jeta’s grove, in the monastery of Anāthapiṇḍika. Then on that occasion the Venerable Girimānanda was sick, grievously ill, and in great pain. Then the Venerable Ānanda approached the Blessed One, and having approached, he paid homage to the Blessed One and sat down at one side. Sitting at one side, the Venerable Ānanda said to the Blessed One: “Venerable sir, the Venerable Girimānanda is sick, grievously ill, and in great pain. It would be good, venerable sir, if the Blessed One would approach the Venerable Girimānanda out of compassion.”

“If, Ānanda, you relate these ten perceptions to the Venerable Girimānanda it is possible that having heard them his disease will be allayed. [109] What ten? The perception of impermanence, the perception of not-self, the perception of repulsiveness, the perception of danger, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of disenchantment with the entire world, the perception of dispassion regarding all mental formations, and mindfulness of breathing.

“What, Ānanda, is the perception of impermanence? Here, Ānanda, a monk, having gone to a forest, or the root of a tree, or an empty place, reflects thus: ‘Form is impermanent, feeling is impermanent, perception is impermanent, mental formations are impermanent, consciousness is impermanent.’ Thus he dwells contemplating impermanence in these five aggregates of attachment. This, Ānanda, is called the perception of impermanence. (1)

“What, Ānanda, is the perception of not-self? Here, Ānanda, a monk, having gone to a forest, or the root of a tree, or an empty place, reflects thus: ‘The eye is not-self, forms are not-self, the ear is not-self, sounds are not-self, the nose is not-self, odours are not-self, the tongue is not-self, flavours are not-self, the body is not-self, touches are not-self, the mind is not-self, ideas are not-self.’ Thus he dwells contemplating not-self in these six internal and external sense-bases. This, Ānanda, is called the perception of not-self. (2)

What, Ānanda, is the perception of repulsiveness? Here, Ānanda, a monk, having gone to a forest, or the root of a tree, or an empty place, considers this body from the bottom of the soles of the feet to the top of the head hairs:

‘There are in this body: head hairs (*kesā*), body hairs (*lomā*), nails (*nakkhā*), teeth (*dantā*), skin (*taco*), flesh (*maṃsaṃ*), sinews (*nhāru*), bones (*aṭṭhi*), bone-marrow (*aṭṭhimiñjaṃ*), kidney (*vakkhaṃ*), heart (*hadayaṃ*), liver (*yakanaṃ*), pleural membrane (*kilomaka*), spleen (*pihakaṃ*), lungs (*papphāsaṃ*), intestine (*antaṃ*), bowels (*antaguṇaṃ*), stomach (*udariyaṃ*), undigested food (*karisaṃ*), bile (*pittaṃ*), phlegm (*semhaṃ*), pus (*pubbo*), blood (*lohitaṃ*), sweat (*sedo*), fat (*medo*), tears (*assu*), grease (*vasā*), saliva (*khelo*), mucus (*siṅghāṇikā*), synovial fluid (*lasikā*), urine (*mutta*).’ Thus he dwells contemplating repulsiveness in this body.<sup>1</sup> This, Ānanda, is called the perception of repulsiveness. (3)

‘What, Ānanda, is the perception of danger? Here, Ānanda, a monk, having gone to a forest, or the root of a tree, or an empty place, reflects thus: ‘How much suffering is this body, how much danger? [110] In this body various diseases arise, such as diseases of the eye (*cakkhu*), hearing (*sota*), smell (*ghāna*), tongue (*jivhā*), body (*kāya*), head (*sisa*), ears (*kaṇṇa*), mouth (*mukha*), teeth (*danta*), lips (*oṭṭha*), coughs (*kāso*), asthma (*sāso*), colds (*pināso*), burning (*dāho*), fever (*jaro*), stomach-disease (*kucchirogo*), dizziness (*mucchā*), diarrhoea (*pakkhandikā*), gripes (*sūlā*), cholera (*visūcikā*), leprosy (*kuṭṭhaṃ*), boils (*gaṇḍo*), eczema (*kilāso*), tuberculosis (*soso*), epilepsy (*apamāro*), ringworm (*daddu*), itch (*kaṇḍu*), scabs (*kacchu*), nail-scratching (*nakhasā*), scabies (*vitacchikā*), ailments of the blood or bile, diabetes (*madhumeho*), cancer (*aṃsā*), pustules (*piḷakā*), ulcers (*bhagandalā*), diseases arising from bile (*pittasamuṭṭhānā ābādhā*), diseases arising from phlegm (*semhasamuṭṭhānā ābādhā*), diseases arising from wind (*vātasamuṭṭhānā ābādhā*), diseases arising from a mix of bodily humours (*sannipātikā ābādhā*), diseases caused by change of climate (*utupariṇāmajā ābādhā*), injuries caused by carelessness (*visamaparihārajā ābādhā*), injuries caused by assault (*opakkamikā ābādhā*), diseases or injuries caused by the fruition of past kamma (*kammavipākajā ābādhā*), oppression by cold (*sitaṃ*), heat (*uṇhaṃ*), hunger (*jighacchā*), thirst (*pipāsā*), faeces (*uccāro*), and urine (*passāvo*).’ Thus he dwells contemplating danger in this body.<sup>2</sup> This, Ānanda, is called the perception of danger. (4)

