

message to miscreant monks and nuns, perhaps reflecting modes of misbehaviour that were becoming increasingly manifest in the Saṅgha.

20. *Opammasaṃyutta*

This saṃyutta contains twelve suttas touching on miscellaneous topics mostly related to the training of the bhikkhus. Though the topics are diverse, each sutta incorporates an extended simile and it is on this basis that they are brought together into one saṃyutta. The themes that emerge include the rarity of human birth, the blessings of developing lovingkindness, the impermanence of life, and the need for constant diligence. In this collection we also find the Buddha's prophecy of how the Dhamma will decline when the bhikkhus neglect the deep suttas dealing with emptiness in favour of works composed by poets "with beautiful words and phrases."

21. *Bhikkhusaṃyutta*

This saṃyutta collects twelve miscellaneous suttas spoken by or about individual bhikkhus. It is noteworthy that, apart from the first two texts, all the others contain verses, and this arouses suspicion that the saṃyutta originally belonged to the Sagāthāvagga. Indeed, in the Chinese translation of the Saṃyuktāgama, the Bhikkhusaṃyutta is found in the Sagāthāvagga, coming just before the Bhikkhunisaṃyutta. Perhaps at some point in the transmission of the Pāli version the redactors added two verseless suttas on Moggallāna and Sāriputta, and then, in consequence, had to transpose the whole saṃyutta from Part I to Part II. In the midst of the suttas on famous elders there is one addressed to an otherwise unknown bhikkhu named Elder (a fictitious name?) offering pithy instruction on the real meaning of solitude.

[1] PART II: The Book of Causation (*Nidānavagga*)

*Homage to the Blessed One,
the Arahant, the Perfectly Enlightened One*

Chapter I

12 *Nidānasam̐yutta*

Connected Discourses on Causation

I. THE BUDDHAS

1 (1) *Dependent Origination*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta's Grove, Arāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak." – "Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be];¹ with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.

“But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; [2] with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

2 (?) *Analysis of Dependent Origination*

At Sāvattī. “Bhikkhus, I will teach you dependent origination and I will analyse it for you. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations, consciousness ... (*as in preceding sutta*) ... Such is the origin of this whole mass of suffering.

“And what, bhikkhus, is aging-and-death? The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties: this is called aging. [3] The passing away of the various beings from the various orders of beings, their perishing, breakup, disappearance, mortality, death, completion of time, the breakup of the aggregates, the laying down of the carcass: this is called death.² Thus this aging and this death are together called aging-and-death.

“And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent [into the womb], production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.³

“And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.⁴

“And what, bhikkhus, is clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. This is called clinging.⁵

“And what, bhikkhus, is craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odours, craving for tastes, craving for tactile objects, craving for mental phenomena. This is called craving.

“And what, bhikkhus, is feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

“And what, bhikkhus, is contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

“And what, bhikkhus, are the six sense bases? The eye base, the ear base, the nose base, the tongue base, the body base, the mind base. These are called the six sense bases.

“And what, bhikkhus, is name-and-form? Feeling, perception, volition, contact, attention: this is called name. The four [4] great elements and the form derived from the four great elements: this is called form. Thus this name and this form are together called name-and-form.⁶

“And what, bhikkhus, is consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

“And what, bhikkhus, are the volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called the volitional formations.⁷

“And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.⁸

“Thus, bhikkhus, with ignorance as condition, volitional for-

mations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering."⁹

3 (3) *The Two Ways*

At Sāvatti. "Bhikkhus, I will teach you the wrong way and the right way. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the wrong way? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. This, bhikkhus, is called the wrong way. [5]

"And what, bhikkhus, is the right way? With the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering. This, bhikkhus, is called the right way."

4 (4) *Vipassī*

At Sāvatti.¹⁰

"Bhikkhus, before his enlightenment, while he was still a bodhisatta,¹¹ not yet fully enlightened, it occurred to Vipassī, the Blessed One, the Arahant, the Perfectly Enlightened One:¹² 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?' ... [6-9] ...

"'Cessation, cessation'—thus, bhikkhus, in regard to things unheard before there arose in the Bodhisatta Vipassī vision, knowledge, wisdom, true knowledge, and light."

5 (5) *Sikhī*

6 (6) *Vessabhū*

7 (7) *Kakusandha*

8 (8) *Koṇāgamana*

9 (9) *Kassapa*

[10]

10 (10) *Gotama the Great Sakyan Sage*

(i. Origination)

"Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?'

"Then, bhikkhus, it occurred to me: 'When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom:¹³ 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.'¹⁴

"Then, bhikkhus, it occurred to me: 'When what exists does birth come to be? By what is birth conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is existence, birth comes to be; birth has existence as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does existence come to be? By what is existence conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is clinging, existence comes to be; existence has clinging as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does clinging come to be? By what is clinging conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is craving, clinging comes to be; clinging has craving as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does craving come to be? By what is craving conditioned?' Then,

bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is feeling, craving comes to be; craving has feeling as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does feeling come to be? By what is feeling conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is contact, feeling comes to be; feeling has contact as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does contact come to be? By what is contact conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there are the six sense bases, contact comes to be; contact has the six sense bases as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists do the six sense bases come to be? By what are the six sense bases conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is name-and-form, the six sense bases come to be; the six sense bases have name-and-form as their condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does name-and-form come to be? By what is name-and-form conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does consciousness come to be? By what is consciousness conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there are volitional formations, consciousness comes to be; consciousness has volitional formations as its condition.'¹⁵

"Then, bhikkhus, it occurred to me: 'When what exists do volitional formations come to be? By what are volitional formations conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is ignorance, volitional formations come to be; volitional formations have ignorance as their condition.'

"Thus with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering.

"'Origination, origination'—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.¹⁶

(ii. Cessation)

"Then, bhikkhus, it occurred to me: 'When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.'

"Then, bhikkhus, it occurred to me: [11] 'When what does not exist does birth not come to be? By the cessation of what does the cessation of birth come about?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is no existence, birth does not come to be; with the cessation of existence comes cessation of birth.'... 'When there is no clinging, existence does not come to be; with the cessation of clinging comes cessation of existence.'... 'When there is no craving, clinging does not come to be; with the cessation of craving comes cessation of clinging.'... 'When there is no feeling, craving does not come to be; with the cessation of feeling comes cessation of craving.'... 'When there is no contact, feeling does not come to be; with the cessation of contact comes cessation of feeling.'... 'When there are no six sense bases, contact does not come to be; with the cessation of the six sense bases comes cessation of contact.'... 'When there is no name-and-form, the six sense bases do not come to be; with the cessation of name-and-form comes cessation of the six sense bases.'... 'When there is no consciousness, name-and-form does not come to be; with the cessation of consciousness comes cessation of name-and-form.'... 'When there are no volitional formations, consciousness does not come to be; with the cessation of volitional formations comes cessation of consciousness.'... 'When there is no ignorance, volitional formations do not come to be; with the cessation of ignorance comes cessation of volitional formations.'

"Thus with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness....

Such is the cessation of this whole mass of suffering.

“Cessation, cessation’—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.”

II. NUTRIMENT

11 (1) *Nutriment*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta’s Grove, Anāthapiṇḍika’s Park....

“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.¹⁷ What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.¹⁸

“Bhikkhus, these four kinds of nutriment have what as their source, [12] what as their origin, from what are they born and produced? These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving.¹⁹

“And this craving has what as its source, what as its origin, from what is it born and produced? This craving has feeling as its source, feeling as its origin; it is born and produced from feeling.

“And this feeling has what as its source...? Feeling has contact as its source.... And this contact has what as its source...? Contact has the six sense bases as its source.... And these six sense bases have what as their source...? The six sense bases have name-and-form as their source.... And this name-and-form has what as its source...? Name-and-form has consciousness as its source.... And this consciousness has what as its source...? Consciousness has volitional formations as its source.... And these volitional formations have what as their source, what as their origin, from what are they born and produced? Volitional formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

“Thus, bhikkhus, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition,

consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.”

12 (2) *Moliyaphagguna*

At Sāvattḥi. [13] “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.”²⁰

When this was said, the Venerable Moliyaphagguna said to the Blessed One: “Venerable sir, who consumes the nutriment consciousness?”²¹

“Not a valid question,” the Blessed One replied. “I do not say, ‘One consumes.’²² If I should say, ‘One consumes,’ in that case this would be a valid question: ‘Venerable sir, who consumes?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, for what is the nutriment consciousness [a condition]?’²³ this would be a valid question. To this the valid answer is: ‘The nutriment consciousness is a condition for the production of future renewed existence.²⁴ When that which has come into being exists, the six sense bases [come to be];²⁵ with the six sense bases as condition, contact.’”

“Venerable sir, who makes contact?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One makes contact.’ If I should say, ‘One makes contact,’ in that case this would be a valid question: ‘Venerable sir, who makes contact?’ But I do not speak thus. Since I do not speak thus, if one should ask me, ‘Venerable sir, with what as condition does contact [come to be]?’ this would be a valid question. To this the valid answer is: ‘With the six sense bases as condition, contact [comes to be]; with contact as condition, feeling.’”

“Venerable sir, who feels?”

“Not a valid question,” the Blessed One replied. “I do not say, ‘One feels.’ If I should say, ‘One feels,’ in that case this would be a

valid question: 'Venerable sir, who feels?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venerable sir, with what as condition does feeling [come to be]?' this would be a valid question. To this the valid answer is: 'With contact as condition, feeling [comes to be]; with feeling as condition, craving.'"

"Venerable sir, who craves?"

"Not a valid question," the Blessed One replied. "I do not say, 'One craves.' [14] If I should say, 'One craves,' in that case this would be a valid question: 'Venerable sir, who craves?' But I do not speak thus. Since I do not speak thus, if one should ask me, 'Venerable sir, with what as condition does craving [come to be]?' this would be a valid question. To this the valid answer is: 'With feeling as condition, craving [comes to be]; with craving as condition, clinging; with clinging as condition, existence....²⁶ Such is the origin of this whole mass of suffering.'

"But, Phagguna, with the remainderless fading away and cessation of the six bases for contact comes cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."

13 (3) *Ascetics and Brahmins* (1)

At Sāvatti. "Bhikkhus, those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation;²⁷ who do not understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation: [15] these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.²⁸

"But, bhikkhus, those ascetics and brahmins who understand aging-and-death, its origin, its cessation, and the way leading to

its cessation; who understand birth ... volitional formations, their origin, their cessation, and the way leading to their cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

14 (4) *Ascetics and Brahmins* (2)

At Sāvatti. "Bhikkhus, as to those ascetics and brahmins who do not understand these things, the origin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they do not understand, whose origin they do not understand, whose cessation they do not understand, and the way leading to whose cessation they do not understand?

"They do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation. They do not understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation. These are the things that they do not understand, whose origin they do not understand, [16] whose cessation they do not understand, and the way leading to whose cessation they do not understand.

"These I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, as to those ascetics and brahmins who understand these things, the origin of these things, the cessation of these things, and the way leading to the cessation of these things: what are those things that they understand, whose origin they understand, whose cessation they understand, and the way leading to whose cessation they understand?

"They understand aging-and-death, its origin, its cessation, and the way leading to its cessation. They understand birth ... volitional formations, their origin, their cessation, and the way leading to their cessation. These are the things that they understand,

whose origin they understand, whose cessation they understand, and the way leading to whose cessation they understand.

"These I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

15 (5) *Kaccānagotta*

At Sāvatti. [17] Then the Venerable Kaccānagotta approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'right view, right view.' In what way, venerable sir, is there right view?"

"This world, Kaccāna, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence.²⁹ But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.³⁰

"This world, Kaccāna, is for the most part shackled by engagement, clinging, and adherence.³¹ But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about 'my self.'³² He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others. It is in this way, Kaccāna, that there is right view.³³

"'All exists': Kaccāna, this is one extreme. 'All does not exist': this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'" [18]

16 (6) *A Speaker on the Dhamma*

At Sāvatti. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Venerable sir, it is said, 'a speaker on the Dhamma, a speaker on the Dhamma.' In what way, venerable sir, is one a speaker on the Dhamma?"

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards aging-and-death, for its fading away and cessation, one is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards aging-and-death, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma.³⁴ If, through revulsion towards aging-and-death, through its fading away and cessation, one is liberated by nonclinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life.³⁵

"Bhikkhu, if one teaches the Dhamma for the purpose of revulsion towards birth ... for the purpose of revulsion towards ignorance, for its fading away and cessation, one is fit to be called a bhikkhu who is a speaker on the Dhamma. If one is practising for the purpose of revulsion towards ignorance, for its fading away and cessation, one is fit to be called a bhikkhu who is practising in accordance with the Dhamma. If, through revulsion towards ignorance, through its fading away and cessation, one is liberated by nonclinging, one is fit to be called a bhikkhu who has attained Nibbāna in this very life."

17 (7) *The Naked Ascetic Kassapa*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. [19] Then, in the morning, the Blessed One dressed and, taking bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Blessed One coming in the distance. Having seen him, he approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he stood to one side and said to him: "We would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."

"This is not the right time for a question, Kassapa. We have entered among the houses."³⁶

A second time and a third time the naked ascetic Kassapa said to the Blessed One: "We would like to ask Master Gotama about a certain point, if he would grant us the favour of answering our question."

"This is not the right time for a question, Kassapa. We have entered among the houses."

Then the naked ascetic Kassapa said to the Blessed One: "We do not wish to ask Master Gotama much."

"Then ask what you want, Kassapa."

"How is it, Master Gotama: is suffering created by oneself?"

"Not so, Kassapa," the Blessed One said.

"Then, Master Gotama, is suffering created by another?"

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama: is suffering created both by oneself and by another?"

"Not so, Kassapa," the Blessed One said. [20]

"Then, Master Gotama, has suffering arisen fortuitously, being created neither by oneself nor by another?"³⁷

"Not so, Kassapa," the Blessed One said.

"How is it then, Master Gotama: is there no suffering?"

"It is not that there is no suffering, Kassapa; there is suffering."

"Then is it that Master Gotama does not know and see suffering?"

"It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering."

"Whether you are asked: 'How is it, Master Gotama: is suffering created by oneself?' or 'Is it created by another?' or 'Is it created by both?' or 'Is it created by neither?' in each case you say: 'Not so, Kassapa.' When you are asked: 'How is it then, Master Gotama: is there no suffering?' you say: 'It is not that there is no suffering, Kassapa; there is suffering.' When asked: 'Then is it that Master Gotama does not know and see suffering?' you say: 'It is not that I do not know and see suffering, Kassapa. I know suffering, I see suffering.' Venerable sir, let the Blessed One explain suffering to me. Let the Blessed One teach me about suffering."³⁸

"Kassapa, [if one thinks,] 'The one who acts is the same as the one who experiences [the result],' [then one asserts] with reference to one existing from the beginning: 'Suffering is created by

oneself.' When one asserts thus, this amounts to eternalism.³⁹ But, Kassapa, [if one thinks,] 'The one who acts is one, the one who experiences [the result] is another,' [then one asserts] with reference to one stricken by feeling: 'Suffering is created by another.' When one asserts thus, this amounts to annihilationism.⁴⁰ Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle:⁴¹ 'With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. [21] But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'"

When this was said, the naked ascetic Kassapa said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by the Blessed One, as though he were turning upright what had been turned upside down, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go for refuge to the Blessed One, and to the Dhamma, and to the Bhikkhu Saṅgha. May I receive the going forth under the Blessed One, may I receive the higher ordination?"⁴²

"Kassapa, one formerly belonging to another sect who desires the going forth and the higher ordination in this Dhamma and Discipline lives on probation for four months. At the end of the four months, if the bhikkhus are satisfied with him, they may if they wish give him the going forth and the higher ordination to the state of a bhikkhu. But individual differences are recognized by me."⁴³

"If, venerable sir, one formerly belonging to another sect who desires the going forth and the higher ordination in this Dhamma and Discipline lives on probation for four months, and if at the end of the four months the bhikkhus, being satisfied with him, may if they wish give him the going forth and the higher ordination to the state of a bhikkhu, then I will live on probation for four years. At the end of the four years, if the bhikkhus are satisfied with me, let them if they wish give me the going forth and the higher ordination to the state of a bhikkhu."

Then the naked ascetic Kassapa received the going forth under the Blessed One, and he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, [22] by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." And the Venerable Kassapa became one of the arahants.⁴⁴

18 (8) *Timbaruka*

At Sāvatti. Then the wanderer Timbaruka approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: "How is it, Master Gotama: are pleasure and pain created by oneself?"⁴⁵

"Not so, Timbaruka," the Blessed One said.

"Then, Master Gotama, are pleasure and pain created by another?"

"Not so, Timbaruka," the Blessed One said.

"How is it then, Master Gotama: are pleasure and pain created both by oneself and by another?"

"Not so, Timbaruka," the Blessed One said.

"Then, Master Gotama, have pleasure and pain arisen fortuitously, being created neither by oneself nor by another?"

"Not so, Timbaruka," the Blessed One said.

"How is it then, Master Gotama: is there no pleasure and pain?"

"It is not that there is no pleasure and pain, Timbaruka; there is pleasure and pain."

"Then is it that Master Gotama does not know and see pleasure and pain?"

"It is not that I do not know and see pleasure and pain, Timbaruka. I know pleasure and pain, I see pleasure and pain."

"Whether you are asked: 'How is it, Master Gotama: are pleasure and pain created by oneself?' or 'Are they created by another?' [23] or 'Are they created by both?' or 'Are they created by neither?' in each case you say: 'Not so, Timbaruka.' When you

are asked: 'How is it then, Master Gotama: is there no pleasure and pain?' you say: 'It is not that there is no pleasure and pain, Timbaruka; there is pleasure and pain.' When asked: 'Then is it that Master Gotama does not know and see pleasure and pain?' you say: 'It is not that I do not know and see pleasure and pain, Timbaruka. I know pleasure and pain, I see pleasure and pain.' Venerable sir, let the Blessed One explain pleasure and pain to me. Let the Blessed One teach me about pleasure and pain."

"Timbaruka, [if one thinks,] 'The feeling and the one who feels it are the same,' [then one asserts] with reference to one existing from the beginning: 'Pleasure and pain are created by oneself.' I do not speak thus.⁴⁶ But, Timbaruka, [if one thinks,] 'The feeling is one, the one who feels it is another,' [then one asserts] with reference to one stricken by feeling: 'Pleasure and pain are created by another.' Neither do I speak thus.⁴⁷ Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'"

When this was said, the naked ascetic Timbaruka said to the Blessed One: "Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life."

19 (9) *The Wise Man and the Fool*

At Sāvatti. "Bhikkhus, for the fool, hindered by ignorance and fettered by craving, [24] this body has thereby originated. So there is this body and external name-and-form: thus this dyad. Dependent on the dyad there is contact. There are just six sense bases, contacted through which—or through a certain one among them—the fool experiences pleasure and pain.⁴⁸

"Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body has thereby originated. So there is this body and external name-and-form: thus this dyad. Dependent on

the dyad there is contact. There are just six sense bases, contacted through which—or through a certain one among them—the wise man experiences pleasure and pain. What, bhikkhus, is the distinction here, what is the disparity, what is the difference between the wise man and the fool?”

“Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement.⁴⁹ Having heard it from him, the bhikkhus will remember it.”

“Then listen and attend closely, bhikkhus, I will speak.”

“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“Bhikkhus, for the fool, hindered by ignorance and fettered by craving, this body has originated. For the fool that ignorance has not been abandoned and that craving has not been utterly destroyed. For what reason? Because the fool has not lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the fool fares on to [another] body. Faring on to [another] body, he is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

“Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body has originated. For the wise man that ignorance has been abandoned and that craving has been utterly destroyed. For what reason? Because the wise man has lived the holy life [25] for the complete destruction of suffering. Therefore, with the breakup of the body, the wise man does not fare on to [another] body. Not faring on to [another] body, he is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

“This, bhikkhus, is the distinction, the disparity, the difference between the wise man and the fool, that is, the living of the holy life.”⁵⁰

20 (10) Conditions

At Sāvatti. “Bhikkhus, I will teach you dependent origination and dependently arisen phenomena. Listen and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is dependent origination? ‘With birth as condition, aging-and-death [comes to be]’: whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.⁵¹ A Tathāgata awakens to this and breaks through to it.⁵² Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With birth as condition, bhikkhus, aging-and-death.’⁵³

“‘With existence as condition, birth’ ... ‘With clinging as condition, existence’ ... ‘With craving as condition, clinging’ ... ‘With feeling as condition, craving’ ... ‘With contact as condition, feeling’ ... ‘With the six sense bases as condition, contact’ ... ‘With name-and-form as condition, the six sense bases’ ... ‘With consciousness as condition, name-and-form’ ... ‘With volitional formations as condition, consciousness’ ... ‘With ignorance as condition, volitional formations’: whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality. A Tathāgata awakens to this and [26] breaks through to it. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. And he says: ‘See! With ignorance as condition, bhikkhus, volitional formations.’

“Thus, bhikkhus, the actuality in this, the inerrancy, the not-otherwiseness, specific conditionality: this is called dependent origination.⁵⁴

“And what, bhikkhus, are the dependently arisen phenomena? Aging-and-death, bhikkhus, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Birth is impermanent ... Existence is impermanent ... Clinging is impermanent ... Craving is impermanent ... Feeling is impermanent ... Contact is impermanent ... The six sense bases are impermanent ... Name-and-form is impermanent ... Consciousness is impermanent ... Volitional formations are impermanent ... Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, bhikkhus, are called the dependently arisen phenomena.

“When, bhikkhus, a noble disciple has clearly seen with correct wisdom⁵⁵ as it really is this dependent origination and these dependently arisen phenomena, it is impossible that he will run back into the past, thinking: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past?’ Or that he will run forward into the future, thinking: ‘Will I exist in the future? Will I not exist [27] in the future? What will I be in the future? How will I be in the future? Having been what, what will I become in the future?’ Or that he will now be inwardly confused about the present thus: ‘Do I exist? Do I not exist? What am I? How am I? This being—where has it come from, and where will it go?’⁵⁶

“For what reason [is this impossible]? Because, bhikkhus, the noble disciple has clearly seen with correct wisdom as it really is this dependent origination and these dependently arisen phenomena.”

III. THE TEN POWERS

21 (1) *The Ten Powers (1)*

At Sāvattḥi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus:⁵⁷ [28] ‘Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away.⁵⁸ Thus when this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.⁵⁹ That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.’”

22 (2) *The Ten Powers (2)*

At Sāvattḥi. “Bhikkhus, possessing the ten powers and the four grounds of self-confidence, the Tathāgata claims the place of the chief bull of the herd, roars his lion’s roar in the assemblies, and sets rolling the Brahma-wheel thus: ‘Such is form ... (as in §21) ... Such is the cessation of this whole mass of suffering.’

“Bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork.⁶⁰ When, bhikkhus, the Dhamma has thus been well expounded by me, elucidated, disclosed, revealed, stripped of patchwork, this is enough for a clansman who has gone forth out of faith to arouse his energy thus: ‘Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion.’⁶¹ [29]

“Bhikkhus, the lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects.⁶² But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. It is not by the inferior that the supreme is attained; rather, it is by the supreme that the supreme is attained.⁶³ Bhikkhus, this holy life is a beverage of cream; the Teacher is present.⁶⁴ Therefore, bhikkhus, arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized, [with the thought]: ‘In such a way this going forth of ours will not be barren, but fruitful and fertile; and when we use the robes, alms-food, lodgings, and medicinal requisites [offered to us by others], these services they provide for us will be of great fruit and benefit to them.’⁶⁵ Thus, bhikkhus, should you train yourselves.

“Considering your own good, bhikkhus, it is enough to strive for the goal with diligence; considering the good of others, it is enough to strive for the goal with diligence; considering the good of both, it is enough to strive for the goal with diligence.”⁶⁶

23 (3) *Proximate Cause*

At Sāvattḥi.⁶⁷ “Bhikkhus, I say that the destruction of the taints is

for one who knows and sees, not for one who does not know and does not see. For one who knows what, for one who sees what, does the destruction of the taints come about? 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away': it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about. [30]

"I say, bhikkhus, that the knowledge of destruction in regard to destruction has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge of destruction? It should be said: liberation.⁶⁸

"I say, bhikkhus, that liberation too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for liberation? It should be said: dispassion.

"I say, bhikkhus, that dispassion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for dispassion? It should be said: revulsion.

"I say, bhikkhus, that revulsion too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for revulsion? It should be said: the knowledge and vision of things as they really are.

"I say, bhikkhus, that the knowledge and vision of things as they really are too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for the knowledge and vision of things as they really are? It should be said: concentration.

"I say, bhikkhus, that concentration too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for concentration? It should be said: happiness.

"I say, bhikkhus, that happiness too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for happiness? It should be said: tranquillity.

"I say, bhikkhus, that tranquillity too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for tranquillity? It should be said: rapture.

"I say, bhikkhus, that rapture too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for rapture? It should be said: gladness.

"I say, bhikkhus, that gladness too has a proximate cause; it

does not lack a proximate cause. And what is the proximate cause for gladness? It should be said: faith.

"I say, bhikkhus, that faith too has a proximate cause; it does not lack a proximate cause. [31] And what is the proximate cause for faith? It should be said: suffering.⁶⁹

"I say, bhikkhus, that suffering too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for suffering? It should be said: birth.

"I say, bhikkhus, that birth too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for birth? It should be said: existence.

"I say, bhikkhus, that existence too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for existence? It should be said: clinging.

"I say, bhikkhus, that clinging too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for clinging? It should be said: craving.

"I say, bhikkhus, that craving too has a proximate cause; it does not lack a proximate cause. And what is the proximate cause for craving? It should be said: feeling.

"For feeling, it should be said: contact. For contact: the six sense bases. For the six sense bases: name-and-form. For name-and-form: consciousness. For consciousness: volitional formations.

"I say, bhikkhus, that volitional formations too have a proximate cause; they do not lack a proximate cause. And what is the proximate cause for volitional formations? It should be said: ignorance.

"Thus, bhikkhus, with ignorance as proximate cause, volitional formations [come to be]; with volitional formations as proximate cause, consciousness; with consciousness as proximate cause, name-and-form; with name-and-form as proximate cause, the six sense bases; with the six sense bases as proximate cause, contact; with contact as proximate cause, feeling; with feeling as proximate cause, craving; with craving as proximate cause, clinging; with clinging as proximate cause, existence; with existence as proximate cause, birth; with birth as proximate cause, suffering; with suffering as proximate cause, faith; with faith as proximate cause, gladness; with gladness as proximate cause, rapture; with rapture as proximate cause, tranquillity; with tranquillity as proximate cause, happiness; with happiness as proximate cause,

concentration; with concentration as proximate cause, the knowledge and vision of things as they really are; [32] with the knowledge and vision of things as they really are as proximate cause, revulsion; with revulsion as proximate cause, dispassion; with dispassion as proximate cause, liberation; with liberation as proximate cause, the knowledge of destruction.

“Just as, bhikkhus, when rain pours down in thick droplets on a mountain top, the water flows down along the slope and fills the cleft, gullies, and creeks; these being full fill up the pools; these being full fill up the lakes; these being full fill up the streams; these being full fill up the rivers; and these being full fill up the great ocean;⁷⁰ so too, with ignorance as proximate cause, volitional formations [come to be]; with volitional formations as proximate cause, consciousness ... with liberation as proximate cause, the knowledge of destruction.”

24 (4) *Wanderers of Other Sects*

At Rājagaha in the Bamboo Grove.

(i)

Then, in the morning, the Venerable Sāriputta dressed and, taking bowl and robe, entered Rājagaha for alms. Then it occurred to him: “It is still too early to walk for alms in Rājagaha. Let me go to the park of the wanderers of other sects.”

Then the Venerable Sāriputta [33] went to the park of the wanderers of other sects. He exchanged greetings with those wanderers and, when they had concluded their greetings and cordial talk, he sat down to one side. The wanderers then said to him:

“Friend Sāriputta, some ascetics and brahmins, proponents of kamma, maintain that suffering is created by oneself; some ascetics and brahmins, proponents of kamma, maintain that suffering is created by another; some ascetics and brahmins, proponents of kamma, maintain that suffering is created both by oneself and by another; some ascetics and brahmins, proponents of kamma, maintain that suffering has arisen fortuitously, being created neither by oneself nor by another.⁷¹ Now, friend Sāriputta, what does the ascetic Gotama say about this? What does he teach? How should we answer if we are to state what has been said by the ascetic Gotama and not misrepresent him with what is con-

trary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?”⁷²

“Friends, the Blessed One has said that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.

