

Āṅguttara Nikāya:  
Catukka-nipāta

The Book of the Fours  
from  
*The Numerical Discourses of the Buddha*

A Translation of the Āṅguttara Nikāya  
by Bhikkhu Bodhi

Wisdom Publications • Boston • 2012  
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## The Book of the Fours

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## [1] The Book of the Fours

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

The First Fifty

I. Bhaṇḍagāma

1 (1) Understood

Thus have I heard. On one occasion the Blessed One was dwelling among the Vajjis at Bhaṇḍagāma. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:<sup>1</sup> "Bhikkhus, it is because of not understanding and penetrating four things that you and I have roamed and wandered for such a long stretch of time.<sup>2</sup> What four?"

"It is, bhikkhus, because of not understanding and penetrating noble virtuous behavior, noble concentration, noble wisdom, and noble liberation that you and I have roamed and wandered for such a long stretch of time.

"Noble virtuous behavior has been understood and penetrated. Noble concentration has been understood and penetrated. Noble wisdom has been understood and penetrated. Noble liberation has been understood and penetrated. Craving for existence has been cut off; the conduit to existence has been destroyed;<sup>3</sup> now there is no more renewed existence."

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<sup>1</sup> What follows is included in the Mahāparinibbāna Suttanta, DN 16.4.2–3, II 122–23.

<sup>2</sup> *Dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ*. The “long stretch” of wandering is *saṃsāra*, derived from the verb *saṃsarati*, seen here in the past participle *saṃsaritaṃ*. Mp glosses *dīghamaddhānaṃ* with *cirakālaṃ* (“a long time”) and explains *sandhāvitaṃ* as “roamed by going from one state of existence to another” (*bhavato bhavaṃ gamanavasena sandhāvitaṃ*).

<sup>3</sup> *Bhavanetti*. Mp: “The rope of existence (*bhavarajju*) is a name for craving. Just as oxen are bound by a rope around the neck, so this leads beings from one existence to another. Therefore it is called the conduit to existence.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this: [2]

"Virtuous behavior, concentration, wisdom,  
and unsurpassed liberation:  
these things the illustrious Gotama  
understood by himself.

"Having directly known these things,  
the Buddha taught the Dhamma to the bhikkhus.  
The Teacher, the end-maker of suffering,  
the One with Vision, has attained nibbāna."<sup>4</sup>

## 2 (2) Fallen

At Sāvattihī. "Bhikkhus, one who does not possess four things is said to have fallen from this Dhamma and discipline. What four? (1) One who does not possess noble virtuous behavior is said to have fallen from this Dhamma and discipline. (2) One who does not possess noble concentration ... (3) One who does not possess noble wisdom ... (4) One who does not possess noble liberation is said to have fallen from this Dhamma and discipline. One who does not possess these four things is said to have fallen from this Dhamma and discipline.

"But, bhikkhus, one who possesses four things is said to be secure<sup>5</sup> in this Dhamma and discipline. What four? (1) One who possesses noble virtuous behavior is said to be secure in this Dhamma and discipline. (2) One who possesses noble concentration ... (3) One who possesses noble wisdom ... (4) One who possesses noble

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<sup>4</sup> *Cakkhumā parinibbuto*. Mp: "He attained nibbāna by the extinction of defilements. This was the first nibbāna, which occurred for him in the vicinity of the bodhi tree. But afterwards, between the twin sal trees (at Kusinārā) he attained nibbāna by the nibbāna element without residue remaining."

<sup>5</sup> *Appatito*. Lit., "not fallen," but Mp glosses it more positively with *patiṭṭho*, meaning "established, settled" and says it refers to the stream-enterer and other noble ones; the arahant is "entirely settled" (*khīṇāsavo ekantaṭṭho*).

liberation is said to be secure in this Dhamma and discipline. One who possesses these four things is said to be secure in this Dhamma and discipline."

Collapsed and fallen, they fall away;  
the greedy ones come back again.  
Done is the task, the delightful is delighted in;  
happiness is reached by happiness.<sup>6</sup>

### 3 (3) Maimed (1)

"Bhikkhus, possessing four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy [3] and subject to reproach by the wise; and he generates much demerit. What four?

(1) "Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. (3) Without investigating and scrutinizing, he believes a matter that merits suspicion. (4) Without investigating and scrutinizing, he is suspicious about a matter that merits belief. Possessing these four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit.