‘What, Ānanda, is the perception of abandoning? Here, Ānanda, a monk, does not give in to thoughts of sensuality, he renounces them, he drives them out, he destroys them, and causes them to perish. He does not give in to thoughts of ill-will, he renounces them, he drives them out, he destroys

<sup>1</sup> Brain (*matthaluṅgaṃ*) is often added to this list to complete the 32 body-parts contemplation.

<sup>2</sup> Disease (*ābādhā*), oppression, ailment, or injury depending on the context. Some are hard to identify. Bhikkhu Bodhi translates “*dāho*,” as pyrexia and “*jaro*” as fever, which both mean the same thing, so I translate “*dāho*” as burning as in the PTS dictionary. I could not find the word “*aṃsā*,” which Bhikkhu Bodhi translates as cancer.

them, and causes them to perish. He does not give in to thoughts of cruelty, he renounces them, he drives them out, he destroys them, and causes them to perish. He does not give in to unarisen evil unwholesome states, he renounces them, he drives them out, he destroys them, and causes them to perish. This, Ānanda, is called the perception of abandoning. (5)

“What, Ānanda, is the perception of dispassion? Here, Ānanda, having gone to a forest, or the root of a tree, or an empty place, reflects thus: ‘This is peaceful, this is superior, namely the calming of all formations, the relinquishment of all clinging to rebirth, the destruction of craving, dispassion, cessation.’ This, Ānanda, is called the perception of dispassion. (6)

“What, Ānanda, is the perception of cessation? Here, Ānanda, having gone to a forest, or the root of a tree, or an empty place, reflects thus: ‘This is peaceful, [111] this is superior, namely the calming of all formations, the relinquishment of all clinging to rebirth, the destruction of craving, dispassion, cessation.’ This, Ānanda, is called the perception of cessation. (7)

“What, Ānanda, is the perception of not delighting in the entire world? Here, Ānanda, a monk dwells inclining to the relinquishment of attachment to the world, without any remainder. This, Ānanda, is the perception of not delighting in the entire world. (8)

“What, Ānanda, is the perception of dispassion regarding all mental formations? Here, Ānanda, a monk is troubled, ashamed, and disgusted by all mental formations. This, Ānanda, is the perception of dispassion regarding all mental formations. (9)

“What, Ānanda, is mindfulness of breathing? Here, Ānanda, having gone to a forest, or the root of a tree, or an empty place, having sat cross-legged and erect, establishes mindfulness in front. Mindfully he breathes out, mindfully he breathes in.<sup>1</sup> Breathing out a long breath he knows, ‘I breathe out a long breath.’ Breathing in a long breath he knows, ‘I breathe in a long breath. Breathing out a short breath he knows, ‘I breathe out a short breath. Breathing in a short breath he knows, ‘I breathe in a short breath.’ ‘Experiencing the entire breath, I will breathe out,’ he trains himself. ‘Experiencing the entire breath, I will breathe in,’ he trains himself. ‘Calming the bodily formations, I will breathe out,’ he trains himself. ‘Calming the bodily formations, I will breathe in,’ he trains himself. ‘Experiencing joy, I will breathe out,’ he trains himself. ‘Experiencing joy, I will breathe in,’ he trains himself. ‘Experiencing bliss, I will breathe out,’

<sup>1</sup> The PTS dictionary gives exhale for “*assasati*,” and inhale for “*passasati*,” the opposite of the translations given by Bhikkhu Bodhi.