“Therein, friends, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself, that is conditioned by contact.⁷³ Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by another, that too is conditioned by contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created both by oneself and by another, that too is conditioned by contact. [34] Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

“Therein, friends, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by another, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created both by oneself and by another, it is impossible that they will experience [anything] without contact. Also, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, it is impossible that they will experience [anything] without contact.”

(ii)

The Venerable Ānanda heard this conversation between the Venerable Sāriputta and the wanderers of other sects. Then,

when he had walked for alms in Rājagaha and had returned from the alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation between the Venerable Sāriputta and those wanderers of other sects. [The Blessed One said:]

“Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.

“Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... [35] ... and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, that too is conditioned by contact.

“Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that suffering is created by oneself ... and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another, it is impossible that they will experience [anything] without contact.

“On one occasion, Ānanda, I was dwelling right here in Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Then, in the morning, I dressed and, taking bowl and robe, I entered Rājagaha for alms. Then it occurred to me: ‘It is still too early to walk for alms in Rājagaha. Let me go to the park of the wanderers of other sects.’ Then I went to the park of the wanderers of other sects. I exchanged greetings with those wanderers and, when we had concluded our greetings and cordial talk, I sat down to one side. The wanderers then said to me as I was sitting to one side: ... *(the wanderers ask exactly the same question as they had asked Sāriputta and receive an identical reply)* [36] ... it is impossible that they will experience [anything] without contact.”

“It is wonderful, venerable sir! It is amazing, venerable sir! How the entire meaning can be stated by a single phrase! Can this same meaning be stated in detail in a way that is deep and deep in implications?”⁷⁴

“Well then, Ānanda, clear up that same matter yourself.”

“Venerable sir, if they were to ask me: ‘Friend Ānanda, what is the source of aging-and-death, what is its origin, from what is it born and produced?’—being asked thus, I would answer thus: ‘Friends, aging-and-death has birth as its source, birth as its origin; it is born and produced from birth.’ Being asked thus, I would answer in such a way. [37]

“Venerable sir, if they were to ask me: ‘Friend Ānanda, what is the source of birth, what is its origin, from what is it born and produced?’—being asked thus, I would answer thus: ‘Friends, birth has existence as its source, existence as its origin; it is born and produced from existence... Existence has clinging as its source ... Clinging has craving as its source ... Craving has feeling as its source ... Feeling has contact as its source ... Contact has the six sense bases as its source, the six sense bases as its origin; it is born and produced from the six sense bases. But with the remainderless fading away and cessation of the six bases for contact comes cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.’ Being asked thus, venerable sir, I would answer in such a way.”

25 (5) *Bhūmija*

At Sāvatti.

(i)

Then, in the evening, the Venerable Bhūmija emerged from seclusion and approached the Venerable Sāriputta.⁷⁵ [38] He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“Friend Sāriputta, some ascetics and brahmins, proponents of kamma, maintain that pleasure and pain are created by oneself; some ascetics and brahmins, proponents of kamma, maintain that pleasure and pain are created by another; some ascetics and

brahmins, proponents of kamma, maintain that pleasure and pain are created both by oneself and by another; some ascetics and brahmins, proponents of kamma, maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another.⁷⁶ Now, friend Sāriputta, what does the Blessed One say about this? What does he teach? How should we answer if we are to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?"

"Friend, the Blessed One has said that pleasure and pain are dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by the Blessed One and would not misrepresent him with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, friend, in the case of those ascetics and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself, and those who maintain that pleasure and pain are created by another, and those who maintain that pleasure and pain are created both by oneself and by another, and those who maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another—in each case that is conditioned by contact.

"Therein, friends, in the case of those ascetics and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself, and those who maintain that pleasure and pain are created by another, and those who maintain that pleasure and pain are created both by oneself and by another, and those [39] who maintain that pleasure and pain have arisen fortuitously, being created neither by oneself nor by another—in each case it is impossible that they will experience [anything] without contact."

(ii)

The Venerable Ānanda heard this conversation between the Venerable Sāriputta and the Venerable Bhūmija. He then approached the Blessed One, paid homage to him, sat down to one side, and reported to the Blessed One the entire conversation

between the Venerable Sāriputta and the Venerable Bhūmija. [The Blessed One said:]

"Good, good, Ānanda! Anyone answering rightly would answer just as Sāriputta has done. I have said, Ānanda, that pleasure and pain are dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one's assertion would give ground for criticism.

"Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself ... and those who maintain that pleasure and pain have arisen fortuitously ... in each case that is conditioned by contact.

"Therein, Ānanda, in the case of those ascetics and brahmins, proponents of kamma, who maintain that pleasure and pain are created by oneself ... and those who maintain that pleasure and pain have arisen fortuitously ... in each case it is impossible that they will experience [anything] without contact.

(iii)

"Ānanda, when there is the body, because of bodily volition pleasure and pain arise [40] internally; when there is speech, because of verbal volition pleasure and pain arise internally; when there is the mind, because of mental volition pleasure and pain arise internally—and with ignorance as condition.⁷⁷

"Either on one's own initiative, Ānanda, one generates that bodily volitional formation conditioned by which pleasure and pain arise internally; or prompted by others one generates that bodily volitional formation conditioned by which pleasure and pain arise internally. Either deliberately, Ānanda, one generates that bodily volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that bodily volitional formation conditioned by which pleasure and pain arise internally.⁷⁸

"Either on one's own initiative, Ānanda, one generates that verbal volitional formation conditioned by which pleasure and pain arise internally; or prompted by others one generates that verbal volitional formation conditioned by which pleasure and

pain arise internally. Either deliberately, Ānanda, one generates that verbal volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that verbal volitional formation conditioned by which pleasure and pain arise internally.

“Either on one’s own initiative, Ānanda, one generates that mental volitional formation⁷⁹ conditioned by which pleasure and pain arise internally; or prompted by others one generates that mental volitional formation conditioned by which pleasure and pain arise internally. Either deliberately, Ānanda, one generates that mental volitional formation conditioned by which pleasure and pain arise internally; or undeliberately one generates that mental volitional formation conditioned by which pleasure and pain arise internally.

“Ignorance is comprised within these states.⁸⁰ But with the remainderless fading away and cessation of ignorance that body does not exist conditioned by which that pleasure and pain arise internally; that speech does not exist conditioned by which that pleasure and pain arise internally; that mind does not exist conditioned by which [41] that pleasure and pain arise internally.⁸¹ That field does not exist, that site does not exist, that base does not exist, that foundation does not exist conditioned by which that pleasure and pain arise internally.”⁸²

26 (6) *Upavāṇa*

At Sāvattḥi. Then the Venerable Upavāṇa approached the Blessed One, paid homage to him, sat down to one side, and said to him:⁸³

“Venerable sir, some ascetics and brahmins maintain that suffering is created by oneself; some ascetics and brahmins maintain that suffering is created by another; some ascetics and brahmins maintain that suffering is created both by oneself and by another; some ascetics and brahmins maintain that suffering has arisen fortuitously, being created neither by oneself nor by another. Now, venerable sir, what does the Blessed One say about this? What does he teach? How should we answer if we are to state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? And how should we explain in accordance with the Dhamma so that no reasonable consequence of our assertion would give ground for criticism?”

“Upavāṇa, I have said that suffering is dependently arisen. Dependent on what? Dependent on contact. If one were to speak thus one would be stating what has been said by me and would not misrepresent me with what is contrary to fact; one would explain in accordance with the Dhamma, and no reasonable consequence of one’s assertion would give ground for criticism.

“Therein, Upavāṇa, in the case of those ascetics and brahmins who maintain that suffering is created by oneself, and those who maintain that suffering is created by another, and those who maintain that suffering is created both by oneself and by another, and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another—in each case that is conditioned by contact. [42]

“Therein, Upavāṇa, in the case of those ascetics and brahmins who maintain that suffering is created by oneself, and those who maintain that suffering is created by another, and those who maintain that suffering is created both by oneself and by another, and those who maintain that suffering has arisen fortuitously, being created neither by oneself nor by another—in each case it is impossible that they will experience [anything] without contact.”

27 (7) *Conditions*

At Sāvattḥi. “Bhikkhus, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness ... Such is the origin of this whole mass of suffering.

“And what, bhikkhus, is aging-and-death? The aging of the various beings ... (as in §2) ... thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death; with the cessation of birth there is the cessation of aging-and-death. Just this Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what, bhikkhus, is birth?... existence?... clinging?... [43] ... craving?... feeling?... contact?... the six sense bases?... name-and-form?... consciousness?... volitional formations? There are these three kinds of volitional formations: the bodily volitional formation, the verbal volitional formation, the mental volitional formation. With the arising of ignorance there is the arising of

volitional formations. With the cessation of ignorance there is the cessation of volitional formations. Just this Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

“When, bhikkhus, a noble disciple thus understands the condition; thus understands the origin of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition,⁸⁴ he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”⁸⁵

28 (8) *Bhikkhu*

At Sāvattī. “Herein, bhikkhus, a bhikkhu understands aging-and-death, its origin, its cessation, and the way leading to its cessation. He understands birth ... existence ... clinging [44] ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation.

“And what, bhikkhus, is aging-and-death?... (as in preceding *sutta*) ... Just this Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

“When, bhikkhus, a bhikkhu thus understands aging-and-death, its origin, its cessation, and the way leading to its cessation; when he thus understands birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... [45] consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation, he is then called a bhikkhu who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee’s knowledge, a trainee’s true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.”

29 (9) *Ascetics and Brahmins (1)*

At Sāvattī. “Bhikkhus, those ascetics or brahmins who do not fully understand aging-and-death, its origin, its cessation, and the way leading to its cessation;⁸⁶ who do not fully understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who fully understand aging-and-death, its origin, its cessation, and the way leading to its cessation; who fully understand birth ... volitional formations, [46] their origin, their cessation, and the way leading to their cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

30 (10) *Ascetics and Brahmins (2)*

At Sāvattī. “Bhikkhus, as to those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is impossible that they will abide having transcended aging-and-death. As to those ascetics and brahmins who do not understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation: it is impossible that they will abide having transcended volitional formations.

“But, bhikkhus, as to those ascetics or brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation: it is possible that they will abide having transcended aging-and-death. As to those ascetics and brahmins who understand birth ... volitional formations, their origin, their cessation, and the way leading to their cessation: it is possible that they will abide having transcended volitional formations.”

[47]

IV. THE KAḬĀRA KHATTIYA

31 (1) *What Has Come to Be*

On one occasion the Blessed One was dwelling at Sāvatti.... There the Blessed One addressed the Venerable Sāriputta thus: "Sāriputta, in 'The Questions of Ajita' of the Pārāyana it is said:⁸⁷

'Those who have comprehended the Dhamma,
And the manifold trainees here:
Asked about their way of conduct,
Being discreet, tell me, dear sir.'⁸⁸

How should the meaning of this, stated in brief, be understood in detail?"

When this was said, the Venerable Sāriputta was silent. A second time and a third time the Blessed One addressed the Venerable Sāriputta thus: "Sāriputta, in 'The Questions of Ajita' in the Pārāyana it is said ... [48] How should the meaning of this, stated in brief, be understood in detail?" A second time and a third time the Venerable Sāriputta was silent.⁸⁹

"Sāriputta, do you see: 'This has come to be'? Sāriputta, do you see: 'This has come to be'?"

"Venerable sir, one sees as it really is with correct wisdom: 'This has come to be.' Having seen as it really is with correct wisdom: 'This has come to be,' one is practising for the purpose of revulsion towards what has come to be, for its fading away and cessation.⁹⁰ One sees as it really is with correct wisdom: 'Its origination occurs with that as nutriment.'⁹¹ Having seen as it really is with correct wisdom: 'Its origination occurs with that as nutriment,' one is practising for the purpose of revulsion towards its origination through nutriment, for its fading away and cessation. One sees as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation.' Having seen as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation,' one is practising for the purpose of revulsion towards what is subject to cessation, for its fading away and cessation. It is in such a way that one is a trainee.

"And how, venerable sir, has one comprehended the

Dhamma? Venerable sir, one sees as it really is with correct wisdom: 'This has come to be.' Having seen as it really is with correct wisdom: 'This has come to be,' through revulsion towards what has come to be, through its fading away and cessation, one is liberated by nonclinging. One sees as it really is with correct wisdom: 'Its origination occurs with that as nutriment.' Having seen as it really is with correct wisdom: 'Its origination occurs with that as nutriment,' through revulsion towards its origination through nutriment, through its fading away and cessation, one is liberated by nonclinging. One sees as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation.' Having seen as it really is with correct wisdom: 'With the cessation of that nutriment, what has come to be is subject to cessation,' through revulsion towards what is subject to cessation, through its fading away [49] and cessation, one is liberated by nonclinging.⁹² It is in such a way that one has comprehended the Dhamma.

"Thus, venerable sir, when it is said in 'The Questions of Ajita' of the Pārāyana:

'Those who have comprehended the Dhamma,
And the manifold trainees here:
Asked about their way of conduct,
Being discreet, tell me, dear sir.'—

it is in such a way that I understand in detail the meaning of this that was stated in brief."

"Good, good, Sāriputta!... (*the Buddha repeats here the entire statement of the Venerable Sāriputta*) [50] ... it is in such a way that the meaning of this, stated in brief, should be understood in detail."

32 (2) *The KaḬāra*

At Sāvatti.

(i)

Then the bhikkhu KaḬāra the Khattiya approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one

side and said to the Venerable Sāriputta: "Friend Sāriputta, the bhikkhu Moliyaphagguna has abandoned the training and returned to the lower life."⁹³

"Then surely that venerable did not find solace in this Dhamma and Discipline."

"Well then, has the Venerable Sāriputta attained solace in this Dhamma and Discipline?"

"I have no perplexity, friend."

"But as to the future, friend?"

"I have no doubt, friend."

Then the bhikkhu Kaḷāra the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, [51] and said to him: "Venerable sir, the Venerable Sāriputta has declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"⁹⁴

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell Sāriputta in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Sāriputta and told him: "The Teacher calls you, friend Sāriputta."

"Yes, friend," the Venerable Sāriputta replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, Sāriputta, that you have declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being?'"

"Venerable sir, I did not state the matter in those terms and phrases."

"In whatever way, Sāriputta, a clansman declares final knowledge, what he has declared should be understood as such."

"Venerable sir, didn't I too speak thus: 'Venerable sir, I did not state the matter in those terms and phrases?'"

"If, Sāriputta, they were to ask you:⁹⁵ 'Friend Sāriputta, how have you known, how have you seen, that you have declared final knowledge thus: 'I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, [52] I would answer thus: 'With the destruction of the source from which birth originates, I have understood: "When [the cause] is destroyed, [the effect] is destroyed." Having understood this, I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.' Being asked thus, venerable sir, I would answer in such a way."⁹⁶

"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of birth, what is its origin, from what is it born and produced?'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, I would answer thus: 'Birth, friends, has existence has its source, existence as its origin; it is born and produced from existence.' Being asked thus, venerable sir, I would answer in such a way."

"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of existence...?'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, I would answer thus: 'Existence, friends, has clinging as its source....'"

"But, Sāriputta, if they were to ask you: 'But, friend Sāriputta, what is the source of clinging...? What is the source of craving, what is its origin, from what is it born and produced?'—being asked thus, how would you answer?" [53]

"If they were to ask me this, venerable sir, I would answer thus: 'Craving, friends, has feeling as its source, feeling as its origin; it is born and produced from feeling.' Being asked thus, venerable sir, I would answer in such a way."

"But, Sāriputta, if they were to ask you: 'Friend Sāriputta, how have you known, how have you seen, that delight in feelings no longer remains present in you?'—being asked thus, how would you answer?"⁹⁷

"If they were to ask me this, venerable sir, I would answer thus: 'Friends, there are these three feelings. What three? Pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings, friends, are impermanent; whatever is impermanent is suffering. When this was understood, delight in feelings no longer remained present in me.' Being asked thus, venerable sir, I would answer in such a way."

"Good, good, Sāriputta! This is another method of explaining in brief that same point: 'Whatever is felt is included within suf-

fering.⁹⁸ But, Sāriputta, if they were to ask you: 'Friend Sāriputta, through what kind of deliverance have you declared final knowledge thus: "I understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being"?'—being asked thus, how would you answer?"

"If they were to ask me this, venerable sir, I would answer thus: [54] 'Friends, through an internal deliverance, through the destruction of all clinging, I dwell mindfully in such a way that the taints do not flow within me and I do not despise myself.' Being asked thus, venerable sir, I would answer in such a way."⁹⁹

"Good, good, Sāriputta! This is another method of explaining in brief that same point: 'I have no perplexity in regard to the taints spoken of by the Ascetic; I do not doubt that they have been abandoned by me.'"

This is what the Blessed One said. Having said this, the Sublime One rose from his seat and entered his dwelling.

(ii)

Then, soon after the Blessed One had departed, the Venerable Sāriputta addressed the bhikkhus thus:

"Friends, the first question that the Blessed One asked me had not been previously considered by me:¹⁰⁰ thus I hesitated over it. But when the Blessed One approved of my answer, it occurred to me: 'If the Blessed One were to question me about this matter with various terms and with various methods for a whole day, for a whole day I would be able to answer him with various terms and with various methods. If he were to question me about this matter with various terms and with various methods for a whole night, for a day and night, [55] for two days and nights, for three, four, five, six, or seven days and nights—for seven days and nights I would be able to answer him with various terms and with various methods.'"

Then the bhikkhu Kaḷāra the Khattiya rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and said to him: "Venerable sir, the Venerable Sāriputta has roared his lion's roar thus: 'Friends, the first question that the Blessed One asked me had not been previously considered by me: thus I hesitated over it. But when the Blessed One approved of my answer, it occurred

to me: "If the Blessed One were to question me about this matter for up to seven days and nights, [56] for up to seven days and nights I would be able to answer him with various terms and with various methods.'"

"Bhikkhu, the Venerable Sāriputta has thoroughly penetrated that element of the Dhamma by the thorough penetration of which, if I were to question him about that matter with various terms and with various methods for up to seven days and nights, for up to seven days and nights he would be able to answer me with various terms and with various methods."¹⁰¹

33 (3) *Cases of Knowledge (1)*

At Sāvatti. "Bhikkhus, I will teach you forty-four cases of knowledge. Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the forty-four cases of knowledge? [57] Knowledge of aging-and-death, knowledge of its origin, knowledge of its cessation, knowledge of the way leading to its cessation. Knowledge of birth ... Knowledge of existence ... Knowledge of clinging ... Knowledge of craving ... Knowledge of feeling ... Knowledge of contact ... Knowledge of the six sense bases ... Knowledge of name-and-form ... Knowledge of consciousness ... Knowledge of volitional formations, knowledge of their origin, knowledge of their cessation, knowledge of the way leading to their cessation. These, bhikkhus, are the forty-four cases of knowledge.

"And what, bhikkhus, is aging-and-death?... (*definition as in* §2) ... Thus this aging and this death are together called aging-and-death. With the arising of birth there is the arising of aging-and-death. With the cessation of birth there is the cessation of aging-and-death. This Noble Eightfold Path is the way leading to the cessation of aging-and-death; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands aging-and-death, its origin, [58] its cessation, and the way leading to its cessation, this is his knowledge of the principle.¹⁰² By means of this principle that is seen, understood, immediately attained, fathomed,¹⁰³ he applies the method to the past and to the future

thus: 'Whatever ascetics and brahmins in the past directly knew aging-and-death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins in the future will directly know aging-and-death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now.' This is his knowledge of entailment.¹⁰⁴

"When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowledge—knowledge of the principle and knowledge of entailment—he is then called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless.

"And what, bhikkhus, is birth?... What are the volitional formations?... (*definitions as in* §2) [59] ... This Noble Eightfold Path is the way leading to the cessation of volitional formations; that is, right view ... right concentration.

"When, bhikkhus, a noble disciple thus understands volitional formations, their origin, their cessation, and the way leading to their cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future.... This is his knowledge of entailment.

"When, bhikkhus, a noble disciple has purified and cleansed these two kinds of knowledge—knowledge of the principle and knowledge of entailment—he is then called a noble disciple who is accomplished in view ... one who stands squarely before the door to the Deathless."

34 (4) *Cases of Knowledge (2)*

At Sāvatti. "Bhikkhus, I will teach you seventy-seven cases of knowledge. Listen to that and attend closely, I will speak." [60]

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"Bhikkhus, what are the seventy-seven cases of knowledge?

The knowledge: 'Aging-and-death has birth as its condition.' The knowledge: 'When there is no birth, there is no aging-and-death.' The knowledge: 'In the past too aging-and-death had birth as its condition.' The knowledge: 'In the past too, had there been no birth, there would have been no aging-and-death.' The knowledge: 'In the future too aging-and-death will have birth as its condition.' The knowledge: 'In the future too, should there be no birth, there will be no aging-and-death.' The knowledge: 'That knowledge of the stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.'¹⁰⁵

"The knowledge: 'Birth has existence as its condition.'... The knowledge: 'Volitional formations have ignorance as their condition.' The knowledge: 'When there is no ignorance, there are no volitional formations.' The knowledge: 'In the past too volitional formations had ignorance as their condition.' The knowledge: 'In the past too, had there been no ignorance, there would have been no volitional formations.' The knowledge: 'In the future too volitional formations will have ignorance as their condition.' The knowledge: 'In the future too, should there be no ignorance, there will be no volitional formations.' The knowledge: 'That knowledge of the stability of the Dhamma is also subject to destruction, vanishing, fading away, and cessation.'

"These, bhikkhus, are called the seventy-seven cases of knowledge."

35 (5) *With Ignorance as Condition (1)*

At Sāvatti. "Bhikkhus, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering."

When he had said this, a certain bhikkhu said to the Blessed One: "Venerable sir, what now is aging-and-death, and for whom is there this aging-and-death?"

"Not a valid question," the Blessed One replied.¹⁰⁶ [61] "Bhikkhu, whether one says, 'What now is aging-and-death, and for whom is there this aging-and-death?' or whether one says, 'Aging-and-death is one thing, the one for whom there is this aging-and-death is another'—both these assertions are identical in meaning; they differ only in the phrasing. If there is the view, 'The soul and the body are the same,' there is no living of the holy

life; and if there is the view, 'The soul is one thing, the body is another,' there is no living of the holy life.¹⁰⁷ Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With birth as condition, aging-and-death.'"

"Venerable sir, what now is birth, and for whom is there this birth?"

"Not a valid question," the Blessed One replied. "Bhikkhu, whether one says, 'What now is birth, and for whom is there this birth?' or whether one says, 'Birth is one thing, the one for whom there is this birth is another'—both these assertions are identical in meaning; they differ only in the phrasing.... Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With existence as condition, birth.'"

"Venerable sir, what now is existence, and for whom is there this existence?"

"Not a valid question," the Blessed One replied. "Bhikkhu, whether one says, 'What now is existence, and for whom is there this existence?' or whether one says, 'Existence is one thing, the one for whom there is this existence is another'—both these assertions are identical in meaning; they differ only in the phrasing.... Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With clinging as condition, existence.... With craving as condition, clinging.... With feeling as condition, craving.... With contact as condition, feeling.... With the six sense bases as condition, contact.... With name-and-form as condition, the six sense bases.... [62] With consciousness as condition, name-and-form.... With volitional formations as condition, consciousness.'"

"Venerable sir, what now are volitional formations, and for whom are there these volitional formations?"

"Not a valid question," the Blessed One replied. "Bhikkhu, whether one says, 'What now are volitional formations, and for whom are there these volitional formations?' or whether one says, 'Volitional formations are one thing, the one for whom there are these volitional formations is another'—both these assertions are identical in meaning; they differ only in the phrasing. If there is the view, 'The soul and the body are the same,' there is no living of the holy life; and if there is the view, 'The soul is one thing, the body is another,' there is no living of the

holy life. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: 'With ignorance as condition, volitional formations.'

"But with the remainderless fading away and cessation of ignorance, whatever kinds of contortions, manoeuvres, and vacillations there may be¹⁰⁸—'What now is aging-and-death, and for whom is there this aging-and-death?' or 'Aging-and-death is one thing, the one for whom there is this aging-and-death is another,' or 'The soul and the body are the same,' or 'The soul is one thing, the body is another'—all these are abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising.¹⁰⁹

"With the remainderless fading away and cessation of ignorance, whatever kinds of contortions, manoeuvres, and vacillations there may be—'What now is birth, and for whom is there this birth?' ... [63] ... 'What now are volitional formations, and for whom are there these volitional formations?' or 'Volitional formations are one thing, the one for whom there are these volitional formations is another,' or 'The soul and the body are the same,' or 'The soul is one thing, the body is another'—all these are abandoned, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising."

36 (5) *With Ignorance as Condition (2)*

(This sutta is identical with the preceding one, differing only in that the bhikkhus are addressed collectively throughout, and there is no interlocutor who asks inappropriate questions. The Buddha simply cites the invalid types of assertions on his own.) [64]

37 (7) *Not Yours*

At Sāvattṭhi. "Bhikkhus, this body is not yours, nor does it belong to others.¹¹⁰ [65] It is old kamma, to be seen as generated and fashioned by volition, as something to be felt.¹¹¹ Therein, bhikkhus, the instructed noble disciple attends carefully and closely to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come

to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering."

38 (8) *Volition (1)*

At Sāvatti. "Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is the production of future renewed existence. When there is the production of future renewed existence, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering."¹¹²

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness.... Such is the origin of this whole mass of suffering."¹¹³

"But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. [66] When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no production of future renewed existence. When there is no production of future renewed existence, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."¹¹⁴

39 (9) *Volition (2)*

At Sāvatti. "Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When con-

sciousness is established and has come to growth, there is a descent of name-and-form.¹¹⁵ With name-and-form as condition, the six sense bases [come to be]; with the six sense bases as condition, contact; with contact as condition, feeling ... craving ... clinging ... existence ... birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is a descent of name-and-form. With name-and-form as condition, the six sense bases [come to be].... Such is the origin of this whole mass of suffering.

"But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no descent of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases.... Such is the cessation of this whole mass of suffering."

40 (10) *Volition (3)*

At Sāvatti. [67] "Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn.¹¹⁶ When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"If, bhikkhus, one does not intend, and one does not plan, but one still has a tendency towards something, this becomes a basis for the maintenance of consciousness. When there is a basis, there

is a support for the establishing of consciousness.... Such is the origin of this whole mass of suffering.

"But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no inclination. When there is no inclination, there is no coming and going. When there is no coming and going, there is no passing away and being reborn. When there is no passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."¹¹⁷

[68]

V. THE HOUSEHOLDER

41 (1) *Five Fearful Animosities (1)*

At Sāvatti. Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, when five fearful animosities have subsided in a noble disciple, and he possesses the four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom the noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'¹¹⁸

"What are the five fearful animosities that have subsided? Householder, one who destroys life engenders, on account of such behaviour, fearful animosity pertaining to the present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure.¹¹⁹ Thus for one who abstains from destroying life, this fearful animosity has subsided.

"One who takes what is not given ... [69] ... who engages in sexual misconduct ... who speaks falsely ... who indulges in wine, liquor, and intoxicants that are a basis for negligence engenders, on account of such behaviour, fearful animosity pertaining to the

present life and fearful animosity pertaining to the future life, and he experiences mental pain and displeasure. Thus for one who abstains from wine, liquor, and intoxicants that are a basis for negligence, this fearful animosity has subsided.

"These are the five fearful animosities that have subsided.

"What are the four factors of stream-entry that he possesses?¹²⁰ Here, householder, the noble disciple possesses confirmed confidence in the Buddha thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

"He possesses confirmed confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.'

"He possesses confirmed confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this [70] Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'

"He possesses the virtues dear to the noble ones—unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.¹²¹

"These are the four factors of stream-entry that he possesses.

"And what is the noble method that he has clearly seen and thoroughly penetrated with wisdom?¹²² Here, householder, the noble disciple attends closely and carefully to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.'

