

x

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvathī, at Jeta Grove in Anāthapindika's Park.

Then the Exalted One called to the monks, saying, 'Monks!'

'Yes, sir,' replied those monks to the Exalted One. The Exalted One said this: 'Monks, when Dabba of the Mallas rose into the air (*as in previous sutta*) . . . not an atom of ash or soot was to be seen. Just as, for instance, when ghee or oil is consumed, utterly burned up . . . so was it in the case of Dabba of the Mallas.'

Thereupon the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

*Just as the bourn of a blazing spark of fire
Struck from the anvil, gradually fading,
Cannot be known,—so in the case of those
Who've rightly won release and crossed the flood
Of lusts that bind, and reached the bliss unshaken,
The bourn they've won cannot be pointed to.¹*

¹ *Comy.* na upalabbhati: appaññatīka-bhāvaṃ so gato.

'VERSES OF UPLIFT' IS FINISHED

AS IT WAS SAID

I.—THE ONES

CHAPTER I.—SURETY.

i

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning (to birth). What one thing? Lust, monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein¹ this meaning is thus² spoken.

*By whatsoever lust inflamed³
Beings to the ill-bourn go,
That lust, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

ii

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety

¹ *Comy.* 'in that sutta.'

² 'Is again thus spoken. By the Exalted One and by the compilers also on such occasions verses are added. Here, however, the verses were composed by the Exalted One himself to suit the inclinations of those persons who are fond of verses.' As I have said in the Preface, many of these verses cannot be ascribed to the Master.

³ *Luddhāse.*

for not returning. What one thing? Ill-will, monks, is the one thing ye must give up. [2] I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*By whatso'er ill-will corrupt¹
Beings to the ill-bourn go,
That ill-will, fully knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

iii

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Delusion, monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Confused² by whatso'er delusion
Beings to the ill-bourn go,
That same delusion comprehending,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

iv

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Wrath, monks,

¹ *Duṭṭhāse*, fr. *dussati*.

² *Mūḷhāse*; *mūḷha* fr. *muyhati*.

is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Angered¹ by whatsoever wrath
Beings to the ill-bourn go,
That wrath, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

v

[3] This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Spite,² monks, is the one thing ye must give up. I am your surety for not returning.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Spiteful³ with whatsoever spite
Beings to the ill-bourn go,
That spite, completely knowing it,
Those who have insight do reject.
Rejecting it no more again
They come unto this world at all.*

This meaning also was spoken by the Exalted One; so I have heard.

vi

This was said by the Exalted One . . .

'Monks, do ye give up one thing. I am your surety for not returning. What one thing? Pride, monks,

¹ *Kuddhāse*, fr. *kujjhati*. For *kodha* cf. *G.S.* ii, 54.

² *Makkha*. Cf. *G.S.* ii, 55. Generally trans. 'hypocrisy.' *Comy.* 'smearing over (depreciating) the virtues of another.'

³ *Makkhāse*, fr. *makkhati* (to smear).

is the one thing ye must give up. I am your surety for not returning.

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*With whatsoever pride elate¹
Beings to the ill-bourn go,
That pride, completely knowing it,
Those who have insight do reject.
Rejecting it, no more again
They come unto this world at all.*

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend the all,² who has not detached his mind³ therefrom, who has not abandoned the all, can make no growth⁴ in extinguishing Ill. But, monks, he who does understand and comprehend the all, [4] who has detached his mind therefrom, who has abandoned the all, he makes growth in extinguishing Ill.'

This is the meaning . . .

*Who, knowing the all in all its parts,
For all its phases hath no lust,⁵
By comprehension of the all
He truly hath escaped all-Ill.*

This meaning also . . .

¹ *Mattāse*, fr. *majjati* ($\sqrt{mā}$).

² *Sabbay*. S. iv, 15; K.S. iv, 8 n. Our sutta is almost the same as that at S. iv, 17. Cf. *Pts. of Controv.* 117 n.

³ Cf. S. iv, 205, *tattha virajjati*. Comy. takes 'the all' to be *sakkāya-dhammā* (the sense-organs, objects and mind). Cf. *Pts. of Contr.* 85 n. 'All, in the Nikāyas, stands for everything accessible to sentient experience.'

⁴ *Bhabba*, 'become-able.' Cf. *Sakya* 310, 324. *Supra*, pp. 58, 96.

⁵ Elaborated in verse at S. iv, 74, *na so rajjati rūpesu . . . saddesu . . . gandhesu . . . phassesu . . . dhammesu*.

viii

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend pride, who has not detached his mind therefrom, who has not abandoned pride, can make no growth in extinguishing Ill. But, monks, he who does understand and comprehend pride, who has detached his mind therefrom, who has abandoned pride, can make growth in extinguishing Ill.'

This is the meaning . . .

ix

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend lust, who has not detached his mind therefrom, who has not abandoned lust, can make no growth in extinguishing Ill. But, monks, he who does understand and comprehend lust, who has detached his mind therefrom, who has abandoned lust, can make growth in extinguishing Ill.'

This is the meaning . . .

(*The verses are the same as in No i.*)

x

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend ill-will . . .'

(*The rest as in No. i.*)

CHAPTER II.—THE ONES

i

[6] This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend delusion . . .'

(*Verses as at No. iii.*)

ii

[7] This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend wrath . . .'
(Verses as at No. iv.)

iii

This was said by the Exalted One . . .

'Monks, the man who does not understand and comprehend spite . . .'
(Verses as at No. v.)

iv

This was said by the Exalted One . . .

[8] 'Monks, I see not any other single obstacle, hindered by which humankind for a long, long time fare up and down and wander on, like this obstacle of ignorance. Indeed, monks, it is through this obstacle of ignorance that humankind, being hindered, do fare up and down and wander on for a long, long time.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*There is no other single thing
Hindered by which the human race
For days and nights doth wander on,
Which like delusion hindereth.*

*They who, delusion giving up,
Have pierced right through the mass of gloom,
No more again do wander on:
In them no cause for that is seen.*

This meaning also was spoken by the Exalted One; so I have heard.

v

This was said by the Exalted One . . .

'Monks, I see not any other single fetter, bound by which beings for a long, long time fare up and down and

wander on, like this fetter of craving. Indeed, monks, it is by the fetter of craving that beings thus fettered do fare up and down and wander on for a long, long time.'

This is the meaning . . .

[9] *The man with craving as his mate
And bound to agelong wandering,
Cannot o'erpass saṃsāra's stream,
Existence thus or otherwise.*

*Knowing the danger of it all,
Knowing how craving beareth woe,
Freed from all craving let the monk
Ungrasping, mindful, wander forth.¹*

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, for the monk who is a learner not yet come to mastery of mind,² but who dwells aspiring for peace from the bond,³ making it a matter concerning the self,⁴ I see no other factor so helpful as giving close attention of mind. Monks, the monk who gives close attention of the mind abandons the unprofitable and makes the profitable to become.'

This is the meaning . . .

[10] *For the monk who is a learner there's a thing:—
'Tis giving close attention of the mind;
Than which there can be naught so helpful for
The winning of the welfare unsurpassed.
By throughly striving he may reach Ill's end.*

This meaning also . . .

¹ These verses are at A. ii, 10=G.S. II, ii, and below IV, vi.

² *Apatta-mānaso*=he who has not won arahantship, *Comy.* Cf. S. ii, 229.

³ *Yoga-kkhemā.*

⁴ *Ajjhattikam anganti karitvā.* Cf. S. v, 101=K.S. v, 84; A. i, 16=G.S. i, 12, where *Comy.* *angan* (the personal factor)=*kāraṇaṇ*. Our *Comy.* has *niyakajjhatta-sankhāte ajjhatte bhavaṇ* (sic)=*ajjhattikaṇ*.

vii

This was said by the Exalted One . . .

'Monks, for the monk who is a learner not yet come to mastery of mind, but who dwells aspiring for peace from the bond, making it a matter concerning what is outside the self,¹ I see no other single factor so helpful as friendship with the lovely. Monks, one who is a friend of the lovely abandons the unprofitable and makes the profitable to become.'²

This is the meaning . . .

*The monk who has a lovely friend, who pays
Deference and reverence to him, who does
What friends advise,—if mindful and composed
Such in due course shall win all fetters' end.*

This meaning also . . .

viii

This was said by the Exalted One . . .

'One thing, monks, when it comes to pass in the world, [11] does so to the loss, to the unhappiness of many folk, comes to pass to the woe of many folk, to the misery of devas and mankind. What is that one thing? Schism in the order of monks.³ Now, monks, when the order is broken there are mutual quarrels, mutual abuse, mutual exclusiveness⁴ and mutual betrayals. Thereupon those who are at variance are not reconciled, and between certain of those who are at one there arises some difference.'

¹ *Bāhiraṅgan* *angan* *ti* *karitvā*. *Comy.* has *ajjhatta-saniānato bahi-bhavay*. In 'friendship with the lovely' (*kalyāṇa-miitatā*), 'lovely' seems equal to the Greek *kalos*, *kagathos*.

² As at *A.* i, 16=*G.S.* i, 12. *Cf.* *D.* iii, 212 (one of the essentials for welfare). *Bāhiraṅga*=the outside, other than self—i.e., regarding other persons.

³ *Comy.* recounts the wickedness of Devadatta.

⁴ *Parikkhepā*=walling round. 'Owing to caste, etc.' *Comy.*

This is the meaning . . .

*Doomed to the Waste, to purgatorial woe
For age-long¹ penalties, provoking schism,
Of discord fain, fixed in unrighteousness,
From peace from bondage doth he fall away,
Breaking the concord of the Company,—
Age-long in purgat'ry he waxeth ripe.²*

This meaning also . . .

ix

This was said by the Exalted One . . .

'One thing, monks, when it comes to pass in the world, does so to the profit, to the happiness of many folk, comes to pass to the welfare, the profit, to the happiness of devas and mankind. What one thing? [12] Concord in the order. Indeed, monks, when the order is harmonious, there are not mutual quarrels, mutual abuse, mutual exclusiveness and mutual betrayals. Thereupon those who are at variance are reconciled, and between those who are at one there is further growth of unity.'³

This is the meaning . . .

*A blessed thing is concord in the order.
The friend of those who are in harmony,
Of concord fain and fixed in righteousness,
From peace from bondage he falls not away.
Making the concord of the Company
Age-long doth he rejoice i' the heaven world.*

This meaning also . . .

x

This was said by the Exalted One . . .

'Here, monks, I discern a certain person of corrupt mind to be such because I compass his thoughts with

¹ *Kappa-ttho*.

² The verses are quoted *KV.* 477=*Pts. of Controv.* 273, whence I borrow them.

³ *Bhīyobhāvo*= 'more-becoming.'

my mind¹; and, if at this moment this person were to make an end, he would be put just so into purgatory according to his deserts.² What is the reason for that? His corrupt mind, monks. Indeed it is because of a corrupt mind, monks, that in this way certain beings, when body breaks up, after death arise again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

This is the meaning . . .

[13] *Here seeing a certain one corrupt of mind,
The Teacher³ 'mid the monks set forth this meaning :—
'If at this time this person were to die
He would in purgatory rise again
Because of the corruption of his mind.'*

*Beings to th' ill-bourn go thro' mind corrupt.⁴
As one lays down what he has taken up,
So such an one, when body breaks up, weak
In wisdom rises up in purgatory.*

This meaning also was spoken by the Exalted One; so I have heard.

¹ Cf. *cetasā ceto-paricca* (ger. of *pari-y-eti*, to compass). In the common phrase *parasattānaṃ parapuggalānaṃ c.c. pajānāti—e.g.*, at *M.* ii, 19 to denote thought-reading or psychometrizing. *Netti*, pp. 130-1 (and in a similar passage without *gāhās* at *M.* i, 74, dealing with the five *gatis* or bourns), inserts *buddha-cakkhunā*.

² Cf. *A.* i, 105; ii, 19, which reads *yathābhatāṇaṃ*. Our text *yathā bhatāṇaṃ* (?). *Abhatāṇaṃ*=brought; *āhatāṇaṃ*=afflicted; *āhatāṇaṃ, haṭāṇaṃ*=brought or carried. *Sinh.* text has *yathāhatāṇaṃ*. *Sinh. Comy.* *yathābhatāṇaṃ*, thus expl. *yathā ābhatāṇaṃ kiñci āharitvā ṭhapitāṇaṃ, evaṃ attano kammaṇā nikkhīto, niraye ṭhapito*; thus 'acc. to deserts' or 'acc. to what he has brought with him.' In all these cases there is no verb with *nikkhīto*; supply *bhaveyya*.

³ *Sattā* here and in next sutta, as at *Netti*, loc. cit. Our text, doubtless altered, has *Buddho* (a term which the Teacher would not use of himself).

⁴ I trans. this latter part and in next sutta acc. to *Netti*'s probably more correct version [in our version a line has been lost and *tathāvidho* has no verb]—viz.:

*Cittappadosa-hetū hi sattā gacchanti duggatīṇi.
Yathābhatāṇaṃ nikkhipeyya, evam eva tathāvidho
Kāyassa bhedaṃ sappañño nirayaṇaṃ so'papajjati ti.*

CHAPTER III.—THE ONES

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Here, monks, I discern a certain person with mind at peace to be such because I compass his thoughts with my mind; and [14], if at this moment this person were to make an end, he would be put just so into the heaven-world according to his deserts. What is the reason for that? His mind at peace. Indeed it is because of a mind at peace, monks, that in this way certain beings, when body breaks up, after death arise again in the happy bourn, in the heaven world.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Here seeing a certain one with mind at peace,
The Teacher 'mid the monks set forth this saying :
'If at this time this person were to die,
In the happy bourn he would arise again.
Indeed the mind of him has come to peace.¹
Thro' peace of mind men reach the happy bourn.
As one lays down what he has taken up,
So such an one, when body breaks up, strong
In wisdom rises up in the heaven-world.'*

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Be not afraid of good things,² monks. [15] This is a name for happiness, monks, for what is pleasant,

¹ *Netti* 139 has *pasādita*, and reads:

*Cittapāsāda-hetū hi sattā gacchanti sugatīṇi.
Yathābhatāṇaṃ nikkhipeyya evam eva tathāvidho
Kāyassa bhedaṃ sappañño saggayaṇaṃ so'papajjati ti.*

² *Puññānaṃ*, deeds bringing meritorious fruit in later lives. This sutta is not in the Chinese *Itivuttaka*, as Edmunds points out. The statement about practising *mettā* occurs at *A.* iv, 104 in the sevens,

charming, dear and delightful,—this word “good things.” I myself, monks, am conscious of personally enjoying the fruit of good things done for many a long day, a fruit that is pleasant, charming, dear and delightful. After developing for seven years, monks, a heart of goodwill, for seven æons of rolling up and rolling out again¹ I came not back to this world. When the æon rolled up, monks, I was one of the company of Radiant Devas.² When the æon rolled out again, monks, I rose up again in the empty palace of a Brahmā.³ There, indeed, monks, I was a Brahmā, a Great Brahmā, Conqueror, Unconquered One, All-Seeing,⁴ All-controller was I. Thirty-six times, monks, I was Sakka, Lord of the Devas. Countless hundreds of times, monks, I was a rājā, a wheel-rolling righteous dhamma-rājā, victorious over the four quarters, one who wins security in his kingdom, with the seven treasures endowed. Such was I, not to speak of the times when I was ruler over a district only. Then it was to me, monks, that this thought occurred: Of what deed, I wonder, is this the fruit, of what deed is it the ripening, that I am now of such mighty power and majesty?

and there it is ascribed not to the Buddha but to Sunetta, the Jain teacher (*tīthakara*). In *Jātaka* 169 similar words are ascribed to the Bodhisattva when he was the teacher Araka (*cf. Dialog. i, 318; D. i, 251; S. iv, 322*), and referred to again in *Jāt. 220*. A. J. Edmunds translates our sutta and that of *A. iv* in his *Buddhist and Christian Gospels*, pp. 86, 154, and gives reasons for supposing that it has been interpolated later.

¹ *Sanvāta-vivāta-kappe* (involution and evolution).

² *Abhassarūpagā*.

³ *Suññāy Brahma-vimāṇay upapajjāmi. Cf. D. i, 17 = Dial. i, 31.* ‘This world-system begins to re-evolve. When this happens, the Palace of Brahmā appears, but it is empty. And some being or other, either because his span of years has passed or his merit is exhausted, falls from that palace of radiance and comes to life in the Palace of Brahmā.’ *Comy.* remarks ‘empty, owing to the absence of some being or other who had passed away from it.’ The *vimāṇa*, palace (see *Vimāṇa-vatthu, passim*), seems to be a celestial ‘shell’ or ‘aura,’ occupied or not, and spreading in some cases to several leagues in extent.

⁴ *Aññadatthu-dasa*, lit. ‘let-be-what-will’ or ‘never-mind-what-beholding.’

Thereupon, monks, I had this thought: ‘Why, this is the fruit of three deeds, the ripening of three deeds, that I am now of such mighty power and majesty; to wit, deeds of charity, self-control and abstinence.’

This was the meaning . . .

*Let that man train himself in doing good
That lasts for long and ends in happiness.¹*

[16] *Let him make grow charity, the life of calm.*

A heart of goodwill let him make to grow.