he trains himself. ‘Experiencing bliss, I will breathe in,’ he trains himself. ‘Experiencing mental formations, I will breathe out,’ he trains himself. ‘Experiencing mental formations, I will breathe in,’ he trains himself. ‘Calming mental formations, I will breathe out,’ he trains himself. ‘Calming mental formations, I will breathe in,’ he trains himself. ‘Experiencing the mind, I will breathe out,’ he trains himself. [112] ‘Experiencing the mind, I will breathe in,’ he trains himself. ‘Gladdening the mind, I will breathe out,’ he trains himself. ‘Gladdening the mind, I will breathe in,’ he trains himself. ‘Concentrating the mind, I will breathe out,’ he trains himself. ‘Concentrating the mind, I will breathe in,’ he trains himself. ‘Liberating the mind, I will breathe out,’ he trains himself. ‘Liberating the mind, I will breathe in,’ he trains himself. ‘Contemplating impermanence, I will breathe out,’ he trains himself. ‘Contemplating impermanence, I will breathe in,’ he trains himself. ‘Contemplating dispassion, I will breathe out,’ he trains himself. ‘Contemplating dispassion, I will breathe in,’ he trains himself. ‘Contemplating relinquishment, I will breathe out,’ he trains himself. ‘Contemplating relinquishment, I will breathe in,’ he trains himself. This, Ānanda, is called mindfulness of breathing. (10)

“If, Ānanda, you relate these ten perceptions to the Venerable Girimānanda, it is possible that having heard them, the monk Girimānanda’s disease will be allayed.”

Then the Venerable Ānanda, having learnt these ten perceptions in the presence of the Blessed One, approached the Venerable Girimānanda, having approached him he related these ten perceptions to the Venerable Girimānanda. Having heard these ten perceptions his disease was allayed. From that, the Venerable Girimānanda was cured of his disease. In this way, the Venerable Girimānanda’s disease was eliminated. [113]

## **Happiness (1)**

*(A.v.120)*

**65.** On one occasion the Venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka. Then the wanderer Sāmaṇḍakāni [121] approached Venerable Sāriputta, and exchanged friendly greetings. Having exchanged friendly greetings and polite conversation he sat down at one side. Sitting at one side, the wanderer Sāmaṇḍakāni said to Venerable Sāriputta: “What, friend Sāriputta, is happiness, what is suffering?”

“Rebirth, friend, is suffering. Not taking rebirth is happiness. When there is rebirth, friend, this suffering is to be expected — cold, heat, hunger, thirst, defecation, and urination; being afflicted by fire, sticks, or knives, or

relatives and friends gather together to annoy you.<sup>1</sup> When there is rebirth, friend, this suffering is to be expected. When there is no rebirth, friend, this happiness is to be expected — no cold, no heat, no hunger, no thirst, no defecation, and no urination; not being afflicted by fire, sticks, or knives, no relatives and friends gather together to annoy you. When there is no rebirth, friend this happiness is to be expected.”

## Do not Judge Others

(A.v.137)

75. At one time the Blessed One was dwelling at Sāvatti, in Prince Jeta’s grove, in the monastery of Anāthapiṇḍika. Then early in the morning, Venerable Ānanda, having put on the robes and taking his almsbowl and double-robe he approached the residence of the female lay disciple Migasālā, having approached, he sat down on a seat that had been prepared. Then the female lay disciple Migasālā approached the Venerable Ānanda, and having approached, she paid homage and sat down at one side. Sitting at one side, the female lay disciple Migasālā said to the Venerable Ānanda: “How, Venerable Ānanda, should this [138] teaching of the Blessed One be understood, when one who is celibate and one who is not both have the same destiny? My father Purāṇa, venerable sir, was celibate, abstaining from the vulgar act of sexual intercourse. When he died the Blessed One said: ‘He attained Once-returning and has arisen in the Tusita heaven. My grandfather (*pitāmahā*), Isidatta, lived a happily married life. When he died, the Blessed One said: ‘He attained Once-returning and has arisen in the Tusita heaven. How, Venerable Ānanda, should this teaching of the Blessed One be understood?”

“It is, sister, just as the Blessed One said.”

Then, the Venerable Ānanda, having accepted almsfood in the residence of the female lay disciple Migasālā, got up and left. Then the Venerable Ānanda, after the meal, having returned from almsround, approached the Blessed One, having approached, he paid homage to the Blessed One and sat down at one side. Sitting at one side the Venerable Ānanda related the conversation to the Blessed One.<sup>2</sup> [139]

<sup>1</sup> Sāriputta was born into a Brahmin family. His mother criticised him his whole life for going forth under the Buddha. Only on her death-bed did she gain faith. Even though he was an Arahant, he experienced the suffering of being scolded by his mother.

<sup>2</sup> I have paraphrased here, where the Venerable Ānanda repeats going for alms, and his conversation with Migasālā.

“Who, Ānanda, is the female lay disciple Migasālā, unwise, a woman with the wisdom of a woman, that she can know the spiritual faculties of another individual?