"This is the noble method that he has clearly seen and thoroughly penetrated with wisdom.

"When, householder, these five fearful animosities have subsided in a noble disciple, and he possesses these four factors of stream-entry, and he has clearly seen and thoroughly penetrated with wisdom this noble method, if he wishes he could by himself declare of himself: 'I am one finished with hell, finished with the animal realm, finished with the domain of ghosts, finished with the plane of misery, the bad destinations, the nether world. I am a stream-enterer, no longer bound to the nether world, fixed in destiny, with enlightenment as my destination.'"

42 (2) *Five Fearful Animosities (2)*

(*This sutta is identical with the preceding one except that it is addressed to "a number of bhikkhus."*) [71]

43 (3) *Suffering*

At Sāvatti. [72] "Bhikkhus, I will teach you the origin and the passing away of suffering. Listen to that and attend closely, I will speak."¹²³

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. This is the origin of suffering.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. This is the origin of suffering.

"And what, bhikkhus, is the passing away of suffering? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving

comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering.

"In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging ... cessation of existence ... cessation of birth; with the cessation of birth, aging-and-death, [73] sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This is the passing away of suffering."

44 (4) *The World*

At Sāvatti. "Bhikkhus, I will teach you the origin and the passing away of the world. Listen to that and attend closely, I will speak."¹²⁴

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the origin of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. This, bhikkhus, is the origin of the world.

"In dependence on the ear and sounds ... In dependence on the nose and odours ... In dependence on the tongue and tastes ... In dependence on the body and tactile objects ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging ... existence ... birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and

despair come to be. This, bhikkhus, is the origin of the world.

“And what, bhikkhus, is the passing away of the world? In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world.

“In dependence on the ear and sounds ... [74] ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging ... cessation of existence ... cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, bhikkhus, is the passing away of the world.”

45 (5) At *Ñātika*

Thus have I heard. On one occasion the Blessed One was dwelling at *Ñātika* in the Brick Hall. Then, while the Blessed One was alone in seclusion, he uttered this Dhamma exposition:¹²⁵

“In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging.... Such is the origin of this whole mass of suffering.

“In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving; with craving as condition, clinging.... Such is the origin of this whole mass of suffering.

“In dependence on the eye and forms, eye-consciousness arises.

The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering. [75]

“In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling [comes to be]; with feeling as condition, craving. But with the remainderless fading away and cessation of that same craving comes cessation of clinging; with the cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.”

Now on that occasion a certain bhikkhu was standing listening in on the Blessed One. The Blessed One saw him standing there listening in and said to him: “Did you hear that Dhamma exposition, bhikkhu?”

“Yes, venerable sir.”

“Learn that Dhamma exposition, bhikkhu, master it and remember it. That Dhamma exposition is beneficial and relevant to the fundamentals of the holy life.”

46 (6) A *Certain Brahmin*

At *Sāvathī*. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, Master Gotama: is the one who acts the same as the one who experiences [the result]?”¹²⁶

“The one who acts is the same as the one who experiences [the result]: this, brahmin, is one extreme.” [76]

“Then, Master Gotama, is the one who acts one, and the one who experiences [the result] another?”

“The one who acts is one, and the one who experiences [the result] is another’: this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: ‘With ignorance as condition, volitional formations [come to be]; with volitional formations as condition,

consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.”

When this was said, that brahmin said to the Blessed One: “Magnificent, Master Gotama!... I go for refuge to Master Gotama, and to the Dhamma, and to the Bhikkhu Saṅgha. From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

47 (7) *Jāṇussoṇi*

At Sāvattḥi. Then the brahmin Jāṇussoṇi approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him:¹²⁷

“How is it, Master Gotama: does all exist?”

“‘All exists’: this, brahmin, is one extreme.”

“Then, Master Gotama, does all not exist?”

“‘All does not exist’: this, brahmin, is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle....”

When this was said, the brahmin Jāṇussoṇi said to the Blessed One: [77] “Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

48 (8) *A Cosmologist*

At Sāvattḥi. Then a brahmin who was a cosmologist¹²⁸ approached the Blessed One ... and said to him:

“How is it, Master Gotama: does all exist?”

“‘All exists’: this, brahmin, is the oldest cosmology.”¹²⁹

“Then, Master Gotama, does all not exist?”

“‘All does not exist’: this, brahmin, is the second cosmology.”

“How is it, Master Gotama: is all a unity?”¹³⁰

“‘All is a unity’: this, brahmin, is the third cosmology.”

“Then, Master Gotama, is all a plurality?”¹³¹

“‘All is a plurality’: this, brahmin, is the fourth cosmology.”

Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle....”

When this was said, that brahmin said to the Blessed One: “Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

49 (9) *The Noble Disciple (1)*

At Sāvattḥi. [78] “Bhikkhus, an instructed noble disciple does not think: ‘When what exists does what come to be? With the arising of what does what arise? [When what exists do volitional formations come to be? When what exists does consciousness come to be?]¹³² When what exists does name-and-form come to be?... When what exists does aging-and-death come to be?’

“Rather, bhikkhus, the instructed noble disciple has knowledge about this that is independent of others: ‘When this exists, that comes to be; with the arising of this, that arises. [When there is ignorance, volitional formations come to be. When there are volitional formations, consciousness comes to be.] When there is consciousness, name-and-form comes to be.... When there is birth, aging-and-death comes to be.’ He understands thus: ‘In such a way the world originates.’

“Bhikkhus, an instructed noble disciple does not think: ‘When what does not exist does what not come to be? With the cessation of what does what cease? [When what does not exist do volitional formations not come to be? When what does not exist does consciousness not come to be?] When what does not exist does name-and-form not come to be?... When what does not exist does aging-and-death not come to be?’”

“Rather, bhikkhus, the instructed noble disciple has knowledge about this that is independent of others: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases. [When there is no ignorance, volitional formations do not come to be. When there are no volitional formations, consciousness does not come to be.] When there is no consciousness, name-and-form does not come to be.... When there is no birth, aging-and-death does not come to be.’ He understands thus: ‘In such a way the world ceases.’ [79]

“Bhikkhus, when a noble disciple thus understands as they really are the origin and the passing away of the world, he is then

called a noble disciple who is accomplished in view, accomplished in vision, who has arrived at this true Dhamma, who sees this true Dhamma, who possesses a trainee's knowledge, a trainee's true knowledge, who has entered the stream of the Dhamma, a noble one with penetrative wisdom, one who stands squarely before the door to the Deathless."

50 (10) *The Noble Disciple (2)*

(*This sutta is identical with the preceding one except that the passages enclosed in brackets there as absent in some editions are here clearly included in all editions.*) [80]

VI. SUFFERING (OR THE TREE)¹³³

51 (1) *Thorough Investigation*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, when a bhikkhu is making a thorough investigation, in what way should he thoroughly investigate for the utterly complete destruction of suffering?"¹³⁴

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, [81] take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Here, bhikkhus, when he makes a thorough investigation, a bhikkhu thoroughly investigates thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?'

"As he thoroughly investigates he understands thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: this suffering has birth as its source, birth as its origin; it is born and produced from birth. When there is birth, aging-and-death comes to be; when there is no birth, aging-and-death does not come to be.'

"He understands aging-and-death, its origin, its cessation, and the way leading on that is in conformity with its cessation.¹³⁵ He practises that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

"Then, investigating further, he thoroughly investigates thus: 'What is the source of this birth, what is its origin, from what is it born and produced?... What is the source of this existence?... this clinging?... this craving?... this feeling?... this contact?... these six sense bases?... this name-and-form?... this consciousness?... What is the source of these volitional formations, what is their origin, from what are they born and produced? When what exists do volitional formations come to be? When what does not exist do volitional formations not come to be?'

"As he thoroughly investigates he understands thus: 'Volitional formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance. [82] When there is ignorance, volitional formations come to be; when there is no ignorance, volitional formations do not come to be.'

"He understands volitional formations, their origin, their cessation, and the way leading on that is in conformity with their cessation. He practises that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of volitional formations.

"Bhikkhus, if a person immersed in ignorance generates a meritorious volitional formation, consciousness fares on to the meritorious; if he generates a demeritorious volitional formation, consciousness fares on to the demeritorious; if he generates an imperturbable volitional formation, consciousness fares on to the imperturbable.¹³⁶ But when a bhikkhu has abandoned ignorance and aroused true knowledge, then, with the fading away of ignorance and the arising of true knowledge, he does not generate a meritorious volitional formation, or a demeritorious volitional

formation, or an imperturbable volitional formation. Since he does not generate or fashion volitional formations, he does not cling to anything in the world. Not clinging, he is not agitated.¹³⁷ Not being agitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"If he feels a pleasant feeling,¹³⁸ he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. [83]

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.'¹³⁹ He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.'¹⁴⁰

"Suppose, bhikkhus, a man would remove a hot clay pot from a potter's kiln and set it on smooth ground: its heat would be dissipated right there and potsherd would be left. So too, when he feels a feeling terminating with the body ... terminating with life.... He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be left.'¹⁴¹

"What do you think, bhikkhus, can a bhikkhu whose taints are destroyed generate a meritorious volitional formation, or a demeritorious volitional formation, or an imperturbable volitional formation?"

"No, venerable sir."

"When there are utterly no volitional formations, with the cessation of volitional formations, would consciousness be discerned?"¹⁴²

"No, venerable sir."

"When there is utterly no consciousness, with the cessation of consciousness, would name-and-form be discerned?"

"No, venerable sir."

"When there is utterly no name-and-form ... no six sense bases ... [84] ... no contact ... no feeling ... no craving ... no clinging ... no existence ... no birth, with the cessation of birth, would aging-and-death be discerned?"

"No, venerable sir."

"Good, good, bhikkhus! It is exactly so and not otherwise! Place faith in me about this, bhikkhus, resolve on this. Be free from perplexity and doubt about this. Just this is the end of suffering."¹⁴³

52 (2) *Clinging*

At Sāvattḥi. "Bhikkhus, when one dwells contemplating gratification in things that can be clung to,¹⁴⁴ craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, [85] a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cowdung, and dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

"Bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."¹⁴⁵

"Suppose, bhikkhus, a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would not cast dry grass, dry cowdung, or dry wood into it from time to time. Thus, when the former supply of fuel is exhausted, that great bonfire, not being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contem-

plating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering."¹⁴⁶ [86]

53 (3) *Fetters (1)*

At Sāvattī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter,¹⁴⁷ craving increases. With craving as condition, clinging [comes to be]; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and a man would pour oil into it and adjust the wick from time to time. Thus, sustained by that oil, fuelled by it, that oil lamp would burn for a very long time. So too, when one lives contemplating gratification in things that can fetter, craving increases.... Such is the origin of this whole mass of suffering.

"Bhikkhus, when one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, an oil lamp was burning in dependence on oil and a wick, and the man would not pour oil into it or adjust the wick from time to time. Thus, when the former supply of fuel is exhausted, that oil lamp, not being fed with any more fuel, lacking sustenance, would be extinguished. So too, when one lives contemplating danger in things that can fetter, craving ceases.... Such is the cessation of this whole mass of suffering." [87]

54 (4) *Fetters (2)*

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.)

55 (5) *The Great Tree (1)*

At Sāvattī. "Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be].... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering."¹⁴⁸ [88]

"When, bhikkhus, one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot, dig it up, and pull out the roots, even the fine rootlets and root-fibre. He would cut the tree into pieces, split the pieces, and reduce them to slivers. Then he would dry the slivers in the wind and sun, burn them in a fire, and collect the ashes. Having done so, he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can be clung to, craving ceases.... Such is the cessation of this whole mass of suffering."¹⁴⁹

56 (6) *The Great Tree (2)*

(This sutta is identical with the preceding one except that in both the sections on origination and cessation the similes come first and their applications only afterwards.) [89]

57 (7) *The Sapling*

At Sāvattī. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, craving increases. With craving as

condition, clinging [comes to be].... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a sapling, and from time to time a man would clear the area around the roots, from time to time provide it with good soil, from time to time water it. Sustained by that care, nourished by it, that sapling would attain to growth, increase, and expansion. So too, when one dwells contemplating gratification in things that can fetter, craving increases.... Such is the origin of this whole mass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering. [90]

"Suppose, bhikkhus, there was a sapling. Then a man would come along bringing a shovel and a basket. He would cut down the sapling at its foot ... (as in §55) ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that sapling would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, craving ceases.... Such is the cessation of this whole mass of suffering."

58 (3) *Name-and-Form*

At Sāvatti. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of name-and-form.¹⁵⁰ With name-and-form as condition, the six sense bases [come to be].... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can fetter, there is a descent of name-and-form.... Such is the origin of this whole mass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of name-and-form. [91] With the cessation of name-and-form comes cessation of the six sense bases.... Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, there is no descent of name-and-form.... Such is the cessation of this whole mass of suffering."

59 (9) *Consciousness*

At Sāvatti. "Bhikkhus, when one dwells contemplating gratification in things that can fetter, there is a descent of consciousness.¹⁵¹ With consciousness as condition, name-and-form [comes to be].... Such is the origin of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can fetter, there is a descent of consciousness.... Such is the origin of this whole mass of suffering.

"When, bhikkhus, one dwells contemplating danger in things that can fetter, there is no descent of consciousness. With the cessation of consciousness comes cessation of name-and-form.... Such is the cessation of this whole mass of suffering.

"Suppose, bhikkhus, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot ... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, bhikkhus, when one dwells contemplating danger in things that can fetter, there is no descent of consciousness.... Such is the cessation of this whole mass of suffering." [92]

60 (10) *Causation*

On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammāsadamma.

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:¹⁵²

"It is wonderful, venerable sir! It is amazing, venerable sir! This dependent origination is so deep and so deep in implications, yet to me it seems as clear as clear can be."

"Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and deep in implications. It is because of not understanding and not penetrating this Dhamma, Ānanda, that this generation has become like a tangled skein, like a knotted ball of thread, like matted reeds and rushes, and does not pass beyond the plane of misery, the bad destinations, the nether world, *samsāra*.

"Ānanda, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, [93] clinging [comes to be].... Such is the origin of this whole mass of suffering.

"Suppose, Ānanda, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a very long time. So too, when one lives contemplating gratification in things that can be clung to, craving increases.... Such is the origin of this whole mass of suffering.

"When, Ānanda, one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging.... Such is the cessation of this whole mass of suffering.

"Suppose, Ānanda, there was a great tree. Then a man would come along bringing a shovel and a basket. He would cut down the tree at its foot... he would winnow the ashes in a strong wind or let them be carried away by the swift current of a river. Thus that great tree would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.

"So too, Ānanda, when one dwells contemplating danger in things that can be clung to, craving ceases. With the cessation of craving comes cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering."

[94]

VII. THE GREAT SUBCHAPTER

61 (1) *Uninstructed* (1)

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park....

"Bhikkhus, the uninstructed worldling¹⁵³ might experience revulsion towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it. For what reason? Because growth and decline is seen in this body composed of the four great elements, it is seen being taken up and laid aside. Therefore the uninstructed worldling might experience revulsion towards this body composed of the four great elements; he might become dispassionate towards it and be liberated from it.

"But, bhikkhus, as to that which is called 'mind' and 'mentality' and 'consciousness'¹⁵⁴—the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it. For what reason? Because for a long time this has been held to by him, appropriated, and grasped thus: 'This is mine, this I am, this is my self.'¹⁵⁵ Therefore the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it.

"It would be better, bhikkhus, for the uninstructed worldling to take as self this body composed of the four great elements rather than the mind. For what reason? Because this body composed of the four great elements is seen standing for one year, for two years, for three, four, five, or ten years, for twenty, thirty, forty, or fifty years, for a hundred years, [95] or even longer.¹⁵⁶ But that which is called 'mind' and 'mentality' and 'consciousness' arises as one thing and ceases as another by day and by night. Just as a monkey roaming through a forest grabs hold of one branch, lets that go and grabs another, then lets that go and grabs still another, so too that which is called 'mind' and 'mentality' and 'consciousness' arises as one thing and ceases as another by day and by night.¹⁵⁷

"Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus:¹⁵⁸ 'When this exists, that comes to be; with the arising of this, that arises.

When this does not exist, that does not come to be; with the cessation of this, that ceases. That is, with ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness.... Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness.... Such is the cessation of this whole mass of suffering.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

62 (2) *Uninstructed* (2)

(*This sutta is identical with the preceding one from the opening down to the monkey simile. It then omits the monkey simile and continues as follows:*) [96]

"Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.' Bhikkhus, in dependence on a contact to be experienced as pleasant, a pleasant feeling arises. With the cessation of that contact to be experienced as pleasant, the corresponding feeling—the pleasant feeling that arose in dependence on that contact to be experienced as pleasant—ceases and subsides. In dependence on a contact to be experienced as painful, a painful feeling arises. With the cessation of that contact to be experienced as painful, the corresponding feeling—the painful feeling [97] that arose in dependence on that contact to be experienced as painful—ceases and subsides. In dependence on a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises. With the cessation of that contact to be experienced as neither-painful-nor-pleasant,

the corresponding feeling—the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be experienced as neither-painful-nor-pleasant—ceases and subsides.

"Bhikkhus, just as heat is generated and fire is produced from the conjunction and friction of two fire-sticks, but with the separation and laying aside of the sticks¹⁵⁹ the resultant heat ceases and subsides; so too, in dependence on a contact to be experienced as pleasant ... a contact to be experienced as painful ... a contact to be experienced as neither-painful-nor-pleasant, a neither-painful-nor-pleasant feeling arises.... With the cessation of that contact to be experienced as neither-painful-nor-pleasant, the corresponding feeling ... ceases and subsides.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards contact, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

63 (3) *Son's Flesh*

At Sāvatti.¹⁶⁰ [98] "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

"And how, bhikkhus, should the nutriment edible food be seen? Suppose a couple, husband and wife, had taken limited provisions and were travelling through a desert. They have with them their only son, dear and beloved. Then, in the middle of the desert, their limited provisions would be used up and exhausted, while the rest of the desert remains to be crossed. The husband and wife would think: 'Our limited provisions have been used up and exhausted, while the rest of this desert remains to be crossed. Let us kill our only son, dear and beloved, and prepare

dried and spiced meat. By eating our son's flesh we can cross the rest of this desert. Let not all three of us perish!

"Then, bhikkhus, the husband and wife would kill their only son, dear and beloved, prepare dried and roasted meat, and by eating their son's flesh they would cross the rest of the desert. While they are eating their son's flesh, they would beat their breasts and cry: 'Where are you, our only son? Where are you, our only son?'"

"What do you think, bhikkhus? Would they eat that food for amusement or for enjoyment [99] or for the sake of physical beauty and attractiveness?"

"No, venerable sir."

"Wouldn't they eat that food only for the sake of crossing the desert?"

"Yes, venerable sir."

"It is in such a way, bhikkhus, that I say the nutriment edible food should be seen.¹⁶¹ When the nutriment edible food is fully understood, lust for the five cords of sensual pleasure is fully understood.¹⁶² When lust for the five cords of sensual pleasure is fully understood, there is no fetter bound by which a noble disciple might come back again to this world.¹⁶³

"And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

"It is in such a way, bhikkhus, that I say the nutriment contact should be seen.¹⁶⁴ When the nutriment contact is fully understood, the three kinds of feeling are fully understood. When the three kinds of feeling are fully understood, I say, there is nothing further that a noble disciple needs to do.¹⁶⁵

"And how, bhikkhus, should the nutriment mental volition be seen? Suppose there is a charcoal pit deeper than a man's height, filled with glowing coals without flame or smoke. A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab

him by both arms and drag him towards the charcoal pit. The man's volition would be to get far away, his longing would be to get far away, his wish would be to get far away [from the charcoal pit]. [100] For what reason? Because he knows: 'I will fall into this charcoal pit and on that account I will meet death or deadly suffering.'

"It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen.¹⁶⁶ When the nutriment mental volition is fully understood, the three kinds of craving are fully understood. When the three kinds of craving are fully understood, I say, there is nothing further that a noble disciple needs to do.¹⁶⁷

"And how, bhikkhus, should the nutriment consciousness be seen? Suppose they were to arrest a bandit, a criminal, and bring him before the king, saying: 'Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.' The king says to them: 'Go, men, in the morning strike this man with a hundred spears.' In the morning they strike him with a hundred spears. Then at noon the king asks: 'Men, how's that man?' - 'Still alive, sire.' - 'Then go, and at noon strike him with a hundred spears.' At noon they strike him with a hundred spears. Then in the evening the king asks: 'Men, how's that man?' - 'Still alive, sire.' - 'Then go, and in the evening strike him with a hundred spears.' In the evening they strike him with a hundred spears.

"What do you think, bhikkhus? Would that man, being struck with three hundred spears, experience pain and displeasure on that account?"

"Venerable sir, even if he were struck with one spear he would experience pain and displeasure on that account, not to speak of three hundred spears."

"It is in such a way, bhikkhus, that I say the nutriment consciousness should be seen.¹⁶⁸ When the nutriment consciousness is fully understood, name-and-form is fully understood. When name-and-form is fully understood, I say, there is nothing further that a noble disciple needs to do."¹⁶⁹ [101]

64 (4) *If There Is Lust*

At Sāvattī. "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The

nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those seeking a new existence.

"If, bhikkhus, there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth.¹⁷⁰ Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.¹⁷¹ Where there is a descent of name-and-form, there is the growth of volitional formations.¹⁷² Where there is the growth of volitional formations, there is the production of future renewed existence. Where there is the production of future renewed existence, there is future birth, aging, and death. Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

"If, bhikkhus, there is lust for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, anguish, and despair.

"Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, [102] would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or canvas. So too, if there is lust for the nutriment edible food, or for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth. Wherever consciousness becomes established and comes to growth ... I say that is accompanied by sorrow, anguish, and despair.¹⁷³

"If, bhikkhus, there is no lust for the nutriment edible food, or [103] for the nutriment contact, or for the nutriment mental volition, or for the nutriment consciousness, if there is no delight, if there is no craving, consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth, there is no descent of name-and-form. Where there is no descent of name-and-form, there is no growth of volitional formations. Where there is no growth of volitional formations, there is no production of future

renewed existence. Where there is no production of future renewed existence, there is no future birth, aging, and death. Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

"Suppose, bhikkhus, there was a house or a hall with a peaked roof, with windows on the northern, southern, and eastern sides. When the sun rises and a beam of light enters through a window, where would it become established?"

"On the western wall, venerable sir."

"If there were no western wall, where would it become established?"

"On the earth, venerable sir."

"If there were no earth, where would it become established?"

"On the water, venerable sir."

"If there were no water, where would it become established?"

"It would not become established anywhere, venerable sir."

"So too, bhikkhus, if there is no lust for the nutriment edible food ... for the nutriment contact ... for the nutriment mental volition ... for the nutriment consciousness ... consciousness does not become established there and come to growth. Where consciousness does not become established and come to growth ... [104] ... I say that is without sorrow, anguish, and despair."¹⁷⁴

65 (5) *The City*

At Savatthi. "Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?'¹⁷⁵

"Then, bhikkhus, it occurred to me: 'When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does birth come to be?... existence?... clinging?... craving?... feeling?...

contact?... the six sense bases?... name-and-form? By what is name-and-form conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition.'

"Then, bhikkhus, it occurred to me: 'When what exists does consciousness come to be? By what is consciousness conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is name-and-form, consciousness comes to be; consciousness has name-and-form as its condition.'¹⁷⁶

"Then, bhikkhus, it occurred to me: 'This consciousness turns back; it does not go further than name-and-form.'¹⁷⁷ It is to this extent that one may be born and age and die, pass away and be reborn, that is, when there is consciousness with name-and-form as its condition, and name-and-form with consciousness as its condition.'¹⁷⁸ With name-and-form as condition, the six sense bases; with the six sense bases as condition, contact.... [105] Such is the origin of this whole mass of suffering.'

"'Origination, origination'—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

"Then, bhikkhus, it occurred to me: 'When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.'

"It occurred to me: 'When what does not exist does birth not come to be?... existence?... clinging?... craving?... feeling?... contact?... the six sense bases?... name-and-form? With the cessation of what does the cessation of name-and-form come about?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is no consciousness, name-and-form does not come to be; with the cessation of consciousness comes cessation of name-and-form.'

"It occurred to me: 'When what does not exist does consciousness not come to be? With the cessation of what does the cessation of consciousness come about?' Then, bhikkhus, through

careful attention, there took place in me a breakthrough by wisdom: 'When there is no name-and-form, consciousness does not come to be; with the cessation of name-and-form comes cessation of consciousness.'

"Then, bhikkhus, it occurred to me: 'I have discovered this path to enlightenment, that is, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact.... Such is the cessation of this whole mass of suffering.'¹⁷⁹

"'Cessation, cessation'—thus, bhikkhus, in regard to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.

"Suppose, bhikkhus, a man wandering through a forest would see an ancient path, an ancient road travelled upon by people in the past. He would follow it and would see an ancient city, an ancient capital [106] that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Then the man would inform the king or a royal minister: 'Sire, know that while wandering through the forest I saw an ancient path, an ancient road travelled upon by people in the past. I followed it and saw an ancient city, an ancient capital that had been inhabited by people in the past, with parks, groves, ponds, and ramparts, a delightful place. Renovate that city, sire!' Then the king or the royal minister would renovate the city, and some time later that city would become successful and prosperous, well populated, filled with people, attained to growth and expansion.

"So too, bhikkhus, I saw the ancient path, the ancient road travelled by the Perfectly Enlightened Ones of the past.¹⁸⁰ And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation.¹⁸¹ [107] Having directly known them, I have explained them

to the bhikkhus, the bhikkhunīs, the male lay followers, and the female lay followers. This holy life, bhikkhus, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans."¹⁸²

66 (6) *Exploration*

Thus have I heard. On one occasion the Blessed One was dwelling among the Kurus, where there was a town of the Kurus named Kammāsadamma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"¹⁸³

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Do you engage in inward exploration, bhikkhus?"¹⁸⁴

When this was said, one bhikkhu said to the Blessed One: "Venerable sir, I engage in inward exploration."

"How do you engage in inward exploration, bhikkhu?"

The bhikkhu then explained but the way he explained did not satisfy the Blessed One.¹⁸⁵ Then the Venerable Ānanda said: "Now is the time for this, Blessed One! Now is the time for this, Fortunate One! Let the Blessed One explain inward exploration. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen and attend closely, Ānanda, I will speak."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

"Here, bhikkhus, when engaged in inward exploration, a bhikkhu explores thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: what is the source of this suffering, what is its origin, [108] from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death not come to be?'¹⁸⁶

"As he explores he understands thus: 'The many diverse kinds of suffering that arise in the world [headed by] aging-and-death: this suffering has acquisition as its source, acquisition as its origin; it is born and produced from acquisition.¹⁸⁷ When there is acquisition, aging-and-death comes to be; when there is no acquisition, aging-and-death does not come to be.'

"He understands aging-and-death, its origin, its cessation, and

the way leading on that is in conformity with its cessation.¹⁸⁸ He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of aging-and-death.

"Then, engaging further in inward exploration, he explores thus: 'What is the source of this acquisition, what is its origin, from what is it born and produced? When what exists does acquisition come to be? When what is absent does acquisition not come to be?'

"As he explores he understands thus: 'Acquisition has craving as its source, craving as its origin; it is born and produced from craving. When there is craving, acquisition comes to be; when there is no craving, acquisition does not come to be.'

"He understands acquisition, its origin, its cessation, and the way leading on that is in conformity with its cessation. He practises in that way and conducts himself accordingly. This is called a bhikkhu who is practising for the utterly complete destruction of suffering, for the cessation of acquisition.

"Then, engaging further in inward exploration, he explores thus: 'When this craving arises, where does it arise? When it settles down, upon what does it settle?'

"As he explores he understands thus: 'Whatever in the world has a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.¹⁸⁹ And what in the world has a pleasant and agreeable nature? The eye has a pleasant and agreeable nature in the world: it is here that this craving arises when it arises; it is here that it settles when it settles down. So too the ear, [109] the nose, the tongue, the body, and the mind have a pleasant and agreeable nature: it is here that this craving arises when it arises; it is here that it settles when it settles down.