Making these three things grow that end in bliss²

The wise man surely doth arise again

In the happy world wherein no trouble is.³

This meaning also . . .

iii

This was said by the Exalted One . . .

‘One thing, monks, if practised and made much of, wins both kinds of welfare and abides both for this present life and in that to come.⁴ What one thing? Diligence in good things. Indeed, monks, this one thing, if practised and made much of, wins both kinds of welfare and abides both for this present life and for that to come.’

This was the meaning . . .

The wise praise diligence in virtuous deeds.

He that is wise and diligent doth win

Twofold advantage; wins that which is good

[17] *In this life and wins good in life to come.*

Because he grasps wherein his 'vantage lies,⁵

The man inspired⁶ doth win the name of wise.

This meaning also . . .

¹ Text *sukhīndriyaṇ* (apparently a misreading for *sukhūdrayaṇ* of *Sinh. text* and *Comy.* as below at § 60, where *Comy.* has *sukha-vipākayaṇ*).

² Text's *sukhasamuddaye* should be *s-samudraye* (like *sukhūdrayaṇ* above). *Cf. A. i, 97.*

³ *Abyāpañḥayaṇ = niddukkhaṇ. Cf. S. iv, 296 (on Brahma-vihāras).* The line is at *A. ii, 44.*

⁴ The words are attributed by the rājā Pasenadi to the Buddha at *S. i, 86 = K. S. i, 111*, whence I borrow part of the verses here.

⁵ *Athābhisaṃayaṇ.*

⁶ *Dhīro. Cf. refs. in Verses of Uplift.* The latter verses are at *A. iii, 48.*

iv

This was said by the Exalted One . . .¹

'Monks, the bones of a single person running on, faring on for an æon, would make a cairn, a pile, a heap as great as Mount Vepulla, were there a collector of those bones and if the collection were not destroyed.'

This is the meaning . . .

*The pile of bones of (all the bodies of) one man
Who has alone one æon lived,
Would make a mountain's height—so said the mighty
seer—*

*Yea, reckoned high as Vipula
To north of Vulture's Peak, crag-fort of Magadha.
When he with perfect insight sees
The Ariyan truths: What suffering is and how it
comes*

*And how it may be overpassed,²
[18] The Ariyan Eightfold Way, the way all Ill t' abate,
Seven times at most reborn, a man
Yet running on, through breaking every fetter down,
End-maker doth become of Ill.³*

This meaning also was spoken by the Exalted One; so I have heard.

v

This was said by the Exalted One . . .

'Monks, I say there is no wicked deed that may not be committed by the man, the human being,⁴ who has transgressed in one thing. What one thing? I mean the intentional uttering of falsehood.'

¹ Parable and verses are at *S.* ii, 185 = *K.S.* ii, 125 (whence I borrow the translation with slight alteration). Cf. *Sisters* 66, 172; *Brethren* v, 545.

² At *Dhp.* 190-1.

³ Edmunds notes that this *Samyutta-sutta* was trans. into Chinese in the third century A.D. as the real or inner self.

⁴ *Purisa-puggala*. For *purisa* see Mrs. Rhys Davids' *Sakya* 51, 71, 206; *puggala*, 310; for both, *Winternitz-Festgabe*.

This is the meaning . . .

*By him who hath one single thing transgressed,¹
By that same living man² who speaketh lies
And for another world³ hath no regard
There is no wicked deed but may be done.*

This meaning also was spoken by the Exalted One; so I have heard.

vi

This was said by the Exalted One . . .

'Monks, if beings knew, as I know, the ripening of sharing gifts,⁴ they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it. But inasmuch, monks, as [19] beings do not know, as I know, the ripening of sharing gifts, therefore they enjoy their use without sharing them, and the taint of stinginess obsesses their heart and stays there.'

This is the meaning . . .

*If only beings knew—as said the mighty sage⁵—
The ripening of sharing gifts, how great the fruit thereof,
Putting away⁶ the taint of stinginess, with heart
Made pure within, they would bestow in season due
When great the fruit of charity on Ariyans.⁷
And giving food as gift to those deserving much⁸
From man-state falling hence givers to heaven go.
And they, to heaven gone, rejoice and there enjoy
In the fullness of their hearts' desire⁹ the ripening
Of sharing gifts, the fruit of their unselfishness.*

This meaning also . . .

¹ The verses form v. 176 of *Dhp.*

² *Jantu* = *nara, satta, puggala, Comy.*

³ *Vitīṇṇa-paralokassa.*

⁴ *Dāna-sayvibhāga.* Cf. III, V, ix; III, VI, i.

⁵ This phrase, as in last sutta, would show that the verses are not by the Buddha.

⁶ Text and *Comy. vineyya* (here ger. of *vineti*) as at *A.* ii, 63; *Sinh.* text *vineyyuṃ*. [verses].

⁷ Cf. *yattha ca dinnay mahapphalam āhu* of *Vimāna-vatthu* (*Citta's*

⁸ Text *bahuno* (gen. or dat. of *bahu*), v.l. *pāhuno*. I take it as gov. by *dakkhiṇeyyesu*. ⁹ *Kāma-kāmino.* Cf. *A.* i, 153; ii, 62.

vii

This was said by the Exalted One . . .

'Monks, whatsoever grounds there be for good works undertaken with a view to rebirth,¹ all of them are not worth one sixteenth part of that goodwill which is the heart's release; goodwill alone, which is the heart's release, shines and burns and flashes forth in surpassing them. Just as, monks, the radiance of all the starry bodies [20] is not worth one sixteenth part of the moon's radiance,² but the moon's radiance shines and burns and flashes forth in surpassing them, even so, monks, goodwill . . . flashes forth in surpassing good works undertaken with a view to rebirth.

Just as, monks, in the last month of the rains, in autumn time, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens and shines and burns and flashes forth,—even so, monks, whatsoever grounds there be for good works . . . goodwill . . . flashes forth in surpassing them.

Just as, monks, in the night at time of daybreak the star of healing³ shines and burns and flashes forth, even so, whatsoever grounds there be for good works undertaken with a view to rebirth, all of them are not worth one sixteenth part of that goodwill which is the heart's release. [21] Goodwill, which is the heart's release, alone shines and burns and flashes forth in surpassing them.'

This is the meaning . . .

*Whoso doth make goodwill to grow
Boundless and thereto sets his mind,
Seeing the end of birth's substrate,
In him the fetters are worn thin.*

¹ Cf. S. i, 233 *puñña-pekhaṇa-pāṇināṇ karotaṇ opadhikaṇ puññāṇ=K.S. i, 298, 'who work good deeds for life renewed.'* Cf. III, IV, iv, *opadhikaṇ puññāṇ katvā.* Our *Comy.* is as that at *VvA.* 154.

² Cf. S. i, 65; iii, 156; A. v, 22, for the simile below.

³ *Osadhī-tārakā*, 'medicine star,' doubtless Venus (*Sukra, Shukra*). Cf. *Manual of a Mystic*, p. 8 n.; D. ii, 111.

*If with a heart unsoiled one feel
Goodwill towards a single being,
He is a good man (just) by that.
Compassionate of heart to all
The Ariyan worketh boundless weal.*

*Those royal seers¹ who, conquering
The creature-teeming earth, have ranged²
Round and about with sacrifice
(The sacrifice of Horse and Man,
The Peg-thrown Site, that called the Drink
Of Victory, the Bolts Withdrawn)³—
Such do not share one sixteenth part
Of the heart of goodwill made to grow,
Just as the radiance of the moon
Outshineth all the starry host.*

*Who smites not nor makes others slay,⁴
Robs not nor makes others to rob,
Sharing goodwill⁵ with all that lives,
He hath no hate for any one.*

This meaning also was spoken by the Exalted One; so I have heard.

(Here ends the collection of twenty-seven suttas of The Ones.)

¹ *Rājisaṇḍo*, ? royal ascetics like Rāma. *Comy.* 'righteous rulers like seers.'

² *Ye . . . -anupariyaṇḍā* (all MSS.) is aor. sing. of *anupariyaṇḍati*; but a plural is required like *-gu* or *-guy*. *Sinh.* text has *yo*. So also at S. i, 124=*Sn.* 447. *Comy.* merely says *vicariṇḍu*.

³ Probably an interpolation from S. i, 76=*K.S.* i, 102, and similar verses at A. ii, 42=*G.S.* ii, 50, where see notes and *Comy.*

⁴ Cf. S. i, 116, *sakkā nu kho rajjaṇ karetuṇ ahanāṇ aghālayaṇ ajinaṇ ajāpayāṇ asocaṇ asocayaṇ dhammena?*

⁵ Here *jāpaye* is causal of *jayati*. The verses are at *JA.* iv, 71, the last line at S. i, 208 (text, *mettaṇ so*). Here *Comy.* as *JA.* *mettaṇ so*—*mettāmaya-kotthāsa, metta-citto*. The next sutta has *dukkhaṇ so* as separate words.

II.—THE TWOS

CHAPTER I

i

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, possessed of two things a monk in this very life lives painfully, [23] harassed and tormented, and, when body breaks up, after death the ill-bourn for him may be looked for.¹ What two things? Not guarding the door of the sense-faculties and lack of restraint in eating. Possessed of these two things . . . the ill-bourn for him may be looked for.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Eye, ear, nose, tongue and body, therewith mind—
These doorways if a monk neglect to guard,
In eating unrestrained and uncontrolled
In the faculties of sense, he meets with pain,
With pain of body, pain of mind. Tormented
By body that burns and mind that burns, alike
By day and night such liveth painfully.*

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Monks, possessed of two things a monk in this very life lives happily, unharassed, free from torment, and, when body breaks up, after death [24] the happy bourn for him may be looked for. What two things? The guarding of the door of the sense-faculties and modera-

¹ Cf. A. i, 203.

tion in eating. Possessed of these two things . . . the happy bourn for him may be looked for.'

This is the meaning . . .

*Eye, ear, nose, tongue and body, therewith mind—
These doorways if a monk keep guarded well,
In eating well restrained and well controlled
In the faculties of sense, he meets with ease,
With ease of body, ease of mind. With body
That burneth not, with mind that burneth not,
By day and night such liveth happily.*

This meaning also . . .

iii

This was said by the Exalted One . . .

'Monks, these two things sear (the conscience).¹ [25] What two things? Herein, monks, a certain one has done no lovely deed, has done no profitable deed, has given no shelter to the timid²; he has done evil, cruel,³ wrongful deeds. At the thought: I have done no lovely deed, he is tormented. At the thought: I have done evil, he is tormented. These are the two things which sear (the conscience).'

This is the meaning . . .

*Guilty of doing wrong with body or speech
Or thought or whate'er else is reckoned sin;
Not having done a profitable deed,
But having done full many an evil one,
When body breaks up, he, the weak in wisdom,
In purgatory rises up again.*

This meaning also . . .

¹ *Tapanīyā*. Cf. A. i, 49=G.S. i, 44.

² *Akuta-bhīruttāno*. Cf. A. ii, 174=G.S. ii, 180.

³ Text and Sinh. text *kata-tthaddho*. Comy. *kata-luddo* as at A. ii, 174.

iv

This was said by the Exalted One . . .

'Monks, these two things sear not (the conscience). What two things? Herein, monks, a certain one has done a lovely deed, has done a profitable deed, has given shelter to the timid; he has done no evil, cruel, wrongful deeds. At the thought: I have done a lovely deed, he is not tormented. At the thought: I have done no evil, he is not tormented. These are the two [26] things, monks, which sear not (the conscience).'

This is the meaning . . .

*Giving up doing wrong with body or speech
Or thought or whate'er else is reckoned sin,
Not having done unprofitable deeds,
But having done full many a goodly deed,
When body breaks up, being strong in wisdom,
He in the heaven-world doth rise again.*

This meaning also . . .

v

This was said by the Exalted One . . .

'Monks, possessed of two things a person is cast into purgatory according to his deserts.¹ What two things? Wrongful habit² and wrongful view. Possessed of these two things a person . . .'

This is the meaning . . .

*A mortal having these two things,
Wrongful habit and wrong view,
When body breaks up, weak in wisdom,
In purgatory rises up.*

This meaning also . . .

¹ See above I, II, 10 and notes.

² *Sīla* is not virtue but habit or practice, good or bad; cf. *go-sīla*, etc.

vi

This was said by the Exalted One . . .

'Monks, possessed of two things a person is put into heaven according to his deserts. [27] What two things? Good¹ habit and good view. Possessed of these two things a person . . .'

This is the meaning . . .

*A mortal having these two things,
Habit that's good and view that's good,
When body breaks up, strong in wisdom,
Doth rise up in the heaven world.*

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, a monk who is void of zeal and unscrupulous cannot grow to perfect insight, cannot grow to nibbāna, cannot grow to win² the unsurpassed freedom from the bond. But a monk who is zealous and scrupulous can grow to perfect insight, can grow to nibbāna, can grow to win the unsurpassed freedom from the bond.'

This is the meaning . . .

*Void of zeal, unscrupulous,
Sluggish, lacking energy—³
Who is full of sloth and torpor,
Shameless and irreverent—
Such a monk cannot become
Fit to reach supreme insight.*

[28] *But heedful, in his musing shrewd,⁴
Ardent, scrupulous and zealous,
Cutting the bond of birth-and-eld,
In this very life (on earth)
One may reach insight supreme.*

This is the meaning also . . .

¹ *Bhaddaka*, gen. 'good luck.' Cf. *Dhp.* 119-20.

² *Abhabbo*. ³ *Kusīto hinaviriya*. Cf. *Dhp.* 112.

⁴ *Nipako jhāyī*, as at *A.* i, 150, 165=*G.S.* i. 133, 149 (one who in his musing discriminates shrewdly). The considerations one undergoes on entering *samādhi* (concentration) are at *A.* iii, 24=*G.S.* iii, 17.

viii

This was said by the Exalted One . . .

'Monks, this Brahma-life is not lived¹ for the sake of deception, for the sake of cajoling folk, for the sake of gain, honour, reputation and profit,² with the idea of "let folk know me as such and such." No, monks, this Brahma-life is lived for the sake of self-restraint and abandoning.'

This is the meaning . . .

*For self-restraint and for abandoning,
Heedless of what men say,³ this Brahma-life
Did that Exalted One proclaim as going
Unto the plunge into nibbāna ('s stream).*

*This is the way whereon great souls,⁴ great seers
[29] Have fared ; and they who, as the Buddha taught,
Attain to that will make an end of Ill,
E'en they who what the Teacher taught perform.*

This meaning also . . .

ix

This was said by the Exalted One . . .

'Monks, this Brahma-life is not lived for the sake of deception, for the sake of cajoling folk, for the sake of gain, honour, reputation and profit, with the idea of "let folk know me as such and such." No, monks, this Brahma-life is lived for the sake of seeing into things and understanding them.'

This is the meaning . . .

*For seeing into things and understanding,
Heedless of what men say, this Brahma-life
Did that Exalted One proclaim as going
Unto the plunge into nibbāna ('s stream).*

¹ At A. ii, 26=G.S. ii, 28, which gives four reasons for living it. Cf.

² Cf. S. ii, 226.

³ For *anūtiha* see J.P.T.S., 1886 (Morris) 111. Cf. Sn. 934 [self-taught or not hearing it from others]. Comy. quotes *paccattāṇ veditabbo viññūhī ti*.

⁴ *Mahattehi* (mahātmas).

*This is the way whereon great souls, great seers
Have fared ; and they who, as the Buddha taught,
Attain to that will make an end of Ill,
E'en they who what the Teacher taught perform.*

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, possessed of two things [30] in this very life a monk lives much at ease, nay, much in happiness,¹ is stoutly bent² on the ending of the cankers. What two things? Strong emotion on occasions for emotion³ and, being thrilled thereby, the making of a strong effort. Possessed of these two things a monk lives much at ease . . .'

This is the meaning . . .

*One who hath wisdom should be strongly thrilled
At thrilling times. A monk discreet and ardent
Should thoroughly examine things by wisdom.
So dwelling ardent, living a life of peace,⁴
And not elated, but to calmness given,
He should attain the ending of the cankers.*

This meaning also . . .

¹ *Sukha-somanassa*. Cf. D. ii, 214, where the latter is reckoned the higher—e.g., *uppajjati sukhaṇ, sukhā bhivvyo somanassaṇ*. Comy. takes it as mental.

² *Yoniso*, and in next sentence *yoniso padhānena*. Cf. S. iv, 175 (*yonī c'assa āradhā*)=K.S. iv, 110 n., and A. i, 113. Comy. takes it as eq. to *kāraṇaṇ*. *Araddho* is in Comy. *āradhā*=*thapitaṇ*.

³ *Sañvega*=thrill. Cf. K.S. v, 111. Here Comy. reads *sañvig-gassa* (p.p. of *sañvijjati*), with v.l. *sañvejivā* (which I follow).

⁴ *Santa-vutti*, the same phrase is below at last but one sutta.

CHAPTER II

i

[31] This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, two trains of thought much occupy the Wayfarer, the arahant who is rightly awakened,—the thought of serenity and the thought of seclusion. Monks, the Wayfarer delights in and enjoys doing harm to none. This same Wayfarer, monks, is much occupied by such a train of thought as this: By this way of living I do no harm to anything at all, be it movable or fixed.¹ Monks, the Wayfarer delights in and enjoys seclusion. This same Wayfarer, monks, who delights in and enjoys seclusion, is much occupied by such a train of thought as this: Whatsoever is unprofitable has been left behind.