“Ānanda, there are ten individuals found in the world. What ten? Here, Ānanda a certain individual is immoral. He does not know the liberation of the mind and the liberation by wisdom as it really is, where that immorality ceases without remainder. He has not listened [to the teachings], is not learned, has not penetrated them with view, and has not gained even temporary liberation. On the break-up of the body after death he is heading for degradation, not to distinction; is going to degradation, not to distinction. (1)

“Here, Ānanda, a certain individual is immoral. He knows the liberation of the mind and the liberation by wisdom as it really is, [140] where that immorality ceases without remainder. He has listened [to the teachings], is learned, has penetrated them with view, and has gained temporary liberation. On the break-up of the body after death he is heading for distinction, not to degradation; is going to distinction, not to degradation. (2)

“Therein, Ānanda, those who are judgemental will judge: ‘This one is the same as the other. Why should one be inferior while the other is superior. That will indeed, Ānanda, be for their harm and suffering for a long time.’

“Between the two individuals, Ānanda, the one who knows the liberation of the mind and the liberation by wisdom as it really is surpasses and is superior to the other.<sup>1</sup> What is the reason for that? This individual, Ānanda, is pulled along by the current of Dhamma.<sup>2</sup> However, who can know this except a Tathāgata! Therefore, Ānanda, do not be judgemental, do not try to grasp the measure of individual. Who, Ānanda, can grasp the measure of another individual. Only I, Ānanda, can grasp the measure of individuals — or one like me.<sup>3</sup> [141]

“Here, Ānanda a certain individual is moral. He does not know the liberation of the mind and the liberation by wisdom as it really is, where that morality ceases without remainder. He has not listened [to the teachings], is not learned, has not penetrated them with view, and has not gained even temporary liberation. On the break-up of the body after death

<sup>1</sup> Paraphrased for brevity.

<sup>2</sup> The Commentary glosses: *dharmasoto nibbahatiti sūraṃ hutvā pavattamānaṃ vipassanā-ñānaṃ nibbahati, ariyabhūmi pāpeti*. Having become a hero he proceeds pulled along by insight-knowledge, to reach the realm of the Noble Ones.

<sup>3</sup> See the Mahāsīhanāda Suttaṃ, the Tathāgata knows as it really is the spiritual faculties (*indriyaparopariyattaṃ*) of other beings. This, Sāriputta, is a power of a Tathāgata, possessing which, the Tathāgata claims the position as the leader of the herd, roars the lion’s roar in assemblies, and sets in motion the wheel of Brahma.

he is heading for degradation, not to distinction; is going to degradation, not to distinction. (3)

“Here, Ānanda, a certain individual is moral. He knows the liberation of the mind and the liberation by wisdom as it really is, where that morality ceases without remainder. He has listened [to the teachings], is learned, has penetrated them with view, and has gained temporary liberation. On the break-up of the body after death he is heading for distinction, not to degradation; is going to distinction, not to degradation. (4)

“Therein, Ānanda, those who are judgemental will judge: ... Only I, Ānanda, can grasp the measure of individuals — or one like me.

“Here, Ānanda a certain individual is very lustful. He does not know the liberation of the mind and the liberation by wisdom as it really is, where that lust ceases without remainder. He has not listened [to the teachings], is not learned, has not penetrated them with view, and has not gained even temporary liberation. On the break-up of the body after death he is heading for degradation, not to distinction; is going to degradation, not to distinction. (5)

“Here, Ānanda, a certain individual is very lustful. He knows the liberation of the mind and the liberation by wisdom as it really is, where that lust ceases without remainder. He has listened [to the teachings], is learned, has penetrated them with view, and has gained temporary liberation. [142] On the break-up of the body after death he is heading for distinction, not to degradation; is going to distinction, not to degradation. (6)

“Therein, Ānanda, those who are judgemental will judge: ... Only I, Ānanda, can grasp the measure of individuals — or one like me.

“Here, Ānanda a certain individual is very angry. He does not know the liberation of the mind and the liberation by wisdom as it really is, where that anger ceases without remainder. He has not listened [to the teachings], is not learned, has not penetrated them with view, and has not gained even temporary liberation. On the break-up of the body after death he is heading for degradation, not to distinction; is going to degradation, not to distinction. (7)

“Here, Ānanda, a certain individual is very angry. He knows the liberation of the mind and the liberation by wisdom as it really is, where that anger ceases without remainder. He has listened [to the teachings], is learned, has penetrated them with view, and has gained temporary liberation. On the break-up of the body after death he is heading for distinction, not to degradation; is going to distinction, not to degradation. (8)

“Therein, Ānanda, those who are judgemental will judge: ... Only I, Ānanda, can grasp the measure of individuals — or one like me.