"Bhikkhus, whatever ascetics and brahmins in the past regarded that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they nurtured craving. In nurturing craving they nurtured acquisition. In nurturing acquisition they nurtured suffering. In nurturing suffering they were not freed from birth, aging, and death; they were not freed from sorrow, lamentation, pain, displeasure, and despair; they were not freed from suffering, I say.

"Whatever ascetics and brahmins in the future will regard that

in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they will nurture craving. In nurturing craving they will nurture acquisition. In nurturing acquisition they will nurture suffering. In nurturing suffering they will not be freed from birth, aging, and death; they will not be freed from sorrow, lamentation, pain, displeasure, and despair; they will not be freed from suffering, I say.

“Whatever ascetics and brahmins at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving they are nurturing acquisition. In nurturing acquisition they are nurturing suffering. In nurturing suffering they are not freed from birth, aging, and death; they are not freed from sorrow, lamentation, pain, displeasure, and despair; they are not freed from suffering, I say. [110]

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Suddenly, without reflecting, he would drink the beverage—he would not reject it—and thereby he would meet death or deadly suffering.¹⁹⁰

“So too, bhikkhus, whatever ascetics and brahmins in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as permanent, as happiness, as self, as healthy, as secure: they are nurturing craving. In nurturing craving ... they are not freed from suffering, I say.¹⁹¹

“Bhikkhus, whatever ascetics and brahmins in the past regarded that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they abandoned craving. In abandoning craving they abandoned acquisition. In abandoning acquisition they abandoned suffering. In abandoning suffering they were freed from birth, aging, and death; they were freed from sorrow, lamentation, pain, displeasure, and despair; they were freed from suffering, I say.

“Whatever ascetics and brahmins in the future [111] will

regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they will abandon craving. In abandoning craving ... they will be freed from suffering, I say.

“Whatever ascetics and brahmins at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they are abandoning craving. In abandoning craving ... they are freed from suffering, I say.

“Suppose, bhikkhus, there was a bronze cup of a beverage having a fine colour, aroma, and taste, but it was mixed with poison. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. They would tell him: ‘Good man, this beverage in the bronze cup has a fine colour, aroma, and taste, but it is mixed with poison. Drink it if you wish. If you drink it, it will gratify you with its colour, aroma, and taste, but by drinking it you will meet death or deadly suffering.’ Then the man would think: ‘I can quench my thirst with water, whey, porridge, or soup, but I should not drink that beverage, since to do so would lead to my harm and suffering for a long time.’ Having reflected, he would not drink the beverage but would reject it, [112] and thereby he would not meet death or deadly suffering.

“So too, bhikkhus, whatever ascetics and brahmins in the past ... in the future ... at present regard that in the world with a pleasant and agreeable nature as impermanent, as suffering, as nonself, as a disease, as fearful: they are abandoning craving. In abandoning craving ... they are freed from suffering, I say.”¹⁹²

67 (7) *The Sheaves of Reeds*

On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhita were dwelling at Bārāṇasī in the Deer Park at Isipatana.¹⁹³ Then, in the evening, the Venerable Mahākoṭṭhita emerged from seclusion and approached the Venerable Sāriputta. He exchanged greetings with the Venerable Sāriputta and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How is it, friend Sāriputta: Is aging-and-death created by oneself, or is it created by another, [113] or is it created both by one-

self and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"¹⁹⁴

"Friend Koṭṭhita, aging-and-death is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another. But rather, with birth as condition, aging-and-death [comes to be]."

"How is it, friend Sāriputta: Is birth created by oneself ... its existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Name-and-form, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with consciousness as condition, name-and-form [comes to be]."

"How is it, friend Sāriputta: Is consciousness created by oneself, or is it created by another, or is it created both by oneself and by another, or has it arisen fortuitously, being created neither by oneself nor by another?"

"Consciousness, friend Koṭṭhita, is not created by oneself, nor is it created by another, nor is it created both by oneself and by another, nor has it arisen fortuitously, being created neither by oneself nor by another; but rather, with name-and-form as condition, consciousness [comes to be]."¹⁹⁵ [114]

"Now we understand the Venerable Sāriputta's statement thus: 'Name-and-form, friend Koṭṭhita, is not created by oneself ... but rather, with consciousness as condition, name-and-form [comes to be].' Now we also understand the Venerable Sāriputta's [other] statement thus: 'Consciousness, friend Koṭṭhita, is not created by oneself ... but rather, with name-and-form as condition, consciousness [comes to be].' But how, friend Sāriputta, should the meaning of this statement be seen?"

"Well then, friend, I will make up a simile for you, for some intelligent people here understand the meaning of a statement by means of a simile. Just as two sheaves of reeds might stand leaning against each other, so too, with name-and-form as condition, consciousness [comes to be]; with consciousness as condition,

name-and-form [comes to be]. With name-and-form as condition, the six sense bases [come to be]; with the six sense bases as condition, contact.... Such is the origin of this whole mass of suffering.

"If, friend, one were to remove one of those sheaves of reeds, the other would fall, and if one were to remove the other sheaf, the first would fall. So too, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form. With the cessation of name-and-form comes cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact.... Such is the cessation of this whole mass of suffering."

"It is wonderful, friend Sāriputta! It is amazing, friend Sāriputta! How well this has been stated by the Venerable Sāriputta. We rejoice in the Venerable Sāriputta's statement on these thirty-six grounds:¹⁹⁶ If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. [115] If a bhikkhu is practising for the purpose of revulsion towards aging-and-death, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards aging-and-death, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life.

"If, friend, a bhikkhu teaches the Dhamma for the purpose of revulsion towards birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations ... ignorance, for its fading away and cessation, he can be called a bhikkhu who is a speaker on the Dhamma. If a bhikkhu is practising for the purpose of revulsion towards ignorance, for its fading away and cessation, he can be called a bhikkhu who is practising in accordance with the Dhamma. If through revulsion towards ignorance, through its fading away and cessation, a bhikkhu is liberated by nonclinging, he can be called a bhikkhu who has attained Nibbāna in this very life."

68 (8) *Kosambi*

On one occasion the Venerable Musila, the Venerable Savitṭha,

the Venerable Nārada, and the Venerable Ānanda were living at Kosambi in Ghosita's Park.¹⁹⁷

Then the Venerable Savitṭha said to the Venerable Musila: "Friend Musila, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it,¹⁹⁸ does the Venerable Musila have personal knowledge thus: 'With birth as condition, aging-and-death [comes to be]?'"

"Friend Savitṭha, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, I know this, I see this: 'With birth as condition, aging-and-death [comes to be].'" [116]

"Friend Musila, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge thus: 'With existence as condition, birth'?... 'With ignorance as condition, volitional formations?'"

"Friend Savitṭha, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With ignorance as condition, volitional formations.'"

"Friend Musila, apart from faith ... apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge: 'With the cessation of birth comes cessation of aging-and-death'?... [117] ... 'With the cessation of ignorance comes cessation of volitional formations?'"

"Friend Savitṭha, apart from faith ... apart from acceptance of a view after pondering it, I know this, I see this: 'With the cessation of birth comes cessation of aging-and-death'... 'With the cessation of ignorance comes cessation of volitional formations.'"

"Friend Musila, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, does the Venerable Musila have personal knowledge thus: 'Nibbāna is the cessation of existence?'"¹⁹⁹

"Friend Savitṭha, apart from faith, apart from personal preference, apart from oral tradition, apart from reasoned reflection, apart from acceptance of a view after pondering it, I know this, I see this: 'Nibbāna is the cessation of existence.'"

"Then the Venerable Musila is an arahant, one whose taints are destroyed."

When this was said, the Venerable Musila kept silent.²⁰⁰

Then the Venerable Nārada said to the Venerable Savitṭha: "Friend Savitṭha, it would be good if I were asked that series of questions. Ask me that series of questions and I will answer you."²⁰¹

"Then let the Venerable Nārada get to answer that series of questions. I will ask the Venerable Nārada that series of questions, and let him answer me."

(Here the Venerable Savitṭha asks the Venerable Nārada the same series of questions as were addressed to the Venerable Musila, and he answers in exactly the same way.)

"Then the Venerable Nārada is an arahant, one whose taints are destroyed." [118]

"Friend, though I have clearly seen as it really is with correct wisdom, 'Nibbāna is the cessation of existence,' I am not an arahant, one whose taints are destroyed.²⁰² Suppose, friend, there was a well along a desert road, but it had neither a rope nor a bucket. Then a man would come along, oppressed and afflicted by the heat, tired, parched, and thirsty. He would look down into the well and the knowledge would occur to him, 'There is water,' but he would not be able to make bodily contact with it.²⁰³ So too, friend, though I have clearly seen as it really is with correct wisdom, 'Nibbāna is the cessation of existence,' I am not an arahant, one whose taints are destroyed."²⁰⁴

When this was said, the Venerable Ānanda asked the Venerable Savitṭha: "When he speaks in such a way, friend Savitṭha, what would you say about the Venerable Nārada?"

"When he speaks in such a way, friend Ānanda, I would not say anything about the Venerable Nārada except what is good and favourable."²⁰⁵

69 (9) *The Surge*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said:

"Bhikkhus, the ocean surging causes the rivers to surge; the rivers surging cause the streams to surge; the streams surging cause the lakes to surge; the lakes surging cause the pools to surge. So too, ignorance surging causes volitional formations to

surge; volitional formations surging cause consciousness to surge; consciousness surging causes name-and-form to surge; name-and-form surging causes the six sense bases to surge; the six sense bases surging cause contact to surge; contact surging causes feeling to surge; feeling surging causes craving to surge; craving surging causes clinging to surge; clinging [119] surging causes existence to surge; existence surging causes birth to surge; birth surging causes aging-and-death to surge.

"Bhikkhus, the ocean receding causes the rivers to recede; the rivers receding cause the streams to recede; the streams receding cause the lakes to recede; the lakes receding cause the pools to recede. So too, ignorance receding causes volitional formations to recede; volitional formations receding cause consciousness to recede ... birth receding causes aging-and-death to recede."

70 (10) *Susima*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary.

(i)

Now on that occasion the Blessed One was honoured, respected, esteemed, venerated, and revered, and he obtained robes, almsfood, lodgings, and medicinal requisites. The Bhikkhu Saṅgha too was honoured, respected, esteemed, venerated, and revered, and the bhikkhus too obtained robes, almsfood, lodgings, and medicinal requisites. But the wanderers of other sects were not honoured, respected, esteemed, venerated, and revered, and they did not obtain robes, almsfood, lodgings, and medicinal requisites.

Now on that occasion the wanderer Susima was residing in Rājagaha along with a large company of wanderers. [120] Then his company said to the wanderer Susima: "Come, friend Susima, lead the holy life under the ascetic Gotama. Master his Dhamma and teach it to us. We will master his Dhamma and preach it to the lay people. Thus we too will be honoured, respected, esteemed, venerated, and revered, and we too will obtain robes, almsfood, lodgings, and medicinal requisites."

"All right, friends," the wanderer Susima replied. He then approached the Venerable Ānanda and exchanged greetings

with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: "Friend Ānanda, I wish to lead the holy life in this Dhamma and Discipline."

Then the Venerable Ānanda took the wanderer Susima and approached the Blessed One. He paid homage to the Blessed One, and then he sat down to one side and said to him: "Venerable sir, this wanderer Susima says that he wishes to lead the holy life in this Dhamma and Discipline."

"Well then, Ānanda, give him the going forth." The wanderer Susima then received the going forth and the higher ordination under the Blessed One.²⁰⁶

(ii)

Now on that occasion a number of bhikkhus had declared final knowledge in the presence of the Blessed One, saying: "We understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being." The Venerable Susima heard about this, [121] so he approached those bhikkhus, exchanged greetings with them, and then sat down to one side and said to them: "Is it true that you venerable ones have declared final knowledge in the presence of the Blessed One, saying: 'We understand: Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being'?"²⁰⁷

"Yes, friend."

"Then knowing and seeing thus, do you venerable ones wield the various kinds of spiritual power, such that: having been one, you become many; having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the brahmā world?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones understand the minds of other beings and persons, having encompassed them with your own minds? Do you understand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion [122] as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones recollect your manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: 'There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here'? Do you thus recollect your manifold past abodes with their modes and details?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma thus: 'These beings who engaged in misconduct of body, [123] speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad desti-

nation, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world'? Thus with the divine eye, which is purified and surpasses the human, do you see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma?"

"No, friend."

"Then knowing and seeing thus, do you venerable ones dwell in those peaceful deliverances that transcend forms, the formless attainments, having touched them with the body?"²⁰⁸

"No, friend."

"Here now, venerable ones: this answer and the nonattainment of those states, how could this be, friends?"²⁰⁹

"We are liberated by wisdom, friend Susīma."²¹⁰

"I do not understand in detail, friends, the meaning of what has been stated in brief by the venerable ones. It would be good if the venerable ones would explain to me in such a way that I could understand in detail what has been stated in brief." [124]

"Whether or not you understand, friend Susīma, we are liberated by wisdom."

(iii)

Then the Venerable Susīma rose from his seat and approached the Blessed One. Having approached, he paid homage to the Blessed One, sat down to one side, and reported to the Blessed One the entire conversation he had had with those bhikkhus. [The Blessed One said:]

"First, Susīma, comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbāna."²¹¹

"I do not understand in detail, venerable sir, the meaning of what was stated in brief by the Blessed One. It would be good if the Blessed One would explain to me in such a way that I could understand in detail what has been stated in brief."

"Whether or not you understand, Susīma, first comes knowledge of the stability of the Dhamma, afterwards knowledge of Nibbāna."²¹²

"What do you think, Susima, is form permanent or impermanent?" – "Impermanent, venerable sir."²¹³ – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is feeling permanent or impermanent?... Is perception permanent or impermanent?... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?" [125] – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Therefore, Susima, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

"Seeing thus, Susima, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

"Do you see, Susima: 'With birth as condition, aging-and-death [comes to be]?'"

"Yes, venerable sir."

"Do you see, Susima: 'With existence as condition, birth'?... 'With clinging as condition, existence'?... [126] ... 'With craving as condition, clinging'?... 'With feeling as condition, craving'..."

'With contact as condition, feeling'?... 'With the six sense bases as condition, contact'?... 'With name-and-form as condition, the six sense bases'?... 'With consciousness as condition, name-and-form'?... 'With volitional formations as condition, consciousness'?... 'With ignorance as condition, volitional formations [come to be]?'"

"Yes, venerable sir."

"Do you see, Susima: 'With the cessation of birth comes cessation of aging-and-death'?"

"Yes, venerable sir."

"Do you see, Susima: 'With the cessation of existence comes cessation of birth'?... 'With the cessation of clinging comes cessation of existence'?... 'With the cessation of ignorance comes cessation of volitional formations'?"

"Yes, venerable sir."

"Knowing and seeing thus, Susima, do you wield the various kinds of spiritual power, such that: having been one, you become many ... and exercise bodily mastery as far as the brahmā world?"²¹⁴

"No, venerable sir."

"Then knowing and seeing thus, Susima, do you, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near?" [127]

"No, venerable sir."

"Then knowing and seeing thus, Susima, do you understand the minds of other beings and persons, having encompassed them with your own mind?"

"No, venerable sir."

"Then knowing and seeing thus, Susima, do you recollect your manifold past abodes with their modes and details?"

"No, venerable sir."

"Then knowing and seeing thus, Susima, do you, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn and understand how beings fare on in accordance with their kamma?"

"No, venerable sir."

"Then knowing and seeing thus, Susima, do you dwell in those peaceful deliverances that transcend forms, the formless attainments, having touched them with the body?"

"No, venerable sir."

"Here now, Susima: this answer and the nonattainment of those states, how could this be, Susima?"

(iv)

Then the Venerable Susima prostrated himself with his head at the Blessed One's feet and said: "Venerable sir, I have committed a transgression in that I was so foolish, so confused, so inept that I went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this. Venerable sir, may the Blessed One pardon me for my transgression seen as a transgression for the sake of future restraint."

"Surely, Susima, you have committed a transgression in that you were so foolish, so confused, so inept that you went forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this.²¹⁵ [128] Suppose, Susima, they were to arrest a bandit, a criminal, and bring him before the king, saying: 'Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.' The king would say to them: 'Come, men, bind this man's arms tightly behind his back with a strong rope, shave his head, and lead him around from street to street and from square to square, beating a drum. Then take him out through the southern gate and to the south of the city cut off his head.' What do you think, Susima, would that man experience pain and displeasure on that account?"

"Yes, venerable sir."

"Although that man would experience pain and displeasure on that account, going forth as a thief of the Dhamma in such a well-expounded Dhamma and Discipline as this has results that are far more painful, far more bitter, and further, it leads to the nether world. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Discipline when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

[129]

VIII. ASCETICS AND BRAHMINS

71 (1) *Aging-and-Death*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One said:

"Bhikkhus, those ascetics or brahmins who do not understand aging-and-death, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand aging-and-death, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

72 (2)–81 (11) *Birth, Etc.*

"Bhikkhus, those ascetics or brahmins who do not understand birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness [130] ... volitional formations, their origin, their cessation, and the way leading to their cessation: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

"But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

IX. WITH INCORPORATED REPETITION SERIES²¹⁶82 (1) *A Teacher*

At Sāvatti. “Bhikkhus, one who does not know and see as it really is aging-and-death, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.”²¹⁷ [131]

“Bhikkhus, one who does not know and see as it really is birth ... existence ... clinging ... craving ... feeling ... contact ... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation, should search for a teacher in order to know this as it really is.”

83 (2) *Training*

“Bhikkhus, one who does not know and see as it really is aging-and-death ... volitional formations, their origin, their cessation, and the way leading to their cessation, should practise the training in order to know this as it really is.”

84 (3)–93 (12) *Exertion, Etc.*

“Bhikkhus, one who does not know and see as it really is aging-and-death ... volitional formations, their origin, their cessation, and the way leading to their cessation, should make an exertion ... [132] arouse a desire ... arouse enthusiasm ... be unremitting ... arouse ardour ... apply energy ... practise perseverance ... practise mindfulness ... practise clear comprehension ... practise diligence in order to know this as it really is.”

[133]

Chapter II

13 *Abhisamayasaṃyutta* Connected Discourses on the Breakthrough

1 *The Fingernail*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta’s Grove, Anāthapiṇḍika’s Park. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus:

“Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or this great earth?”

“Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth.”

“So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.²¹⁸ The latter does not amount to a hundredth part, [134] or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma.”²¹⁹

2 *The Pond*

At Sāvatti. “Bhikkhus, suppose there was a pond fifty *yojanas* long, fifty *yojanas* wide, and fifty *yojanas* deep, full of water, overflowing so that a crow could drink from it, and a man would draw out some water from it on the tip of a blade of *kusa* grass.

What do you think, bhikkhus, which is more: the water drawn out on the tip of the blade of *kusa* grass or the water in the pond?"²²⁰

"Venerable sir, the water in the pond is more. The water drawn out on the tip of the blade of *kusa* grass is trifling. It does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the pond."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling.... Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."

3 Water at the Confluence (1)

At Sāvattī. [135] "Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, the Sarabhū, and the Mahi—a man would draw out two or three drops of water. What do you think, bhikkhus, which is more: these two or three drops of water that have been drawn out or the water at the confluence?"

"Venerable sir, the water at the confluence is more. The two or three drops of water that have been drawn out are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water at the confluence."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

4 Water at the Confluence (2)

At Sāvattī. "Bhikkhus, suppose that in the place where these great rivers meet and converge—that is, the Ganges, the Yamunā, the Aciravati, the Sarabhū, and the Mahi—their water would be destroyed and eliminated except for two or three drops. What do you think, bhikkhus, which is more: the water at the confluence that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water at the confluence that has been destroyed and eliminated is more. The two or three drops of

water that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

5 The Earth (1)

At Sāvattī. [136] "Bhikkhus, suppose that a man would place seven little balls of clay the size of jujube kernels on the great earth. What do you think, bhikkhus, which is more: those seven little balls of clay the size of jujube kernels that have been placed there or the great earth?"

"Venerable sir, the great earth is more. The seven little balls of clay the size of jujube kernels are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

6 The Earth (2)

At Sāvattī. "Bhikkhus, suppose that the great earth would be destroyed and eliminated except for seven little balls of clay the size of jujube kernels. What do you think, bhikkhus, which is more: the great earth that has been destroyed and eliminated or the seven little balls of clay the size of jujube kernels that remain?"

"Venerable sir, the great earth that has been destroyed and eliminated is more. The seven little balls of clay the size of jujube kernels that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the great earth that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

7 The Ocean (1)

At Sāvattī. "Bhikkhus, suppose that a man would draw out two or three drops of water from the great ocean. What do you think,

bhikkhus, which is more: the two or three drops of water that have been drawn out or the water in the great ocean?" [137]

"Venerable sir, the water in the great ocean is more. The two or three drops of water that have been drawn out are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the great ocean."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

8 *The Ocean* (2)

At Sāvatti. "Bhikkhus, suppose that the great ocean would be destroyed and eliminated except for two or three drops of water. What do you think, bhikkhus, which is more: the water in the great ocean that has been destroyed and eliminated or the two or three drops of water that remain?"

"Venerable sir, the water in the great ocean that has been destroyed and eliminated is more. The two or three drops of water that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the water in the great ocean that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

9 *The Mountain* (1)

At Sāvatti. "Bhikkhus, suppose that a man would place on the Himalayas, the king of mountains, seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mustard seeds that have been placed there or the Himalayas, the king of mountains?"

"Venerable sir, the Himalayas, the king of mountains, is more. The seven grains of gravel the size of mustard seeds are trifling. [138] They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the Himalayas, the king of mountains."

"So too, bhikkhus, for a noble disciple ... of such great benefit is it to obtain the vision of the Dhamma."

10 *The Mountain* (2)

At Sāvatti. "Bhikkhus, suppose that the Himalayas, the king of mountains, would be destroyed and eliminated except for seven grains of gravel the size of mustard seeds. What do you think, bhikkhus, which is more: the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated or the seven grains of gravel the size of mustard seeds that remain?"

"Venerable sir, the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated is more. The seven grains of gravel the size of mustard seeds that remain are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the portion of the Himalayas, the king of mountains, that has been destroyed and eliminated."

"So too, bhikkhus, for a noble disciple, a person accomplished in view who has made the breakthrough, the suffering that has been destroyed and eliminated is more, while that which remains is trifling. The latter does not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the former mass of suffering that has been destroyed and eliminated, as there is a maximum of seven more lives. Of such great benefit, bhikkhus, is the breakthrough to the Dhamma, of such great benefit is it to obtain the vision of the Dhamma."

11 *The Mountain* (3)

At Sāvatti. [139] "Bhikkhus, suppose that a man would place on Sineru,²²¹ the king of mountains, seven grains of gravel the size of mung beans. What do you think, bhikkhus, which is more: the seven grains of gravel the size of mung beans that have been placed there or Sineru, the king of mountains?"

"Venerable sir, Sineru, the king of mountains, is more. The seven grains of gravel the size of mung beans are trifling. They do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of Sineru, the king of mountains."

"So too, bhikkhus, the achievements of ascetics, brahmins, and wanderers of other sects do not amount to a hundredth part, or a thousandth part, or a hundred thousandth part of the achieve-

ment of a noble disciple, a person accomplished in view who has made the breakthrough. So great in achievement, bhikkhus, is a person accomplished in view, so great in direct knowledge."²²²

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Chapter III

14 *Dhātusaṃyutta*

Connected Discourses on Elements

I. DIVERSITY
(Internal Pentad)1 (1) *Diversity of Elements*

At Sāvatti. "Bhikkhus, I will teach you the diversity of elements.²²³ Listen to that and attend closely, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the diversity of elements? The eye element, form element, eye-consciousness element; the ear element, sound element, ear-consciousness element; the nose element, odour element, nose-consciousness element; the tongue element, taste element, tongue-consciousness element; the body element, tactile-object element, body-consciousness element; the mind element, mental-phenomena element, mind-consciousness element. This, bhikkhus, is called the diversity of elements."²²⁴

2 (2) *Diversity of Contacts*

At Sāvatti. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts. And what, bhikkhus, is the diversity of elements? The eye element, the ear element, the nose element, the tongue element, the body element, the mind element. This is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts? In dependence on the eye element there arises eye-contact; in dependence on the ear element there arises ear-contact; in dependence on the nose

element there arises nose-contact; [141] in dependence on the tongue element there arises tongue-contact; in dependence on the body element there arises body-contact; in dependence on the mind element there arises mind-contact.²²⁵ It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts.”

3 (3) *Not Diversity of Contacts*

At Sāvattī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts. The diversity of elements does not arise in dependence on the diversity of contacts.

“And what, bhikkhus, is the diversity of elements? The eye element ... the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that the diversity of elements does not arise in dependence on the diversity of contacts?

“In dependence on the eye element there arises eye-contact; the eye element does not arise in dependence on eye-contact... In dependence on the mind element there arises mind-contact; the mind element does not arise in dependence on mind-contact.²²⁶ It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that the diversity of elements does not arise in dependence on the diversity of contacts.”

4 (4) *Diversity of Feelings (1)*

At Sāvattī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings.

“And what, bhikkhus, is the diversity of elements? [142] The eye element ... the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings? In dependence on the eye element there arises eye-contact;

in dependence on eye-contact there arises feeling born of eye-contact. In dependence on the ear element there arises ear-contact; in dependence on ear-contact there arises feeling born of ear-contact. In dependence on the nose element there arises nose-contact; in dependence on nose-contact there arises feeling born of nose-contact. In dependence on the tongue element there arises tongue-contact; in dependence on tongue-contact there arises feeling born of tongue-contact. In dependence on the body element there arises body-contact; in dependence on body-contact there arises feeling born of body-contact. In dependence on the mind element there arises mind-contact; in dependence on mind-contact there arises feeling born of mind-contact.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings.”

5 (5) *Diversity of Feelings (2)*

At Sāvattī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings. The diversity of contacts does not arise in dependence on the diversity of feelings; the diversity of elements does not arise in dependence on the diversity of contacts.

“And what, bhikkhus, is the diversity of elements? The eye element ... the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts; that in dependence on the diversity of contacts there arises the diversity of feelings? That the diversity of contacts does not arise in dependence on the diversity of feelings; that the diversity of elements does not arise in dependence on the diversity of contacts?

“In dependence on the eye element there arises eye-contact; in dependence on eye-contact there arises feeling born of eye-contact. Eye-contact does not arise in dependence on feeling born of eye-contact; [143] the eye element does not arise in dependence on eye-contact... In dependence on the mind element there arises mind-contact; in dependence on mind-contact there arises feeling born of mind-contact. Mind-contact does not arise in dependence

on feeling born of mind-contact; the mind element does not arise in dependence on mind-contact.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts ... the diversity of elements does not arise in dependence on the diversity of contacts.”

(External Pentad)

6 (6) Diversity of External Elements

At Sāvatti. “Bhikkhus, I will teach you the diversity of elements. Listen to that and attend closely, I will speak....”

“And what, bhikkhus, is the diversity of elements? The form element, the sound element, the odour element, the taste element, the tactile-object element, the mental-phenomena element. This, bhikkhus, is called the diversity of elements.”

7 (7) Diversity of Perceptions

At Sāvatti. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests.

“And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements. [144]

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests?”

“In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form....²²⁷

“In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; in dependence on intention regarding mental phenomena there arises desire for mental phenomena; in dependence on desire for mental phenomena there arises passion for mental phenomena; in dependence on passion for mental phenomena there arises the quest for mental phenomena.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests.”

8 (8) Not Diversity of Quests

At Sāvatti. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions ... (as in preceding sutta) ... in dependence on the diversity of passions that there arises the diversity of quests. The diversity of passions does not arise in dependence on the diversity of quests; [145] the diversity of desires does not arise in dependence on the diversity of passions; the diversity of intentions does not arise in dependence on the diversity of desires; the diversity of perceptions does not arise in dependence on the diversity of intentions; the diversity of elements does not arise in dependence on the diversity of perceptions.²²⁸

“And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests? That the diversity of passions does not arise in dependence on the diversity of quests ... that the diversity of elements does not arise in dependence on the diversity of perceptions?”