[32] Wherefore, monks, do ye also dwell delighting in and enjoying doing harm to none. If ye dwell so delighting, so enjoying . . . this same train of thought will much occupy you: By this way of living we do no harm to anything, be it movable or fixed. Monks, do ye also delight in and enjoy seclusion. If ye so dwell . . . this same train of thought will much occupy you: What is unprofitable? What has not been left behind? What have we left behind?'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Two trains of thought do occupy the mind
Of the Wayfarer, the Awakened One,
Who beareth things that others cannot bear,—²
Serenity (the thought he spake of first),
Thereafter was seclusion uttered next.³*

¹ *Tasaṃ vā thāvarayaṃ vā*—i.e., animal, or things animate, or vegetable.

² *Asaṃha-sāhin*. *Comy.* refers it to the unique incommunicable duties of a Buddha.

³ The verses following here have no bearing on the sutta, and seem added. They are a panegyric occurring in part at *Saṃyutta*, i.

*Dispeller of the darkness, gone beyond,
That mighty seer who hath won mastery,
Freed of the cankers, even he who was
Vessantara,¹ set free by slaying craving,
That sage, I say, here wearing his last body,—*

[33] *By conquering Māra² eld hath conqueréd.*

*As on a crag on crest of mountain standing
A man might watch the people far below,
E'en so doth he, in wisdom fair,³ ascending,
The seer of all, the terraced heights of truth,⁴
Look down,⁵ from grief released, upon the nations
Sunken in grief, oppressed with birth and age.*

This meaning also was spoken by the Exalted One; so I have heard.

ii

This was said by the Exalted One . . .

'Monks, two dhamma-teachings of the Wayfarer Arahant, a rightly awakened one, take place one after the other.⁶ What two? "Look at evil as evil" is the first dhamma-teaching. "Seeing evil as evil, be disgusted therewith, be cleansed of it, be freed of it" is the second dhamma-teaching.'

¹ *Vessantara* (text, *Viss.*) the great rājāh believed to be the Bodhi-sattva in his life on earth previous to the last, the subject of the last and longest Jātaka. *Comy.* without any reference to this attempts to derive the word from *visama* and *visa*, and *tarati*; but the word in *JA*, vi, 485 is explained as *Vessa-vīthiyaṃ jātatī* (*jāto mhi vessavīthiyaṃ, tasmā Vessantaro ahuy*). If we read with texts *vissantarayaṃ*, this would be *vissa* (all) and *antarayaṃ*, 'among all beings,' as suggested by *Pāli Dict.*

² Both texts *mānayaṃ*, which seems out of place here as a climax. *Comy.* *Mārayaṃ=kilesa-mārayaṃ*. The lines occur below at II, ix.

³ *Sumedho=sundara-pañño*. *Comy.* Also the name of the Bodhi-sattva (see *JA*, Introd.) when he first took the vow to become Buddha under Dipankara Buddha.

⁴ *Cf. Dh.p.* 28. These last six lines are at *S.* i, 137=*K.S.* i, 173, whence I borrow with slight changes, these verses being addressed to the Buddha there.

⁵ *S.* has *avekkhassu*.

⁶ *Pariyāyena*, in succession, in turn, by a method; *Comy.* *vārena*: expl. by next sutta; *cf. pubbangama* and *K.S.* i, 320 (*App.*)

These two dhamma-teachings of the Wayfarer take place one after the other.

This is the meaning . . .

*Of the Wayfarer, the awakened one,
Who hath compassion on all things that be,
Behold the way of speech¹ and teachings twain :*

[34] *'Evil behold for what it is, and then
Conceive disgust for it : with heart made clean
Of evil, ye shall make an end of Ill.'*

This meaning also . . .

iii

This was said by the Exalted One . . .

'Monks, ignorance leads the way to the attainment of unprofitable things; shamelessness and disregard of blame follow after.² But, monks, knowledge leads the way to the attainment of profitable things, shrinking and fear of blame³ follow after.'

This is the meaning . . .

*Whatso be these ill-bourns in this world and the next,
All rooted are in ignorance, of lust compounded.
And since the wicked man is void of shame, and hath
No reverence, therefore he worketh wickedness,
And through that wickedness he to the Downfall goes.
Wherefore forsaking longing, lust and ignorance
And causing knowledge to arise in him, a monk
Should give up, leave behind, the ill-bourns one and all.*

This meaning also . . .

iv

This was said by the Exalted One . . .

'Monks, those beings have indeed fallen away who have fallen away from the Ariyan insight. Not only

¹ *Pariyāya-vacanāṃ. Comy. pariyāyena kathanaṃ, desanaṃ.*

² *Anvād-eva*, sometimes spelt *anud-eva*.

³ For *hiri-ottappaṃ* see Mrs. Rhys Davids' trans. of *Dhammasaṅgāṇī*, pp. 20, 21, nn., and sutta v below. (The former is established on shame; the latter on dread.)

in this life do they live painfully, in vexation, trouble and distress, but, when body breaks up, after death the ill-bourn may be looked for for them. Monks, those beings who have not fallen away from the Ariyan insight indeed have not fallen away. They both in this life live happily without vexation, trouble and distress, and, when body breaks up, after death for them the happy bourn may be looked for.'

This is the meaning . . .

*Thro' falling from the insight lo! the world
With deva world on name and shape is bent
In the belief that this thing is the truth.*

*But best of all things in the world is insight
By which one to nibbāna goes, and knows
Rightly the utter end of birth-and-death.¹*

[36] *Those thoughtful ones who fully are awake,
Who insight have and their last body wear,
Both devas and mankind long to behold.²*

This meaning also . . .

v

This was said by the Exalted One . . .

'Monks, these two bright things guard the world. What two? Shrinking and fear of blame. Monks, if these two bright things did not guard the world, there would be here no distinguishing between mother and mother's sister and mother's brother's wife, between one's teacher's wife and those of men revered; but the world would fall into promiscuity, as is the case with goats, sheep, poultry, pigs, dogs and jackals. But,

¹ I follow the readings of *Netti*, 166, where this second stanza is quoted:

*Paññā hi seṭṭhā lokasmīṃ
Yāya nibbāna-gāminī
Yāya sammappaṇānāti
Jāti-maraṇa-sankhayaṃ.*

² *Sinh.* text and *Comy. pihanti hāsa-paññānaṃ. Cf. Dhṛ. 94, devdṛpi tassa pihayanti tādino.*

monks, since these two bright things do guard the world, therefore there is distinguishing between these.¹

This is the meaning . . .

*In whom no shame and fear of blame exists
Ever² and always, they (to the womb) descending,³
Grounded on seed,⁴ to birth-and-death go on.*

But they in whom are shame and fear of blame
[37] *Ever established firmly, in the Brahma-life
Growing, those good men more-becoming end.*

This meaning also . . .

vi

Rom. 37

This was said by the Exalted One . . .⁵

'Monks, there is an unborn, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this that here is born, become, made, compounded. But, monks, since there is an unborn . . . therefore the escape from this that here is born . . . compounded is apparent.⁶

This is the meaning . . .

*The born, become, produced, compounded, made,⁷
And thus not lasting, but of birth-and-death
An aggregate, a nest of sickness,⁸ brittle,
A thing by food supported, come to be,—
'Twere no fit thing to take delight in such.*

¹ Cf. *Expositor* 171.

² *Sabbadā ca na vijjati. Comy. sabbadā ca=sabbakālam eva.* Text has *sabbadacana* (also *P. Diet.*!) as eq. to *semper*, not seeing that the first stanza refers to those who have *not* shame, etc.

³ *Okkanā.*

⁴ *Sukka-mūla* (rooted in semen)=*jāyana-mīyana-sabhāvattā, Comy.*

⁵ At *Verses of Uplift* viii, 3; *Netti* 63, without *gāthās*.

⁶ Text should read *paññāyati*.

⁷ Had these *gāthās* been spoken by the Buddha himself (as Text and *Comy.* claim), surely they would appear also in the *Udāna* viii, 3, the only other place in the Canon where the sutta occurs, the topic being one of supreme importance, and the statement unique in the Collections. They seem based on *Dhp.* 147-8 (spoken by Raṭṭhapāla at *M.* ii, 67), while the last line is at *Dhp.* 368.

⁸ *Roga-nīlaya*, Text; *Comy.* -*niddhaya* as at *Dhp.* 148.

*Th'escape therefrom, the real, beyond the sphere
Of reason, lasting, unborn, unproduced,
[38] The sorrowless, the stainless path that ends
The things of woe, the peace from worries,¹—bliss.*

vii

This was said by the Exalted One . . .

'Monks, there are these two conditions² of nibbāna. What two? The condition of nibbāna with the basis still remaining and that without basis. Of what sort, monks, is the condition of nibbāna which has the basis still remaining? Herein, monks, a monk is arahant, one who has destroyed the cankers, who has lived the life, done what was to be done, laid down the burden,³ won the goal,⁴ worn out the fetter of becoming, one released by perfect knowledge. In him the five sense-faculties still remain, through which, as they have not yet departed,⁵ he experiences sensations pleasant and unpleasant, undergoes pleasure-and-pain. In him the end of lust, malice and delusion, monks, is called "the condition of nibbāna with the basis still remaining."

And of what sort, monks, is the condition of nibbāna that is without basis?

Herein a monk is arahant . . . released by perfect knowledge, but in him in this very life all things that are sensed have no delight for him, they have become cool.⁶ This is called "the condition of nibbāna without basis." So, monks, these are the two conditions of nibbāna.'

¹ *Sankhār'ūpasamo*, I borrow the phrase from Mrs. Rhys Davids' trans. of *Dhp.* v, 368. I take *santaṇ* to be from *Sat*.

² *Dhātu.* Cf. *Compendium*, 154: 'That which bears its own intrinsic nature.' The sutta does not appear elsewhere; for refs. see *Vin.* ii, 239; *D.* iii, 185; *Pts.* i, 101.

³ *Ohita-bhāro.* *Comy.* gives three 'burdens': *khandha-*, *kilesa-*, *abhisankhāra-b.*; and three 'layings down,' *oropita*, *nikkhitta*, *pātita* (laid aside, thrown down, knocked down).

⁴ *Sadattā* may be *sa-d-attā*, his own profit.

⁵ *Comy.* reads *avigatattā*. Texts, *avighātattā*.

⁶ Cf. *S.* ii, 83; iii, 126; iv, 213; v, 319, for the phrase.

This is the meaning . . .

*These two nibbāna-states are shown by him
Who seeth, who is such¹ and unattached.*

[39] *One state is that in this same life possessed
With base remaining, tho' becoming's stream²
Be cut off. While the state without a base
Belongeth to the future, wherein all
Becomings utterly do come to cease.*

*They who, by knowing this state³ uncompounded
Have heart's release, by cutting off the stream,
They who have reached the core of dhamma,⁴ glad
To end,—such have abandoned all becomings.*

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, do ye delight in solitary communing; delighted by solitary communing, given to mental calm in the inner self, not neglecting⁵ musing, possessed of insight, do ye foster resort to empty places?⁶ One of two fruits is to be looked for in those who (do these things), namely, gnosis⁷ in this very life or, if there be still a basis, not-return to this world.'⁸

This is the meaning . . .

*They who with heart at peace discriminate,
Thoughtful and musing, rightly dhamma see,
[40] Their passions they do closely scrutinize.⁹
For being fain for seriousness and seeing
Peril in wantonness, they are not the sort
To fail, but to nibbāna they are close.¹⁰*

This meaning also . . .

¹ *Tādin* is an epithet applied to the Wayfarer.

² *Bhava-netti*: see last sutta. ³ *Paday asunkhatay*.

⁴ *Dhamma-sāra*. Cf. *Dhp.* v, 12.

⁵ *Anirākaia-jjhānā* (fr. *nirākaroti*).

⁶ Cf. *Dhp.* 371, *jhāya, bhikkhu, mā ca pamādo . . .*; 373, *suññā-gāraṇ pavitthassa, santacittassa bhikkhuno . . .*; 285, *santi-maggam eva brūhaya . . .* Here text has *brūhetā*, Comy. *brūhetāro*.

⁷ *Aññā* (declaration of enlightenment).

⁸ *Anūgāmitā*: see first sutta. ⁹ *Ana* (or *anu*)-*pekkhino*.

¹⁰ The last stanza is almost the same as *Dhp.* 32; whence I partly borrow Mrs. Rhys Davids' trans.

ix

This was said by the Exalted One . . .

'Monks, do ye dwell for the profit of the training, for the sake of further wisdom, of the essence of release, of the mastery of mindfulness.¹ Monks, of those who dwell for the sake of (these things) . . . one of two fruits is to be expected, gnosis in this very life, or, if there be still a basis, not-returning (to this world).'

This is the meaning . . .

*Perfected pupil,² who hath surety won³
And won the higher wisdom, seen births end,
That sage, I say, here wearing his last body,
By conquering Māra⁴ eld hath conqueréd.*

[41] *Wherefore for musing fain, of mind composed,
Ardent and seeing the end of births, O monks,
By overwhelming Māra with his host,
Become ye those who birth-and-death transcend.*

This meaning also . . .

x

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, a monk should be wakeful, he should dwell mindful, composed, peaceful, happy, serene, and in such states he should see the proper time for things that are profitable. If a monk be wakeful and dwell mindful . . . one of two fruits is to be looked for, either gnosis in this very life, or, if there be yet a basis, not-returning (to this world).'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

¹ These topics are explained at *A.* ii, 243=*G.S.* ii, 248.

² *Paripuṇṇa-sekha*=*asekha*, Comy.

³ *Apahāna-dhamma* (of the nature of not failing)=*akuppa*, Comy.

⁴ Texts, *māna-jahaṇ*. At II, II, i Comy. *māra-jahaṇ*.

*Ye watchers, hear ye this. Sleepers, awake!
Better than sleep is watchfulness. There is
No fear for him that watcheth. [42] Whoso watches,
Mindful, composed, peaceful, serene and happy,
He dhamma searching throughly in due season
Rising to oneness¹ drives away the gloom.
Wherefore rouse ye and practise wakefulness.
The ardent monk, discriminating, wins
The musing, cuts the bond of birth-and-eld.
In this same life he wins wisdom supreme.*

This meaning also was spoken by the Exalted One; so I have heard.

xi

This was said by the Exalted One, said by the Arahan; so I have heard:

'Monks, these two are doomed to the Downfall, to Purgatory, if they abandon not their fault. What two? He who being no liver of the Brahma-life claims to be such, and he who harasses the one who lives the Brahma-life completely and purely (by charging him) baselessly with lapse therefrom.² These are the two . . .'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

The liar reaches hell³ and he who says

He did not what he did :

[43] *Both are the same hereafter, men of crooked ways.*

And many a one the yellow gown who wears,

Wicked and uncontrolled,

By reason of his evil deeds in hell³ appears.

¹ *Ekodi-bhūto*. Cf. *Dhamma-saṅgaṇi*, Mrs. Rhys Davids' trans., § 161 and notes; there trans. 'dwelling on high.' *J.P.T.S.* 1885, 32, Morris. *Comy.* has *eko udeti ti ekodi*; as a term for *samādhī*. Sometimes trans. 'one-pointed' *ekagga-citto*. Cf. *SnA.* 574 or *Sn.* 975, where the phrase occurs *ekodibhūto vihane tamay so*.

² *Comy.* *pārājika-vauhunā dhaṅseti*—i.e., with committing offences which demand expulsion from the Order.

³ *Gāthās* at *Dhp.* 306-8. Cf. *Sn.* 661. 'Hell' (for 'purgatory') is purely *metri causā*.

*Better for him a red-hot iron ball,
One mass of fire, to swallow,
Than wicked, uncontrolled, to eat the country's food.*

This meaning also was spoken by the Exalted One; so I have heard.

xii

This was said by the Exalted One . . .

'Monks, hindered by two views to which they resort,¹ both devas and mankind stick fast,² while some go to excess,³ and some who have sight see aright. And how, monks, do some stick fast ?

Monks, devas and mankind delight in becoming, rejoice in becoming, take pleasure in becoming. When teaching is proclaimed for making becoming to cease, their heart springs not up thereat, it is not calmed, is not settled, is not drawn to it. Thus, monks, some stick fast.

And how, monks, do some go to excess ?

On the other hand some are afflicted by becoming, humiliated thereby, and loathing becoming they take pleasure in not-becoming.⁴ They say: 'My good sir, [44] inasmuch as, when body breaks up, after death this self⁵ is annihilated, destroyed, it exists not after death. This view is the real one, the excellent, the true view.'⁶ Thus, monks, some go to excess.

And how, monks, do some who have sight see aright ?

Herein, monks, one sees what has become as having become. So seeing he is set on revulsion, on passionlessness, on making an end. That, monks, is how they who have sight do see aright.'

¹ *Diṭṭhi-gatehi pariyyutthitā*, such as 'the world is eternal,' etc. *Comy.*

² *Ōḷiyanti*, are in a fix or hold restricted views, as opp. to *atidhāvati*. The phrase is at *Uḍ.* VI, 8.

³ *Atidhāvanti*. Cf. *S.* iii, 103—*K.S.* iii, 88, and *Uḍ.* VI, 8.