“Here, Ānanda a certain individual is very distracted. He does not know the liberation of the mind and the liberation by wisdom as it really is, where that distraction ceases without remainder. He has not listened [to the teachings], is not learned, has not penetrated them with view, and has not gained even temporary liberation. On the break-up of the body after death he is heading for degradation, not to distinction; is going to degradation, not to distinction. (9)

“Here, Ānanda, a certain individual is very distracted. He knows the liberation of the mind and the liberation by wisdom as it really is, where that distraction ceases without remainder. He has listened [to the teachings], is learned, has penetrated them with view, [143] and has gained temporary liberation. On the break-up of the body after death he is heading for distinction, not to degradation; is going to distinction, not to degradation. (10)

“Therein, Ānanda, those who are judgemental will judge: ... Only I, Ānanda, can grasp the measure of individuals — or one like me.

“Who, Ānanda, is the female lay disciple Migasālā, unwise, a woman with the wisdom of a woman, that she can know the spiritual faculties of another individual? “Ānanda, there are ten individuals found in the world.

“If Isidatta were endowed with the kind of morality possessed by Purāṇa, Ānanda, Purāṇa would not know his destination. [144] If Purāṇa were endowed with the kind of wisdom possessed by Isidatta, Ānanda, Isidatta would not know his destination. Thus, Ānanda, these individuals are both deficient in one factor.”

## The Perceptions of a Recluse

(A.v.210)

**101.** “Monks, when these three perceptions of a recluse developed and made much of, seven things are fulfilled. What three? I have no caste, my life depends on the gifts of others, my deportment should not like others. Monks, when these three perceptions of a recluse and developed and made much of, seven things are fulfilled.

“What seven? One consistently behaves and lives morally, one is free from covetousness, one is free from ill-will, one is not conceited, one is desirous of training, [211] one uses the requisites of life mindful of their purpose,<sup>1</sup> one dwells with stirred up energy. Monks, when these three perceptions of a recluse developed and made much of, seven things are fulfilled.”

<sup>1</sup> For example, “Reflecting wisely I use almsfood not for enjoyment, nor for pride, nor for beauty, nor for fattening; but merely for sustaining and maintaining this body; to ease discomfort; to practice the holy life, thinking: ‘Thus I will destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, blamelessly and abide in comfort.’” (See also above, [Factors for Constant Recollection by One Gone Forth](#)).

## The Seed

### (A.v.212)

**104.** “Monks, when an individual is of wrong-view, wrong-thought, wrong-speech, wrong-action, wrong-livelihood, wrong-effort, wrong-mindfulness, wrong-concentration, wrong-knowledge, and wrong-release, whatever bodily action he accomplishes and undertakes in accordance with that view, whatever the intention (*cetanā*), aspiration (*paṭthanā*), resolve (*pañidhi*), or volition (*saṅkhārā*), all lead to what is undesirable (*aniṭṭhāya*), unenjoyable (*akantāya*), displeasing (*amanāpāya*), unbeneficial (*ahitāya*), and painful (*dukkhāya*). What is the reason for that? Because, monks, the view is evil.

“It is as if, monks, a seed of **neem**, **luffa vine**, or **bitter gourd** were planted in moist soil, whatever nutrients it would take up from the soil or the water, would lead to its bitter, acrid, and disagreeable taste. What is the reason for that? Because, monks, the seed is evil.

“Likewise, monks, when an individual is of wrong-view ... wrong-release, whatever bodily action he accomplishes and undertakes in accordance with that view, whatever the intention, aspiration, resolve, or volition, all lead to what is undesirable, unenjoyable, displeasing, unbeneficial, and painful. What is the reason for that? Because, monks, the view is evil.

“Monks, when an individual is of right-view, right-thought, right-speech, right-action, right-livelihood, right-effort, right-mindfulness, right-concentration, right-knowledge, and right-release, whatever bodily action he accomplishes and undertakes in accordance with that view, whatever the intention, aspiration, resolve, or volition, all lead to what is desirable (*iṭṭhāya*), enjoyable (*kantāya*), pleasing (*manāpāya*), beneficial (*hitāya*), and blissful (*sukhāya*). What is the reason for that? Because, monks, the view is good.

“It is as if, monks, a seed of sugar-cane, rice, or grapes were planted in moist soil, whatever nutrients it would take up from the soil or the water, would lead to its agreeable, sweet, and delicious taste. What is the reason for that? Because, monks, the seed is good.

“Likewise, monks, when an individual is of right-view ... right-release, whatever bodily action he accomplishes and undertakes in accordance with that view, whatever the intention, aspiration, resolve, or volition, all lead to what is desirable, enjoyable, pleasing, beneficial, and blissful. What is the reason for that? Because, monks, the view is good.”<sup>1</sup>

<sup>1</sup> The importance of right-view cannot be over-emphasised. [Listening to Dhamma talks](#), and [discussing the meaning of the Dhamma](#) are the highest blessings (Maṅgala Sutta). Inquisitiveness (*cittidhipāda*) is a basis of success, investigation of states (*dhammavicaya sambojjhaṅga*) is a factor of enlightenment. Right-view (*sammādiṭṭhi*) is a path factor.