“In dependence on the form element there arises perception of form; [... in dependence on passion for form there arises the quest for form. Passion for form does not arise in dependence on the quest for form; desire for form does not arise in dependence on passion for form; intention regarding form does not arise in

dependence on desire for form; perception of form does not arise in dependence on intention regarding form; the form element does not arise in dependence on perception of form.] ...²²⁹

"In dependence on the mental-phenomena element there arises perception of mental phenomena; [146] ... in dependence on passion for mental phenomena there arises the quest for mental phenomena. Passion for mental phenomena does not arise in dependence on the quest for mental phenomena ... the mental-phenomena element does not arise in dependence on perception of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests. That the diversity of passions does not arise in dependence on the diversity of quests ... that the diversity of elements does not arise in dependence on the diversity of perceptions."

9 (9) *Diversity of External Contacts (1)*

At Sāvattihī. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of contacts; in dependence on the diversity of contacts that there arises the diversity of feelings; in dependence on the diversity of feelings that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests; in dependence on the diversity of quests that there arises the diversity of gains.²³⁰

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements [147] there arises the diversity of perceptions ... that in dependence on the diversity of quests there arises the diversity of gains?

"In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention

regarding form; in dependence on intention regarding form there arises contact with form; in dependence on contact with form there arises feeling born of contact with form; in dependence on feeling born of contact with form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form; in dependence on the quest for form there arises the gain of form....

"In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena ... contact with mental phenomena ... feeling born of contact with mental phenomena ... desire for mental phenomena ... passion for mental phenomena ... the quest for mental phenomena; in dependence on the quest for mental phenomena there arises the gain of mental phenomena.

"It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of quests there arises the diversity of gains."

10 (10) *Diversity of External Contacts (2)*

At Sāvattihī. "Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions ... [148] (*as in the preceding sutta*) ... in dependence on the diversity of quests that there arises the diversity of gains. The diversity of quests does not arise in dependence on the diversity of gains; the diversity of passions does not arise in dependence on the diversity of quests ... the diversity of elements does not arise in dependence on the diversity of perceptions.

"And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

"And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of quests there arises the diversity of gains? That the diversity of quests does not arise in dependence on the diversity of gains ... that the diversity of elements does not arise in dependence on the diversity of perceptions?

“In dependence on the form element there arises perception of form ... in dependence on the mental-phenomena element there arises perception of mental phenomena ... in dependence on the quest for mental phenomena there arises the gain of mental phenomena. The quest for mental phenomena does not arise in dependence on the gain of mental phenomena; passion for mental phenomena does not arise in dependence on the quest for mental phenomena; [149] desire for mental phenomena does not arise in dependence on passion for mental phenomena; feeling born of contact with mental phenomena does not arise in dependence on desire for mental phenomena; contact with mental phenomena does not arise in dependence on feeling born of contact with mental phenomena; intention regarding mental phenomena does not arise in dependence on contact with mental phenomena; perception of mental phenomena does not arise in dependence on intention regarding mental phenomena; the mental-phenomena element does not arise in dependence on perception of mental phenomena.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of quests there arises the diversity of gains; that the diversity of quests does not arise in dependence on the diversity of gains ... that the diversity of elements does not arise in dependence on the diversity of perceptions.”

II. THE SECOND SUBCHAPTER (Seven Elements)

11 (1) *Seven Elements*

At Sāvattī. [150] “Bhikkhus, there are these seven elements. What seven? The light element, the beauty element, the base of the infinity of space element, the base of the infinity of consciousness element, the base of nothingness element, the base of neither-perception-nor-nonperception element, the cessation of perception and feeling element. These are the seven elements.”²³¹

When this was said, a certain bhikkhu asked the Blessed One: “Venerable sir, as to the light element ... the cessation of perception and feeling element: in dependence on what are these elements discerned?”

“Bhikkhu, the light element is discerned in dependence on darkness. The beauty element is discerned in dependence on foulness. The base of the infinity of space element is discerned in dependence on form. The base of the infinity of consciousness element is discerned in dependence on the base of the infinity of space. The base of nothingness element is discerned in dependence on the base of the infinity of consciousness. The base of neither-perception-nor-nonperception element is discerned in dependence on the base of nothingness. The cessation of perception and feeling element is discerned in dependence on cessation.”²³²

“But, venerable sir, as to the light element ... the cessation of perception and feeling element: how is the attainment of these elements to be attained?”

“The light element, the beauty element, the base of the infinity of space element, the base of the infinity of consciousness element, [151] and the base of nothingness element: these elements are to be attained as attainments with perception. The base of neither-perception-nor-nonperception element: this element is to be attained as an attainment with a residue of formations.²³³ The cessation of perception and feeling element: this element is to be attained as an attainment of cessation.”

12 (2) *With a Source*

At Sāvattī. “Bhikkhus, sensual thought arises with a source, not without a source; thought of ill will arises with a source, not without a source; thought of harming arises with a source, not without a source. And how is this so?”

“In dependence on the sensuality element there arises sensual perception;²³⁴ in dependence on sensual perception there arises sensual intention; in dependence on sensual intention there arises sensual desire; in dependence on sensual desire there arises sensual passion; in dependence on sensual passion there arises a sensual quest. Engaged in a sensual quest, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“In dependence on the ill will element there arises perception of ill will;²³⁵ in dependence on perception of ill will there arises intention of ill will; in dependence on intention of ill will there arises desire [driven by] ill will; in dependence on desire [driven

by] ill will there arises passion [driven by] ill will; in dependence on passion [driven by] ill will there arises a quest [driven by] ill will. Engaged in a quest [driven by] ill will, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“In dependence on the harmfulness element there arises perception of harming;²³⁶ in dependence on perception of harming there arises intention to harm; in dependence on intention to harm there arises desire to harm; in dependence on desire to harm there arises passion to harm; in dependence on passion to harm there arises a quest to harm. Engaged in a quest to harm, [152] the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he does not quickly extinguish it with his hands and feet, the creatures living in the grass and wood will meet with calamity and disaster. So too, if any ascetic or brahmin does not quickly abandon, dispel, obliterate, and annihilate the unrighteous perceptions that have arisen in him, he dwells in suffering in this very life, with vexation, despair, and fever; and with the breakup of the body, after death, a bad destination may be expected for him.

“Bhikkhus, thought of renunciation arises with a source, not without a source; thought of non-ill will arises with a source, not without a source; thought of harmlessness arises with a source, not without a source. And how is this so?

“In dependence on the renunciation element there arises perception of renunciation;²³⁷ in dependence on perception of renunciation there arises intention of renunciation; in dependence on intention of renunciation there arises desire for renunciation; in dependence on desire for renunciation there arises passion for renunciation; in dependence on passion for renunciation there arises a quest for renunciation. Engaged in a quest for renunciation, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“In dependence on the non-ill will element there arises perception of non-ill will;²³⁸ in dependence on perception of non-ill will there arises intention of non-ill will; in dependence on intention of non-ill will there arises desire [guided by] non-ill will; in dependence on desire [guided by] non-ill will there arises pas-

sion [guided by] non-ill will; in dependence on passion [guided by] non-ill will there arises a quest [guided by] non-ill will. Engaged in a quest [guided by] non-ill will, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“In dependence on the harmlessness element there arises perception of harmlessness;²³⁹ [153] in dependence on perception of harmlessness there arises intention of harmlessness; in dependence on intention of harmlessness there arises desire for harmlessness; in dependence on desire for harmlessness there arises passion for harmlessness; in dependence on passion for harmlessness there arises a quest for harmlessness. Engaged in a quest for harmlessness, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he quickly extinguishes it with his hands and feet, the creatures living in the grass and wood will not meet with calamity and disaster. So too, if any ascetic or brahmin quickly abandons, dispels, obliterates, and annihilates the unrighteous perceptions that have arisen in him, he dwells happily in this very life, without vexation, despair, and fever; and with the breakup of the body, after death, a good destination may be expected for him.”

13 (3) *The Brick Hall*

On one occasion the Blessed One was dwelling at Ñātika in the Brick Hall. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, in dependence on an element there arises a perception, there arises a view, there arises a thought.”²⁴⁰

When this was said, the Venerable Saddha Kaccāyana said to the Blessed One: “Venerable sir, when, in regard to those who are not perfectly enlightened, the view arises, ‘These are Perfectly Enlightened Ones,’ in dependence on what is this view discerned?”²⁴¹

“Mighty, Kaccāyana, is this element, the element of ignorance. [154] In dependence on an inferior element, Kaccāyana, there

arises an inferior perception, an inferior view, inferior thought, inferior volition, inferior longing, an inferior wish, an inferior person, inferior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the inferior. His rebirth, I say, is inferior.

"In dependence on a middling element, *Kaccāyana*, there arises a middling perception, a middling view, middling thought, middling volition, middling longing, a middling wish, a middling person, middling speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the middling. His rebirth, I say, is middling.

"In dependence on a superior element, *Kaccāyana*, there arises a superior perception, a superior view, superior thought, superior volition, superior longing, a superior wish, a superior person, superior speech. He explains, teaches, proclaims, establishes, discloses, analyses, and elucidates the superior. His rebirth, I say, is superior."

14 (4) *Inferior Disposition*

At *Sāvatti*. "Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition.²⁴² In the past, by way of elements, beings came together and united.... In the future, too, by way of elements, beings will come together and unite.... [155] Now too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition."

15 (5) *Walking Back and Forth*

On one occasion the Blessed One was dwelling at *Rājagaha* on Mount Vulture Peak. Now on that occasion, not far from the Blessed One, the Venerable *Sāriputta* was walking back and forth with a number of bhikkhus; the Venerable *Mahāmoggallāna* ... the Venerable *Mahākassapa* ... the Venerable *Anuruddha* ... the Venerable *Puṇṇa Mantāniputta* ... the Venerable *Upāli* ... the

Venerable *Ānanda* was walking back and forth with a number of bhikkhus. And not far from the Blessed One, *Devadatta* too was walking back and forth with a number of bhikkhus.

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, do you see *Sāriputta* walking back and forth with a number of bhikkhus?"²⁴³

"Yes, venerable sir."

"All those bhikkhus are of great wisdom. Do you see *Moggallāna* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus have great spiritual power. Do you see *Kassapa* walking back and forth with a number of bhikkhus?" [156]

"Yes, venerable sir."

"All those bhikkhus are proponents of the ascetic practices. Do you see *Anuruddha* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus possess the divine eye. Do you see *Puṇṇa Mantāniputta* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are speakers on the Dhamma. Do you see *Upāli* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are upholders of the Discipline. Do you see *Ānanda* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus are highly learned. Do you see *Devadatta* walking back and forth with a number of bhikkhus?"

"Yes, venerable sir."

"All those bhikkhus have evil wishes.

"Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, [157] and now at present they do so too."

16 (6) *With Verses*

At Sāvatti.²⁴⁴ “Bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“Just as excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too. [158]

“Bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“Just as milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“From association the woods of lust is born,²⁴⁵
By nonassociation the woods is cut.
Just as one who has mounted a wooden plank
Would sink upon the mighty sea,
So one of virtuous living sinks
By consorting with a lethargic person.

“Thus one should avoid such a person—
One lethargic, devoid of energy.
Keep company with the wise,
With resolute meditators,
With the noble ones who dwell secluded,
Their energy constantly aroused.” [159]

17 (7) *Lacking Faith*

At Sāvatti. “Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. In the past it was so; in the future it will be so; [160] and now too at present it is so.

“Bhikkhus, it is by way of elements that beings come together and unite. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

18 (8) *Rooted in those Lacking Faith*

(i)

“Bhikkhus, it is by way of elements that beings come together and unite. [161] Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, the unwise with the unwise. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

(The next four parts of this sutta substitute the following in the second place, instead of “the shameless,” and “those having a sense of shame”.)

(ii) those unafraid of wrongdoing, those afraid of wrongdoing;

(iii) the unlearned, the learned; [162]

(iv) the lazy, the energetic;

(v) the muddle-minded, the mindful.

19 (9) *Rooted in the Shameless*

(i)

“Bhikkhus, it is by way of elements that beings come together

and unite. The shameless come together and unite with the shameless, [163] those unafraid of wrongdoing with those unafraid of wrongdoing, the unwise with the unwise. Those having a sense of shame come together and unite with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the wise with the wise. [In the past it was so; in the future it will be so; and now too at present it is so.]”

(The next three parts of this sutta substitute the following in the second place, instead of “those unafraid of wrongdoing,” and “those afraid of wrongdoing”:)

- (ii) the unlearned, the learned;
- (iii) the lazy, the energetic;
- (iv) the muddle-minded, the mindful.

20 (10) *Rooted in those Unafraid of Wrongdoing*

(i)

[164] “Bhikkhus, it is by way of elements that beings come together and unite. Those unafraid of wrongdoing come together and unite with those unafraid of wrongdoing, the unlearned with the unlearned, the unwise with the unwise. Those afraid of wrongdoing come together and unite with those afraid of wrongdoing, the learned with the learned, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

(The next two parts of this sutta substitute the following in the second place, instead of “the unlearned,” and “the learned”:)

- (ii) the lazy, the energetic;
- (iii) the muddle-minded, the mindful.

21 (11) *Rooted in the Unlearned*

(i)

“Bhikkhus, it is by way of elements that beings come together and unite. The unlearned come together and unite with the unlearned, the lazy with the lazy, the unwise with the unwise. The learned come together and unite with the learned, the energetic [165] with the energetic, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

(ii)

“The unlearned come together and unite with the unlearned, the muddle-minded with the muddle-minded, the unwise with the unwise. The learned come together and unite with the learned, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

22 (12) *Rooted in the Lazy*

“Bhikkhus, it is by way of elements that beings come together and unite. The lazy come together and unite with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. The energetic come together and unite with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”

[166]

III. COURSES OF KAMMA

23 (1) *Unconcentrated*

At Sāvattḥi. “Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unconcentrated with the unconcentrated, the unwise with the unwise.

“Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the concentrated with the concentrated, the wise with the wise.”

24 (2) *Immoral*

(As above, except that “the unconcentrated” and “the concentrated” are replaced by “the immoral” and “the virtuous,” respectively.) [167]

25 (3) *The Five Training Rules*

At Sāvattḥi. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak falsehood ... who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

26 (4) *Seven Courses of Kamma*

At Sāvattḥi. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given ... who engage in sexual misconduct ... who speak falsehood ... who speak divisively ... who speak harshly ... who indulge in idle chatter come together and unite with those who so indulge.

“Those who abstain from the destruction of life ... from taking what is not given ... from sexual misconduct ... from false speech ... from divisive speech ... from harsh speech ... from idle chatter come together and unite with those who so abstain.”

27 (5) *Ten Courses of Kamma*

At Sāvattḥi. [168] “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those ... (*as above, continuing*) ... who are covetous ... who bear ill will ... of wrong view come together and unite with those of wrong view.

“Those who abstain from the destruction of life ... (*as above*) ... who are uncovetous ... without ill will ... of right view come together and unite with those of right view.”

28 (6) *The Eightfold Path*

At Sāvattḥi. “Bhikkhus, it is by way of elements that beings come together and unite. Those of wrong view come together and unite with those of wrong view; those of wrong intention ... wrong speech ... wrong action ... wrong livelihood ... wrong effort ... wrong mindfulness ... wrong concentration come together and unite with those of wrong concentration.

“Those of right view come together and unite with those of right view; those of right intention ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right concentration come together and unite with those of right concentration.”

29 (7) *Ten Factors*

At Sāvattḥi. “Bhikkhus, it is by way of elements that beings come together and unite. Those of wrong view ... (*as above*) [169] wrong concentration ... wrong knowledge ... wrong liberation come together and unite with those of wrong liberation.

“Those of right view ... (*as above*) right concentration ... right knowledge ... right liberation come together and unite with those of right liberation.”²⁴⁶

IV. THE FOURTH SUBCHAPTER
(The Four Elements)30 (1) *Four Elements*

On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta’s Grove, Anāthapiṇḍika’s Park....

“Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element. These are the four elements.”²⁴⁷

31 (2) *Before My Enlightenment*

At Sāvattḥi. [170] “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet perfectly enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of the earth element? What is the gratification,

what is the danger, what is the escape in the case of the water element ... the heat element ... the air element?"

"Then, bhikkhus, it occurred to me: 'The pleasure and joy that arise in dependence on the earth element: this is the gratification in the earth element. That the earth element is impermanent, suffering, and subject to change: this is the danger in the earth element. The removal and abandonment of desire and lust for the earth element: this is the escape from the earth element.'²⁴⁸

"The pleasure and joy that arise in dependence on the water element ... the heat element ... the air element: this is the gratification in the air element. That the air element is impermanent, suffering, and subject to change: this is the danger in the air element. The removal and abandonment of desire and lust for the air element: this is the escape from the air element.'²⁴⁹

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans. [171]

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind;²⁵⁰ this is my last birth; now there is no more renewed existence.'"

32 (3) *I Set Out*

At Sāvatti. "Bhikkhus, I set out seeking the gratification in the earth element. Whatever gratification there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the gratification in the earth element extends.

"Bhikkhus, I set out seeking the danger in the earth element. Whatever danger there is in the earth element—that I discovered. I have clearly seen with wisdom just how far the danger in the earth element extends.

"Bhikkhus, I set out seeking the escape from the earth element. Whatever escape there is from the earth element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

"Bhikkhus, I set out seeking the gratification in ... the danger in ... the escape from the water element ... the heat element ... the air element. Whatever escape there is from the air element—that I discovered. I have clearly seen with wisdom just how far the escape from the earth element extends.

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these four elements ... (*as above*) [172] ... devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

33 (4) *If There Were No*

At Sāvatti. "Bhikkhus, if there were no gratification in the earth element, beings would not become enamoured with it; but because there is gratification in the earth element, beings become enamoured with it. If there were no danger in the earth element, beings would not experience revulsion towards it; but because there is danger in the earth element, beings experience revulsion towards it. If there were no escape from the earth element, beings would not escape from it; but because there is an escape from the earth element, beings escape from it.

"Bhikkhus, if there were no gratification in the water element ... in the heat element ... in the air element, beings would not become enamoured with it ... [173] ... but because there is an escape from the air element, beings escape from it.

"So long, bhikkhus, as beings have not directly known as they really are the gratification as gratification, the danger as danger, and the escape as escape in the case of these four elements, they have not escaped from this world with its devas, Mara, and Brahmā, from this generation with its ascetics and brahmins, its devas and humans; they have not become detached from it, released from it, nor do they dwell with a mind rid of barriers. But when beings have directly known all this as it really is, then they have escaped from this world with its devas and humans ... they have become detached from it, released from it, and they dwell with a mind rid of barriers."²⁵¹

34 (5) *Exclusively Suffering*

At Sāvatti. “Bhikkhus, if this earth element were exclusively suffering, immersed in suffering, steeped in suffering, and if it were not [also] steeped in pleasure, beings would not become enamoured with it. But because the earth element is pleasurable,²⁵² immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it. [174]

“Bhikkhus, if this water element were exclusively suffering ... if this heat element were exclusively suffering ... if this air element were exclusively suffering, immersed in suffering, steeped in suffering, and if it was not [also] steeped in pleasure, beings would not become enamoured with it. But because the air element is pleasurable, immersed in pleasure, steeped in pleasure, and is not steeped [only] in suffering, beings become enamoured with it.

“Bhikkhus, if this earth element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because the earth element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it.

“Bhikkhus, if this water element were exclusively pleasurable ... if this heat element were exclusively pleasurable ... if this air element were exclusively pleasurable, immersed in pleasure, steeped in pleasure, and if it were not [also] steeped in suffering, beings would not experience revulsion towards it. But because the air element is suffering, immersed in suffering, steeped in suffering, and is not steeped [only] in pleasure, beings experience revulsion towards it.”

35 (6) *Delight*

At Sāvatti. “Bhikkhus, one who seeks delight in the earth element seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in the water element ... in the heat element ... in the air element seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. [175]

“One who does not seek delight in the earth element ... in the air element does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

36 (7) *Arising*

At Sāvatti. “Bhikkhus, the arising, continuation, production, and manifestation of the earth element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.²⁵³ The arising, continuation, production, and manifestation of the water element ... the heat element ... the air element is the arising of suffering, the continuation of disease, the manifestation of aging-and-death.

“The cessation, subsiding, and passing away of the earth element ... the air element is the cessation of suffering, the subsiding of disease, the passing away of aging-and-death.”

37 (8) *Ascetics and Brahmins (1)*

At Sāvatti. “Bhikkhus, there are these four elements. What four? The earth element, the water element, the heat element, the air element.

“Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these four elements: [176] these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who understand as they really are the gratification, the danger, and the escape in the case of these four elements: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

38 (9) *Ascetics and Brahmins (2)*

At Sāvatti. “Bhikkhus, there are these four elements. What four?

The earth element, the water element, the heat element, the air element.

“Those ascetics or brahmins, bhikkhus, who do not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these four elements: these I do not consider to be ascetics among ascetics....

“But, bhikkhus, those ascetics and brahmins who understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these four elements: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

39 (10) *Ascetics and Brahmins* (3)

At Sāvattḥi. “Bhikkhus, those ascetics or brahmins who do not understand the earth element, its origin, its cessation, and the way leading to its cessation; [177] who do not understand the water element ... the heat element ... the air element, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics....

“But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

[178]

Chapter IV

15 *Anamataggasaṃyutta*

Connected Discourses on

Without Discoverable Beginning

I. THE FIRST SUBCHAPTER
(Grass and Wood)

1 (1) *Grass and Wood*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, this saṃsāra is without discoverable beginning.²⁵⁴ A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpa and collect them together into a single heap. Having done so, he would put them down, saying [for each one]: ‘This is my mother, this my mother’s mother.’ The sequence of that man’s mothers and grandmothers would not come to an end, yet the grass, wood, branches, and foliage in this Jambudīpa would be used up and exhausted. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.” [179]

2 (2) *The Earth*

At Sāvattī. “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would reduce this great earth to balls of clay the size of jujube kernels and put them down, saying [for each one]: ‘This is my father, this my father’s father.’ The sequence of that man’s fathers and grandfathers would not come to an end, yet this great earth would be used up and exhausted. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

3 (3) *Tears*

At Sāvattī. “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of tears that you have shed as you roamed and wandered on through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this or the water in the four great oceans?”²⁵⁵

“As we understand the Dhamma taught by the Blessed One, venerable sir, [180] the stream of tears that we have shed as we roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of tears that you have shed as you roamed and wandered through this long course, weeping and wailing because of being united with the disagreeable and separated from the agreeable—this alone is

more than the water in the four great oceans. For a long time, bhikkhus, you have experienced the death of a mother; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans.

“For a long time, bhikkhus, you have experienced the death of a father ... the death of a brother ... the death of a sister ... the death of a son ... the death of a daughter ... the loss of relatives ... the loss of wealth ... loss through illness; as you have experienced this, weeping and wailing because of being united with the disagreeable and separated from the agreeable, the stream of tears that you have shed is more than the water in the four great oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

4 (4) *Mother’s Milk*

At Sāvattī. “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: [181] the mother’s milk that you have drunk as you roamed and wandered on through this long course—this or the water in the four great oceans?”

“As we understand the Dhamma taught by the Blessed One, venerable sir, the mother’s milk that we have drunk as we roamed and wandered on through this long course—this alone is more than the water in the four great oceans.”

“Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The mother’s milk that you have drunk as you roamed and wandered through this long course—this alone is more than the water in the four great oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

5 (5) *The Mountain*

At Sāvatti. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, how long is an aeon?”²⁵⁵

“An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.”

“Then is it possible to give a simile, venerable sir?”

“It is possible, bhikkhu,” the Blessed One said. “Suppose, bhikkhu, there was a great stone mountain a *yojana* long, a *yojana* wide, and a *yojana* high, without holes or crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kāsian cloth.²⁵⁷ That great stone mountain might by this effort be worn away and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu. [182] And of aeons of such length, we have wandered through so many aeons, so many hundreds of aeons, so many thousands of aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

6 (6) *The Mustard Seed*

At Sāvatti. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, how long is an aeon?”

“An aeon is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.”

“Then is it possible to give a simile, venerable sir?”

“It is possible, bhikkhu,” the Blessed One said. “Suppose, bhikkhu, there was a city with iron walls a *yojana* long, a *yojana* wide, and a *yojana* high, filled with mustard seeds as dense as a topknot. At the end of every hundred years a man would remove one mustard seed from there. The great heap of mustard seeds might by this effort be depleted and eliminated but the aeon would still not have come to an end. So long is an aeon, bhikkhu. And of aeons of such length, we have wandered through so many aeons, so many hundreds of aeons, so many thousands of

aeons, so many hundreds of thousands of aeons. For what reason? Because, bhikkhu, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

7 (7) *Disciples*

At Sāvatti. [183] Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Venerable sir, how many aeons have elapsed and gone by?”

“Bhikkhus, many aeons have elapsed and gone by. It is not easy to count them and say they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons.”

“But is it possible to give a simile, venerable sir?”

“It is possible, bhikkhus,” the Blessed One said. “Suppose, bhikkhus, there were four disciples here each with a life span of a hundred years, living a hundred years, and each day they were each to recollect a hundred thousand aeons. There would still be aeons not yet recollected by them when those four disciples each with a life span of a hundred years, living a hundred years, would pass away at the end of a hundred years.²⁵⁸ It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

8 (8) *The River Ganges*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then a certain brahmin approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to him: “Master Gotama, how many aeons have elapsed and gone by?”

“Brahmin, many aeons have elapsed and gone by. It is not easy to count them and say they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons.” [184]

“But is it possible to give a simile, Master Gotama?”

“It is possible, brahmin,” the Blessed One said. “Suppose, brahmin, the grains of sand between the point where the river Ganges originates and the point where it enters the great ocean: it is not easy to count these and say there are so many grains of sand, or so many hundreds of grains, or so many thousands of grains, or so many hundreds of thousands of grains. Brahmin, the aeons that have elapsed and gone by are even more numerous than that. It is not easy to count them and say that they are so many aeons, or so many hundreds of aeons, or so many thousands of aeons, or so many hundreds of thousands of aeons. For what reason? Because, brahmin, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

When this was said, that brahmin said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

9 (9) *The Stick*

At Sāvattī. “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Just as a stick thrown up into the air falls now on its bottom, now on its side, and now on its top, so too [185] as beings roam and wander on hindered by ignorance and fettered by craving, now they go from this world to the other world, now they come from the other world to this world.²⁵⁹ For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

10 (10) *Person*

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”²⁶⁰

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on

hindered by ignorance and fettered by craving. One person, roaming and wandering on hindered by ignorance and fettered by craving, would leave behind a stack of bones, a heap of bones, a pile of bones as large as this Mount Vepulla, if there were someone to collect them and what is collected would not perish.²⁶¹ For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“The heap of bones one person leaves behind
With the passing of a single aeon
Would form a heap as high as a mountain:
So said the Great Sage.
This is declared to be as massive
As the tall Vepulla Mountain
Standing north of Vulture Peak
In the Magadhan mountain range.

“But when one sees with correct wisdom
The truths of the noble ones—
Suffering and its origin,
The overcoming of suffering,
And the Noble Eightfold Path
That leads to suffering’s appeasement—
Then that person, having wandered on
For seven more times at most, [186]
Makes an end to suffering
By destroying all the fetters.”

II. THE SECOND SUBCHAPTER (Unfortunate)

11 (1) *Unfortunate*

On one occasion, while dwelling at Sāvattī, the Blessed One said this: “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Whenever you see anyone in misfortune, in misery, you can conclude: ‘We too

have experienced the same thing in this long course.' For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

12 (2) *Happy*

At Sāvattī. "Bhikkhus, this saṃsāra is without discoverable beginning.... Whenever you see anyone happy and fortunate, [187] you can conclude: 'We too have experienced the same thing in this long course.' For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

13 (3) *Thirty Bhikkhus*

At Rājagaha in the Bamboo Grove. Then thirty bhikkhus from Pāvā approached the Blessed One—all forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, yet all were still with fetters.²⁶² Having approached, they paid homage to the Blessed One and sat down to one side. Then it occurred to the Blessed One: "These thirty bhikkhus from Pāvā are all forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, yet all are still with fetters. Let me teach them the Dhamma in such a way that while they are sitting in these very seats their minds will be liberated from the taints by nonclinging."

Then the Blessed One addressed those bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. What do you think, bhikkhus, which is more: the stream of blood that you have shed when you were beheaded as you roamed and wandered on through this long course—this or the water in the four great oceans?"