⁴ *Vibhava*, the annihilationist view. Cf. *S.* v, 320—*K.S.* v, 284 (re suicide) prob. referred to here.

⁵ Text *attho*; *Sinh.* text, *satto*; *Comy.* *attā*.

⁶ *Yathāvay*.

This is the meaning . . .

*He who,¹ beholding what has become as such,
And how to pass beyond what has become,
By the utter end of craving is released
In that which really is,²—he comprehending
What has become,—that monk from craving freed
For births or high or low,³ by ending
What has become, goes no more to becoming.*

This meaning also was spoken by the Exalted One;
so I have heard.

(Here ends the collection of twenty-two suttas of The
Twos.)

¹ Text, *ye . . . vimuccanti*: MSS. *yo . . .* which I read with *vimuccati*, for the second stanza with *so* refers to *yo*. *Sace* may be a misreading of *have*, as I have noted elsewhere. *Comy. nipāta-mattay.*

² *Yathā-bhūta*=*nibbāne*, *Comy. Cf. § ii, nirodhe ye vimuccanti.*

³ *Bhavābhavē*, again in this sense at viii. *Comy. khuddake c'eva mahante ca. SnA. ii, 877, punappuna-uppatiyo* (not 'becoming and non-becoming').

III—THE THREES

CHAPTER I

i

THIS was said by the Exalted One, said by the Arahant;
so I have heard:

[45] 'Monks, there are these three roots of evil.
What three ?

Lust is a root of evil, hate is a root of evil, delusion
is a root of evil. These are the three roots of evil.'

This is the meaning of what the Exalted One said.
Herein this meaning is thus spoken.

*Lust, hatred and delusion
Ruin the man of wicked heart ;
They are begotten in himself
Like the lush growth of pith-and-stem.²*

This meaning also was spoken by the Exalted One;
so I have heard.

ii

This was said by the Exalted One . . .

'Monks, there are these three elements.³ What three ?

The element of form, that of the formless, and the
element of ending. These are the three elements.'

¹ Verses at *S. i, 70*=*K.S. i, 96*; see note. *Atta-sambhūta*, 'self-begotten.' *Comy. attani jātā*, as at *SnA. on Sn. 272*, a similar passage.

² *Taca-sāra*=husk-pith. *Comy. velun ti attho.*

³ At *D. iii, 215* (*Sangīti-S.*), five sets of three dhātus are given, of which this is one. *Cf. Nettī, 97*—e.g., the 'element of body' is sensation by contact.

This is the meaning . . .

*Who Rūpa-world-conditions comprehend,¹
In the Arūpa-worlds well established in the formless [46]
they who are released*

*Who are released by making (things) to cease,
Those folk are they who have left death behind.
With his own person² reaching the deathless element,
That element that hath no base, and of himself
Discovering renunciation of the base,
He, canker-free, the perfectly awakened one,
Doth thus proclaim the sorrowless, the stainless way.*

This meaning also . . .

iii

This was said by the Exalted One . . .

'Monks, there are these three feelings.³ What three?
Pleasant feeling, painful feeling, and feeling that is
neither painful nor pleasant. These are the three feelings.'
This is the meaning . . .

*Collected, 'ware, the mindful follower
Of the awakened one well understands
Feelings and how they come to be, and where
They cease, and what the way to feelings' end.
The monk who hath an end of feelings made
No longer hungereth. He is set free.*

This meaning also . . .

iv

[47] This was said by the Exalted One . . .

'Monks, there are these three feelings. What three?'

¹ This verse=Sn. 754, with which I read *susanñhitā* for text's *asanñhitā*.

² *Kāyena* acc. to Comy. is *nāma-kāyena* (*nāma-rūpa*)=*magga-phalehi*. *Nāma-rūpa* is the mental and physical compound or individuality.

³ This sutta is at S. iv, 204 (*Vedanā-saṅgyutta*)=K.S. iv, 136. Gāthās again at v, vi, below.

⁴ As at S. iv, 207=K.S. iv, 139. Verses differ. Also cf. S. v, 57=K.S. v, 46. It is noteworthy that these threes in *Saṅgyutta-N.* have added to them the way out, Ariyan Eightfold Way, which, as far as I remember, is mentioned only once in *Itivuttaka*, once in *Udāna*.

Pleasant feeling, painful feeling and feeling that is neither painful nor pleasant. Pleasant feeling, monks, should be looked upon as pain, painful feeling should be looked upon as a barb, feeling that is neither painful nor pleasant should be looked upon as impermanent.

Monks, when these three feelings are looked upon (in these three ways) by a monk, that monk is called "rightly seeing." He has cut off craving, broken the bond, by perfect comprehension of conceit he has made an end of Ill.'

This is the meaning . . .

*Who looks on pleasure as an ill, and pain
As a barb, the neutral as impermanent,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,¹
Calmed sage is he who hath escaped the yoke.²*

This meaning also . . .

v

[48] This was said by the Exalted One . . .

'Monks, there are these three longings.³ What three?

The longing for sensual delights, the longing for becoming and the longing for the Brahma-life. These are the three longings.'

This is the meaning . . .

*Collected, 'ware, the mindful follower
Of the Awakened One well understands
Longings, and how they come to be, and where
They cease, and what the way to longings' end.
The monk who hath an end of longings made
No longer hungereth. He is set free.*

This meaning also . . .

¹ *Abhiññā-vosito*. Cf. S. i, 167, 175. Comy. *chalabhiññāya pari-yosito katakicco*.

² *Yogāṅgo*. Verses again at III, III, iii.

³ *Esanā*, at S. v, 54.

vi

This was said by the Exalted One . . .

' Monks, there are these three longings . . . ' (as in previous sutta).

This is the meaning . . .

*The longing for delights of sense, becoming,¹
The longing for to live the Brahma-life—
These three accumulations of wrong view*

[49] *Become perversion of the truth. In him
Who from all sensual lust is purified,
Who by destroying craving is set free,
Longings are left, wrong views are rooted out.
A monk who hath of longings made an end
Is void of yearning, no more questioneth.²*

This meaning also . . .

vii

This was said by the Exalted One . . .

' Monks, there are these three cankers. What three ?
The canker of lust, the canker of becoming, the canker
of ignorance. These are the three cankers.'

This is the meaning . . .

*Collected, 'ware, the mindful follower
Of the Awakened One well understands
Cankers and how they come to be, and where
They cease and what the way to cankers' end.
The monk who hath an end of cankers made
No longer hungereth. He is set free.*

This meaning also . . .

viii

This was said by the Exalted One . . .

' Monks, there are these three cankers . . . ' (as above).

¹ Verses at A. ii, 42=G.S. ii, 48. The last two lines differ.

² Akathaṅ-kathī. Cf. Sn. 3. vigata-kuthaṅ-kaiho.

This is the meaning . . .

[50] *He who hath slain lust's canker and discarded
Ignorance, and the canker of becoming
Ended, without attachment is released.
He weareth his last body (in the world)
For he hath routed Māra and his mount.¹*

This meaning also . . .

ix

This was said by the Exalted One . . .

' Monks, there are these three cravings.² What
three ?

The craving for lust, the craving for becoming, and the
craving for ending becoming. These are the three
cravings.'

This is the meaning . . .

*Fettered with craving's fetter, with hearts that lust
For becoming of all sorts,³ in Māra's bondage,
Those folk, those beings, not freed from the bond,
Going to birth-and-death go faring on.
But who abandon craving, freed from craving
For becoming of all sorts, who in the world
Have gone beyond, have reached the cankers' end.*

This meaning also . . .

x

This was said by the Exalted One, said by the Arahant ;
so I have heard :

' Monks, possessed of three things [51] a monk passing
beyond the realm of Māra shines like the sun. What
three things ?

Herein a monk is possessed of a master's group of
virtues, of a master's group of concentration, of a

¹ Sa-vāhanaṅ. Cf. S. ii, 278=K.S. ii, 188; Dh̄p. 175. Māra is mounted on an elephant.

² Cf. S. v, 57=K.S. v, 46.

³ Bhavābhava. Cf. sup. II, xii.

master's group of wisdom.¹ Possessed of these three things a monk, passing beyond the realm of Māra, shines like the sun.'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

*Virtue and concentration, wisdom too—
In whom these (three) are thoroughly made to grow,
He, passing Māra's realm, shines like the sun.*

This meaning also was spoken by the Exalted One; so I have heard.

CHAPTER II

i

This was said by the Exalted One, said by the Arahanṭ; so I have heard:

'Monks, there are these three grounds for good works.² What three?

The ground for good works consisting of charity, that consisting of virtue and the ground for good works consisting of making-to-grow.³ These are the three.'

This is the meaning of what was said by the Exalted One. Herein this meaning is thus spoken.

[52] *Let that man train himself in doing good
That lasts for long and ends in happiness,⁴
Let him make grow charity, the life of calm,
A heart of goodwill let him make to grow.
Making these three things grow that end in bliss
The wise man surely doth arise again
In the happy world wherein no trouble is.*

This meaning also was spoken by the Exalted One; so I have heard.

¹ *Sila-samādhi-paññā-kkhandha*, of *asekha*.

² Cf. I, III, vii.

³ *Bhāvanā* is not 'meditation,' but causing to become or grow those good qualities not yet attained.

⁴ Verses at I, III, ii. Here also *sukhindriyaṃ* of Text should be *sukhudrayaṃ*.

ii

This was said by the Exalted One . . .

'Monks, there are these three eyes. What three? The eye of flesh, the deva eye and the wisdom eye.¹ These are the three.'

This is the meaning . . .

*The eye of flesh, the deva eye
And wisdom's eye, vision supreme—
These are the eyes, the visions three
Revealed by the Man supreme.*

*The genesis of fleshly eye,
The way of eye in deva-sight,
And whence (our) knowledge took its rise;—
The eye of insight unsurpassed
Whoso doth come that eye to know
Is from all ill and sorrow freed.²*

This meaning also . . .

iii

This was said by the Exalted One . . .

[53] 'Monks, there are these three controlling faculties.³ What three?

The consciousness: I shall know the unknown, the consciousness of gnosis, the consciousness of one who has realized gnosis. These are the three controlling faculties.'

¹ Elsewhere we have also *dhamma, buddha, samanta-cakkhu*. Cf. *Dial.* i, 95 n. The order of excellence is *maṃsa-, dibba-, dhamma-, paññā-cakkhu*.

² Quoted at *Kathā-vatthu* iii, 7 = *Pts. of Controv.* 150.

³ *Indriyāni*, 'in the sense of *ādhipateyya* (power),' *Comy.* At *S.* v, 203 = *K.S.* v, 179, they are under the heading of 'method' (*ñāya*). Here they seem associated with the idea of future, present and past (of next sutta). The last-named is described by *Comy.* 'The faculty of the *aññāāvāṇin* (holder of things known), of him who, in the philosophy of the Four Truths, has completed what was to be done.'

This is the meaning . . .

*To the pupil training, in the straight way walking,¹
By ending (of his sins) first cometh knowledge ;
Straight² follows gnosis ; by that gnosis freed
He knows in very truth : Sure is my freedom,
By wearing out the fetter of becoming.
He truly with the faculties endowed
Is calm, and in the abode of calm delighting
He wareth his last body (in the world),
For he hath routed Māra and his mount.*

This meaning also . . .

iv

This was said by the Exalted One . . .

'Monks, there are these three times. What three? Past time, future time and present time. These are the three.'

This is the meaning . . .

*Men, 'ware alone of what is told by names,³
Take up their stand on what is so expressed.
[54] If this they have not rightly understood,
They go their ways under the yoke of death.
He who hath understood what is expressed⁴
Concerning him-who-speaks no fancies builds ;
For by his mind he hath attained release ;
Won is th'abode of peace incomparable.
He truly with this gift of knowing names
Is calm, and in the abode of calm delighting
With calm deliberation lives the life,⁵
Standing on dhamma ; such an one goes not
By any name :⁶ perfect in lore is he.⁷*

This meaning also . . .

¹ Cf. IV, iv. The first two verses are at A. i, 231=G.S. i, 211.

² *Anantarā* (without interval). At IV, vi, Text has *anuttarā*.

³ The first half of the verses at S. i, 11=K.S. i, 16, spoken by the Buddha in reply to a devatā who asked about things involving time (*dhamma* is *akāliko*). Without this reference our verses would be meaningless. I borrow trans. *ad loc.* for the first six verses. A similar sutta is at G.S. ii, 80.

⁴ *Akkheyyāni*=expressible by names.

⁵ *Sankhāyasevī*. the line is at Sn. 749; SnA. 507 agrees with our Comy. *paccavekkhitvā . . . nānena sevamāno*. Cf. also Sn. 391, *sutvāna dhammaṃ Sugaiena desitaṃ*; at Sn. 1048, quoted A. i, 133.

⁶ *Sankhaṃ nopeti*.

⁷ *Vedagu*.

v

This was said by the Exalted One . . .

'Monks, there are these three evil practices. What three? Evil practice of body, speech and mind. These are the three.'

This is the meaning . . .

*Doing ill deeds of body, speech and mind,
Or whatsoever else is deemed a sin,
[55] Not doing profitable deeds, but doing
Many a deed unprofitable, he,
When body breaks up, being weak in wisdom,
In purgatory rises up again.*

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, there are these three good practices. What three?

Good practice of body, speech and mind. These are the three . . .'

This is the meaning . . .

*Leaving ill deeds of body, speech and mind,
Or whatsoever else is deemed a sin,
Leaving unprofitable deeds, but doing
Many a deed that's profitable, when
Body breaks up, being strong in wisdom,
In the heaven world he rises up again.*

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, there are these three forms of purity.¹ What three?

¹ *Soceyyāni*=*suci-bhāva*, Comy. At A. i, 270=G.S. i, 249; cf. S. i, 78. This and next sutta are consecutive in A. where the last lines are interchanged.

Purity of body, speech and mind. These are the three . . .

This is the meaning

He who is pure in body, speech and mind

Cankerless, clean and blessed with purity,—

[56] *They call him 'one who hath abandoned all.'*

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, there are these three perfections.¹ What three ?

Perfection of body, speech and mind. These are the three . . .

This is the meaning . . .

Perfect in body, speech and mind, a sage

Cankerless, sinless, with saintly silence blessed,

'Sin-washer'² is the name they give to him.

This meaning also . . .

ix

This was said by the Exalted One . . .

'Monks, in whomsoever lust is not abandoned, hatred is not abandoned, delusion is not abandoned, of such an one it is said, "he is bondman to Māra, Māra's noose encompasses him,³ he is at the mercy of the Evil One." But, monks, in whomsoever lust is abandoned, hatred is abandoned, delusion is abandoned, of such an one it is said, "he is freed from Māra's bondage, Māra's noose is loosed from him, he is not at the mercy of the Evil One."⁴

¹ *Moneyyāni* = *muni-bhāva*, *Comy.* Lit. 'silences, states of perfection of the *muni*.' At *A. i.*, 273. Cf. *D.* iii, 220; *Vin.* I, p. xl (Oldenburg). This may be the *Moneyasute* of the Asokan Pillar-edict. Cf. Mrs. Rhys Davids' *Manual*, pp. 313-4.

² *Niṇhāta-pāpakāṇ* = *khīṇāsavaṇ*, *Comy.* Cf. *Sn.* 591, *niṇhāya sabba-pāpakāṇi . . . nhātako*.

³ Cf. *S.* iv, 91, where the words are applied to *cakkhu-viññeyyā rūpā*. *Paṭimukko* = *pavesito*, *Comy.*

This is the meaning . . .

[57] *Who lust and hate and ignorance hath left,¹*

Him they call 'one whose self is made to grow,'²

'One become Brahma,' 'He who hath thus come,'

'Awakened One,' 'who hath passed fear and dread,'

And 'one who hath the all abandoned.'

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, in whatsoever monk or nun³ lust, hatred and delusion are not abandoned, of such an one it is said, "he has not crossed the ocean with its waves, its billows, its whirlpools, its sharks and demons."⁴ But, monks, in whatsoever monk or nun lust, hatred and delusion are abandoned, of such an one it is said, "he has crossed the ocean with its waves, its billows, its whirlpools, sharks and demons. Crossed over, gone beyond is he; that brāhmin stands upon the shore."⁵

This is the meaning . . . Herein this meaning is thus spoken.

Who lust and ignorance and hate hath left,

He hath crossed o'er this ocean with its sharks,

With its demons and fearsome waves impassable.

[58] *Bond-free, escaped from death and without base,*

Transcending sorrow, to become no more,

Evanishéd, incomparable one—⁶

He hath befooled the King of Death, I say.⁶

This meaning also was spoken by the Exalted One; so I have heard.

¹ These gāthās and next sutta are mostly at *S.* iv, 158 (*Samudda-vagga*). In the sutta we have *maha*, but in the verses *avijjā* (acc. to the *Saṃyutta* vers.)

² *Bhāvitatt'aññatarāṇ*. Cf. IV, x below. *Comy.* takes it as *bhāvita-kāya-sīla-citta*.

³ The only mention of a nun in this book.

⁴ *S.* iv, 154; *A.* ii, 123 = *G.S.* ii, 127.

⁵ Text, *samāṇaṇ* (equal, like), but *Comy.* *pamāṇaṇ* as at *S.* iv, 158.

⁶ *Amohayi maccurāṇaṇ*. Cf. *Sn.* 332.

CHAPTER III

i

This was said by the Exalted One . . .