## The Origin of Kamma

(A.v.261)

174. “Killing living-beings, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.<sup>1</sup>

“Stealing, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Sexual misconduct,<sup>2</sup> monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Telling lies, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Slander, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Harsh speech, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Idle chatter,<sup>3</sup> monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Covetousness, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Ill-will, monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Wrong-view,<sup>4</sup> monks, I declare is of three kinds — rooted in greed, rooted in ill-will, rooted in delusion.

“Thus, monks greed is the origin for the production of kamma, ill-will is the origin for the production of kamma, delusion is the origin for the production of kamma. With the destruction of greed an origin of kamma is destroyed. With the destruction of ill-will an origin of kamma is destroyed. With the destruction of delusion an origin of kamma is destroyed.”

## Offerings to the Departed

(A.v.269)

177. Then Jāṇussoṇi the Brahmin approached the Blessed One, and having approached, exchanged friendly greetings with the Blessed One. Having exchanged friendly greetings, he sat down at one side. Sitting at one side he

<sup>1</sup> Greed (*lobha*), ill-will (*dosa*), and delusion (*moha*) are the three unwholesome roots.

<sup>2</sup> Killing, stealing, and sexual misconduct are the three types of bodily unwholesome kamma. Stealing, or literally taking what is not given, includes all types of robbery, theft, fraud, *etc.*

<sup>3</sup> Lying, slandering, abusing, and idle-chatter are the four types of verbal unwholesome kamma.

<sup>4</sup> Covetousness, ill-will, and wrong-view are the three types of mental unwholesome kamma. The ten types of unwholesome kamma lead to rebirth in the lower realms, or in hell.

said to the Blessed One: "We are called Brahmins, friend Gotama. We give gifts and perform rites for the departed wishing: 'May our blood relatives who are hungry ghosts partake of these gifts.' Do those gifts actually benefit the departed? Do the departed relatives partake of those gifts?"

"They benefit where there is an opportunity, not where there is no opportunity."

"What, friend Gotama, is the opportunity, what is not the opportunity?"

"Herein, Brahmin, a certain person is a killer of living beings, a thief, an adulterer, a liar, a tale-bearer, an abuser, a chatterbox, is covetous, bears ill-will, holds wrong-views. He or she, on the break-up of the body after death, arises in hell. Whatever is the food of hell beings, he or she is sustained by that and lives on that. This, Brahmin, is not an opportunity for gifts to benefit those living there.

"Herein, Brahmin, a certain person is a killer of living beings ... holds wrong-views. He or she, on the break-up of the body after death, arises in an animal womb. Whatever is the food of animals, he or she is sustained by that and lives on that. This, Brahmin, is not an opportunity for gifts to benefit those living there.

"Herein, Brahmin, a certain person abstains from killing living beings, stealing, adultery, lying, tale-bearing, abusive speech, idle-chatter, is not covetous, bears no ill-will, holds right-views. He or she, on the break-up of the body after death, arises in the company of human beings. Whatever is the food of human beings, he or she is sustained by that and lives on that. This, Brahmin, is not an opportunity for gifts to benefit those living there.

"Herein, Brahmin, a certain person abstains from killing living beings ... holds right-views. He or she, on the break-up of the body after death, arises in the company of deities. Whatever is the food of deities, he or she is sustained by that and lives on that. This, Brahmin, is not an opportunity for gifts to benefit those living there.

"Herein, Brahmin, a certain person is a killer of living beings ... holds wrong-views. He or she, on the break-up of the body after death, arises in the realm of hungry ghosts. Whatever is the food of hungry ghosts, he or she is sustained by that and lives on that, otherwise on the gifts offered by friends, associates, or relatives. This, Brahmin, is an opportunity for gifts to benefit those living there."

"If, friend Gotama, the departed relative has not been reborn in that place? Who partakes of that gift?"

“Other departed relatives, Brahmin, who have been reborn as hungry ghosts, they will partake of those gifts.”

“If, friend Gotama, there are no departed relatives who have been reborn as hungry ghosts, who will partake of those gifts?”

“It is impossible, Brahmin, it cannot come to pass, that there are no departed relatives in this endless cycle of rebirth who have been reborn as hungry ghosts, but in any case the donor does not go without any fruit.”

“Does the Venerable Gotama declare any preparation for those places where there is no opportunity?”