"Bhikkhus, possessing four qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What four?

(1) "Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, he speaks praise of one who

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<sup>6</sup> The verse is also at Th 63. **Th-a I 155**: "Done is the task (*kataṃ kiccaṃ*): The sixteenfold task has been done (that is, each of the four noble paths performs the four tasks of fully understanding suffering, abandoning its origin, realizing its cessation, and developing the path) and there is nothing more to be done. *The delightful is delighted in (rataṃ rammaṃ*): The delightful nibbāna, free from all that is conditioned, is delighted in by the noble ones. *Happiness is reached by happiness (sukhenanvāgataṃ sukhaṃ*): The ultimate happiness, nibbāna, is reached by the happiness of fruition attainment; or the happiness of fruition and of nibbāna is arrived at by the happiness of insight and the path through a pleasant mode of practice (on this, see **4:162 §4** below)."



deserves praise. (3) Having investigated and scrutinized, he is suspicious about a matter that merits suspicion. (4) Having investigated and scrutinized, he believes a matter that merits belief. Possessing these four qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit."

He who praises one deserving blame,  
or blames one deserving praise,  
casts with his mouth an unlucky throw  
by which he finds no happiness.<sup>7</sup>

Slight is the unlucky throw at dice  
that results in the loss of one's wealth,  
[the loss] of all, oneself included;  
much worse is this unlucky throw  
of harboring hate against the fortunate ones.<sup>8</sup>

For a hundred thousand and thirty-six  
*nirabbudas*, plus five *abbudas*, [4]  
the slanderer of noble ones goes to hell,  
having defamed them with evil speech and mind.<sup>9</sup>

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<sup>7</sup> These three verses recur at **10:89** with reference to the slanderous bhikkhu Kokālika. The story, including verses, is also at SN 6:9–10, I 149–53, and Sn 3:10, pp. 123–31.

*Vicināti mukhena so kaliṃ, kalinā tena sukhaṃ na vindati.* This could also have been rendered: "The fool collects a disaster with his mouth." *Kali* means both disaster and the losing throw at dice.

<sup>8</sup> Mp: "This disaster is trifling, that is, the loss of wealth at dice along with all that one owns, including oneself." Mp glosses *sugatesu*, "holy ones," as *sammaggatesu puggalesu*, "persons who have rightly attained," thus referring to all arahants, not only to the Buddha.

<sup>9</sup> *Sataṃ saḥassānaṃ nirabbudānaṃ/chattiṃsatī pañca ca abbudāni.* I translate following Mp, which says of the numbers: "A hundred thousand *nirabbudas*, plus thirty-six more *nirabbudas*, plus five *abbudas*" (*sataṃ saḥassānaṃ ti nirabbudagaṇanāya sataḥassānaṃ; chattiṃsatī ti aparāni ca chattiṃsatī nirabbudāni; pañca cāti abbudagaṇanāya ca pañca abbudāni*). Vanarata, however, holds that *pañca* cannot directly qualify *abbudānaṃ* and therefore he would conjoin *saḥassānaṃ* with *chattiṃsatī* and *pañca* as well, making thirty-six thousand additional *nirabbudas* and five thousand *abbudas*. Mp, commenting on **10:89**, explains the

#### 4 (4) Maimed (2)

"Bhikkhus, behaving wrongly toward four persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What four? (1) Behaving wrongly toward his mother, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. (2) Behaving wrongly toward his father ... (3) Behaving wrongly toward the Tathāgata ... (4) Behaving wrongly toward a disciple of the Tathāgata ... Behaving wrongly toward these four persons, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit.

"Bhikkhus, behaving rightly toward four persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What four? (1) Behaving rightly toward his mother, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. (2) Behaving rightly toward his father ... (3) Behaving rightly toward the Tathāgata... (4) Behaving rightly toward a disciple of the Tathāgata... Behaving rightly toward these four persons, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit."

A person who behaves wrongly  
toward his mother and father,  
toward the enlightened Tathāgata,  
or toward his disciple, [5]  
generates much demerit.

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Buddhist numbering scheme as follows: one *koṭi* = ten million; a *koṭi* of *koṭis* = one *pakoṭi*; a *koṭi* of *pakoṭis* = one *koṭipakoṭi*; a *koṭi* of *koṭipakoṭis* = one *nahuta*; a *koṭi* of *nahutas* = one *ninnahuta*; a *koṭi* of *ninnahutas* = one *abbuda*; twenty *abbudas* = one *nirabbuda*.