'Monks, I have seen beings habitually practising evil practice of body, speech and mind; who upbraid the Ariyans, who are persons of depraved view, heaping up action depending thereon.¹ Such, when body breaks up, after death rise up again in the Waste, the Ill-bourn, the Downfall, in Purgatory. These words, monks, I utter, not hearing them spoken by any other recluse or brāhmin. [59] Therefore, monks, as I myself have known, myself have seen, myself have observed this thing, I say these words, to wit: "I have seen beings habitually practising evil practice of body, speech and mind . . . Such . . . rise up again in Purgatory."'

This is the meaning . . .

*Wrongly directing mind and uttering²
Speech wrongly, wrongly doing deed with body,
A person here of little learning,³ who
Hath done no good deeds here in his short life,
When body breaks up, being weak in wisdom,
In purgatory rises up again.*

This meaning also . . .

ii

This was said by the Exalted One . . .

'Monks, I have seen beings habitually practising good practice of body, speech and mind, [60] no upbraiders of the Ariyans, persons of right view, and heaping up action depending thereon. Such, when body breaks

¹ *Kamma-samādānā*, the sentence is frequent in the description of the powers of the *dibba-cakkhu*—e.g., *D. i*, 212; *S. v*, 266, etc.

² *Abhāsiya*. So Texts; apparently an aoristic gerund form of *bhāsati* (= *bhāsita*, *Comy.*) but *P. Dict.* suggests that it is an old misspelling of *ca bhāsiya*. Windisch sugg. *pabhāsiya*: see next sutta.

³ *Appa-ssuto*. 'who has heard little'; there were no books.

up, after death rise up again in the happy bourn, in the heaven world. These words, monks, I utter, not hearing them from any other recluse or brāhmin . . .

Therefore, monks, as I myself have known, myself have seen, myself have observed this thing, I say these words, to wit: "I have seen beings . . . who rise up again in the happy bourn, in the heaven world."'

This is the meaning . . .

*Rightly directing mind and uttering
Speech rightly, rightly doing deed with body,
A person here of widespread learning, who
Has done deeds worthy here in his short life,
When body breaks up, being strong in wisdom,
Arises in the heaven world again.*

This meaning also . . .

iii

[61] This was said by the Exalted One . . .

'Monks, there are these three elements of escape.¹ What three?

This escape from lusts which is renunciation, this escape from forms which is the formless existence, and this escape from whatsoever has become, is compounded, has arisen by the law of causation,—which is making to cease. These are the three elements of escape.'

This is the meaning . . .

*Knowing th'escape from lusts, o'erpassing forms,
Reaching the calming of all things compounded,
He who in every way dwells ardently,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,
Calmed sage is he who hath got past the yoke.²*

This meaning also . . .

¹ *Nissaraṇiyā-dhātuyo*. Cf. *D. iii*, 239; *A. iii*, 245, 290=*G.S.* iii, 179, 209, where there are five.

² These verses are at III, I, iv.

iv

[62] This was said by the Exalted One . . .

'Monks, things formless are more real¹ than forms; making to cease is more real than things formless.'

This is the meaning . . .

*Those beings who have gone to Rūpa-world
And those who in Arūpa-world remain,
Not understanding making (things) to cease,
Back to renewed becoming do return.
But they who comprehend the Rūpa-world,
In the Arūpa-worlds well² stablished,
Who are released by making (things) to cease,—
Those folk are they who have left death behind.*

*With body reaching deathless element
That hath no base, and of himself discovering
Renunciation of the base, that One
Who's canker-free, the Perfectly Awakened,
Proclaims the sorrowless, the stainless Way.*

This meaning also . . .

v

This was said by the Exalted One . . .

'Monks, there are these three sons to be found existing in the world. What three? [63] The superior-born, the like-born, and the base-born.

And of what sort, monks, is the superior-born?

Herein, monks, a son has parents who have not gone to a Buddha as resort, not gone to Dhamma as resort, not gone to the Order as resort; who are not averse from killing and stealing, from wrong practice in lusts, from falsehood, from occasions of carelessness in the use of wine, spirits and strong drink, who are immoral, of an evil nature. And this son is one who has gone to a

¹ *Santatarā* (fr. *sant.*) The first two lines are at *S.* i, 131. The first two stanzas are at *Sn.* 754-5, the last at III, I, ii.

² I read with *Sn.* *susañhīā*, which seems more reasonable, for *asañhīā* of *T.* Cf. p. 150 n.

Buddha as resort . . . who is averse from killing and stealing . . . who is virtuous, of a lovely nature. In this way, monks, a son is superior-born.

And of what sort, monks, is the son who is like-born?

In this case a son has parents who have gone to a Buddha as resort . . . who are averse from killing and stealing . . . who are virtuous, of a lovely nature. And their son is one who has done likewise, is virtuous and of a lovely nature. In this way, monks, a son is like-born.

And of what sort, monks, is the son who is worse-born?

In this case, monks, a son has parents who have gone to a Buddha as resort . . . who are averse from killing and stealing . . . who are virtuous, of a lovely nature. But they have a son who has not done so (*as in the first instance*) . . . but he is one who [64] is immoral, of an evil nature. In this way, monks, a son is worse-born. So these are the three sons to be found existing in the world.'

This is the meaning . . .

*Wise men desire a son superior-born
Or like-born, wish not for a son worse-born,
One who will be a burden to the clan.¹
But sons like these, who in the world become
Lay-followers, with faith and virtue blest,
Pleasant to speak to,² void of stinginess,
Just like the moon released from mass of clouds,—³
Such would be shining lights of companies.*

This meaning also . . .

vi

This was said by the Exalted One . . .

'Monks, there are these three persons found existing in the world. What three? The one who is like a drought,

¹ *Kula-gandhano*, v.l. *-ganthano* (burden, knot), *-dhansano*. *Comy.* expl. as *kulacchedako*, *-vināsako*. *P. Dict.* suggests the more usual *kulāngārako*. *J.A.* iv, 34 has *k.-gandhina*, expl. as *pacchimaka*, 'meanest.' The word seems unique.

² *Vadaññu*, expl. by *Comy.* as 'knowing speech of others,' as at *Sn.*, p. 87. Cf. *S.* i, 43.

³ The line requires *va* or *viya* to make sense. Cf. *Sn.* 498, *cando va Rāhugahanā pamuttā*; *Thag.* 871, *abbhā mutto va candimā*.

the one who rains locally and the one who pours down everywhere.

And how, monks, is a person like a drought ?

Herein, monks, a certain person is not a giver to all alike, no giver of food and drink, clothing and vehicle, flowers, scents and unguents, bed, lodging and light to recluses and brāhmins, to wretched and needy beggars. In this way, monks, a person is like a drought.

And how, monks, is a person like a local rainfall ?

In this case a person is a giver to some, but to others he gives not; be they recluses and brāhmins or wretched, needy beggars, he is no giver of food and drink . . . lodging and lights. In this way a person is like a local rainfall.

And how, monks, does a person rain down everywhere ?

In this case a certain person gives to all, be they recluses and brāhmins or wretched, needy beggars; he is a giver of food and drink . . . lodging and lights. In this way a person rains down everywhere.

So these are the three sorts of persons found existing in the world.'

This is the meaning . . .

*Not to recluse and brāhmin, not to the poor and needy,
Does he distribute gains of food, drink, sustenance :
One of the baser sort,¹ 'like to a drought' men call him.*

*To some he gives not, but with others shares his goods,
Shrewd folk call such a man 'like to a local shower.'*

*The man who rains alms everywhere,² and for all
creatures*

*Compassion feels, doth scatter gladly everywhere.
'Give ye! Give ye!' he cries and, like a rain-cloud
thundering*

*And rumbling, down he rains and fills uplands and
slopes*

¹ *Purisādhama. Cf. Dh. 78.*

² *Subhikkha-vāco* of Texts would mean, acc. to *Comy.*, 'renowned for generosity,' but it gives another reading, *subhikkha-vassī*, which I follow as agreeing better with the sutta.

*With drench of water. Just like that is such an one,
Lawfully gathering wealth by effort won, with food
[67] And drink rightly the needy beings he regales.¹*

This meaning also . . .

vii

This was said by the Exalted One . . .

'Monks, aspiring for these three happinesses, the prudent man should guard virtue. What three? Aspiring thus: May praise come to me, the prudent man should guard virtue. Aspiring thus: May wealth befall me . . . When body breaks up, after death may I arise again in the happy bourn, in the heaven world, the prudent man should guard virtue. Aspiring for these three happinesses the prudent man should guard virtue.'

This is the meaning . . .

*Wishing for three happy things,
Let the shrewd man virtue guard,—
Praise of men and wealth and gain ;
Afterwards delight in heaven.*

*If the man who does no ill
Follow one who evil does,
He will be suspect of ill ;
Ill-fame groweth up for him.*

*As the man one makes his friend,
[68] As the one he followeth,
Such doth he himself become ;
He is like unto his mate.*

*Follower and following,
Toucher and the touched alike,
As a shaft with poison smeared²
Poisons all the bunch unsmeared,³
Both are fouled. A man inspired⁴
In the fear of being soiled
Should not company with rogues.*

¹ These verses resemble those at *S. i, 100—K.S. i, 125.*

² Reading *didḍho* with *Comy.* for Text's *duṭṭho*.

³ Reading *alittay*; *Sinh. text. ālittay*. In this and the next stanzas the construction is faulty, the sentences in the Pāli not being completed.

⁴ *Dhīro*.

*If a man string putrid fish
On a blade of kusa grass,
That same grass will putrid smell.
So with him who follows fools.*

*If a man wrap frankincense
In a leaf, that leaf smells sweet.
So with those who follow sages.*

*Mindful of that leaf-basket,¹
Knowing what will him befall,²
The prudent man should company
With the good, not with the bad.*

[69] *To purgatory bad men lead;
The good bring to the happy bourn.*

This meaning also . . .

viii

This was said by the Exalted One . . .

'Monks, this body is corruptible,³ consciousness is of a nature to fade,⁴ all substrates are impermanent, ill, and subject to change and decay.'

This is the meaning . . .

*Knowing the body as corruptible,⁵ and knowing
That consciousness is bound to fade,⁶ in bases seeing
A ground for fear, and understanding birth-and-death,
He having brought to pass the peace incomparable,
And having made the self to grow⁷ awaits his hour.⁸*

This meaning also . . .

¹ Reading *patta-pūṣṣ'eva* with *Sinh.* text and *Comy.* Cf. *S.* v, 439 = *K.S.* v, 371.

² Reading with *Sinh.* text and *Comy.* *sampākaṇ* (*phala-nipphattaṇ*) for Text's *sampātaṇ*.

³ *Sinh.* text and *Comy.* read *bhidur'āyaṇ*—*bhedana-sīla*. Cf. verses at *S.* i, 131.

⁴ *Virāga-dhammaṇ* = *palujjana-dh.* *Comy.*

⁵ *Bhīdantaṇ* (? *bhinn'antaṇ*); v.l. *bhinnāṇ taṇ*.

⁶ *Virāgaṇaṇ* (only here); *Sinh.* text, v.l. *virāgikaṇ*. *Comy.* does not notice it.

⁷ *Dhāvītatta*, as above, III, II, ix.

⁸ *Kālaṇ kankhati*. Cf. *S.* iv, 57. *Comy.* quotes the lines:

Nābhinandāmi maraṇaṇ nābhinandāmi jīvitāṇ,

Kālaṇ ca paṭikankhāmi nibbisaṇ bhatako yathā.

Thag. 606; *MP.* 45.

ix

[70] This was said by the Exalted One . . .

'According to element,¹ monks, beings flow together, meet together with beings, thus: those of low tastes flow together, meet together with beings of low tastes. Beings of taste for the lovely flow together, meet together with beings of a like taste. Both in past time, monks, according to element have beings flowed together, met together . . . and in future times they will do so . . . so also in time present according to element beings flow together, meet together with beings.'

This is the meaning . . .

*Lust's jungle, of association born,
By not associating is cut down.*

[71] *As one who, mounted on a puny plank,
Is in mid-ocean whelmed beneath the waves,
So even he of blameless life doth sink
When thrown together with the man of sloth.*

*Wherefore from such let him keep well apart—
The sluggard and the poor in energy.
Let him consort with those who live aloof,
With noble, eager, contemplative souls,
With men of constant quickened energies,
Yea, let him hold communion with the wise!²*

This meaning also . . .

x

This was said by the Exalted One . . .

'Monks, in a pupil monk these three things conduce to falling away. What three ?

Herein, monks, a pupil monk is fond of business, delights therein, is given to fondness for business; he is

¹ This sutta occurs at *S.* ii, 158 = *K.S.* ii, 109, but omits the similes of milk, etc. *Dhātuso*, 'acc. to tendency' = *dhātuto*. *Ajjhāsaya-dhātu-sabhāva*, *Comy.* Cf. *S.* iii, 65.

² I borrow the verses at *K.S.* ii, the middle part of which is at *Thag.* 146 = *Brethren* 147-8.

fond of gossip, delights therein, is given to fondness for gossip; he is fond of sleep These three things in a pupil monk conduce to falling away.

And these three things, monks, in a pupil monk conduce not to falling away. What three ?

Herein a pupil monk is not fond of business . . . not fond of gossip . . . not fond of sleep [72], delights not in sleep, is not given to fondness for sleep. These are the three things

This is the meaning

*He who delights in business, gossip, sleep,
And is of mind unsettled, such a monk
Cannot be one to reach¹ wisdom supreme.
So let him have scant business and scant sloth,
Not be of mind unsettled. Such a man
Can become one to reach wisdom supreme.*

This meaning also was spoken by the Exalted One; so I have heard.

CHAPTER IV

i

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, there are these three unprofitable ways of thought. What three ?

Thought that is centred on self-esteem,² thought centred on gains, honours and reputation, and thought that is centred on worry about³ other folk. These are the three unprofitable ways of thought.'

¹ *Abhabbo*.

² *An-avaññatti*. Cf. *A.* i, 254; ii, 40; iv, i, lit. 'not-not-praise,' desire to be well spoken of.

³ *Parānuddayaṭṭā*, not 'sympathy with others' (as *P. Dict.*), which would be a desirable quality. *Comy.* expl. as 'longing for society.' At *S.* ii, 218 (*kulānuddayaṭṭā*) it has the meaning of 'consideration.'

[73] This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*He who is given to self-esteem and sets great store
On gains and honours, loves the company of friends,—
Far from the ending of the fetters such an one.
But he who gives up sons and cattle,¹ marriage-rites²
And heaping up of riches,—such a monk is one
Who can become the man to reach wisdom supreme.*

This meaning also was spoken by the Exalted One; so I have heard.

[From this place the prefatory and concluding phrases are given only to the first and last sutta of each chapter. This may signify that they are later additions, or may be simply an abbreviation. At any rate these remaining suttas for the most part are longer and occur elsewhere in the Canon.]

ii

'Monks, I have seen beings³ overwhelmed by, with minds infatuated by, getting favours, when body breaks up, after death arising again in the Waste, the Ill-bourn, in the Downfall, in Purgatory. Monks, I have seen beings overwhelmed by, with minds infatuated by, failing to get favours, when body breaks up, after death arising . . . in Purgatory. Monks, I have seen beings overwhelmed, with minds infatuated both by getting and not getting favours alike [74] . . . arising again in Purgatory. And this, monks, I say not having heard it of any other recluse or brāhmin.⁴ . . . But as I myself have known, myself have seen, myself have observed

¹ Cf. *Dhp.* 62, *puttā m'atthi dhanuṃ m'atthi*; also v, 84.

² Text *vivāsa*(?); *Sinh.* text and *Comy.* *vivāhe—āvāhe* (the carrying-away ceremony of the bride). *Comy.* expl. as worldly occupations. Cf. *Vin.* iii, 135. Text would take *vivāso* and *sanga-hāni* as adj. agreeing with *yo*, 'independent and abandoning bonds.'

³ As at *S.* ii, 232 (but in singular)=*K.S.* ii, 157, whence the verses.

⁴ As at III, III, i.

this thing, I say these words, to wit: I have seen beings . . . arising again in Purgatory.'

*In whom, when favours fall upon him, or
When none are shown, the mind, steadfast, intent,
Sways not at all, for earnest is his life,—¹
Him, the rapt muser, (of will) unfaltering,
[75] Of fine perception, of the vision seer,
Rejoicing that to grasp is his no more,—
Him do the people call in truth ' Good Man.'*

iii

'Monks, among devas these three utterances² sound forth from time to time, according to the occasion³. What three ?

Monks, at such time as an Ariyan disciple, having got the hair of his beard shaved off, having donned the saffron robes, thinks about wandering forth from home to the homeless, at that time among the devas this utterance sounds forth: "Here is an Ariyan disciple thinking about battling with Māra!" This, monks, is the first utterance that sounds forth among the devas according to the occasion.

Then again, monks, at such time as an Ariyan disciple is dwelling centred on devotion to making the seven limbs of wisdom to increase, at that time among the devas this utterance sounds forth according to the occasion: "Here is an Ariyan disciple doing battle with Māra!"