“Herein, Brahmin, a certain person is a killer of living beings, a thief, an adulterer, a liar, a tale-bearer, an abuser, a chatterbox, is covetous, bears ill-will, holds wrong-views. He or she, on the break-up of the body after death, arises in the company of elephants ... horses ... cattle ... dogs.<sup>1</sup> Because he or she was a giver to recluses and priests of almsfood, drinks, clothes, vehicles, garlands, perfumes, and cosmetics, beds, lodgings, and lights, he or she is the recipient of food, drinks, garlands and various ornaments.<sup>2</sup>

“Herein, Brahmin, a certain person abstains from killing living beings ... holds right-views. He or she, on the break-up of the body after death, arises in the company of human beings. Because he or she was a giver to recluses and priests of almsfood, drinks, clothes, vehicles, garlands, perfumes, and cosmetics, beds, lodgings, and lights, he or she there obtains the five strands of sensual pleasures enjoyed by human beings.

“Whoever, Brahmin, abstains from killing living beings ... holds right-views, on the break-up of the body after death, arises in the company of human beings, and whoever is a giver to recluses and priests of almsfood ... and lights, there obtains the five strands of sensual pleasures enjoyed by human beings.

“Herein, Brahmin, a certain person abstains from killing living beings ... holds right-views. He or she, on the break-up of the body after death, arises in the company of deities. Because he or she was a giver to recluses and priests of almsfood, drinks, clothes, vehicles, garlands, perfumes, and cosmetics, beds, lodgings, and lights, he or she there obtains the five strands of sensual pleasures enjoyed by deities.

“Whoever, Brahmin, abstains from killing living beings ... holds right-views, on the break-up of the body after death, arises in the company

<sup>1</sup> This phrase is omitted from some books. Ajahn Thanissaro apparently misreads it as *kukkuṭa* and translates it as poultry.

<sup>2</sup> The Sihala edition here has garlands, perfumes, cosmetics, and various ornaments (*mālāgandhavilepanassa nānālaṅkāraṣṣa*).

of deities, and whoever is a giver to recluses and priests of almsfood ... and lights, there obtains the five strands of celestial sensual pleasures. In any case, Brahmin, the donor does not go without any fruit."

"It is wonderful, friend Gotama, it is marvellous, friend Gotama! This is enough reason, friend Gotama, to give gifts and to perform rites for the departed, since the donor too does not go without any fruit."

"Thus it is, Brahmin, the donor too, Brahmin, does not go without any fruit."

"Excellent, friend Gotama, magnificent, friend Gotama! It is as if, friend Gotama, what was overturned was set upright, what was hidden was revealed, the right way was pointed out to someone who was lost, or a light was lit in the darkness so that those with eyes could see. Thus, the truth has been explained in various ways by friend Gotama. I go for refuge to friend Gotama, to the Dhamma, and to the Saṅgha of monks. May friend (*bho*) Gotama regard me as a disciple gone to him for refuge from today onwards for as long as I live."

## Meritorious

(A.v.273)

178. "Monks, I will teach you the meritorious and the demeritorious. Listen, and pay careful attention. I will speak." "Very well, [274] venerable sir," those monks replied to the Blessed One. The Blessed One said:

"And what, monks, is demeritorious? Killing living-beings, taking what is not given, sexual misconduct, telling lies, divisive speech, abusive speech, idle chatter, covetousness, ill-will, wrong-view — this, monks, is called demeritorious.

"And what, monks, is meritorious? Abstaining from killing living-beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from telling lies, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter, non-covetousness, non-ill-will, right-view — this, monks, is called meritorious."

# Ekādasakanipāta

## THE BOOK OF ELEVENS

### Nought to do Regarding Volition

(A.v.312)

2. “For one who is moral, monks, endowed with morality, there is nought to do regarding : ‘Let non-remorse arise in me.’ It is only natural, monks, for one who is moral, endowed with morality that non-remorse arises.<sup>1</sup>

“For one with non-remorse, monks there is nought to do regarding:<sup>2</sup> ‘Let delight (*pāmojjaṃ*) arise in me.’ It is only natural, monks, in one with non-remorse that delight is born.

“For one with delight, monks, there is nought to do regarding: ‘Let joy (*pīti*) arise in me.’ It is only natural, monks, that in one who is delighted that joy arises.

“For one who is joyful, monks, there is nought to do: ‘Let my body be calm.’ It is only natural, monks, that in one who is joyful that the body is calm.

“For one whose body is calm, monks, there is nought to do regarding: ‘May I experience bliss.’ It is only natural, monks, that one whose body is calm experiences bliss (*sukhaṃ*).

“For one who blissful, monks, there is nought to do regarding: ‘May my mind be concentrated.’ It is only natural, monks, for one who is blissful that the mind is concentrated.

“For one is concentrated, monks, there is nought to do regarding: ‘May I see things as they really are.’ It is only natural, monks, [313] for one who is concentrated to see things as they really are.