"As we understand the Dhamma taught by the Blessed One, venerable sir, the stream of blood that we have shed when our heads were cut off as we roamed and wandered on through this long course—this alone [188] is more than the water in the four great oceans."

"Good, good, bhikkhus! It is good that you understand the Dhamma taught by me in such a way. The stream of blood that you have shed as you roamed and wandered on through this long course—this alone is more than the water in the four great oceans. For a long time, bhikkhus, you have been cows, and when as cows you were beheaded, the stream of blood that you shed is greater than the waters in the four great oceans. For a long time you have been buffalo, sheep, goats, deer, chickens, and pigs.... For a long time you have been arrested as burglars, highwaymen, and adulterers, and when you were beheaded, the stream of blood that you shed is greater than the water in the four great oceans. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. [189] And while this exposition was being spoken, the minds of the thirty bhikkhus from Pāvā were liberated from the taints by nonclinging.

14 (4)–19 (9) *Mother, Etc.*

At Sāvattī. "Bhikkhus, this saṃsāra is without discoverable beginning.... It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother ... your father ... your brother ... your sister ... [190] ... your son ... your daughter. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning.... It is enough to be liberated from them."

20 (10) *Mount Vepulla*

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. In the past, bhikkhus, this Mount Vepulla was called Pācinavaṃsa, [191] and

at that time these people were called Tivaras. The life span of the Tivaras was 40,000 years.²⁶³ They could climb Mount Pācīnavaṃsa in four days and descend in four days. At that time the Blessed One Kakusandha, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Vidhura and Sañjiva, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. So impermanent are formations, bhikkhus, so unstable, so unreliable. It is enough, bhikkhus, to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.

“[At another time] in the past, bhikkhus, this Mount Vepulla was called Vaṅkaka, and at that time these people were called Rohitassas. The life span of the Rohitassas was 30,000 years.²⁶⁴ They could climb Mount Vaṅkaka in three days and descend in three days. At that time the Blessed One Koṇāgamana, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Bhiyyosa and Uttara, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. [192] So impermanent are formations.... It is enough to be liberated from them.

“[At still another time] in the past, bhikkhus, this Mount Vepulla was called Supassa, and at that time these people were called Suppiyas. The life span of the Suppiyas was 20,000 years. They could climb Mount Supassa in two days and descend in two days. At that time the Blessed One Kassapa, an Arahant, a Perfectly Enlightened One, had arisen in the world. His two chief disciples were named Tissa and Bhāradvāja, an excellent pair. See, bhikkhus! That name for this mountain has disappeared, those people have died, and that Blessed One has attained final Nibbāna. So impermanent are formations.... It is enough to be liberated from them.

“At present, bhikkhus, this Mount Vepulla is called Vepulla, and at present these people are called Magadhans. The life span of the Magadhans is short, limited, fleeting; one who lives long lives a hundred years or a little more. The Magadhans climb Mount Vepulla in an hour and descend in an hour. At present I have arisen in the world, an Arahant, a Perfectly Enlightened One.

My two chief disciples are named Sāriputta and Moggallāna, an excellent pair. There will come a time, bhikkhus, [193] when the name for this mountain will have disappeared, when these people will have died, and I will have attained final Nibbāna. So impermanent are formations, bhikkhus, so unstable, so unreliable. It is enough, bhikkhus, to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“This was called Pācīnavaṃsa by the Tivaras,
And Vaṅkaka by the Rohitassas,
Supassa by the Suppiya people,
Vepulla by the Magadhan folk.

“Impermanent, alas, are formations,
Subject to arising and vanishing.
Having arisen, they cease:
Their appeasement is blissful.”²⁶⁵

[194]

Chapter V

16 *Kassapasamyutta*

Connected Discourses with Kassapa

1 *Content*

At Sāvatti. “Bhikkhus, this Kassapa is content with any kind of robe, and he speaks in praise of contentment with any kind of robe, and he does not engage in a wrong search, in what is improper, for the sake of a robe.²⁶⁶ If he does not get a robe he is not agitated, and if he gets one he uses it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.²⁶⁷

“Bhikkhus, this Kassapa is content with any kind of almsfood ... with any kind of lodging ... with any kind of medicinal requisites ... and if he gets them he uses them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will be content with any kind of robe, and we will speak in praise of contentment with any kind of robe, [195] and we will not engage in a wrong search, in what is improper, for the sake of a robe. If we do not get a robe we will not be agitated, and if we get one we will use it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it, understanding the escape.

“‘We will be content with any kind of almsfood ... with any kind of lodging ... with any kind of medicinal requisites ... and if we get them we will use them without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them, understanding the escape.’ Thus should you train yourselves.

“Bhikkhus, I will exhort you by the example of Kassapa or one

who is similar to Kassapa.²⁶⁸ Being exhorted, you should practise accordingly.”²⁶⁹

2 *Unafraid of Wrongdoing*

Thus have I heard. On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākassapa. He exchanged greetings with the Venerable Mahākassapa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“Friend, it is said that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurpassed security from bondage; but one who is ardent [196] and afraid of wrongdoing is capable of enlightenment, capable of Nibbāna, capable of achieving the unsurpassed security from bondage.²⁷⁰ In what way is this so, friend?”

“Here, friend, a bhikkhu does not arouse ardour by thinking: ‘If unarisen evil unwholesome states arise in me, this may lead to my harm’; nor by thinking: ‘If evil unwholesome states that have arisen in me are not abandoned, this may lead to my harm’; nor by thinking: ‘If unarisen wholesome states do not arise in me, this may lead to my harm’; nor by thinking: ‘If wholesome states that have arisen in me cease, this may lead to my harm.’ Thus he is not ardent.²⁷¹

“And how, friend, is he unafraid of wrongdoing? Here, friend, a bhikkhu does not become afraid at the thought: ‘If unarisen evil unwholesome states arise in me, this may lead to my harm’ ... nor at the thought: ‘If wholesome states that have arisen in me cease, this may lead to my harm.’ Thus he is unafraid of wrongdoing.

“It is in this way, friend, that one who is not ardent and who is unafraid of wrongdoing is incapable of enlightenment, incapable of Nibbāna, incapable of achieving the unsurpassed security from bondage.

“And how, friend, is one ardent? Here, friend, a bhikkhu arouses ardour by thinking: ‘If unarisen evil unwholesome states arise in me, this may lead to my harm’ ... and by thinking: ‘If wholesome

states that have arisen in me cease, this may lead to my harm.' Thus he is ardent.

"And how, friend, is he afraid of wrongdoing? Here, friend, a bhikkhu becomes afraid at the thought: 'If unarisen evil unwholesome states arise in me, this may lead to my harm'; ... and at the thought: 'If wholesome states that have arisen in me cease, this may lead to my harm.' [197] Thus he is afraid of wrongdoing.

"It is in this way, friend, that one who is ardent and afraid of wrongdoing is capable of enlightenment, capable of Nibbāna, capable of achieving the unsurpassed security from bondage."

3 Like the Moon

At Sāvattī. "Bhikkhus, you should approach families like the moon—[198] drawing back the body and mind, always acting like newcomers, without impudence towards families.²⁷² Just as a man looking down an old well, a precipice, or a steep riverbank would draw back the body and mind, so too, bhikkhus, should you approach families.

"Bhikkhus, Kassapa approaches families like the moon—drawing back the body and mind, always acting like a newcomer, without impudence towards families. What do you think, bhikkhus, what kind of bhikkhu is worthy to approach families?"

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse in the Blessed One. It would be good if the Blessed One would clear up the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

Then the Blessed One waved his hand in space²⁷³ and said: "Bhikkhus, just as this hand does not get caught in space, is not held fast by it, is not bound by it, so when a bhikkhu approaches families his mind does not get caught, held fast, and bound amidst families, thinking: 'May those desiring gains acquire gains, may those desiring merits make merits!'²⁷⁴ He is as elated and happy over the gains of others as he is over his own gains. Such a bhikkhu is worthy to approach families.

"Bhikkhus, when Kassapa approaches families his mind does not get caught, held fast, or bound amidst families, thinking: 'May those desiring gains acquire gains, may those desiring merits

make merits!' He is as elated and happy over the gains of others as he is over his own gains. [199]

"What do you think, bhikkhus, how is a bhikkhu's teaching of the Dhamma impure, and how is his teaching of the Dhamma pure?"

"Venerable sir, our teachings are rooted in the Blessed One...."

"Then listen and attend closely, bhikkhus, I will speak."

"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"A bhikkhu teaches the Dhamma to others with the thought: 'Oh, may they listen to the Dhamma from me! Having listened, may they gain confidence in the Dhamma! Being confident, may they show their confidence to me!'²⁷⁵ Such a bhikkhu's teaching of the Dhamma is impure.

"But a bhikkhu teaches the Dhamma to others with the thought: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Oh, may they listen to the Dhamma from me! Having listened, may they understand the Dhamma! Having understood, may they practise accordingly!' Thus he teaches the Dhamma to others because of the intrinsic excellence of the Dhamma; he teaches the Dhamma to others from compassion and sympathy, out of tender concern.²⁷⁶ Such a bhikkhu's teaching of the Dhamma is pure.

"Bhikkhus, Kassapa teaches the Dhamma to others with the thought: 'The Dhamma is well expounded by the Blessed One.... Oh, [200] may they listen to the Dhamma from me! Having listened, may they understand the Dhamma! Having understood, may they practise accordingly!' He teaches the Dhamma to others because of the intrinsic excellence of the Dhamma; he teaches the Dhamma to others from compassion and sympathy, out of tender concern.

"Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly."

4 A Visitor of Families

At Sāvattī. "Bhikkhus, what do you think, what kind of bhikkhu is worthy to be a visitor of families,²⁷⁷ and what kind of bhikkhu is not worthy to be a visitor of families?"

“Venerable sir, our teachings are rooted in the Blessed One...”

The Blessed One said this: “Bhikkhus, a bhikkhu might approach families with the thought: ‘May they give to me, not hold back! May they give me much, not a little! May they give me fine things, not shabby things! May they give me promptly, not slowly! May they give me considerately, not casually!’ When a bhikkhu approaches families with such a thought, if they do not give, he thereby becomes hurt; on that account he experiences pain and displeasure. If they give little rather than much ... If they give shabby things rather than fine things ... If they give slowly rather than promptly ... If they give casually rather than considerately, he thereby becomes hurt; [201] on that account he experiences pain and displeasure. Such a bhikkhu is not worthy to be a visitor of families.

“Bhikkhus, a bhikkhu might approach families with the thought: ‘When among others’ families, how could I possibly think: ‘May they give to me, not hold back!... May they give me respectfully, not casually!’?’ When a bhikkhu approaches families with such a thought, if they do not give ... if they give casually rather than considerately, he does not thereby become hurt; he does not on that account experience pain and displeasure. Such a bhikkhu is worthy to be a visitor of families.

“Bhikkhus, Kassapa approaches families with such a thought.... Thus if they do not give ... if they give casually rather than considerately, he does not thereby become hurt; [202] he does not on that account experience pain and displeasure.

“Bhikkhus, I will exhort you by the example of Kassapa or one who is similar to Kassapa. Being exhorted, you should practise accordingly.”

5 Old

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “You are old now, Kassapa, and those worn-out hempen rag-ropes must be burdensome for you. Therefore you should wear robes offered by householders, Kassapa, accept meals given on invitation, and dwell close to me.”²⁷⁸

“For a long time, venerable sir, I have been a forest dweller and have spoken in praise of forest dwelling; I have been an almsfood eater and have spoken in praise of eating almsfood; I have been a rag-robe wearer and have spoken in praise of wearing rag-ropes; I have been a triple-robe user and have spoken in praise of using the triple robe; I have been of few wishes and have spoken in praise of fewness of wishes; I have been content and have spoken in praise of contentment; I have been secluded and have spoken in praise of solitude; I have been aloof from society and have spoken in praise of aloofness from society; I have been energetic and have spoken in praise of arousing energy.”²⁷⁹

“Considering what benefit, Kassapa, have you long been a forest dweller ... and spoken in praise of arousing energy?”

“Considering two benefits, venerable sir. [203] For myself I see a pleasant dwelling in this very life, and I have compassion for later generations, thinking, ‘May those of later generations follow my example!’²⁸⁰ For when they hear, ‘The enlightened disciples of the Buddha were for a long time forest dwellers and spoke in praise of forest dwelling ... were energetic and spoke in praise of arousing energy,’ then they will practise accordingly, and that will lead to their welfare and happiness for a long time. Considering these two benefits, venerable sir, I have long been a forest dweller ... and have spoken in praise of arousing energy.”

“Good, good, Kassapa! You are practising for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Therefore, Kassapa, wear worn-out hempen rag-ropes, walk for alms, and dwell in the forest.”

6 Exhortation (1)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: “Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I [204] should exhort the bhikkhus, Kassapa, or you should. Either I should give them a Dhamma talk or you should.”²⁸¹

“Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish.²⁸² They are impatient and do not accept instruction respectfully.

Here, venerable sir, I saw a bhikkhu named Bhaṇḍa, a pupil of Ānanda, and a bhikkhu named Abhiñjika, a pupil of Anuruddha, competing with each other in regard to their learning, saying: 'Come, bhikkhu, who can speak more? Who can speak better? Who can speak longer?'"

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Bhaṇḍa and the bhikkhu Abhiñjika in my name that the Teacher calls them."

"Yes, venerable sir," that bhikkhu replied, and he went to those bhikkhus and told them: "The Teacher calls the venerable ones."

"Yes, friend," those bhikkhus replied, and they approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to them: "Is it true, bhikkhus, that you have been competing with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?"

"Yes, venerable sir."

"Have you ever known me to teach the Dhamma thus: 'Come, bhikkhus, compete with each other in regard to your learning, and see who can speak more, who can speak better, who can speak longer?'" [205]

"No, venerable sir."

"Then if you have never known me to teach the Dhamma thus, what do you senseless men know and see that, having gone forth in such a well-expounded Dhamma and Discipline, you compete with each other in regard to your learning, as to who can speak more, who can speak better, who can speak longer?"

Then those bhikkhus prostrated themselves with their heads at the Blessed One's feet and said: "Venerable sir, we have committed a transgression—so foolish, so confused, so inept were we—in that, having gone forth in such a well-expounded Dhamma and Discipline, we competed with each other in regard to our learning, as to who can speak more, who can speak better, who can speak longer. Venerable sir, may the Blessed One pardon us for our transgression seen as a transgression for the sake of future restraint."

"Surely, bhikkhus, you have committed a transgression—so foolish, so confused, so inept were you—in that, having gone forth in such a well-expounded Dhamma and Discipline, you competed with each other in regard to your learning.... But since

you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we pardon you for it. For it is growth in the Noble One's Discipline when one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

7 Exhortation (2)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, [206] or you should. Either I should give them a Dhamma talk or you should."

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully. Venerable sir,²⁸³ for one who has no faith in regard to wholesome states, no sense of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night comes only decline is to be expected in regard to wholesome states, not growth. Just as, during the dark fortnight, whether day or night comes the moon declines in colour, circularity, and luminosity, in diameter and circumference, so too, venerable sir, for one who has no faith in wholesome states, no sense of shame, no fear of wrongdoing, no energy, and no wisdom, whether day or night comes only decline is to be expected in regard to wholesome states, not growth.

"A person without faith, venerable sir: this is a case of decline. A person without a sense of shame ... who is unafraid of wrongdoing ... who is lazy ... unwise ... angry ... malicious: this is a case of decline. When there are no bhikkhus who are exhorters: this is a case of decline.

"Venerable sir, for one who has faith in regard to wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom, whether day or night comes only growth is to be expected in regard to wholesome states, not decline. Just as, during the bright fortnight, whether day or night comes the moon grows in colour, circularity, [207] and luminosity, in diameter and circumference, so too, venerable sir, for one who has faith in wholesome states, a sense of shame, fear of wrongdoing, energy, and wisdom,

whether day or night comes only growth is to be expected in regard to wholesome states, not decline.

"A person with faith, venerable sir: this is a case of nondecline. A person with a sense of shame ... who is afraid of wrongdoing ... energetic ... wise ... without anger ... without malice: this is a case of nondecline. When there are bhikkhus who are exhorters: this is a case of nondecline."

"Good, good, Kassapa!"

(*The Buddha then repeats the entire statement of the Venerable Mahākassapa.*) [208]

8 Exhortation (3)

At Rājagaha in the Bamboo Grove. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Exhort the bhikkhus, Kassapa, give them a Dhamma talk. Either I should exhort the bhikkhus, Kassapa, or you should. Either I should give them a Dhamma talk or you should."

"Venerable sir, the bhikkhus are difficult to admonish now, and they have qualities which make them difficult to admonish. They are impatient and do not accept instruction respectfully."

"Just so, Kassapa, in the past the elder bhikkhus were forest dwellers and spoke in praise of forest dwelling; they were alms-food eaters and spoke in praise of eating almsfood; they were rag-robe wearers and spoke in praise of wearing rag-robles; they were triple-robe users and spoke in praise of using the triple robe; they were of few wishes and spoke in praise of fewness of wishes; they were content and spoke in praise of contentment; they were secluded and spoke in praise of solitude; they were aloof from society and spoke in praise of aloofness from society; they were energetic and spoke in praise of arousing energy.

"Then, when a bhikkhu was a forest dweller and spoke in praise of forest dwelling ... [209] ... when he was energetic and spoke in praise of arousing energy, the elder bhikkhus would invite him to a seat, saying: 'Come, bhikkhu. What is this bhikkhu's name? This is an excellent bhikkhu. This bhikkhu is keen on training. Come, bhikkhu, here's a seat, sit down.' Then it would occur to the newly ordained bhikkhus: 'It seems that when a bhikkhu is a forest dweller and speaks in praise of forest

dwelling ... when he is energetic and speaks in praise of arousing energy, the elder bhikkhus invite him to a seat....' They would practise accordingly, and that would lead to their welfare and happiness for a long time.

"But now, Kassapa, the elder bhikkhus are no longer forest dwellers and do not speak in praise of forest dwelling ... [210] ... they are no longer energetic and do not speak in praise of arousing energy. Now it is the bhikkhu who is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, that the elder bhikkhus invite to a seat, saying: 'Come, bhikkhu. What is this bhikkhu's name? This is an excellent bhikkhu. This bhikkhu is keen on the company of his brothers in the holy life. Come, bhikkhu, here's a seat, sit down.' Then it occurs to the newly ordained bhikkhus: 'It seems that when a bhikkhu is well known and famous, one who gains robes, almsfood, lodgings, and medicinal requisites, the elder bhikkhus invite him to a seat....' They practise accordingly, and that leads to their harm and suffering for a long time.

"If, Kassapa, one speaking rightly could say: 'Those leading the holy life have been ruined by the ruination of those who lead the holy life; those leading the holy life have been vanquished by the vanquishing of those who lead the holy life,'^{28c} it is just thus that one could rightly say this."

9 *Jhānas and Direct Knowledges*

At Sāvatti. "Bhikkhus, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. [211] Kassapa too, to whatever extent he wishes, secluded from sensual pleasures, secluded from unwholesome states, enters and dwells in the first jhāna.

"Bhikkhus, to whatever extent I wish, with the subsiding of thought and examination, I enter and dwell in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. Kassapa too, to whatever extent he wishes, with the subsiding of thought and examination, enters and dwells in the second jhāna.

“Bhikkhus, to whatever extent I wish, with the fading away as well of rapture, I dwell equanimous, and mindful and clearly comprehending, I experience happiness with the body; I enter and dwell in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ Kassapa too, to whatever extent he wishes, enters and dwells in the third jhāna.

“Bhikkhus, to whatever extent I wish, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, I enter and dwell in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. Kassapa too, to whatever extent he wishes, enters and dwells in the fourth jhāna.

“Bhikkhus, to whatever extent I wish, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that ‘space is infinite,’ I enter and dwell in the base of the infinity of space. Kassapa too, to whatever extent he wishes, enters and dwells in the base of the infinity of space.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of space, aware that ‘consciousness is infinite,’ I enter and dwell in the base of the infinity of consciousness. [212] Kassapa too, to whatever extent he wishes, enters and dwells in the base of the infinity of consciousness.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of the infinity of consciousness, aware that ‘there is nothing,’ I enter and dwell in the base of nothingness. Kassapa too, to whatever extent he wishes, enters and dwells in the base of nothingness.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of nothingness, I enter and dwell in the base of neither-perception-nor-nonperception. Kassapa too, to whatever extent he wishes, enters and dwells in the base of neither-perception-nor-nonperception.

“Bhikkhus, to whatever extent I wish, by completely transcending the base of neither-perception-nor-nonperception, I enter and dwell in the cessation of perception and feeling. Kassapa too, to whatever extent he wishes, enters and dwells in the cessation of perception and feeling.

“Bhikkhus, to whatever extent I wish, I wield the various kinds of spiritual power: having been one, I become many; having been many, I become one; I appear and vanish; I go unhindered through a wall, through a rampart, through a mountain as though through space; I dive in and out of the earth as though it were water; I walk on water without sinking as though it were earth; seated cross-legged, I travel in space like a bird; with my hand I touch and stroke the moon and sun so powerful and mighty; I exercise mastery with the body as far as the brahmā world. Kassapa too, to whatever extent he wishes, wields the various kinds of spiritual power.

“Bhikkhus, to whatever extent I wish, with the divine ear element, which is purified and surpasses the human, I hear both kinds of sounds, the divine and human, those that are far as well as near. Kassapa too, to whatever extent he wishes, with the divine ear element, which is purified and surpasses the human, hears both kinds of sounds. [213]

“Bhikkhus, to whatever extent I wish, I understand the minds of other beings and persons, having encompassed them with my own mind. I understand a mind with lust as a mind with lust; a mind without lust as a mind without lust; a mind with hatred as a mind with hatred; a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion; a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated. Kassapa too, to whatever extent he wishes, understands the minds of other beings and persons, having encompassed them with his own mind.

“Bhikkhus, to whatever extent I wish, I recollect my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion thus: ‘There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure

and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here.' Thus I recollect my manifold past abodes with their modes and details. Kassapa too, to whatever extent he wishes, recollects his manifold past abodes with their modes and details.

"Bhikkhus, to whatever extent I wish, with the divine eye, which is purified and surpasses the human, I see beings [214] passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on according to their kamma thus: 'These beings who engaged in misconduct of body, speech, and mind, who reviled the noble ones, held wrong view, and undertook actions based on wrong view, with the breakup of the body, after death, have been reborn in a state of misery, in a bad destination, in the nether world, in hell; but these beings who engaged in good conduct of body, speech, and mind, who did not revile the noble ones, who held right view, and undertook action based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world.' Thus with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand how beings fare on according to their kamma. Kassapa too, to whatever extent he wishes, with the divine eye, which is purified and surpasses the human, sees beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings fare on according to their kamma.

"Bhikkhus, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge.²⁸⁵ Kassapa too, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge."

10 The Bhikkhunis' Quarters

Thus have I heard. On one occasion the Venerable Mahākassapa was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park.

Then, in the morning, the Venerable Ānanda dressed and, [215] taking bowl and robe, he approached the Venerable Mahākassapa and said: "Come, Venerable Kassapa, let us go to the bhikkhunis' quarters."²⁸⁶

"You go, friend Ānanda, you're the busy one with many duties."²⁸⁷

A second time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Venerable Kassapa, let us go to the bhikkhunis' quarters."

"You go, friend Ānanda, you're the busy one with many duties."

A third time the Venerable Ānanda said to the Venerable Mahākassapa: "Come, Venerable Kassapa, let us go to the bhikkhunis' quarters."

Then, in the morning, the Venerable Mahākassapa dressed and, taking bowl and robe, went to the bhikkhunis' quarters with the Venerable Ānanda as his companion. When he arrived he sat down on the appointed seat. Then a number of bhikkhunis approached the Venerable Mahākassapa, paid homage to him, and sat down to one side. As they were sitting there, the Venerable Mahākassapa instructed, exhorted, inspired, and gladdened those bhikkhunis with a Dhamma talk, after which he rose from his seat and departed.

Then the bhikkhuni Thullatissā, being displeased, expressed her displeasure thus: "How can Master Mahākassapa think of speaking on the Dhamma in the presence of Master Ānanda, the Videhan sage?²⁸⁸ For Master Mahākassapa to think of speaking on the Dhamma in the presence of Master Ānanda, the Videhan sage—this is just as if a needle-peddler [216] would think he could sell a needle to a needle-maker!"

The Venerable Mahākassapa overheard the bhikkhuni Thullatissā making this statement and said to the Venerable Ānanda: "How is it, friend Ānanda, am I the needle-peddler and you the needle-maker, or am I the needle-maker and you the needle-peddler?"

"Be patient, Venerable Kassapa, women are foolish."²⁸⁹

"Hold it, friend Ānanda! Don't give the Saṅgha occasion to investigate you further.²⁹⁰ What do you think, friend Ānanda, was it you that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: 'Bhikkhus, to whatever extent I

wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Ānanda too, to whatever extent he wishes, secluded from sensual pleasures, secluded from unwholesome states, enters and dwells in the first jhāna?"

"No, venerable sir."

"I was the one, friend, that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: 'Bhikkhus, to whatever extent I wish, ... I enter and dwell in the first jhāna.... Kassapa too, to whatever extent he wishes, enters and dwells in the first jhāna.'

(The same exchange is repeated for the remaining meditative attainments and the six direct knowledges, all as in the preceding sutta.) [217]

"I was the one, friend, that the Blessed One brought forward in the presence of the Bhikkhu Saṅgha, saying: 'Bhikkhus, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge. Kassapa too, by the destruction of the taints, in this very life enters and dwells in the taintless liberation of mind, liberation by wisdom, realizing it for himself with direct knowledge.'

"Friend, one might just as well think that a bull elephant seven or seven and a half cubits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed."²⁹¹

But the bhikkhuni Thullatissā fell away from the holy life.²⁹²

11 The Robe

On one occasion the Venerable Mahākassapa was dwelling in Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Ānanda was wandering on tour in Dakkhiṇāgiri together with a large Saṅgha of bhikkhus.²⁹³ Now on that occasion thirty bhikkhus—pupils of the Venerable Ānanda—most of them youngsters, had given up the training and had returned to the lower life. [218]

When the Venerable Ānanda had wandered on tour in Dakkhiṇāgiri as long as he wanted, he came back to Rājagaha, to the Bamboo Grove, the Squirrel Sanctuary. He approached the

Venerable Mahākassapa, paid homage to him, and sat down to one side, and the Venerable Mahākassapa said to him: "Friend Ānanda, for how many reasons did the Blessed One lay down the rule that bhikkhus should not take meals among families in groups of more than three?"²⁹⁴

"The Blessed One laid down this rule for three reasons, Venerable Kassapa: for restraining ill-behaved persons and for the comfort of well-behaved bhikkhus, [with the intention,] 'May those of evil wishes, by forming a faction, not create a schism in the Saṅgha!'; and out of sympathy towards families.²⁹⁵ It is for these three reasons, Venerable Kassapa, that the Blessed One laid down this rule."

"Then why, friend Ānanda, are you wandering about with these young bhikkhus who are unguarded in their sense faculties, immoderate in eating, and not devoted to wakefulness? One would think you were wandering about trampling on crops; one would think you were wandering about destroying families. Your retinue is breaking apart, friend Ānanda, your young followers are slipping away. But still this youngster does not know his measure!"

"Grey hairs are growing on my head, Venerable Kassapa. Can't we escape being called a youngster by the Venerable Mahākassapa?"²⁹⁶ [219]

"Friend Ānanda, it is just because you wander around with these young bhikkhus who are unguarded in their sense faculties.... But still this youngster does not know his measure!"

The bhikkhuni Thullanandā heard:²⁹⁷ "Master Mahākassapa has disparaged Master Ānanda, the Videhan sage, by calling him a youngster." Then, being displeased at this, she expressed her displeasure thus: "How can Master Mahākassapa, who was formerly a member of another sect,²⁹⁸ think to disparage Master Ānanda, the Videhan sage, by calling him a youngster?"