Because of that unrighteous conduct  
toward mother and father,  
the wise criticize one here in this world  
and after death one goes to the plane of misery.

A person who behaves rightly  
toward his mother and father,  
toward the enlightened Tathāgata,  
or toward his disciple,  
generates much merit.

Because of that righteous conduct  
toward mother and father,  
the wise praise one in this world  
and after death one rejoices in heaven.<sup>10</sup>

#### 5 (5) Along with the Stream

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The person who goes along with the stream; the one who goes against the stream; the one who is inwardly firm; and the one who has crossed over and gone beyond, the brahmin who stands on high ground.<sup>11</sup>

(1) "And what is the person who goes along with the stream? Here, someone indulges in sensual pleasures and performs bad deeds. This is called the person who goes along with the stream.

(2) "And what is the person who goes against the stream? Here, someone does not indulge in sensual pleasures or perform bad deeds. Even with pain and dejection,

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<sup>10</sup> The verse is also at **3:31** and **4:63**, but here *dhammacariyāya* replaces *paricariyāya*.

<sup>11</sup> In Pāli: *anusotagāmi puggalo, paṭisotagāmi puggalo, ṭhitatto puggalo, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo*.

weeping with a tearful face, he lives the complete and purified spiritual life. This is called the person who goes against the stream.

(3) "And what is the person who is inwardly firm? Here, with the utter destruction of the five lower fetters, some person is of spontaneous birth, due to attain final nibbāna there without ever returning from that world. This is called the person who is inwardly firm.

(4) "And what is the one who has crossed over and gone beyond, the brahmin who stands on high ground? [6] Here, with the destruction of the taints, some person has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is called the person who has crossed over and gone beyond, the brahmin who stands on high ground.

"These, bhikkhus, are the four kinds of persons found existing in the world."

Those people who are uncontrolled in sense pleasures,  
not rid of lust, enjoying sense pleasures here,  
repeatedly coming back to<sup>12</sup> birth and old age,  
immersed in craving, are "the ones who go along with the stream."

Therefore a wise person with mindfulness established,  
not resorting to sense pleasures and bad deeds,  
should give up sense pleasures even if it's painful:  
they call this person "one who goes against the stream."

One who has abandoned five defilements,  
a fulfilled trainee,<sup>13</sup> unable to retrogress,  
attained to mind's mastery, his faculties composed:

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<sup>12</sup> Reading with Be, Ee *upagāmino*, as against Ce *upagāhino*.

<sup>13</sup> *Paripuṇṇasekho*. Mp: "One firm in fulfillment of the training" (*sikkhāpāripūriyā ṭhito*). A trainee (*sekha*) is one who has entered the irreversible path to liberation but has not yet attained arahantship. The arahant is *asekha*, "one beyond training."

this person is called “one inwardly firm.”

One who has comprehended things high and low,  
burnt them up, so they’re gone and exist no more:  
that sage who has lived the spiritual life,  
reached the world's end, is called  
“one who has gone beyond.”

#### 6 (6) One of Little Learning

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? One of little learning who is not intent on what he has learnt; one of little learning who is intent on what he has learnt; one of much learning who is not intent on what he has learnt; and one of much learning who is intent on what he has learnt.

(1) "And how is a person one of little learning who is not intent on what he has learnt? [7] Here, someone has learnt little—that is, of the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers<sup>14</sup>—but he does not understand the meaning of what he has learnt; he does not understand the Dhamma; and he does not practice in accordance with the Dhamma. In such a way, a person is one of little learning who is not intent on what he has learnt.

(2) "And how is a person one of little learning who is intent on what he has learnt? Here, someone has learnt little—that is, of the discourses ... questions-and-answers—but having understood the meaning of what he has learnt, and having understood the Dhamma, he practices in accordance with the Dhamma. In such a way, a person is one of little learning who is intent on what he has learnt.

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<sup>14</sup> In Pāli: *suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātaṃ, abbhutaḍḍhammaṃ, vedallaṃ*. This is the early ninefold division of the Dhamma, eventually superseded by the arrangement of the texts into the five Nikāyas. See Norman 1983:15–16; Norman 2006a:172–73. Mp, in line with other commentaries, gives examples of each genre, not all of which would be approved by modern scholarship. It is a disputed question whether some items in the list refer to collections that already existed in the Buddha’s time or to prototypes on the basis of which the present collections were established. Present scholarly opinion leans toward the latter.