“For one who sees things as they really are, monks, there is nought to do regarding: ‘May I be disgusted.’ It is only natural, monks, that one who sees things as they really are becomes disgusted (*nibbinassa*).<sup>3</sup>

For one who is disgusted, monks, there is nought to do regarding: ‘May I become dispassionate.’ It is only natural, monks, that one who is disgusted becomes dispassionate.

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<sup>1</sup> The important point to understand is that effects arise dependent on conditions, not because of one’s volition or wish. They are not-self (*anatta*). One should not misunderstand that no effort is needed to observe morality or to practise meditation. If the cause is not present, no effect will result. See “[Absence of Striving](#)” (*avyāpāra*) in “[A Discourse on Dependent Origination](#)” by Venerable Mahāsi Sayādaw.

<sup>2</sup> See the (Karaṇiya) [Metta Sutta](#): “This is what should be done who wishes to attain *nibbāna*.”

<sup>3</sup> This spelling cannot be found in the PTS Dictionary. *Nibbinṇa* is found as the past participle of *nibbindati*. The Sihala text reading is *nibbindassa*. The same discourse is found in the Book of Tens, (A.v.2), where disgust and dispassion are grouped together.

For one who is dispassionate, monks, there is nought to do regarding: ‘May I realise the knowledge and vision of liberation.’ It is only natural, monks, that one who is disenchanted and detached realises the knowledge and vision of liberation.

“Thus, monks, the purpose of dispassion is for the benefit of knowledge and vision of liberation. the purpose of disgust is for the benefit of dispassion. The purpose of seeing things as they really are is for the benefit of becoming disgusted. The purpose of concentration is for the benefit of seeing things as they really are. The purpose of bliss is for the benefit of concentration. The purpose of bodily calm is for the benefit of bliss. The purpose of joy is for the benefit of bodily calm. The purpose of delight is for the benefit of joy. The purpose of non-remorse is for the benefit of delight. The purpose of skilful morality is for the benefit of non-remorse. Thus, monks, one thing leads to another, when one thing is fulfilled it leads to the next, thus going to the other shore.”

## Disasters

(A.v.317)

6. “Monks, a monk who scolds and abuses his fellow monks, who insults the Noble Ones, it is certain and inevitable that he will incur one or another of these misfortunes. What eleven? 1) He does not attain what he has not yet attained. 2) He falls away from what he has attained. 3) The true Dhamma does not become clear. 4) He over-estimates his virtues. 5) He lives the celibate life dissatisfied. [318] 6) He commits one or another defiled offence. 7) He gives up the training and reverts to the lower life. 8) He contracts a severe illness. 9) He goes mad or becomes deranged. 10) He dies confused. 11) On the break-up of the body after death he arises in a realm of misery, in a state of loss, in hell. Monks, a monk who scolds and abuses his fellow monks, who insults the Noble Ones, it is certain and inevitable that he will incur one or another of these misfortunes.”

## The Benefits of Loving-kindness

(A.v.342)

15. “If the liberation of the mind by loving-kindness, monks, is practised, developed, made much of, made a vehicle, made a basis, maintained<sup>1</sup> and augmented, and properly undertaken, these eleven benefits are to be expected. What eleven?

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<sup>1</sup> If there is a lapse in concentration it may lose its protective power. See the Dilemma on Protection by Loving-kindness in the Debate of King Milinda. The Commentary to this Sutta cites the example of Saṅkicca Sāmaṇera, q.v.

1. One sleeps happily,
2. One awakens happily,
3. One dreams no evil dreams,
4. One is pleasing to human beings,
5. One is pleasing to non-human beings,
6. Deities protect one,
7. Neither fire, nor poison, nor weapons harm one,<sup>1</sup>
8. The mind is quickly concentrated,<sup>2</sup>
9. One's complexion is radiant,
10. One dies unconfused,
11. If one attains no higher state,<sup>4</sup> one is reborn in the Brahma realm.

“If the liberation of the mind by loving-kindness, monks, is practised, developed, made much of, made a vehicle, made a basis, maintained and augmented, and properly undertaken, these eleven benefits are to be expected.<sup>3</sup>

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<sup>1</sup> This benefit and the following two are omitted from the version in the Book of Eights (*A.iv.150*).

<sup>2</sup> That is, if one fails to attain Arahantship in this very life, one will be reborn in the Brahma realm.

<sup>3</sup> The Pāli text calls it the *Mettā Suttaṃ*, but the Sri Lanka Buddha Jayanti Tripitaka Series calls it the *Mettānisamsā Suttaṃ*. A similar discourse in the Book of Eights lists eight of these eleven benefits.

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