The Venerable Mahākassapa overheard the bhikkhuni Thullanandā making this statement and said to the Venerable Ānanda: "Surely, friend Ānanda, the bhikkhuni Thullanandā made that statement rashly, without consideration. For since I shaved off my hair and beard, put on saffron robes, and went forth from the home life into homelessness, I do not recall ever having acknowledged any other teacher except the Blessed One, the Arahant, the Perfectly Enlightened One.

"In the past, friend, when I was still a householder, it occurred to me: 'Household life is confinement, a path of dust, going forth is like the open air. It is not easy for one living at home to lead the perfectly complete, perfectly purified holy life, which is like polished conch. Let me then shave off my hair and beard, put on saffron robes, and go forth from the household life into homelessness.' Some time later [220] I had an outer robe made from patches of cloth;²⁹⁹ then, acknowledging those who were arahants in the world [as models], I shaved off my hair and beard, put on saffron robes, and went forth from the household life into homelessness.

"When I had thus gone forth, I was travelling along a road when I saw the Blessed One sitting by the Bahuputta Shrine between Rājagaha and Nālandā.³⁰⁰ Having seen him, I thought: 'If I should ever see the Teacher, it is the Blessed One himself that I would see. If I should ever see the Fortunate One, it is the Blessed One himself that I would see. If I should ever see the Perfectly Enlightened One, it is the Blessed One himself that I would see.' Then I prostrated myself right there at the Blessed One's feet and said to him: 'Venerable sir, the Blessed One is my teacher, I am his disciple. Venerable sir, the Blessed One is my teacher, I am his disciple.'³⁰¹

"When I had said this, the Blessed One said to me: 'Kassapa, if one who does not know and see should say to a disciple so single-minded as yourself: "I know, I see," his head would split. But knowing, Kassapa, I say, "I know"; seeing, I say, "I see."³⁰²

"Therefore, Kassapa, you should train yourself thus: "I will arouse a keen sense of shame and fear of wrongdoing towards elders, the newly ordained, and those of middle status." Thus should you train yourself.

"Therefore, Kassapa, you should train yourself thus: "Whenever I listen to any Dhamma connected with the wholesome, I will listen to it with eager ears, attending to it as a matter of vital concern, applying my whole mind to it."³⁰³ Thus should you train yourself.

"Therefore, Kassapa, you should train yourself thus: "I will never relinquish mindfulness directed to the body associated with joy." Thus should you train yourself.³⁰⁴

"Then, having given me this exhortation, the Blessed One rose from his seat and departed. [221] For seven days, friend, I ate the

country's almsfood as a debtor, but on the eighth day final knowledge arose.³⁰⁵

"Then, friend, the Blessed One descended from the road and went to the foot of a tree.³⁰⁶ I folded in four my outer robe of patches and said to him: 'Venerable sir, let the Blessed One sit down here. This will lead to my welfare and happiness for a long time.' The Blessed One sat down on the appointed seat and said to me: 'Your outer robe of patches is soft, Kassapa.' – 'Venerable sir, let the Blessed One accept my outer robe of patches, out of compassion.' – 'Then will you wear my worn-out hempen rag-robes?' – 'I will, venerable sir.' Thus I offered the Blessed One my outer robe of patches and received from him his worn-out hempen rag-robes.³⁰⁷

"If, friend, one speaking rightly could say of anyone: 'He is a son of the Blessed One, born of his breast, born of his mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, a receiver of worn-out hempen rag-robes,' it is of me that one could rightly say this.³⁰⁸

"Friend, to whatever extent I wish, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, [222] with rapture and happiness born of seclusion.... (As in §9, down to:)

"Friend, by the destruction of the taints, in this very life I enter and dwell in the taintless liberation of mind, liberation by wisdom, realizing it for myself with direct knowledge.

"Friend, one might just as well think that a bull elephant seven or seven and a half cubits high could be concealed by a palm leaf as think that my six direct knowledges could be concealed."³⁰⁹

But the bhikkhuni Thullanandā fell away from the holy life.

12 After Death

On one occasion the Venerable Mahākassapa and the Venerable Sāriputta were dwelling at Bārāṇasi in the Deer Park at Isipatana. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahākassapa. He exchanged greetings with the Venerable Mahākassapa and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"How is it, friend Kassapa, does the Tathāgata exist after death?"³¹⁰

"The Blessed One, friend, has not declared this: 'The Tathāgata exists after death.'"

"Then, friend, does the Tathāgata not exist after death?"

"The Blessed One, friend, has not declared this either: 'The Tathāgata does not exist after death.'" [223]

"How is it then, friend, does the Tathāgata both exist and not exist after death?"

"The Blessed One, friend, has not declared this: 'The Tathāgata both exists and does not exist after death.'"

"Then, friend, does the Tathāgata neither exist nor not exist after death?"

"The Blessed One, friend, has not declared this either: 'The Tathāgata neither exists nor does not exist after death.'"

"Why hasn't the Blessed One declared this, friend?"

"Because this is unbeneficial, irrelevant to the fundamentals of the holy life, and does not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore the Blessed One has not declared this."

"And what, friend, has the Blessed One declared?"

"The Blessed One, friend, has declared: 'This is suffering,' and 'This is the origin of suffering,' and 'This is the cessation of suffering,' and 'This is the way leading to the cessation of suffering.'"

"And why, friend, has the Blessed One declared this?"

"Because, friend, this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore the Blessed One has declared this."

13 The Counterfeit of the True Dhamma

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's Park. Then the Venerable Mahākassapa approached the Blessed One, paid homage to him, sat down to one side, and said to him: [224]

"Venerable sir, what is the reason, what is the cause, why formerly there were fewer training rules but more bhikkhus were established in final knowledge, while now there are more training rules but fewer bhikkhus are established in final knowledge?"³¹¹

"That's the way it is, Kassapa. When beings are deteriorating and the true Dhamma is disappearing there are more training rules but fewer bhikkhus are established in final knowledge. Kassapa, the true Dhamma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world. But when a counterfeit of the true Dhamma arises in the world, then the true Dhamma disappears."³¹²

"Just as, Kassapa, gold does not disappear so long as counterfeit gold has not arisen in the world, but when counterfeit gold arises then true gold disappears, so the true Dhamma does not disappear so long as a counterfeit of the true Dhamma has not arisen in the world, but when a counterfeit of the true Dhamma arises in the world, then the true Dhamma disappears."

"It is not the earth element, Kassapa, that causes the true Dhamma to disappear, nor the water element, nor the heat element, nor the air element. It is the senseless people who arise right here who cause the true Dhamma to disappear."

"The true Dhamma does not disappear all at once in the way a ship sinks.³¹³ There are, Kassapa, five detrimental things³¹⁴ that lead to the decay and disappearance of the true Dhamma. What are the five? Here the bhikkhus, the bhikkhunīs, the male lay followers, and the female lay followers dwell without reverence and deference towards the Teacher; they dwell without reverence and deference towards the Dhamma; they dwell without reverence and deference towards the Saṅgha; [225] they dwell without reverence and deference towards the training; they dwell without reverence and deference towards concentration."³¹⁵ These, Kassapa, are the five detrimental things that lead to the decay and disappearance of the true Dhamma.

"There are five things, Kassapa, that lead to the longevity of the true Dhamma, to its nondecay and nondisappearance. What are the five? Here the bhikkhus, the bhikkhunīs, the male lay followers, and the female lay followers dwell with reverence and deference towards the Teacher; they dwell with reverence and deference towards the Dhamma; they dwell with reverence and deference towards the Saṅgha; they dwell with reverence and deference towards the training; they dwell with reverence and deference towards concentration. These, Kassapa, are the five things that lead to the longevity of the true Dhamma, to its nondecay and nondisappearance."

Chapter VI
 17 *Lābhasakkārasaṃyutta*
 Connected Discourses on
 Gains and Honour

I. THE FIRST SUBCHAPTER
 (Dreadful)

1 (1) *Dreadful*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!" [226]

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage.³¹⁶ Therefore, bhikkhus, you should train yourselves thus: 'We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.' Thus should you train yourselves."

2 (2) *The Hook*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage. Suppose a fisherman would cast a baited hook into a deep lake, and a fish on the lookout for food would swallow it. That fish, having swallowed the fisherman's hook, would meet with calamity and disaster, and the fisherman could do with it as he wishes.

"'Fisherman,' bhikkhus: this is a designation for Māra the Evil One. 'Baited hook': this is a designation for gain, honour, and

praise. Any bhikkhu who relishes and enjoys the arisen gain, honour, and praise is called a bhikkhu who has swallowed the baited hook, who has met with calamity and disaster, and the Evil One can do with him as he wishes. So dreadful, bhikkhus, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: 'We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.' Thus should you train yourselves."

3 (3) *The Turtle*

At Sāvattḥi. [227] "Bhikkhus, dreadful are gain, honour, and praise.... Once in the past there was a large family of turtles that had been living for a long time in a certain lake.³¹⁷ Then one turtle said to another: 'Dear turtle, do not go to such and such a region.' But that turtle went to that region, and a hunter struck him with a corded harpoon.³¹⁸ Then that turtle approached the first one. When the first turtle saw him coming in the distance, he said to him: 'I hope, dear turtle, that you didn't go to that region.' - 'I did go to that region, dear.' - 'I hope you haven't been hit or struck, dear.' - 'I haven't been hit or struck; but there is this cord constantly following behind me.' - 'Indeed you've been hit, dear turtle, indeed you've been struck! Your father and grandfather also met with calamity and disaster on account of such a cord. Go now, dear turtle, you are no longer one of us.'

"'Hunter,' bhikkhus: this is a designation for Māra the Evil One. 'Corded harpoon': this is a designation for gain, honour, and praise. 'Cord': this is a designation for delight and lust. Any bhikkhu who relishes and enjoys the arisen gain, honour, and praise is called a bhikkhu who has been struck with a corded harpoon,³¹⁹ who has met with calamity and disaster, and the Evil One can do with him as he wishes. So dreadful, bhikkhus, are gain, honour, and praise.... [228] Thus should you train yourselves."

4 (4) *The Long-Haired Goat*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise.... Suppose a long-haired she-goat would enter a briar patch. She

would get caught here and there, be held fast here and there, be bound here and there, and here and there she would meet with calamity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. He gets caught here and there, is held fast here and there, is bound here and there, and here and there he meets with calamity and disaster. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

5 (5) *The Dung Beetle*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise.... Suppose there was a beetle, a dung-eater, stuffed with dung, full of dung, and in front of her was a large dunghill. Because of this she would despise the other beetles, thinking: 'I am a dung-eater, stuffed with dung, full of dung, and in front of me there is a large dunghill.' [229] So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and, taking bowl and robe, enters a village or town for alms. There he would eat as much as he wants, he would be invited for the next day's meal, and his almsfood would be plentiful. When he goes back to the monastery, he boasts before a group of bhikkhus: 'I have eaten as much as I want, I have been invited for tomorrow's meal, and my almsfood is plentiful. I am one who gains robes, almsfood, lodgings, and medicinal requisites, but these other bhikkhus have little merit and influence, and they do not gain robes, almsfood, lodgings, and medicinal requisites.' Thus, because his mind is overcome and obsessed by gain, honour, and praise, he despises the other well-behaved bhikkhus. That will lead to the harm and suffering of this senseless person for a long time. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

6 (6) *The Thunderbolt*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise.... Whom should a thunderbolt strike, bhikkhus? A trainee upon whom come gain, honour, and praise while he has not yet reached his mind's ideal.³²¹

"'Thunderbolt,' bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

7 (7) *The Poisoned Dart*

At Sāvattḥi. [230] "Bhikkhus, dreadful are gain, honour, and praise.... Whom should one pierce with a dart smeared in poison, bhikkhus? A trainee upon whom come gain, honour, and praise while he has not yet reached his mind's ideal.³²¹

"'Dart,' bhikkhus: this is a designation for gain, honour, and praise. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

8 (8) *The Jackal*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise.... Did you hear an old jackal howling when the night was fading?"

"Yes, venerable sir."

"That old jackal is afflicted with a disease called mange.³²² He cannot feel at ease whether he goes into a cave, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with calamity and disaster. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed with gain, honour, and praise does not feel at ease whether he goes into an empty hut, or to the foot of a tree, or into the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, there he meets with calamity and disaster. [231] So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

9 (9) *The Gale Winds*

At Sāvattḥi. "Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, high in the sky winds called gales are blowing.³²³ If a bird goes up there, the gale winds fling it about, and as it is flung about by the gale winds, its feet go one way, its wings another way, its head still another way, and its body still another way. So too, bhikkhus, a bhikkhu here whose mind is overcome and obsessed by gain, honour, and praise dresses in the morning and,

taking bowl and robe, enters a village or town for alms with body, speech, and mind unguarded, without setting up mindfulness, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust he gives up the training and returns to the lower life. Some take his robe, others his bowl, others his sitting cloth, and still others his needle case, as with the bird flung by the gale winds. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

10 (10) *With Verses*

At Sāvatti. "Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I see some person here [232] whose mind is overcome and obsessed by honour, with the breakup of the body, after death, reborn in a state of misery, in a bad destination, in the nether world, in hell. Then I see some person here whose mind is overcome and obsessed by lack of honour ... reborn in a state of misery.... Then I see some person here whose mind is overcome and obsessed by both honour and lack of honour, with the breakup of the body, after death, reborn in a state of misery, in a bad destination, in the nether world, in hell. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Whether he is showered with honour,
Shown dishonour, or offered both,
His concentration does not vacillate
As he dwells in the measureless state.³²⁴

When he meditates with perseverance,
An insight-seer of subtle view
Delighting in the destruction of clinging,
They call him truly a superior man."³²⁵

[233]

II. THE SECOND SUBCHAPTER
(The Bowl)

11 (1) *Golden Bowl*

At Sāvatti. "Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of a golden bowl filled with powdered silver.' Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

12 (2) *Silver Bowl*

At Sāvatti. "Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of a silver bowl filled with powdered gold.' Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

13 (3)–20 (10) *Suvaṇṇanikkha, Etc.*

At Sāvatti. [234] "Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, I have known of a certain person here whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of a *suvaṇṇanikkha* ... even for the sake of a hundred *suvaṇṇanikkhas* ... even for the sake of a *siṅginikkha* ... for a hundred *siṅginikkhas*³²⁶ ... for the earth filled with gold ... for any material reward ... for the sake of his life ... for the most beautiful girl of the land.³²⁷ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

III. THE THIRD SUBCHAPTER
(A Woman)

21 (1) *A Woman*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... [235] Bhikkhus, even though a woman, when one is alone with her, may not persist obsessing one’s mind, still gain, honour, and praise might persist obsessing one’s mind. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

22 (2) *The Most Beautiful Girl of the Land*

A: Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... Bhikkhus, even though the most beautiful girl of the land, when one is alone with her, may not persist obsessing one’s mind, still gain, honour, and praise might persist obsessing one’s mind. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

23 (3) *Only Son*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... A faithful female lay follower, rightly imploring her only son, dear and beloved, might implore him thus: ‘Dear, you should become like Citta the householder and Hatthaka of Āḷavaka’—for this is the standard and criterion for my male disciples who are lay followers, that is, Citta the householder and Hatthaka of Āḷavaka.³²⁸ ‘But if, dear, you go forth from the household life into homelessness, you should become like Sāriputta and Moggallāna’—for this is the standard and criterion for my male disciples who are bhikkhus, that is, Sāriputta and Moggallāna. ‘While, dear, you are a trainee, one who has not yet reached his mind’s ideal, may gain, honour, and praise not come upon you!’ ‘Bhikkhus, if [236] gain, honour, and praise come upon a bhikkhu while he is a trainee, one who has not yet reached his mind’s ideal, this is an obstacle for him. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

24 (4) *Only Daughter*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... A faithful female lay follower, rightly imploring her only daughter, dear and beloved, might implore her thus: ‘Dear, you should become like Khujjuttarā the lay follower and Veḷukaṇḍakiyā, Nanda’s mother’—for this is the standard and criterion for my female disciples who are lay followers, that is, Khujjuttarā the lay follower and Veḷukaṇḍakiyā, Nanda’s mother.³²⁹ ‘But if, dear, you go forth from the household life into homelessness, you should become like the bhikkhunis Khemā and Uppalavaṇṇā’—for this is the standard and criterion for my female disciples who are bhikkhunis, that is, Khemā and Uppalavaṇṇā. ‘While, dear, you are a trainee, one who has not yet reached her mind’s ideal, may gain, honour, and praise not come upon you!’

“Bhikkhus, if gain, honour, and praise come upon a bhikkhuni while she is still a trainee, one who has not yet reached her mind’s ideal, this is an obstacle for her. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

25 (5) *Ascetics and Brahmins (1)*

At Sāvattī. [237] “Bhikkhus, those ascetics or brahmins who do not understand as they really are the gratification, the danger, and the escape in the case of gain, honour, and praise:³³⁰ these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who understand as they really are the gratification, the danger, and the escape in the case of gain, honour, and praise: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

26 (6) *Ascetics and Brahmins (2)*

At Sāvattī. “Bhikkhus, those ascetics or brahmins who do not

understand as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of gain, honour, and praise: these I do not consider to be ascetics among ascetics....

“But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

27 (7) *Ascetics and Brahmins* (3)

At Sāvattī. “Bhikkhus, those ascetics or brahmins who do not understand gain, honour, and praise, its origin, its cessation, and the way leading to its cessation: these I do not consider to be ascetics among ascetics....³³¹

“But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

28 (8) *Skin*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... [238] Gain, honour, and praise cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, they reach right to the marrow. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

29 (9) *The Rope*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... Gain, honour, and praise cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the bone. Having cut through the bone, they reach right to the marrow. Suppose, bhikkhus, a strong man would wrap one’s leg with a taut horsehair rope and pull it tight. It would cut through the outer skin, then through the inner skin, then through the flesh, then through the sinews, then through the

bone. Having cut through the bone, it would reach right to the marrow. So too, bhikkhus, gain, honour, and praise cut through the outer skin ... they reach right to the marrow. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

30 (10) *The Bhikkhu*

At Sāvattī. [239] “Bhikkhus, gain, honour, and praise, I say, are an obstacle even for a bhikkhu who is an arahant, one with taints destroyed.”

When this was said, the Venerable Ānanda asked the Blessed One: “Why, venerable sir, are gain, honour, and praise an obstacle even for a bhikkhu with taints destroyed?”

“I do not say, Ānanda, that gain, honour, and praise are an obstacle to his unshakable liberation of mind. But I say they are an obstacle to [his attainment of] those pleasant dwellings in this very life which are achieved by one who dwells diligent, ardent, and resolute.³³² So dreadful, Ānanda, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, Ānanda, you should train yourselves thus: ‘We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.’ Thus should you train yourselves.”

IV. THE FOURTH SUBCHAPTER (Schism in the Saṅgha)

31 (1) *Schism*

At Sāvattī. “Bhikkhus, dreadful are gain, honour, and praise.... [240] Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta provoked a schism in the Saṅgha. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves.”

32 (2) *Wholesome Root*

... “Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta’s wholesome root was cut off....”³³³

33 (3) *Wholesome Nature*

... "Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta's wholesome nature was cut off..."

34 (4) *Bright Nature*

... "Because his mind was overcome and obsessed by gain, honour, and praise, Devadatta's bright nature was cut off..."

35 (5) *Not Long After He Left*

[241] On one occasion the Blessed One was dwelling in Rājagaha on Mount Vulture Peak not long after Devadatta had left. There, with reference to Devadatta, the Blessed One addressed the bhikkhus thus:³³⁴

"Bhikkhus, Devadatta's gain, honour, and praise arose to his own downfall and destruction. Just as a plantain tree, a bamboo, or a reed yields fruit to its own downfall and destruction, so Devadatta's gain, honour, and praise arose to his own downfall and destruction. Just as a mule becomes pregnant to its own downfall and destruction, so Devadatta's gain, honour, and praise arose to his own downfall and destruction. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"As its own fruit brings destruction
To the plantain, bamboo, and reed,
As its embryo destroys the mule,
So do honours destroy the scoundrel." [242]

36 (6) *Five Hundred Carts*

While dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion Prince Ajātasattu was going to attend upon Devadatta morning and evening with five hundred carts, and an offering of food was conveyed to him in five hundred pots. Then a number of bhikkhus approached the Blessed

One, paid homage to him, sat down to one side, and reported this matter to the Blessed One. [The Blessed One said:]

"Bhikkhus, do not be envious of Devadatta's gain, honour, and praise. As long as Prince Ajātasattu goes to attend upon Devadatta morning and evening with five hundred carts, and an offering of food is conveyed to him in five hundred pots, only decline can be expected of Devadatta in regard to wholesome states, not growth.

"Just as a wild dog becomes even wilder when they sprinkle bile over its nose,³³⁵ so too, bhikkhus, so long as Prince Ajātasattu goes to attend upon Devadatta ... only decline can be expected of Devadatta in regard to wholesome states, not growth. So dreadful, bhikkhus, are gain, honour, and praise.... Thus should you train yourselves."

37 (7)–43 (13) *Mother Sutta, Etc.*

At Sāvattthi. "Bhikkhus, dreadful are gain, honour, and praise, bitter, vile, obstructive to achieving the unsurpassed security from bondage. [243] Bhikkhus, I have known of a certain person here, whose mind I have encompassed with my own mind: 'This venerable one would not tell a deliberate lie even for the sake of his mother ... even for the sake of his father ... even for the sake of his brother ... his sister ... his son ... his daughter ... his wife.'³³⁶ Yet some time later I see him, his mind overcome and obsessed by gain, honour, and praise, telling a deliberate lie. So dreadful, bhikkhus, are gain, honour, and praise, so bitter, vile, obstructive to achieving the unsurpassed security from bondage. Therefore, bhikkhus, you should train yourselves thus: [244] 'We will abandon the arisen gain, honour, and praise, and we will not let the arisen gain, honour, and praise persist obsessing our minds.' Thus should you train yourselves."

Chapter VII
18 *Rāhulasamyutta*
Connected Discourses with Rāhula

I. THE FIRST SUBCHAPTER

1 (1) *The Eye, Etc.*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:³³⁷

"Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Rāhula, is the eye permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – [245] "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Is the ear ... the nose ... the tongue ... the body ... the mind permanent or impermanent?" – "Impermanent, venerable sir." – "Is what is impermanent suffering or happiness?" – "Suffering, venerable sir." – "Is what is impermanent, suffering, and subject to change fit to be regarded thus: 'This is mine, this I am, this is my self'?" – "No, venerable sir."

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards the eye, revulsion towards the ear, revulsion towards the nose, revulsion towards the tongue, revulsion towards the body, revulsion towards the mind. Experiencing revulsion, he becomes dispassionate. Through dispassion [his

mind] is liberated.³³⁸ When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"

2 (2) *Forms, Etc.*

... "What do you think, Rāhula, are forms ... [246] ... sounds ... odours ... tastes ... tactile objects ... mental phenomena permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards forms ... revulsion towards mental phenomena. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

3 (3) *Consciousness*

... "What do you think, Rāhula, is eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards eye-consciousness ... revulsion towards mind-consciousness. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

4 (4) *Contact*

... "What do you think, Rāhula, is eye-contact ... ear-contact ... nose-contact ... tongue-contact ... body-contact ... mind-contact permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards eye-contact ... revulsion towards mind-contact. Experiencing revulsion, he becomes dispassionate.... [247] He understands: '... there is no more for this state of being.'"

5 (5) *Feeling*

... "What do you think, Rāhula, is feeling born of eye-contact ... feeling born of ear-contact ... feeling born of nose-contact ... feeling

horn of tongue-contact ... feeling born of body-contact ... feeling born of mind-contact permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards feeling born of eye-contact ... revulsion towards feeling born of mind-contact. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

6 (6) Perception

... "What do you think, Rāhula, is perception of forms ... perception of sounds ... perception of odours ... perception of tastes ... perception of tactile objects ... perception of mental phenomena permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards perception of forms ... revulsion towards perception of mental phenomena. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

7 (7) Volition

... "What do you think, Rāhula, is volition regarding forms ... volition regarding sounds ... volition regarding odours ... volition regarding tastes ... [248] volition regarding tactile objects ... volition regarding mental phenomena permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards volition regarding forms ... revulsion towards volition regarding mental phenomena. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

8 (8) Craving

... "What do you think, Rāhula, is craving for forms ... craving for sounds ... craving for odours ... craving for tastes ... craving for tactile objects ... craving for mental phenomena permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards craving for forms ... revulsion towards craving for mental phenomena. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

9 (9) Elements

... "What do you think, Rāhula, is the earth element ... the water element ... the heat element ... the air element ... the space element ... the consciousness element permanent or impermanent?"³³⁹ – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards the earth element ... [249] ... revulsion towards the water element ... revulsion towards the heat element ... revulsion towards the air element ... revulsion towards the space element ... revulsion towards the consciousness element. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

10 (10) Aggregates

... "What do you think, Rāhula, is form ... feeling ... perception ... volitional formations ... consciousness permanent or impermanent?" – "Impermanent, venerable sir." ...

"Seeing thus, Rāhula, the instructed noble disciple experiences revulsion towards form ... revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate.... He understands: '... there is no more for this state of being.'"

II. THE SECOND SUBCHAPTER

11 (1)–20 (10) *The Eye, Etc.*

(These ten suttas are identical in all respects with §§1–10, except that in these suttas the Buddha interrogates Rāhula on his own initiative, without first being asked for a teaching.) [250–52]

21 (11) *Underlying Tendency*

At Sāvattḥi. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”³⁴⁰

“Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’³⁴¹

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.” [253]

22 (12) *Rid Of*

At Sāvattḥi. Then the Venerable Rāhula approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated?”³⁴²

“Any kind of form whatsoever, Rāhula, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—having seen all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or

present, internal or external, gross or subtle, inferior or superior, far or near—having seen all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self,’ one is liberated by nonclinging.

“When one knows and sees thus, Rāhula, then in regard to this body with consciousness and in regard to all external signs, the mind is rid of I-making, mine-making, and conceit, has transcended discrimination, and is peaceful and well liberated.”

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Chapter VIII

19. *Lakkhaṇasaṃyutta*

Connected Discourses with Lakkhaṇa

I. THE FIRST SUBCHAPTER

1 (1) *The Skeleton*

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha, in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the Venerable Lakkhaṇa and the Venerable Mahāmoggallāna were dwelling on Mount Vulture Peak.³⁴³ Then, in the morning, the Venerable Mahāmoggallāna dressed and, taking bowl and robe, he approached the Venerable Lakkhaṇa and said to him: "Come, friend Lakkhaṇa, let us enter Rājagaha for alms."

"All right, friend," the Venerable Lakkhaṇa replied. Then, as he was coming down from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place.³⁴⁴ The Venerable Lakkhaṇa said to him: "For what reason, friend Moggallāna, did you display a smile?"

"This is not the time for that question, friend Lakkhaṇa. Ask me that question when we are in the presence of the Blessed One." [255]

Then, when the Venerable Lakkhaṇa and the Venerable Mahāmoggallāna had walked for alms in Rājagaha and returned from their alms round, after their meal they approached the Blessed One. Having paid homage to the Blessed One, they sat down to one side, and the Venerable Lakkhaṇa said to the Venerable Mahāmoggallāna: "Here, as he was coming down from Mount Vulture Peak, the Venerable Mahāmoggallāna displayed a smile in a certain place. For what reason, friend Moggallāna, did you display that smile?"

"Here, friend, as I was coming down from Mount Vulture Peak, I saw a skeleton moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were pecking at it between the ribs, stabbing it, and tearing it apart while it uttered cries of pain.³⁴⁵ It occurred to me: 'It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that there could be such a form of individual existence!'"³⁴⁶

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are disciples who dwell having become vision, having become knowledge, in that a disciple can know, see, and witness such a sight. In the past, bhikkhus, I too saw that being, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they had not believed me that would have led to their harm and suffering for a long time.

"That being, bhikkhus, used to be a cattle butcher in this same Rājagaha. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma, [256] as a residual result of that same kamma he is experiencing such a form of individual existence."³⁴⁷

(The remaining suttas of this subchapter follow the same pattern as the first. As in the Pāli text, so in translation here only the phrases that differ are given.)

2 (2) *The Piece of Meat*

... "Here, friend, as I was coming down from Mount Vulture Peak, I saw a piece of meat moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were stabbing at it and tearing it apart as it uttered cries of pain."...