Then again, monks, at such time as an Ariyan disciple, by destroying the cankers, in this very life of himself recognizing it by more-power, attains to the heart's release that is canker-free, the release by insight, and abides therein, at that time among the devas this utterance sounds forth according to the occasion: "Here is an Ariyan disciple who has conquered in battle! Victorious

¹ Text here and at *Saṅgīyutta*, *appamāda-vihārino*; but *Sinh.* text and *Comy.* of both have *appamāṇa-v.* expl. as *arahā*.

² *Deva-saddā*=*pīti-samudāhāra*, *Comy.*

³ *Samayaṅ upādāya*=*paṭicca*, *Comy.*

in the forefront of the fight he now abides!"¹ This is the third utterance . . .

So these are the three utterances that sound forth from time to time among the devas according to the occasion.'

[76] *Beholding him victorious in the fight,
Disciple of the rightly wakened One,
Even the devas call aloud in honour
Of him the mighty one,² of wisdom ripe.³
'We worship thee, O thoroughbred of men!
For thou hast won the battle hard to win,
Routing by thy release (from birth-and-death)
The host of Death that could not hinder more.'
Thus do they praise him who has won the goal.⁴
Surely the devas praise in him that thing
By which one goes to mastery of Death.⁵*

iv

'Monks, when a deva is destined to fall⁶ from a company of devas, five signs of warning are shown forth: his flowers fade, his garments are soiled, sweat exudes from the armpits, an ill colour pervades the body and the deva takes no delight in his deva-seat.

Then, monks, the devas observing the destiny of that deva to fall, cheer him up with three encouragements, saying: "Go hence, friend, to the happy bourn! [77] When you go there, win the gain that is good to win. When you have won it, may you become well established therein."

At these words a certain monk said to the Exalted One: 'Pray, sir, what is that which is reckoned by the devas a happy bourn, and what, sir, is that which for

¹ Cf. *D.* i, 89, 134.

² At *A.* ii, 24; *mahantaṅ* (! *mahattaṅ*, great soul).

³ At *S.* iii, 91, *vītasāradaya*=*viḡata-sārajjaya*, *Comy.* but it prob. means 'not inexperienced,' as at *P. Dict.* s.v. Cf. *IV*, 13, below.

⁴ *Paṭṭa-mānasaṅ*=*khīnāsavaṅ*, *Comy.* Cf. *M.* i, 4; *S.* ii, 229; v, 327.

⁵ *Maccu-vasaṅ vaje*—*Sn.* 1100; cf. *Sn.* 578.

⁶ For *cavana-dhamma* cf. *D.* i, 18; iii, 31. The five 'prognostics' are referred to in *Divyāv.* xiv, and Nāgārjuna's *Friendly Epistle*, p. 27 (*J.P.T.S.*, 1886).

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devas is reckoned a gain good to win? Pray, sir, what for devas is reckoned well established?

'The state of man, monk, is for devas reckoned a going to the happy bourn. Since one who has become a man acquires faith when the dhamma-discipline is set forth by the Wayfarer, this thing is reckoned a gain good to win. When faith becomes ingrained in him, rooted and established in him, when it is strong, not to be uprooted¹ by any recluse or brāhmin or deva or Māra or Brahmā, or by anyone else in the world,—that is reckoned well established.'

*When a deva falls from a company of devas,
Because his life is run, three sounds go forth
Of devas giving comfort :² 'Go hence, friend,
To the happy bourn, to fellowship with men!
Becoming man, win faith incomparable
In dhamma true. That faith ingrained in thee
Rooted, stablished, in dhamma well proclaimed,
[78] Shall not be rooted up while life doth last.
Leaving ill deeds of body, speech and mind,
And whatsoever else is deemed a sin,³
Doing good deeds of body, speech and mind,
Of boundless merit, unattached thereto,
Then make the merit for thy future births⁴
Greater by giving, and settle other mortals⁵
In very dhamma, in the Brahma-life.'
Thus, when they know a deva is to fall,
They cheer him with these comfortable words,
And say : 'Come hither many times again.'*

v

'Monks, these three persons arising in the world arise for the profit of many folk, for the bliss of many

¹ *Asañhāriyā*, as at *S. v, 219*—*K.S. v, 194*.

² *Anumodanaṃ*—*anumodantiānaṃ*, *Comy.*

³ *Cf. III, II, vi.*

⁴ *Opadhikaṃ puññaṃ*; *cf. I, III, vii.*

⁵ *Cf. S. v, 189; Dh.p. 158:*

*attānam eva pathamaṃ paṭirūpe nivesaya,
atth'aññaṃ anusāseyya . . .*

folk, out of compassion for the world, for the good, for the profit, for the bliss of devas and mankind. What three?

Herein, monks, the Wayfarer arises in the world, arahant, a rightly awakened One, perfect in knowledge and conduct, a wellfarer, world-knower, unsurpassed driver of men to be driven, teacher of devas and mankind, awakened one, exalted one. He teaches dhamma that is lovely in the beginning, lovely in the middle, lovely at the end (of life), both in the spirit and the letter. He makes plain the Brahma-life, entirely complete and fully purified. This, monks, is the first person who, arising in the world, arises for the profit of many folk, for the bliss of many folk, out of compassion for the world . . .

Next, monks, there is a disciple of that same teacher, who is arahant, canker-free, one who has lived the life, done the task, lifted the burden, attained his own welfare, utterly destroyed the fetter of becoming, who is perfectly released by knowledge. He also teaches dhamma that is lovely . . . This, monks, is the second person who arising in the world . . . arises for the profit of many folk . . .

Then again, monks, there is a disciple of that same teacher, who is a pupil, who is faring on the Way,¹ who has heard much, who keeps the rules of good conduct.² He also teaches dhamma that is lovely . . . This, monks, is the third person who . . . arises in the world. So these are the three persons who, arising in the world, arise for the profit of many folk . . . for the bliss of devas and mankind.'

*First in the world the Teacher, mighty sage,
Second to him the disciple who has made
[80] The self to grow,³ and third the pupil who
Is faring on the Way, who has heard much
And keeps the rules of virtue perfectly.*

¹ *Pātipado.*

² *Sīlavata*, the word is depreciated in *sīlabata-parāmāsa* to 'mere rite and ritual.'

³ *Bhāvitaṭṭa.* *Cf. III, II, x, etc.*

*These three, the best of devas and mankind,
Light-bringers, dhamma-speakers, ope¹ the door
Of the deathless, set free many folk from bondage.²*

*Who follows on the way well shown by him
The matchless leader of the caravan,
They make an end of Ill in this same life,
In the Wellfarer's teaching serious.*

vi

'Monks, do ye dwell observant of the foul³ in body, and let concentration on inbreathing and outbreathing⁴ in the self of each one of you be well set up before you; and do ye dwell observant of impermanence in all compounded things. Monks, in those who dwell observant of the foul in body the passionate inclination to the element of the fair is abandoned. When concentration on inbreathing and outbreathing in the self is well set up, inclination to [81] think of outward things associated with trouble exists not. In those who dwell observant of impermanence in all compounded things what is (deemed) ignorance is abandoned, what is (deemed) knowledge arises.'

*Observant of the foul in body, mindful
Of breathing in and out, seeing the calm
Of all compounded things and ever ardent,
That monk indeed sees rightly. When released
Thereby, master of supernormal lore,
Calmed sage is he who has escaped the yoke.⁵*

vii

'Monks, in the case of a monk who fares on according to dhamma this is the proper⁶ way of explaining the words "faring on according to dhamma." When he

¹ Reading *apāpuranti* of *Sinh.* text and *Comy.* *dvāraṇ= Ariya-maggay, Comy.*

² Text, *yogā pamocenti*; *Sinh.* text *yāgā (?) pamujjanti*. The verses are reminiscent of *Vin.* i, 5; *S.* i, 138; cf. IV, v, below.

³ *Asubhānupassi*. Cf. *Dhp.* 7, 8, and verses at *G.S.* ii, 61.

⁴ Cf. Ch. vii. of *K.S.* v. ⁵ At III, I, iv, and III, III, ii.

⁶ *Anudhamma= anucchavika-paṭirūpa-sabhāva* or *anuloma-dhamma, Comy.*

speaks, he speaks not contrary to dhamma. When he thinks, he thinks not contrary to dhamma. By avoiding these two he dwells indifferent, mindful and composed.¹

[82] *Enjoying dhamma, loving dhamma, pondering
On dhamma, calling it to mind, a monk
From very dhamma doth not fall away.²
Whether he walk or stand or sit or lie,³
In self-restraining⁴ mind he goes to peace.*

viii

'Monks, these three unprofitable ways of thinking cause blindness, loss of sight, ignorance, put an end to insight, are associated with trouble and conduce not to nibbāna. What three ways of thinking?

Thinking about lust . . . about ill-will . . . about harming . . . causes blindness, loss of sight . . . conduces not to nibbāna. These are the three.

Monks, these three profitable ways of thinking cause not blindness, but cause sight, knowledge, increase insight, are on the side of freedom from trouble and conduce to nibbāna. What three?

Thinking about renunciation . . . goodwill . . . harmlessness conduce to nibbāna. [83] These three profitable ways of thinking . . . conduce to nibbāna.'

*Three profitable ways of thought should one pursue,
And three unprofitable ways should put away,
He surely doth control a train of thought sustained,
As a rain-shower lays accumulated dust,
He surely with a mind that lays its thought to rest,
In this same life (on earth) hath reached the place of
peace.*

ix

'Monks, these three things are inward stains, inward foes, inward rivals, inward murderers, inward opponents.⁵ What three?

¹ Cf. *S.* v, 113.

² At *Dhp.* 364.

³ At *A.* ii, 14=*G.S.* ii; *Sn.* v, 193.

⁴ *Samayay*; see *sameti vitakkāni* in next gāthās and IV, II.

⁵ Called *akusala-mulāni* at III, I, i. At *A.* ii, 120=*G.S.* ii, 124, they demand watchfulness.

Lust, monks, is an inward stain, foe, rival, murderer, opponent. Malice, monks, is an inward stain . . . opponent. Delusion, monks, is an inward stain . . . opponent. These are the three things which are inward stains . . . opponents.⁷

*'Tis lust begets misfortune, lust perturbs the mind.
That danger born within man doth not understand.¹*

[84] *The lustful knows not profit, the lustful sees not dhamma.
Darkness and gloom exist when² lust doth mate with man.
He who abandons³ lust lusts not for lustful things.
Lust slips from him as dewdrop from the lotus-flower.⁴*

*'Tis hate begets misfortune, hate perturbs the mind.
That danger born within man doth not understand.
The hater knows not profit, the hater sees not dhamma.
Darkness and gloom exist when hate doth mate with
man.*

*He who abandons hate offends not the malicious.
Hate slips from him as palm-fruit from the stalk.*

*Delusion gets misfortune, it doth perturb the mind.
That danger born within man doth not understand.
The stupid knows not profit, stupid no dhamma sees.
Darkness and gloom exist when folly mates with man.*

[85] *Who leaves delusion by what deludes is not deluded.
As sunrise routs the gloom, he routeth all delusion.*

x

This was said by the Exalted One, said by the Arahant; so I have heard.⁵

'Monks, overwhelmed by three things contrary to true dhamma, with mind obsessed by them, Devadatta is doomed to the Downfall, to Purgatory, lodged there for the aeon, beyond remedy.⁶ What three things?

¹ Similar verses on *kodha* are at *A.* iv, 96.

² *Yaṅ* (not *yaṅ narayaṅ*) eq. to *yaṭṭha* acc. to *Comy.*

³ Text should read *pahatvāna*.

⁴ Cf. *Dhp.* 336, *sokā tamhā papatani, udabindū va pokkharā*.

⁵ This sutta forms the second part of that at *Vin.* ii, 203, where eight causes are also given for D's failure. The gāthās vary slightly.

⁶ *Kappayṭho atekiccho*, quoted at *A.* iii, 402. For *kappayaṅ tittḥati* cf. *S.* v, 259 = *K.S.* v, 231.

Overcome by hankering for evil, monks, with mind obsessed thereby, Devadatta is doomed to the Downfall . . . Overcome by friendship with evil, monks, with mind obsessed thereby, Devadatta is doomed to the Downfall. . . . Moreover, though there was yet more to be done (to reach perfection), owing to special attainments but of trifling value, he came to a halt midway in his career. Overwhelmed by these three things contrary to true dhamma, with mind obsessed thereby, Devadatta is doomed to the Downfall, doomed to Purgatory, lodged there for the aeon, beyond remedy.⁷

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*Surely no one that craved for evil was reborn
In this (our) world. Know ye by this the bourn of them
That crave for evil. I have heard tell² how Devadatta,*

[86] *Known as a sage and held as one who'd made to grow
The self,³ stood shining as it were with fame; but he,
Holding himself his equal, that Wayfarer⁴
Assailing, to Avīci Purgatory⁵ came,
Four-gated, awful. Surely he who doth offend
An innocent one who hath no ill deed done,—on him
Corrupt of heart, irreverent, that ill doth fall.⁶*

¹ Cf. *S.* iii, 168; *D.* ii, 78 (and *Comy.* 529); *M.* i, 193. *D.* was said to be of great psychic power and misled thereby. He mounted high but fell through pride, as the verses explain. *Ora-mattaka* sometimes means 'worldly'; here, acc. to *Comy.*, it is *appamattaka*.

² Texts, *me sutayaṅ*; *Comy.* *vissuto* (far-famed).

³ *Bhāvitatto*, see note to IV, v, above.

⁴ Texts, *pamāda-m-anuciṅṅo āpajja naṅ T.*; *Vin.* *āsajjanayaṅ Tathāgataṅ*; *Comy.*'s reading seems more reliable, *samāna-m-anuciṅṅo āsajja naṅ T.* 'claiming equality, saying *aham pi Buddho*,' etc. *Asajjanayaṅ T.* is quoted at *VvA.* 55; *S.* i, 114, has *pasavi Māro āsajjanayaṅ T.*, but in these four cases the word has been wrongly divided (in *MSS.*, of course, there are no separated words). *Comy.* *āsajja* = *āsādetvā, ghaṭṭetvā, samāgantvā*. *P. Dict.* takes *āsajjanayaṅ* as a noun(!), 'an insult to the T.'

⁵ Called 'The Great Hell,' descr. at *A.* i, 141 = *G.S.* i, 125 (quoted by *Comy.*) as *catu-karṇo catu-dvāro*.

⁶ This resembles *Dhp.* 125. In the verses at *Vin.* *dubbho* should be *dubbhe*, eq. to *duṣṣeṣya*; Text's *phusseti* should be *phusati*.

*He who should think to soil the ocean with pot of poison
Would fail in that. Too grand that mighty mass of
water!*¹

So he who this Wayfarer assails with blame,

- [87] *Him who hath trodden rightly, who is calm of heart—
(That man would fail); in him abuse hath no result.²
The prudent man should make a friend of such an one
And follow him, for faring on the way with him for guide³
Surely a monk could make an ending of his ill.*

This meaning also was spoken by the Exalted One;
so I have heard.

CHAPTER V

i

This was said by the Exalted One . . .⁴

'Monks, there are these three best faiths. What three?'

Monks, as compared with creatures, whether footless, bipeds, quadrupeds, or those with many feet, with form or void of form, with sense or void of sense or indeterminate in sense, a Wayfarer, arahant, a rightly awakened one is reckoned best of them. [88] They who have faith in a Buddha have faith in the best; of those who have faith in the best the result is best.

Monks, as compared with things compounded, or not compounded, freedom from passion is reckoned best of them, to wit: the subduing of pride in self, the restraint of thirst, the removal of clinging, the cutting off of the

¹ Texts, *tasmā* (? compared with that); *Vin. bhasmā* (?); *Comy. bhesmā* (given as *v.l.* by Windisch with surprise.) *VinA. expl.* as *bhayānaka*; our *Comy. bhīṣāpento viya*. For *bhesmā udadhī* cf. *S. i, 67, samuddo udadhīnaṃ settho*.

² *Vādo tamhi na rūhati*. Cf. III, III, vii, *avaṇṇo c'assa rūhati*.

³ *Yussa maggānugo*. Cf. *S. iii, 66*.

⁴ This sutta is at *A. ii, 34=G.S. ii, 38*, but made into a 'four' by adding the Eightfold Way; at *A. iii, 35=G.S. iii, 27*, with the addition of the Ariyan virtues, it becomes a five. Our sutta, without mention of the Eightfold Way, is perhaps the oldest of the three; while the Way does not occur in the gāthās at all in the three versions here compared.

basis of rebirth, the destruction of craving, freedom from passion, ending, and nibbāna. They who have faith in dhamma (which is passionless)¹ have faith in the best; of those who have faith in the best the result is best.

Monks, as compared with orders and companies, the Order of a Wayfarer's disciples is reckoned best, to wit: the four pairs of very man, the eight types of very man in man,² that is, the Exalted One's Order of disciples. Worthy of honour are they, worthy of reverence, worthy of offerings, worthy of salutations with clasped hands,—a field of merit unsurpassed for the world. Monks, they who have faith in the Order have faith in the best; of those who have faith in the best the result is best.

These, monks, are the three faiths.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

- Of those who have faith at its best,
Who comprehend best dhamma,
Of those who have faith in the Buddha
As best, gift-worthy, supreme:
Of those who have faith in best Dhamma,
Passion-calming, blissful;
Of those who have faith in the Order,
Best, field of merit supreme;
[89] Of those who give gifts of their best
Best merit doth increase;
Best is their life and beauty,
Fame, good report, bliss, strength.
The sage who gives of his best,
In best of dhammas calmed,
Deva-become or human,
Winning the best rejoiceth.*

This meaning also was spoken by the Exalted One;
so I have heard.