(3) "And how is a person one of much learning who is not intent on what he has learnt? Here, someone has learnt much—that is, of the discourses ... questions-and-answers—but he does not understand the meaning of what he has learnt; he does not understand the Dhamma; and he does not practice in accordance with the Dhamma. In such a way, a person is one of much learning who is not intent on what he has learnt.

(4) "And how is a person one of much learning who is intent on what he has learnt? Here, someone has learnt much—that is, of the discourses ... questions-and-answers—and having understood the meaning of what he has learnt, and having understood the Dhamma, he practices in accordance with the Dhamma. In such a way, a person is one of much learning who is intent on what he has learnt.

"These, bhikkhus, are the four kinds of persons found existing in the world."

If one has little learning  
and is not settled in the virtues,  
they criticize him on both counts,  
virtuous behavior and learning.

If one has little learning  
but is well settled in the virtues,  
they praise him for his virtuous behavior;  
his learning has succeeded.<sup>15</sup>

If one is highly learned  
but is not settled in the virtues,  
they criticize him for his lack of virtue;

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<sup>15</sup> I follow Be, which reads *tassa sampajjate sutam* in pāda d of this verse and *nāssa sampajjate sutam*, "his learning has not succeeded," in pāda d of the next verse. Ce reads *nāssa sampajjate sutam* here and *tassa sampajjate sutam* in the next verse, while Ee has *nāssa sampajjate sutam* in both places. Mp supports Be by explaining, in relation to this verse: "His learning can be said to have succeeded because this person has used what he has learnt to achieve the purpose of learning." And in relation to the next verse, Mp says: "It [his learning] does not succeed because he has not achieved the purpose of learning." The verses are cited at [Vism 48, Ppn 1.136](#), but with differences in readings among the several editions.

his learning has not succeeded. [8]

If one is highly learned  
and is settled in the virtues,  
they praise him on both counts,  
virtuous behavior and learning.

When a disciple of the Buddha is highly learned,  
an expert on the Dhamma, endowed with wisdom,  
like a coin of refined mountain gold,  
who is fit to blame him?  
Even the devas praise such a one;  
by Brahmā too he is praised.

#### 7 (7) They Adorn

"Bhikkhus, these four kinds of persons who are competent, disciplined, self-confident, learned, experts on the Dhamma, practicing in accordance with the Dhamma, adorn the Saṅgha. What four?

(1) "A bhikkhu who is competent, disciplined, self-confident, learned, an expert on the Dhamma, practicing in accordance with the Dhamma, adorns the Saṅgha. (2) A bhikkhunī who is competent ... (3) A male lay follower who is competent ... (4) A female lay follower who is competent, disciplined, self-confident, learned, an expert on the Dhamma, practicing in accordance with the Dhamma, adorns the Saṅgha.

"Bhikkhus, these four kinds of persons who are competent, disciplined, self-confident, learned, upholders of the Dhamma, practicing in accordance with the Dhamma, adorn the Saṅgha."

One who is competent and self-confident,  
learned, an expert on the Dhamma,  
practicing in accord with the Dhamma,  
is called an adornment of the Saṅgha.

A bhikkhu accomplished in virtue,  
a learned bhikkhunī,  
a male lay follower endowed with faith,  
a female lay follower endowed with faith:  
these are the ones that adorn the Saṅgha;  
these are the Saṅgha's adornments.

### 8 (8) Self-Confidence

"Bhikkhus, there are these four kinds of self-confidence that the Tathāgata has, possessing which he claims the place of the chief bull, [9] roars his lion's roar in the assemblies, and sets in motion the brahma wheel.<sup>16</sup> What four?

(1) "I do not see any ground on the basis of which an ascetic or brahmin or deva or Māra or Brahmā or anyone in the world might reasonably reprove me, saying: 'Though you claim to be perfectly enlightened, you are not fully enlightened about these things.' Since I do not see any such ground, I dwell secure, fearless, and self-confident.

(2) "I do not see any ground on the basis of which an ascetic or brahmin or deva or Māra or Brahmā or anyone in the world might reasonably reprove me, saying: 'Though you claim to be one whose taints are destroyed, you have not fully destroyed these taints.' Since I do not see any such ground, I dwell secure, fearless, and self-confident.