"That being, bhikkhus, was a cattle butcher in this same Rājagaha...."³⁴⁸

3 (3) *The Lump of Meat*

... "I saw a lump of meat...."

"That being was a poultry butcher in this same Rājagaha...."

4 (4) *The Flayed Man*

... "I saw a flayed man...."

"That being was a sheep butcher in this same Rājagaha...."
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5 (5) *Sword Hairs*

... "I saw a man with body-hairs of swords moving through the air. Those swords kept on rising up and striking his body while he uttered cries of pain...."

"That being was a hog butcher in this same Rājagaha...."

6 (6) *Spear Hairs*

... "I saw a man with body-hairs of spears moving through the air. Those spears kept on rising up and striking his body while he uttered cries of pain...."

"That being was a deer hunter in this same Rājagaha...."

7 (7) *Arrow Hairs*

... "I saw a man with body-hairs of arrows moving through the air. Those arrows kept on rising up and striking his body while he uttered cries of pain...."

"That being was a torturer in this same Rājagaha...."³⁴⁹

8 (8) *Needle Hairs (1)*³⁵⁰

... "I saw a man with body-hairs of needles moving through the air. Those needles kept on rising up and striking his body while he uttered cries of pain...."

"That being was a horse trainer in this same Rājagaha...."

9 (9) *Needle Hairs (2)*

... "I saw a man with body-hairs of needles moving through the air. [258] Those needles entered his head and came out from his mouth; they entered his mouth and came out from his chest; they entered his chest and came out from his belly; they entered his

belly and came out from his thighs; they entered his thighs and came out from his calves; they entered his calves and came out from his feet, while he uttered cries of pain...."

"That being was a slanderer in this same Rājagaha...."³⁵¹

10 (10) *Pot Testicles*

... "I saw a man whose testicles were like pots moving through the air. When he walked, he had to lift his testicles onto his shoulders, and when he sat down he sat on top of his testicles. Vultures, crows, and hawks, following him in hot pursuit, were stabbing at him and tearing him apart while he uttered cries of pain...."

"That being was a corrupt magistrate in this same Rājagaha...."³⁵²

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II. THE SECOND SUBCHAPTER

11 (1) *With Head Submerged*

... "I saw a man with head submerged in a pit of dung...."

"That being was an adulterer in this same Rājagaha...."³⁵³

12 (2) *The Dung Eater*

... "I saw a man submerged in a pit of dung, eating dung with both hands...."

"That being, bhikkhus, was a hostile brahmin in this same Rājagaha. In the time of the Buddha Kassapa's Dispensation, he invited the Bhikkhu Saṅgha to a meal. Having had rice pots filled with dung, he said to the bhikkhus: 'Sirs, eat as much as you want from this and take the rest away with you.'..."³⁵⁴

13 (3) *The Flayed Woman*

... "I saw a flayed woman moving through the air. Vultures, crows, and hawks, following her in hot pursuit, were stabbing at her and tearing her apart while she uttered cries of pain...."

"That woman was an adulteress in this same Rājagaha...."³⁵⁵
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14 (4) *The Ugly Woman*

... "I saw a woman, foul-smelling and ugly, moving through the air. Vultures, crows, and hawks, following her in hot pursuit, were stabbing at her and tearing her apart while she uttered cries of pain...."

"That woman was a fortune-teller in this same Rājagaha...."³⁵⁶

15 (5) *The Sweltering Woman*

... "I saw a woman, her body roasting, sweltering, sooty, moving through the air, while she uttered cries of pain...."³⁵⁷

"That woman was the chief queen of the king of Kaliṅga. Of a jealous character, she poured a brazier of coals over one of the king's consorts...."

16 (6) *The Headless Trunk*

... "I saw a headless trunk moving through the air; its eyes and mouth were on its chest. Vultures, crows, and hawks, following it in hot pursuit, were stabbing at it and tearing it apart while it uttered cries of pain...."

"That being was an executioner named Hārika in this same Rājagaha...."

17 (7) *The Evil Bhikkhu*

... "I saw a bhikkhu moving through the air. His outer robe, bowl, waistband, [261] and body were burning, blazing, and flaming while he uttered cries of pain...."

"That bhikkhu had been an evil bhikkhu in the Buddha Kassapa's Dispensation...."³⁵⁸

18 (8) *The Evil Bhikkhuni*

... "I saw a bhikkhuni moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain...."

"That bhikkhuni had been an evil bhikkhuni in the Buddha Kassapa's Dispensation...."

19 (9)–21 (11) *The Evil Probationary Nun, Etc.*

... "Here, friend, as I was coming down from Mount Vulture Peak, I saw a probationary nun ... a novice monk ... a novice nun moving through the air. Her outer robe, bowl, waistband, and body were burning, blazing, and flaming while she uttered cries of pain. It occurred to me: 'It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that there could be such a form of individual existence!'"

Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, there are disciples who dwell having become vision, having become knowledge, in that a disciple can know, see, and witness such a sight. [262] In the past, bhikkhus, I too saw that novice nun, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they had not believed me that would have led to their harm and suffering for a long time.

"That novice nun had been an evil novice nun in the Buddha Kassapa's Dispensation. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma, as a residual result of that same kamma she is experiencing such a form of individual existence."

Chapter IX

20 *Opammasaṃyutta*

Connected Discourses with Similes

1 *The Roof Peak*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta's Grove, Anāthapiṇḍika's Park.... [263] There the Blessed One said this:

"Bhikkhus, just as all the rafters of a peaked house lead to the roof peak and converge upon the root peak, and all are removed when the roof peak is removed, so too all unwholesome states are rooted in ignorance and converge upon ignorance, and all are uprooted when ignorance is uprooted.³⁵⁹ Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves."

2 *The Fingernail*

At Sāvattḥi. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus: "Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or the great earth?"

"Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, it is not calculable, does not bear comparison, does not amount even to a fraction."

"So too, bhikkhus, those beings who are reborn among human beings are few. But those beings are more numerous who are reborn elsewhere than among human beings.³⁶⁰ Therefore, bhikkhus, you should train yourselves thus: 'We will dwell diligently.' Thus should you train yourselves."

3 *Families*

At Sāvattḥi. [264] "Bhikkhus, just as it is easy for burglars to assail those families that have many women and few men, so too it is easy for nonhuman beings to assail a bhikkhu who has not developed and cultivated the liberation of mind by lovingkindness.³⁶¹

"Just as it is difficult for burglars to assail those families that have few women and many men, so too it is difficult for nonhuman beings to assail a bhikkhu who has developed and cultivated the liberation of mind by lovingkindness.

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves."

4 *Pots of Food*

At Sāvattḥi. "Bhikkhus, if someone were to give away a hundred pots of food³⁶² as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow's udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.³⁶³

"Therefore, bhikkhus, you should train yourselves thus: 'We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.' Thus should you train yourselves." [265]

5 *The Spear*

At Sāvattḥi. "Bhikkhus, suppose there was a sharp-pointed spear, and a man would come along thinking: 'I will bend back this sharp-pointed spear with my hand or fist, twist it out of shape, and twirl it around.'³⁶⁴ What do you think bhikkhus, would it be possible for that man to do so?"

"No, venerable sir. For what reason? Because it is not easy to bend back that sharp-pointed spear with one's hand or fist, to twist it out of shape, or to twirl it around. That man would only experience fatigue and vexation."

“So too, bhikkhus, when a bhikkhu has developed and cultivated the liberation of mind by lovingkindness, made it a vehicle, made it a basis, stabilized it, exercised himself in it, and fully perfected it, if a nonhuman being thinks he can overthrow his mind, that nonhuman being would only experience fatigue and vexation.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ Thus should you train yourselves.”

6 *The Archers*

At Sāvatti. “Bhikkhus, suppose there were four firm-bowed archers, [266] trained, dexterous, experienced, standing in each of the four directions.³⁶⁵ Then a man would come along, thinking: ‘I will catch the arrows shot by these four archers in each of the four directions before they reach the ground and then I will bring them back.’ What do you think, bhikkhus, would this be enough to say: ‘That man is a speedster endowed with supreme speed?’”

“Venerable sir, even if he could catch the arrow shot by one archer before it reached the ground and could bring it back, that would be enough to say: ‘That man is a speedster endowed with supreme speed.’ There is no need to speak about the arrows shot by all four archers!”

“Bhikkhus, as swift as that man is, still swifter are the sun and moon. As swift as that man is, and as swift as are the sun and moon, and as swift as are the deities that run before the sun and moon, the vital formations³⁶⁶ perish even more swiftly than that. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

7 *The Drum Peg*

At Sāvatti. “Bhikkhus, once in the past the Dasārahas had a kettle drum called the Summoner.³⁶⁷ When the Summoner became cracked, the Dasārahas inserted another peg. [267] Eventually the time came when the Summoner’s original drumhead had disappeared and only a collection of pegs remained.

“So too, bhikkhus, the same thing will happen with the

bhikkhus in the future. When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited,³⁶⁸ they will not be eager to listen to them, nor lend an ear to them, nor apply their minds to understand them; and they will not think those teachings should be studied and mastered. But when those discourses that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by [their] disciples,³⁶⁹ are being recited, they will be eager to listen to them, will lend an ear to them, will apply their minds to understand them; and they will think those teachings should be studied and mastered. In this way, bhikkhus, those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, will disappear.

“Therefore, bhikkhus, you should train yourselves thus: ‘When those discourses spoken by the Tathāgata that are deep, deep in meaning, supramundane, dealing with emptiness, are being recited, we will be eager to listen to them, will lend an ear to them, will apply our minds to understand them; and we will think those teachings should be studied and mastered.’ Thus should you train yourselves.”

8 *Blocks of Wood*

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, now the Licchavis dwell using blocks of wood as cushions; [268] they are diligent and ardent in exercise. King Ajātasattu of Magadha, the Videhan son, does not gain access to them; he does not get a hold on them. But in the future the Licchavis will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then King Ajātasattu of Magadha will gain access to them; then he will get a hold on them.

“Bhikkhus, now the bhikkhus dwell using blocks of wood as cushions; they are diligent and ardent in striving. Māra the Evil

One does not gain access to them; he does not get a hold on them. But in the future the bhikkhus will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then Māra the Evil One will gain access to them; he will get a hold on them.

“Therefore, bhikkhus, you should train yourselves thus: ‘Using blocks of wood as cushions, we will dwell diligent and ardent in striving.’ Thus should you train yourselves.”³⁷⁰

9 The Bull Elephant

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatti in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion a certain newly ordained bhikkhu was approaching families excessively. The other bhikkhus told him: “The venerable one should not approach families excessively,” but when he was being admonished by them he said: “These elder bhikkhus think they can approach families, so why can’t I?”

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, [269] and reported this matter to the Blessed One. [The Blessed One said:]

“Bhikkhus, once in the past there was a great lake in a forest, with bull elephants dwelling in its vicinity.³⁷¹ Those elephants would plunge into the lake, pull up lotus stalks with their trunks, and, having washed them thoroughly, would chew them and swallow them free from mud. This increased their beauty and strength, and on that account they did not meet death or deadly suffering.

“Their young offspring, emulating those great bull elephants, would plunge into the lake and pull up lotus stalks with their trunks, but without washing them thoroughly, without chewing them, they would swallow them along with the mud. This did not increase their beauty and strength, and on that account they met death or deadly suffering.

“So too, bhikkhus, here the elder bhikkhus dress in the morning and, taking bowl and robe, enter a village or town for alms. There they speak on the Dhamma, and the laypeople show their confidence to them.³⁷² They use their gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape. This

increases their beauty and strength, and on that account they do not meet death or deadly suffering.

“The newly ordained bhikkhus, emulating the elder bhikkhus, dress in the morning and, taking bowl and robe, enter a village or town for alms. There they speak on the Dhamma, and the laypeople show their confidence to them. [270] They use their gains while being tied to them, infatuated with them, blindly absorbed in them, not seeing the danger in them and not understanding the escape. This does not increase their beauty and strength, and on that account they meet death or deadly suffering.”³⁷³

“Therefore, bhikkhus, you should train yourselves thus: ‘We will use our gains without being tied to them, uninfatuated with them, not blindly absorbed in them, seeing the danger in them and understanding the escape.’ Thus should you train yourselves.”

10 The Cat

At Sāvatti. Now on that occasion a certain bhikkhu was socializing with families excessively. The other bhikkhus told him: “The venerable one should not socialize with families excessively,” but though he was admonished by them he did not desist.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to the Blessed One. [The Blessed One said:]

“Bhikkhus, once in the past a cat stood by an alley or a drain or a rubbish bin³⁷⁴ watching for a little mouse, thinking: ‘When this little mouse comes out for food, right there I will grab it and eat it.’ Then that mouse came out for food, and the cat grabbed it and swallowed it hastily, without chewing it. Then that little mouse ate the cat’s intestines and mesentery, [271] and on that account the cat met with death and deadly suffering.

“So too, bhikkhus, here some bhikkhus dress in the morning and, taking bowl and robe, enters a village or town for alms with body, speech, and mind unguarded, without setting up mindfulness, unrestrained in his sense faculties. He sees women there lightly clad or lightly attired and lust invades his mind. With his mind invaded by lust he meets death or deadly suffering. For this, bhikkhus, is death in the Noble One’s Discipline: that one gives up the training and returns to the lower life. This is deadly

suffering: that one commits a certain defiled offence of a kind that allows for rehabilitation.³⁷⁵

“Therefore, bhikkhus, you should train yourselves thus: ‘We will enter a village or town for alms with body, speech, and mind guarded, with mindfulness set up, restrained in our sense faculties.’ Thus should you train yourselves.”

11 *The Jackal (1)*

At Sāvattī. “Bhikkhus, did you hear an old jackal howling at the flush of dawn?”

“Yes, venerable sir.”

“That old jackal is afflicted with a disease called mange. Yet he still goes wherever he wants, stands wherever he wants, sits wherever he wants, [272] lies down wherever he wants, and a cool breeze even blows upon him. It would be good for a certain person here claiming to be a follower of the Sakyan son if he were to experience even such a form of individual existence.³⁷⁶

“Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”

12 *The Jackal (2)*

At Sāvattī. “Bhikkhus, did you hear an old jackal howling at the flush of dawn?”

“Yes, venerable sir.”

“There may be some gratitude and thankfulness in that old jackal, but there is no gratitude and thankfulness in a certain person here claiming to be a follower of the Sakyan son.³⁷⁷

“Therefore, bhikkhus, you should train yourselves thus: ‘We will be grateful and thankful, and we will not overlook even the least favour done to us.’ Thus should you train yourselves.”

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Chapter X

21 *Bhikkhusaṃyutta*

Connected Discourses with Bhikkhus

1 *Kolita*³⁷⁸

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Venerable Mahāmoggallāna addressed the bhikkhus thus: “Friends, bhikkhus!”

“Friend!” those bhikkhus replied. The Venerable Mahāmoggallāna said this:

“Here, friends, while I was alone in seclusion, a reflection arose in my mind thus: ‘It is said, “noble silence, noble silence.” What now is noble silence?’³⁷⁹

“Then, friends, it occurred to me: ‘Here, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. This is called noble silence.’

“Then, friends, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which ... has rapture and happiness born of concentration. While I dwelt therein, perception and attention accompanied by thought assailed me.

“Then, friends, the Blessed One came to me by means of spiritual power and said this: ‘Moggallāna, Moggallāna, do not be negligent regarding noble silence, brahmin. Steady your mind in noble silence, unify your mind in noble silence, concentrate your mind on noble silence.’ Then, friends, on a later occasion, with the subsiding of thought and examination, I entered and dwelt in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration.

"If, [274] friends, one speaking rightly could say of anyone: 'He is a disciple who attained to greatness of direct knowledge with the assistance of the Teacher,' it is of me that one could rightly say this."³⁸⁰

2 *Lipatiṣṣa*³⁸¹

At Sāvattḥi. There the Venerable Sāriputta addressed the bhikkhus thus: "Friends, bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Sāriputta said this:

"Here, friends, when I was alone in seclusion, a reflection arose in my mind thus: 'Is there anything in the world through the change and alteration of which sorrow, lamentation, pain, displeasure, and despair might arise in me?' Then it occurred to me: 'There is nothing in the world through the change and alteration of which sorrow, lamentation, pain, displeasure, and despair might arise in me.'"

When this was said, the Venerable Ānanda said to the Venerable Sāriputta: "Friend Sāriputta, even if the Teacher himself were to undergo change and alteration, wouldn't sorrow, lamentation, pain, displeasure, and despair arise in you?"

"Friend,³⁸² even if the Teacher himself were to undergo change and alteration, still sorrow, lamentation, pain, displeasure, and despair would not arise in me. However, it would occur to me: 'The Teacher, so influential, so powerful and mighty, has passed away. If the Blessed One had lived for a long time, that would have been for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans.'" [275]

"It must be because I-making, mine making, and the underlying tendency to conceit have been thoroughly uprooted in the Venerable Sāriputta for a long time³⁸³ that even if the Teacher himself were to undergo change and alteration, still sorrow, lamentation, pain, displeasure, and despair would not arise in him."

3 *The Barrel*

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that

occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Rājagaha in a single dwelling in the Bamboo Grove, the Squirrel Sanctuary. Then, in the evening, the Venerable Sāriputta emerged from seclusion and approached the Venerable Mahāmoggallāna. He exchanged greetings with the Venerable Mahāmoggallāna and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

"Friend Moggallāna, your faculties are serene, your facial complexion is pure and bright. Has the Venerable Mahāmoggallāna spent the day in a peaceful dwelling?"

"I spent the day in a gross dwelling, friend, but I did have some Dhamma talk."³⁸⁴

"With whom did the Venerable Mahāmoggallāna have some Dhamma talk?"

"I had some Dhamma talk with the Blessed One, friend."

"But the Blessed One is far away, friend. He is now dwelling at Sāvattḥi in Jeta's Grove, Anāthapiṇḍika's Park. Did the Venerable Mahāmoggallāna approach the Blessed One by means of spiritual power, or did the Blessed One approach the Venerable Mahāmoggallāna by means of spiritual power?" [276]

"I didn't approach the Blessed One by means of spiritual power, friend, nor did the Blessed One approach me by means of spiritual power. Rather, the Blessed One cleared his divine eye and divine ear element to communicate with me, and I cleared my divine eye and divine ear element to communicate with the Blessed One."³⁸⁵

"What kind of Dhamma talk did the Venerable Mahāmoggallāna have with the Blessed One?"

"Here, friend, I said to the Blessed One: 'Venerable sir, it is said, "one with energy aroused, one with energy aroused." In what way, venerable sir, does one have energy aroused?' The Blessed One then said to me: 'Here, Moggallāna, a bhikkhu with energy aroused dwells thus: "Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly exertion."³⁸⁶ It is in such a way, Moggallāna, that one has aroused energy.' Such, friend, is the Dhamma talk that I had with the Blessed One."

"Friend, compared to the Venerable Mahāmoggallāna we are

like a few grains of gravel compared to the Himalayas, the king of mountains. For the Venerable Mahāmoggallāna is of such great spiritual power and might that if so he wished he could live on for an aeon."³⁸⁷

"Friend, compared to the Venerable Sāriputta we are like a few grains of salt compared to a barrel of salt. [277] For the Venerable Sāriputta has been extolled, lauded, and praised in many ways by the Blessed One:

"As Sāriputta is supreme
In wisdom, virtue, and peace,
So a bhikkhu who has gone beyond
At best can only equal him."

In this manner both these great nāgas rejoiced in what was well stated and well declared by the other.³⁸⁸

4 *The Newly Ordained Bhikkhu*

At Sāvattḥi. Now on that occasion a certain newly ordained bhikkhu, after returning from the alms round, would enter his dwelling after the meal and pass the time living at ease and keeping silent. He did not render service to the bhikkhus at the time of making robes. Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported this matter to him. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell that bhikkhu in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to that bhikkhu and told him: "The Teacher calls you, friend."

"Yes, friend," that bhikkhu replied, and he approached the Blessed One, paid homage to him, and sat down to one side. [278] The Blessed One then said to him: "Is it true, bhikkhu, that after returning from the alms round you enter your dwelling after the meal and pass the time living at ease and keeping silent, and you do not render service to the bhikkhus at the time of making robes?"

"I am doing my own duty, venerable sir."

Then the Blessed One, having known with his own mind the reflection in that bhikkhu's mind, addressed the bhikkhus thus:

"Bhikkhus, do not find fault with this bhikkhu. This bhikkhu is one who gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant dwelling in this very life. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Not by means of slack endeavour,
Not by means of feeble effort,
Is this Nibbāna to be achieved,
Release from all suffering.

"This young bhikkhu [by my side]
Is a supreme man indeed:
He carries about his final body,
Having conquered Māra and his mount."³⁸⁹

5 *Sujāta*

At Sāvattḥi. Then the Venerable Sujāta approached the Blessed One. The Blessed One saw him coming in the distance and addressed the bhikkhus thus: "Bhikkhus, this clansman is beautiful in both respects. [279] He is handsome, good-looking, pleasing to behold, possessing supreme beauty of complexion. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said ... [who] further said this:

"This bhikkhu shines with sublime beauty,
Having a mind utterly straight.
Detached is he, free from fetters,
Attained to Nibbāna by nonclinging.
He carries about his final body,
Having conquered Māra and his mount."

6 *Lakuṇṭaka Bhaddiya*

At Sāvatti. Then the Venerable Lakuṇṭaka Bhaddiya approached the Blessed One.³⁹⁰ The Blessed One saw him coming in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see that bhikkhu coming, ugly, unsightly, deformed, despised among the bhikkhus?"

"Yes, venerable sir."

"That bhikkhu is of great spiritual power and might. It is not easy to find an attainment which that bhikkhu has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said ... [who] further said this:

"Geese, herons, and peacocks,
Elephants, and spotted deer,
All are frightened of the lion
Regardless of their bodies' size.

"In the same way among human beings
The small one endowed with wisdom—
He is the one that is truly great,
Not the fool with a well-built body." [280]

7 *Visākha*

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof. Now on that occasion the Venerable Visākha Pañcālīputta was instructing, exhorting, inspiring, and gladdening the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that was polished, clear, articulate, expressing well the meaning, comprehensive, unattached.³⁹¹

Then, in the evening, the Blessed One emerged from seclusion and approached the assembly hall. He sat down in the appointed seat and addressed the bhikkhus thus: "Bhikkhus, who has been instructing, exhorting, inspiring, and gladdening the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that

is polished, clear, articulate, expressing well the meaning, comprehensive, unattached?"

"It was this Venerable Visākha Pañcālīputta, venerable sir."

Then the Blessed One addressed the Venerable Visākha Pañcālīputta thus: "Good, good, Visākha! It is good that you thus instruct the bhikkhus with a Dhamma talk."

This is what the Blessed One said ... [who] further said this:

"When the wise man is in the midst of fools
They do not know him if he does not speak,³⁹²
But they know him when he speaks,
Pointing out the deathless state.

"He should speak and explain the Dhamma,
He should raise high the seers' banner.
Well-spoken words are the seers' banner:
For the Dhamma is the banner of seers." [281]

8 *Nanda*

At Sāvatti. Then the Venerable Nanda, the Blessed One's maternal cousin, put on well-pressed and well-ironed robes, painted his eyes, took a glazed bowl, and approached the Blessed One.³⁹³ Having paid homage to the Blessed One, he sat down to one side, and the Blessed One said to him:

"Nanda, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you wear well-pressed and well-ironed robes, paint your eyes, and carry a glazed bowl. This is proper for you, Nanda, a clansman who has gone forth out of faith from the household life into homelessness, that you be a forest dweller, an almsfood eater, a rag-robes wearer, and that you dwell indifferent to sensual pleasures."

This is what the Blessed One said ... [who] further said this:

"When shall I see Nanda as a forest dweller,
Wearing robes stitched from rags,
Subsisting on the scraps of strangers,³⁹⁴
Indifferent towards sensual pleasures?"

Then, some time later, the Venerable Nanda became a forest dweller, an almsfood eater, a rag-robles wearer, and he dwelt indifferent to sensual pleasures.

9 Tissa

At Sāvattī. [282] Then the Venerable Tissa, the Blessed One's paternal cousin,³⁹⁵ approached the Blessed One, paid homage to him, and sat down to one side—miserable, sorrowful, with tears streaming down. Then the Blessed One said to him:

"Tissa, why are you sitting there, miserable, sorrowful, with tears streaming down?"

"Because, venerable sir, the bhikkhus have attacked me on all sides with sharp words."³⁹⁶

"That, Tissa, is because you admonish others but cannot bear being admonished yourself. Tissa, this is not proper for you, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others but cannot accept admonition in turn. This is proper for you, Tissa, a clansman who has gone forth out of faith from the household life into homelessness, that you admonish others and accept admonition in turn."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"Why are you angry? Don't be angry!
Nonanger is better for you, Tissa.
It is to remove anger, conceit, and scorn,
That the holy life is lived, O Tissa."

10 A Bhikkhu Named Elder

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion a certain bhikkhu named Elder³⁹⁷ was a lone dweller and spoke in praise of dwelling alone. He entered the village for alms alone, he returned alone, he sat alone in private, he undertook walking meditation alone.

Then a number of bhikkhus approached the Blessed One, [283] paid homage to him, sat down to one side, and said to him:

"Here, venerable sir, there is a certain bhikkhu named Elder who is a lone dweller and who speaks in praise of dwelling alone."

Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Elder in my name that the Teacher calls him."

"Yes, venerable sir," that bhikkhu replied, and he went to the Venerable Elder and told him: "The Teacher calls you, friend Elder."

"Yes, friend," the Venerable Elder replied, and he approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him: "Is it true, Elder, that you are a lone dweller and speak in praise of dwelling alone?"

"Yes, venerable sir."

"But how, Elder, are you a lone dweller and how do you speak in praise of dwelling alone?"

"Here, venerable sir, I enter the village for alms alone, I return alone, I sit alone in private, and I undertake walking meditation alone. It is in such a way that I am a lone dweller and speak in praise of dwelling alone."

"That is a way of dwelling alone, Elder, I do not deny this. But as to how dwelling alone is fulfilled in detail, listen to that and attend closely, I will speak."

"Yes, venerable sir."

"And how, Elder, is dwelling alone fulfilled in detail? Here, Elder, what lies in the past has been abandoned, what lies in the future has been relinquished, and desire and lust for present forms of individual existence has been thoroughly removed.³⁹⁸ It is in such a way, Elder, that dwelling alone is fulfilled in detail." [284]

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The wise one, all-conqueror, all-knower,
Among all things unsullied, with all cast off,
Liberated in the destruction of craving:
I call that person 'one who dwells alone.'³⁹⁹

11 Mahākappina

At Sāvattī. Then the Venerable Mahākappina approached the Blessed One.⁴⁰⁰ The Blessed One saw him coming in the distance

and addressed the bhikkhus thus: "Bhikkhus, do you see that bhikkhu coming, fair-skinned, thin, with a prominent nose?"

"Yes, venerable sir."

"That bhikkhu is of great spiritual power and might. It is not easy to find an attainment which that bhikkhu has not already attained. And he is one who, by realizing it for himself with direct knowledge, in this very life enters and dwells in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"The khattiya is the best among people
For those whose standard is the clan,
But one accomplished in knowledge and conduct
Is best among devas and humans.

"The sun shines by day,
The moon glows at night,
The khattiya shines clad in armour,
The meditative brahmin shines.
But all the time, day and night,
The Buddha shines with glory." [285]

12 Companions

At Sāvattṭhi. Then two bhikkhus who were companions, pupils of the Venerable Mahākappina, approached the Blessed One. The Blessed One saw them coming in the distance and addressed the bhikkhus thus: "Bhikkhus, do you see those two bhikkhus who are companions coming, pupils of Kappina?"

"Yes, venerable sir."

"Those bhikkhus are of great spiritual power and might. It is not easy to find an attainment that those bhikkhus have not already attained. And they are ones who, by realizing it for themselves with direct knowledge, in this very life enter and dwell in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"These [two] companion bhikkhus
Have been united for a very long time.⁴⁰¹
The true Dhamma has united them
In the Dhamma proclaimed by the Buddha.

"They have been disciplined well by Kappina
In the Dhamma proclaimed by the Noble One.
They carry about their final bodies,
Having conquered Māra and his mount."

The Book of Causation is finished.