¹ *Virāge*, not in the *A. ii* version.

² Those on the Four Paths of Stream-winner, Once-returned, No-returned, and Arahant, divided into two stages each, the second stage being that of Fruit-winner. Text has four *purisā* and eight *purisa-puggalā*.

ii

'Monks, this is the meanest of callings, this of an almsman.¹ A term of abuse² in the world is this, to say: "You scrap-gatherer! With bowl in hand you roam about!" Yet is this calling entered on by those clansmen who are bent on the good because of good, not led thereto by fear of rājāhs, by fear of robbers, not because of debt, not from fear, not because of having lost a means of living;³ but with the thought: Here am I, fallen upon birth, old age and death, on sorrow and grief, ill, lamentation and despair; fallen upon ill, foredone with ill. Maybe some means of ending all this ill may be shown.

[90] Thus wandering forth, monks, this clansman maybe is covetous in his desires, fierce in his longing, malevolent of heart, of mind corrupt, careless and unrestrained, not quieted but scatter-brained and uncontrolled in sense. Just as, monks, a brand from a funeral pyre, lit at both ends and in the middle smeared with dung, kindleth no fuel either in village or in forest,—using such a figure do I describe unto you this man, for he has lost his home and wealth, yet does he not fulfil the duties of a recluse.'

*Deprived of home and wealth he, luckless man,
Wastes his recluseship, scatters it abroad
And perishes like brand from funeral pyre.
Better for him a red-hot iron ball,
One mass of fire, to swallow than to eat
Wicked and uncontrolled the country's food.⁴*

¹ This sutta (without gāthās) forms part of that at S. iii, 92=K.S. iii, 78. Cf. *Brethren*, p. 415 n., and Edmunds *Buddhist and Christian Gospels*, ii, 264. The term *piṇḍola* (almsman) is a nickname given to the *Bhāradvāja*, 'chief of lion-roarers,' at A. i, 24; S. iv, 110; Ud. iv, 6; *Thag.* v, 124.

² Text, *abhiḷāpāyaṃ*; *Sinh.* text, *Comy. abhisāpāyaṃ=akkoso*.

³ Texts, *na ājivikā pakatā*; but expl. by P. *Dict.* s.v. *apakata* as *ājivikāpakatā*, 'not livelihood-done-away.' Cf. *M.* i, 463.

⁴ The last three verses are at *Dhp.* 308 and above, II, II, xi.

iii

[91] 'Monks, even if a monk should seize the hem of my garment and walk behind me step for step, yet if he be covetous in his desires, fierce in his longing, malevolent of heart, of mind corrupt, careless and unrestrained, not quieted but scatter-brained and uncontrolled in sense, that monk is far from me and I am far from him. What is the cause of that? Monks, that monk sees not dhamma. Not seeing dhamma he sees not me. Monks, even though a monk should dwell a hundred yojanas away, yet if he be not covetous in his desires, not fierce in his longing, not malevolent of heart, not of mind corrupt, but with mindfulness set up and composed, calmed, one-pointed in mind and restrained in sense,—then indeed that one is nigh unto me and I am nigh unto him. What is the cause of that? Monks, that monk sees dhamma. Seeing dhamma he sees me.'

*Tho' following in his steps, if he be passionate,
Vexatious—lo! how far away the follower
Of lust from him that lusteth not. How far
The not-waned from the waned! How far the greedy
From him that hath no greed is separate!*

*But dhamma comprehending thoroughly,
The prudent man, by insight into dhamma,
[92] Lustless, like pool unstirred by wind, is calmed.
That lustless to the lustless, lo! how near.
That waned one to the waned! That one not greedy,—
How near to him that hath put greed away.*

iv

'Monks, there are these three fires. What three? The fire of lust, the fire of hate, the fire of delusion. These are the three fires.'

¹ *Nibbuto* (cooled, quenched, gone out). Cf. *parinibbanti* in last verse of next two suttas.

The fire of lust burns mortals hot with lusts,
 Infatuated. Next the fire of hate
 Burns the malevolent, mortals who take life.
 Delusion's fire burns those bewildered ones
 Unskilled in Ariyan dhamma. Ignorant
 Of these (three) fires, in bodyhood delighting,
 The host of men doth purgatory swell
 And swell the wombs of animals, of demons,
 [93] Th'abode of ghosts, not free from Māra's bondage.

But they who night and day apply themselves
 To the teaching of the rightly Wakened One,
 Such quench the fire of lust, ever aware
 Of the foul (in things). Then by goodwill they quench,
 Those best of men, the fire of hate. And then
 Delusion's fire (the third) they quench by insight,
 That which goes on to penetration true.

Quenching these three, unwearied night and day,
 Wise men go to the waning utterly
 And utterly cross Ill. The Ariyan seers,
 Those wise men versed in lore, by perfect knowledge
 Learning births' end go not to more becoming.

v

[94] 'Monks, a monk should investigate (things) in such a way that his consciousness, as he investigates, be not externally scattered and diffused or internally set; that he be not perturbed by attachment.¹ For him who is not perturbed by attachment in future time there is no arising, no coming to be in birth, decay, death and ill.'

For the monk who hath the sevenfold bondage² left
 And cut the cord his faring on in births
 Is done with. Not for him again-becoming.³

¹ The whole passage is at *M.* iii, 223. Our texts have evidently omitted a phrase, for our *Comy.* reads with *M.* *anupādāya na paritasseyya*; then follows *anupādāya aparitassato*, etc. *Upādāna-paritassana* is the title of suttas 7, 8, in *S.* iii, 14 ff.

² *Comy.* says the seven bonds are *taṅhā, ditṭhi, māna, kodha, avijjā, kilesa, duccharita*; but admits another explanation—viz., the seven *anusayā*. Cf. *A.* iv, 9, *kāmarāga, paṭigha, ditṭhi, vicikicchā, māna, bhavarāga, avijjā*.

³ Mostly at *Ud.* iv, 9, 10.

vi

'Monks, there are these three uprisings of sense-desires.¹ What three? (The case of those beings whose) sense-desires are for present objects; of those who delight in their own creations; of those who get possession of the creations of others. These are the three . . .'

Those who have sense-delight in objects present,
 Those devas who delight in what they make,
 Those devas who control what others make,²
 And others who delight in sense-desires,
 Existence here and elsewhere, faring on,
 Such pass not o'er.³ But 'mid delights of sense

[95] The prudent man abandons all desires,
 Be they desires of devas or of man.
 They who cut off the stream that flows along
 Of objects dear and sweet, that's hard to cross,
 'Tis such go to the waning utterly
 And utterly cross Ill. The Ariyan seers,
 Those wise men versed in lore, by perfect knowledge
 Learning births' end go not to more-becoming.

vii

'Monks, one who is bound by the bond of passions, who is bound by the bond of becoming, is a returner, he comes back to life in this world. He who is freed from the bond of passions but is still bound by the bond of becoming is a non-returner; he comes not back to life in this world. Monks, he who is freed from the

¹ More fully at *D.* iii, 218—*Dial.* iii, 211. *Comy.* says the story of Five-crest (*Sanat-Kumāra*) of *D.* ii, 250, is referred to. Text and *D.* *kāmupapattiyo*; *Sinh.* text *-uppattiyo*, taken by *Comy.* in the sense of *paṭilābha*. The first sort acc. to *D.* are human beings, some devas, some gone to the four ill-bourns. The second, says *Comy.*, are like those who appeared to Anuruddha.

² At *S.* i, 133—*K.S.* i, 167.

³ Some omission here in Text. *Comy.* supplies a verb *nātivattare-na atikkamanti* after *itthabhāvaññathābhāvay*, which I follow in trans. The line lost is evidently *sansāraṇ nātivattati* as at I, II, v and IV, vi.

bond of passions and freed from the bond of becoming also is arahant, one who has destroyed the cankers.'

Bound by the bond of passions and becoming
 [96] *Creatures go faring on to birth-and-death.*
They who abandon passion, yet have not won
The cankers' end, bound by becoming's bond,
Such are called 'they who come not back.'
They who have cut off doubt¹ and with conceit
Destroyed becoming, surely in the world
Have gone beyond and won the cankers' end.

viii

'Monks, a monk who is of lovely habits, of a lovely nature, of lovely insight is called in this dhamma-discipline "all-proficient, one who has lived the life, the best of men."² And how is a monk of lovely habits?

Herein a monk dwells virtuous, restrained with the restraint of the obligations; equipped with the habit of righteousness, seeing danger in trifling faults; having undertaken the training he trains himself therein. In this way he is of lovely habits. Thus much for lovely habits. And how is he of a lovely nature?

Herein a monk dwells devoted to the practice of making-to-grow the seven³ conditions that are limbs of wisdom; thus he is of a lovely nature. Thus much for lovely habits and a lovely nature. And how is he [97] of lovely insight?

Herein a monk, by ending the cankers, having realized in this very life of himself by more-power the cankerless heart's release, the release by insight, attaining it dwells therein. Being thus of lovely habits, of a lovely nature and of lovely insight, he is called in this dhamma-discipline "all-proficient, one who has lived the life, the best of men."⁴

¹ Cf. A. ii, 2=G.S. ii, 12.

² At A. v, 16, five abandonings and five attainments made a man *kevalī vusitavā uttama-puriso*; the five latter are *sīla-samādhi-paññā-vimutti-n. nānadassana*.

³ For the seven limbs of wisdom cf. K.S. v, 51 ff.

In whom is no ill deed of body, speech or mind,—
That modest monk they surely call 'of lovely habits.'
In whom the things that lead to wisdom are well grown,—
That monk of passion void¹ they call 'of lovely nature.'
Who knows here in the world the end of his own ill,—
That monk from cankers free they call 'of lovely insight.'
With these things blest, painless,² with doubt cut off,
attached³
To naught in all the world, 'all-leaver' him they call.

ix

[98] 'Monks, there are these two gifts⁴, the carnal and the spiritual. Of these two gifts the spiritual gift is pre-eminent. Monks, there are these two sharings together⁵, the sharing of the carnal and the sharing of the spiritual. Of these two sharings together the sharing of the spiritual is pre-eminent. Monks, there are these two acts of kindness⁶, the carnal and the spiritual. Of these two acts of kindness the spiritual is pre-eminent.'

That which men call 'the best gift, unsurpassed,'
That sharing which the Exalted One has praised,—
With heart of faith in that best merit-field,
If he but understand and know it well,
Who would not offer it in season due?

They who both hear it and who speak thereof,
With heart of faith in the Wellfarer's teaching,
In them their highest profit is made pure
Who set themselves to the Wellfarer's teaching.⁷

¹ *Amussada*, lit. 'without excrescences.'

² *Aniḅha* (*a-niḅha*) not noticed here by Comy. but in the final sutta def. as *niddukkha*. At S. v, 57, three *nighas* (*rāga, dosa, moha*) are given by Comy., 'pains that destroy him.'

³ *Asita*=*taṅhā-diṅṅhi-nissayānaṅ abhāvitattā-anissita* 'acc.to some,' Comy.

⁴ Properly one of the Twos or Sixes. At A. i, 91=G.S. i. 81 (*āmisā* and *dhamma*). With *yāga* at IV, i, below.

⁵ *Sayvibhāga*.

⁶ *Anuggaha*.

⁷ Comy. quotes the verses *sabba-pāpassa-akāraṅaṅ*, etc.

x

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, I declare a brāhmin to be the possessor of the threefold lore¹ by lawful acquirement,² not some other (who is so called) because of his mere³ mutterings. And how, monks, do I so declare a brāhmin . . . ?

Herein a monk recalls his former dwelling⁴ in various forms, thus: [99] One birth, two . . . twenty, a hundred, a thousand, a hundred thousand births. He recalls the various destructions of aeons, the various renewals of aeons, thus: I lived there, was named thus, was of such a clan, of such a caste, was thus supported, had such and such pleasant and painful experiences, such and such length of days, deceased thence and arose elsewhere—there too I lived, was named thus, was of such a clan, of such a caste . . . Thus he calls to mind in all their specific details, in all their characteristics, his former dwelling in various forms. This is the first knowledge he attains; ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who dwells serious, ardent and composed in the self.

Then again, monks, with the deva-sight, purified and surpassing that of man, he beholds beings deceasing and arising again, beings both mean and exalted, fair and foul, gone to the happy bourn, gone to the ill-bourn according to their deeds (so as to say of them): Alas! these worthies, given to the practice of evil deeds, of evil words, of evil thoughts, scoffers at the Ariyans, of perverted views and reaping the fruits thereof,—these beings, when body broke up, after death arose

¹ The *tevijja* brāhmin is def. at *A.* i, 165=*G.S.* i, 149, to several brāhmins. Cf. *D.* i, 81.

² *Dhammena.*

³ *Lapita-lāpa*, prob. the muttering of mantras. At *G.S.* i, I took it as 'idle words.' Cf. *Dialog.* i, 140, 'no mere mutterer of the verses.'

⁴ *Pubbe-nivāsa.* Cf. Mrs. Rhys Davids' *Introd.* to *E. M. Hare's G.S.* iii.

again in the Waste, the Ill-bourn, the Downfall, in Purgatory. Or: Ah! these worthies, given to the practice of good deeds, of good words, of good thoughts, [100] no scoffers at the Ariyans, but of sound views and reaping the fruits thereof,—these beings, when body broke up, after death arose again in the happy bourn, in the heaven world. Thus with the deva-sight, purified and surpassing that of man, he beholds beings . . . according to their deeds. This is the second knowledge he attains. Ignorance has vanished, knowledge arises. . . . Gone is the darkness, arisen is the light, as it does for one who dwells serious, ardent and composed in the self.

Then again, monks, by ending the cankers a monk, realizing of himself in this very life by higher powers the cankerless heart's release, the release by insight, having attained it abides therein. This is the third knowledge he attains.¹ Ignorance has vanished, light has arisen, as it does for one who dwells serious, ardent and composed in the self.

That, monks, is how I declare a brāhmin to be the possessor of the threefold lore by lawful acquirement, not some other (so called) because of his mere mutterings.'

This is the meaning . . .

*Who² knows his former dwelling and can see
Both heaven and purgatory, and hath come
To end of births, a sage who hath attained
To mastery of supernormal lore,³
By these three knowledges being brāhmin
Of triple lore,—such is well named, I say;
Not just because of his mere mutterings.*

This meaning also was spoken by the Exalted One; so I have heard.

[Here ends the collection of fifty suttas of the Threes.]

¹ It is noticeable that the usual third attainment of recognizing the Truth of Ill does not occur here as it does at *A.* i, etc., but it is found below in iv.

² The first verse of the gāthās is bracketed in Text as a later addition; nor is it in *Sinh.* text or *Comy.* so I have omitted it.

³ *Abhiññāvosita* as at III, I, iv; III, III, iii; III, IV, vi.

IV.--THE FOURS

i

THIS was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, I am a brāhmin, one to ask a favour of, ever clean-handed,¹ wearing my last body, incomparable physician and surgeon.² Ye are my own true sons, born of my mouth,³ born of dhamma, created by dhamma,⁴ my spiritual heirs, not carnal heirs.

[102] Monks, there are these two gifts,⁵ the carnal and the spiritual. Of these two gifts the spiritual is pre-eminent. Monks, there are these two sharings together, the sharing of the carnal and the sharing of the spiritual. Of these two sharings together the spiritual is pre-eminent.

Monks, there are these two acts of kindness, the carnal and the spiritual. Of these two acts of kindness the spiritual is pre-eminent.

Monks, there are these two sacrifices, the carnal sacrifice and the spiritual sacrifice. Of these two sacrifices the spiritual is pre-eminent.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

¹ Properly one of the Twos. Quoted *Mil. Pañh.* 215. For *payata-pāṇi* cf. *S.* v, 35, 392; *A.* i, 150=*G.S.* i, 133; *A.* i, 226=*G.S.* i, 205; *V.M.* i, 224. *Comy. parisuddha-hattho*; at *SA.* i, 347 eq. to *dhota-hattho*.

² Quoted by Edmunds, *Buddhist and Christian Gospels*, i, 121. For *sallakatto* cf. *Sn.* 560, lit. 'thorn-extractor.'

³ A probable ref. to the claims of brāhmins to be born of Brahmā's mouth.

⁴ *Dhamma-nimmitā*; acc. to *Comy. dhamma-māpitā*. We may trans. 'born of the spirit, created of spirit,' *dhamma* throughout being opposed to *āmisā*.

⁵ As above; III, V, ix.

*He who has made the spiritual offering
Wayfarer, without stint, compassionate
Unto all beings,—such an one, the best
Of devas and mankind, all beings honour
As one who hath becomings gone beyond.*

This meaning also was spoken by the Exalted One; so I have heard.

ii¹

'Monks, these four things are trifling, easily gotten and blameless too. What four? Among robes, monks, rag-robes are a trifling thing, easily gotten and blameless too. Of food, monks, alms-food of scraps is a trifling thing, easily gotten and blameless too. Of lodgings, monks, the root of a tree is a trifling thing . . .; of medicines, monks, [103] ammonia² is a trifling thing, easily gotten and blameless too.

Indeed, monks, when a monk is content with trifles that are easily gotten, I declare this is in him one of the factors of recluseship.'