(3) "I do not see any ground on the basis of which an ascetic or brahmin or deva or Māra or Brahmā or anyone in the world might reasonably reprove me, saying: 'These things that you have said to be obstructive are not able to obstruct one who engages in them.' Since I do not see any such ground, I dwell secure, fearless, and self-confident.

(4) "I do not see any ground on the basis of which an ascetic or brahmin or deva or Māra or Brahmā or anyone in the world might reasonably reprove me, saying: 'The Dhamma does not lead one who practices it to the complete destruction of suffering,

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<sup>16</sup> Mp glosses *brahma* here as "best, supreme, pure" (*seṭṭhaṃ uttamaṃ visuddhaṃ*) and identifies *brahmacakka* with *dhammacakka*, the wheel of the Dhamma.



the goal for the sake of which you teach it.<sup>17</sup> Since I do not see any such ground, I dwell secure, fearless, and self-confident.

"These, bhikkhus, are the four kinds of self-confidence that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the wheel of Brahmā."

These pathways of doctrine,  
formulated in diverse ways,  
relied upon by ascetics and brahmins,  
do not reach the Tathāgata,  
the self-confident one who has passed  
beyond the pathways of doctrine.<sup>18</sup>

Consummate, having overcome [everything],  
he set in motion the wheel of Dhamma  
out of compassion for all beings.  
Beings pay homage to such a one,  
the best among devas and humans,  
who has gone beyond existence. [10]

## 9 (9) Craving

"Bhikkhus, there are these four ways in which craving arises in a bhikkhu. What four? Craving arises in a bhikkhu because of robes, almsfood, lodgings, or for the sake

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<sup>17</sup> See 3:64 and Threes <n. 113>.

<sup>18</sup> Vanarata writes with regard to pāda c: "I think that *patvā* is a mistaken adaptation from an original early Pāli *pattā*, which can be both absolute and past participle. When Pāli was reshaped, the wrong alternative was chosen. *Pattā*, being past participle, should have been left unchanged." I read pāda d with *Be visāradam vādapathātivattam*, a reading shared with older Sinhala manuscripts. *Ce* has *visāradam vādapathātivattinam*, which is also plausible, but *Ee visāradam vādapathāti vuttam* is certainly mistaken.

of life here or elsewhere.<sup>19</sup> These are the four ways in which craving arises in a bhikkhu."

With craving as companion  
a person wanders during this long time.  
Going from one state to another,  
he does not overcome saṃsāra.

Having known this danger—  
that craving is the origin of suffering—  
free from craving, devoid of grasping,  
a bhikkhu should wander mindfully.

#### 10 (10) Bonds

"Bhikkhus, there are these four bonds. What four? The bond of sensuality, the bond of existence, the bond of views, and the bond of ignorance.

(1) "And what, bhikkhus, is the bond of sensuality? Here, someone does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to sensual pleasures. When one does not understand these things as they really are, then sensual lust, sensual delight, sensual affection, sensual infatuation, sensual thirst, sensual passion, sensual attachment, and sensual craving lie deep within one in regard to sensual pleasures. This is called the bond of sensuality.

(2) "Such is the bond of sensuality. And how is there the bond of existence? Here, someone does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to states of existence.<sup>20</sup> When one does not understand these things as they really are, then lust for existence, delight in

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<sup>19</sup> *Itthabhāvaññathābhāvaṃ*. Mp: "Life here" is this existence (*ayaṃ attabhāvo*); "life elsewhere" is a future existence (*anāgatattabhāvo*).

<sup>20</sup> *Bhavānaṃ*. Mp distinguishes *kāmayoga* as lust connected with the five objects of sensual pleasure and *bhavaṃyoga* as desire and lust for existence in the form and formless realms.

existence, affection for existence, infatuation with existence, thirst for existence, passion for existence, attachment to existence, and craving for existence lie deep within one in regard to states of existence. This is called the bond of existence.

(3) "Such are the bond of sensuality and the bond of existence. And how is there the bond of views? Here, someone does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to views. When one does not understand these things as they really are, [11] then lust for views, delight in views, affection for views, infatuation with views, thirst for views, passion for views, attachment to views, and craving for views lie deep within one in regard to views. This is called the bond of views.