*Contented with what brings no blame,
A trifling, easy-gotten thing,
His mind untroubled by the thought
Of lodging, robes or food and drink,
He is not worried where to go.³
And thus the things declared to suit⁴
The life of the recluse are won
By that contented, serious monk.⁵*

iii

'For him that knows, monks, for him that sees I speak of the end of the cankers, not for him that knows

¹ The sutta occurs at *A.* ii, 27=*G.S.* ii, 29. Cf. *Path of Purity*, i, 76.

² *Pūti-mutta*.

³ *Disā na-ppaṭihaññati* (text at *A. loc. cit.* is wrong). *Comy.* quotes *Sn.* 42:

*catuddiso appaṭigho ca hoti
santussamāno itarītarena,*

and explains 'he whose thought is: By going to such and such a place I shall get robes, etc., is worried by direction.'

⁴ *Dhammā=paṭipatti-dhammā*, *Comy.*

⁵ *Sinh.* text and *Ang.* read *sikkhato*.

not, sees not. For him that knows what, sees what, monks, is there end of the cankers ?

For him that knows, that sees "This is Ill" [104] there is end of the cankers. For him that knows, that sees "This is the arising of Ill . . . this is the ending of Ill . . . this is the method going to the ending of Ill," there is ending of the cankers. Thus, monks, for him that knows, for him that sees I speak. . . .

*To the pupil training, in the straight way walking,
By ending (of his sins) first cometh knowledge;¹
Straight follows gnosis; by that gnosis freed
To him ariseth knowledge in the ending,
Thus: Ended are the fetters. Not by the slothful,
Not by the fool and ignorant is waning,²
Release from every tie, to be approached.*

iv

[105] 'Monks,³ whatsoever recluses or brāhmins understand not, as it really is: This is Ill; this is the arising of Ill; this is the ending of Ill; this is the method going to the ending of Ill,—such are not reckoned as recluses among recluses, nor as brāhmins among brāhmins, nor do those worthies in this very life, of themselves realizing by their higher knowledge the reality of recluship or brāhminhood, having attained it dwell therein. But whatsoever recluses or brāhmins have understood, as it really is, the meaning of This is Ill . . . those worthies indeed, in this very life, of themselves by their higher knowledge realizing the reality of recluship or brāhminhood, having attained it do dwell therein.'

[106] *Who understand not Ill and how Ill comes to be
And how Ill ceases utterly without remains,
Nor know that way that leads on to Ill's ending,
Such lack the heart's release, they lack release by
insight;
Not growing to the ending to birth-and-death they go.*

¹ Cf. above, III, II, iii, and A. i, 231 for the first two verses.

² Nibbāna.

³ This sutta with verses occurs at S. v, 433=K.S. v, 366, and with different prose but the same verse at Sn., p. 140.

*But understanding Ill and how Ill comes to be
And where Ill ceases utterly without remains,
Knowing that way that leads on to Ill's ending,
Blessed with the heart's release, blessed with release
by insight
They, growing to the ending, go not to birth-and-
death.*

v¹

[107] 'Monks, I declare that to see, to hear, to meet with, to sit beside, to remember, to wander forth after those monks who are possessed of virtue, possessed of concentration, possessed of insight, of release by knowledge and insight, those who are advisers, instructors who can show you things, arouse, incite and gladden, those who are competent teachers² of true dhamma,—I declare that such a thing brings much profit. What is the reason of that ?

Monks, for him that follows, associates with, sits beside such monks, the sum total of virtues yet unfulfilled goes to fulfilment of growth; while the sum total of concentration yet unfulfilled goes to fulfilment of growth, [108] the sum total of insight . . . of release . . . of release by knowledge and insight that is yet unfulfilled goes to fulfilment of growth.

Such monks are called teachers, caravan-leaders, passion-scatterers,³ dispellers of gloom, bringers of light, bringers of lustre, radiance, torch-bearers, enlighteners, such are called Ariyans, such are called seers.'

*This⁴ is the state of those who cause delight,
Who know, of those who've made the self to grow—
Those Ariyans who live the dhamma-life:
They light up dhamma true,⁵ they make it shine,
Those radiance-bringers, bringers of light, inspired,
They who have eyes to see, who scatter passions.*

¹ Cf. Pugg., p. 54; S. v, 67, 162.

² *Alaṅ samakkhātāro—aparikhāpetvā s.*

³ *Raṇan-jahā.* Cf. S. i, 52 (quitting corruption). Comy. *rāgādi raṇānaṃ jahanato jahāpanato ca.* ⁴ Comy. has *etaṃ* for Text's *evaṃ*.

⁵ Cf. S. ii, 280, *bhāsaye jotaye dhammaṃ.*

*Hearing their message, fully comprehending,
[109] Those who are prudent, knowing the end of birth,
To again-becoming go not any more.*

vi¹

'Monks, there are these four grounds for the arising of craving, whereby craving, if it does so, arises in a monk. What four?

Because of robes, monks, arises craving in a monk, if it does arise; because of alms-food . . . because of lodging . . . because of success or failure in this or that arises craving in a monk. These are the four grounds . . .

*Whoso hath craving as his mate
To age-long wandering is bound.
He cannot cross saṃsāra's round,
Existence thus or otherwise.²
Knowing the danger of it all,
Knowing how craving beareth woe,
Freed from all craving let the monk
Ungrasping, mindful, wander forth.*

vii³

'Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahmā, [110] (are reckoned like divinities of old⁴), are reckoned like teachers of old. Worthy of offerings, monks, are those families where mother and father are worshipped in the home. "Brahmā," monks, is a term for mother and father. "Teachers of old," monks, is a term for mother and father. "Worthy of offerings," monks, is a term for mother and father. Why so? Because, monks, mother and father do much for children, they

¹ Verses at I, II, v; sutta and verses at A. ii, 10=G.S. ii, 10.

² Texts, *itūha-bhāvaññathā-bhāva*; *Comy. iti-bhav.*; so also A. ii, 10.

³ Sutta at A. i, 132; ii, 70=G.S. i, 114; ii, 79, where see notes; and is partly quoted in Nāgarjūna's *Friendly Epistle*, J.P.T.S., 1886, p. 8. Gāthās at J.A. v, 330. Cf. *Taittirīya Upanishad*.

⁴ This sentence does not occur at A. i, nor in gāthās below. *Pubba-devatā*, cf. *purvadevā*, 'ancient divinities,' *Mahābh.* v, 1921.

bring them up, they nourish them, they introduce them to the world.'

*Parents are called 'Brahmā,' 'teachers of old.'
Worthy of gifts are they, compassionate
Unto their tribe of children. Thus the wise
Should worship them and pay them honours due,
[111] Serve them with food and drink, clothing and bed,
Anoint their bodies, bathe and wash their feet.
For service such as this to parents given
In this life sages praise a man, and he
Hereafter has reward of joy in heaven.*

viii

'Monks, brāhmins and housefathers are most helpful to you, since they support you with robe and bowl, with lodging and seat, medicines and necessaries for sickness. Ye also, monks, are most helpful to brāhmins and housefathers, since ye teach them dhamma that is lovely at the beginning, lovely in the middle and lovely at the end (of life), both in the spirit and in letter, and ye proclaim to them the Brahma-life in its completeness and utter purity. Thus, monks, this Brahma-life is lived in mutual dependence, for ferrying across the flood,¹ for utter ending of ill.'

*Home-dwellers and the homeless, both alike
Dependent on each other, come to win
True dhamma, utter safety from the yoke.
[112] From home-dwellers the homeless ones accept
The robe, the means of life and bed and seat,
Dispelling hardships. But relying on
Him, the Wellfarer,² home-loving³ householders
Who trust the Ariyan wisdom of the worthy,
Musing, in this life dhamma practising,
Walking the Way that leads to happy bourn,
Glad in the heaven world win the bliss they seek.⁴*

¹ *Oghassa nūtharaṇathāya*. Cf. A. ii, 200.

² Text *sugatay* (so *Comy.*), but *Sinh.* text and corrupt MS. of *Comy. puggalaṇ*.

³ *Gharam esino . . . saddahānā arahataṇ*; both phrases occur in gāthās at S. i, 214.

⁴ At A. i, 153.

ix¹

'Monks, whatsoever monks are cheats, stubborn, babblers, astute,² insolent and uncontrolled, such are no followers of mine. Such monks have fallen away from this dhamma-discipline; nor do such monks win growth, increase, prosperity in this dhamma-discipline.

[113] But, monks, whatsoever monks are no cheats, not stubborn, no babblers, but sedate and well-controlled, such indeed are followers of mine. Such monks have not fallen away from this dhamma-discipline; such monks win growth, increase and prosperity therein.'

*Cheats, stubborn, babblers, crafty rogues,
Insolent and uncontrolled,—
They in dhamma do not grow
Taught by the Rightly-wakened One.*

*Honest, not babblers, but sedate,³
Tractable and well-controlled,—
They verily in dhamma grow
Taught by the Rightly-wakened One.*

x

[114] 'Suppose, monks, a man carried along in a river by a current which looks delightful and charming. Then a sharp-sighted man standing on the bank on seeing him calls out: "My good fellow! Though you are carried along in the river by a current which looks delightful and charming, yet further down here is a pool with waves and whirlpools, with monsters and demons."⁴ My good fellow, when you get there you'll come by your death or mortal pain!'

¹ At *A.* ii, 26=*G.S.* ii, 28.

² *Singī.* Cf. *Thag.* 959. Def. at *Vibh.* 351, where it seems to mean 'a showy fellow.' *VibhA.* 476, 'in the sense of piercing; a name for the depraved life of townfolk' as opposed to *dhīra* (below) 'sedate,' if the correspondence be correct, for the order is changed and agrees with the *gāthās.*

³ *Dhīrā.*

⁴ The sentence is at *S.* iv, 157 applied to the ocean.

Then, monks, that man, hearing the other's call, struggles against stream with hands and feet. This figure, monks, I use to explain my meaning. And in this case the meaning is: "A river current" is a name for craving; "looking delightful and charming," monks, is a name for one's own sphere of perception.¹ "The pool lower down," monks, is a name for the five fetters belonging to this lower world. "With waves," monks, is a name for the five pleasures of sense. "With monsters and demons," monks, is a name for womenfolk. "Against the stream," monks, is [115] a name for renunciation.² "Struggle with hands and feet," monks, is a name for putting forth energy. "The sharp-sighted man," monks, "standing on the bank" is a name for the Wayfarer, arahant, a Rightly-awakened One.'

*Along with Ill let a man banish lusts.
Hoping some day to win security,
Rightly intelligent, his mind well freed,³
Sooner or later⁴ he may reach release.
He, full of lore, living the Brahma-life,
Is called 'world-ender who hath gone beyond.'⁵*

xi⁶

'Monks, if while he walks there arise in a monk thoughts sensual or malign or cruel, and that monk admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence,—a monk who while walking becomes thus is called "void of zeal and unscrupulous, always and for ever sluggish and poor in energy."

[116] If while he stands still . . . while he sits . . . while he lies awake there arise in a monk thoughts sensual, malign or cruel, and that monk admits them

¹ *Ajjhattikāni āyatānāni*—i.e., sense-organs and objects of sense.

² *Nekkhamma.* Cf. *Vibh.* 86. *Comy.* quotes:

*pabbajjā paṭhamay jhānay, nibbānañ ca vipassanā,
sabbe pi kusalā dhammā nekkhamman ti pamuccati.*

³ *Dhp.* 10.

⁴ *Tattha tattha,* 'on occasion of this or that fruit,' *Comy.*

⁵ *A.* ii, 6.

⁶ At *A.* ii, 13=*G.S.* ii, 13.

. . . a monk who while lying awake becomes thus is called "void of zeal . . . poor in energy."

But if while he walks . . . stands . . . sits . . . lies awake, such thoughts arise in him and he does not admit them, but rejects, expels, makes an end of them, drives them out of renewed existence,—a monk who while walking . . . standing . . . [117] sitting . . . lying awake becomes such an one is called "ardent, scrupulous, always and for ever strong in energy and resolute."

*Whether he walk or stand or sit or lie,
The monk who thinks of evil, worldly things,
Walking the wrong path,¹ by delusion blinded,
Can never touch supreme enlightenment.*

[118] *Whether he walk or stand or sit or lie,
The monk, controlling thoughts, who takes delight
In ceasing from all thoughts,—sure such an one
Can grow to reach supreme enlightenment.*

xii²

'Monks, do ye live perfect in virtue, do ye live perfect in the performance of the obligations, restrained with the restraint of the obligations, perfect in the practice of right behaviour; seeing danger in the slightest faults, undertake and train yourselves in the training of the precepts. For him who so lives . . . so restrained . . . who undertakes the training of the precepts, what else remains to be done ?

If, as he walks, coveting-and-illwill have vanished from a monk; if sloth-and-torpor, [119] excitement-and-flurry, doubt-and-wavering³ are abandoned; if his energy be stout and unshaken; if his mindfulness be established and unperturbed; if his body be calm and

¹ *Kumaggāṇ.* Cf. *Sn.* v, 736; *S.* iv, 195.

² At *A.* ii, 15=*G.S.* ii, 14.

³ *Uddhacca-kukkucca* and *vicikicchā.* Cf. *Sn.* v, 850; *Dial.* i, 32; *B. Psy. Ethics*, § 429, n., 'vicikicchā connotes a continual working of thought, while *uddhacca* works on one given basis at a time.' *Compendium* 18 has 'opposed to attention, distraction.'

tranquil, his mind composed and one-pointed,—a monk become thus as he walks is called "ardent, scrupulous, always and for ever strong in energy and resolute."

If, as he stands . . . sits . . . lies awake, he becomes thus [120] . . . he is so called.'

*Whether he walk or stand or rest¹ or lie
Or stretch his limbs or draw them in again,
Let him do all these things composedly;
Above, across, and back again returning—
Whatever be one's bourn in all the world—
Let him be one who views the rise-and-fall
Of all compounded things attentively.*

[121] *So dwelling ardent, living a life of peace²
And not elated, but to calmness given,
For mind's composure doing what is right,
Ever and always training,—'ever intent'—
That is the name men give to such a monk.*

xiii³

This was said by the Exalted One, said by the Arahant; so I have heard:

'Monks, the world is fully comprehended by the Wayfarer. From the world the Wayfarer is released. Monks, the arising of the world is fully comprehended by the Wayfarer; the rising of the world is abandoned by the Wayfarer. The ending of the world is fully comprehended by the Wayfarer; the ending of the world is realized by the Wayfarer. Monks, the practice going to the ending of the world is fully comprehended by the Wayfarer; the practice going to the ending of the world is made to become by the Wayfarer.

Monks, whatsoever in the whole world, with the world of Devas, Māras, Brahmās, together with the host of recluses and brāhmins, of devas and mankind, is seen, heard, sensed, cognized, attained, searched into, pondered over by the mind,—all that is fully comprehended by

¹ Here *acche*, *nisinno* not suiting the metre.

² This line is not in *A.* ii, but is at II, I, ix.

³ At *A.* ii, 24=*G.S.* ii, 25.

the Wayfarer. That is why he is called the Wayfarer. Moreover, whatever the Wayfarer utters, speaks, and proclaims between [122] the day of his enlightenment and the day on which he passes utterly away,¹—all that is just so and not otherwise. Therefore is he called the Wayfarer.

Monks, as the Wayfarer speaks, so he does; as he does, so he speaks. That is why he is called the Wayfarer.

Monks, in the whole world, with the world of Devas, of Māras, of Brahmās . . . of devas and mankind, the Wayfarer is conqueror, unconquered, all-seeing,² omnipotent. Therefore is he called the Wayfarer.'

This is the meaning of what the Exalted One said. Herein this meaning is thus spoken.

*By comprehending all the world³
In all the world just as it is,
From all the world he is released,
In all the world he clings to naught.*

*He is the all-victorious sage :
'Tis he who loosens every bond ;
By him is reached the perfect peace
(Nibbāna) that is void of fear.*

[123] *He, canker-free, awakened one,
Sinless, who hath cut off all doubts,
Hath reached the end of every deed,
Freed by removal of the base.*

*Exalted one, awakened he,
The lion he without compare.
For the devā-world and world of men
He caused the Brahma-wheel to roll.*

*Wherefor the devas and mankind
Who went for refuge to the seer
Meeting shall pay him homage due,
The mighty one, of wisdom ripe.*

¹ *Anupādisesāya nibbāna-dhātuyā*, not in A. ii.

² *Aññadatthu-daso vasavatti*. Cf. I, III, ii, n.

³ *Comy.* takes *loko* as eq. to *dukkha-saccay*.

*'Tamed, of the tamed he is the chief :
Calmed, of the calm is he the sage ;
Freed, of the free topmost is he ;
Crossed o'er, of them that crossed the best.'—*

*So saying shall they honour him
The mighty one, of wisdom ripe,—
'In the world of devas and mankind
None is there who can equal thee.'*

This meaning also was spoken by the Exalted One; so I have heard.¹

[*The one hundred and twelfth sutta in As-it-was-said.*]

*Here ends the collection of thirteen suttas of the
Fourth Section.*

¹ It is impossible for the Buddha to have uttered such verses about himself.

THE BOOK OF AS-IT-WAS-SAID IS FINISHED.

Maha
all Mahabalam