(4) "Such are the bond of sensuality, the bond of existence, and the bond of views. And how is there the bond of ignorance? Here, someone does not understand as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to the six bases for contact. When one does not understand these things as they really are, then, ignorance and unknowing lie deep within one in regard to the six bases for contact. This is called the bond of ignorance. Such are the bond of sensuality, the bond of existence, the bond of views, and the bond of ignorance.

"One is fettered by bad unwholesome states that are defiling, conducive to renewed existence, troublesome, ripening in suffering, leading to future birth, old age, and death; therefore one is said to be 'not secure from bondage.' These are the four bonds.

"There are, bhikkhus, these four severances of bonds. What four? The severance of the bond of sensuality, the severance of the bond of existence, the severance of the bond of views, and the severance of the bond of ignorance.

(1) "And what, bhikkhus, is the severance of the bond of sensuality? Here, someone understands as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to sensual pleasures. When one understands these things as they really are, then sensual lust, sensual delight, sensual affection, sensual infatuation, sensual thirst, sensual passion, sensual attachment, and sensual craving do not lie within one in regard to sensual pleasures. This is called the severance of the bond of sensuality.

(2) "Such is the severance of the bond of sensuality. And how is there the severance of the bond of existence? Here, someone understands as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to states of existence. When one understands these things as they really are, then lust for existence, delight in existence, affection for existence, infatuation with existence, thirst for existence, passion for existence, attachment to existence, and craving for existence do not lie within one in regard to states of existence. This is called the severance of the bond of existence.

(3) "Such are the severance of the bond of sensuality and the severance of the bond of existence. And how is there the severance of the bond of views? Here, someone understands as they really are the origin and the passing away, the gratification, the danger, and [12] the escape in regard to views. When one understand these things as they really are, then lust for views, delight in views, affection for views, infatuation with views, thirst for views, passion for views, attachment to views, and craving for views do not lie within one in regard to views. This is called the severance of the bond of views.

(4) "Such are the severance of the bond of sensuality, the severance of the bond of existence, and the severance of the bond of views. And how is there the severance of the bond of ignorance? Here, someone understands as they really are the origin and the passing away, the gratification, the danger, and the escape in regard to the six bases for contact. When one understands these things as they really are, then ignorance and unknowing do not lie within one in regard to the six bases for contact. This is called the severance of the bond of ignorance. Such are the severance of the bond of sensuality, the severance of the bond of existence, the severance of the bond of views, and the severance of the bond of ignorance.

"One is detached from bad unwholesome states that are defiling, conducive to renewed existence, troublesome, ripening in suffering, leading to future birth, old age, and death; therefore one is said to be 'secure from bondage.' These are the four severances of bonds."

Fettered by the bond of sensuality

and the bond of existence,  
fettered by the bond of views,  
preceded by ignorance,  
beings go on in saṃsāra,  
led on in birth and death.

But having entirely understood  
sense pleasures and the bond of existence,  
having uprooted the bond of views  
and dissolved ignorance,  
the sages have severed all bonds;  
they have gone beyond bondage.<sup>21</sup> [13]

## II. Walking

### 11 (1) Walking<sup>22</sup>

(1) "Bhikkhus, if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that bhikkhu is said to be devoid of ardor and moral dread; he is constantly and continuously lazy and lacking in energy while walking.

(2) "If a sensual thought ... arises in a bhikkhu while standing ... (3) If a sensual thought ... arises in a bhikkhu while sitting ... (4) If a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while wakefully lying down, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that bhikkhu is said to be devoid of ardor and moral dread; he is constantly and continuously lazy and lacking in energy while wakefully lying down.

(1) "But, bhikkhus, if a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while walking, and he does not tolerate it but abandons it,

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<sup>21</sup> Reading with Ce, Be *yogātigā munī* as against Ee *yogātigāmino*.

<sup>22</sup> Also at It §110, 115–18.

dispels it, terminates it, and obliterates it, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while walking.

(2) "If a sensual thought ... arises in a bhikkhu while standing ... (3) If a sensual thought ... arises in a bhikkhu while sitting ... (4) If a sensual thought, a thought of ill will, or a thought of harming arises in a bhikkhu while wakefully lying down, and he does not tolerate it but abandons it, dispels it, terminates it, [14] and obliterates it, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while walking."

Whether walking or standing,  
sitting or lying down,  
one who thinks bad thoughts  
connected with the household life  
has entered upon a dire path,  
infatuated by delusive things:  
such a bhikkhu cannot reach  
the highest enlightenment.

But one who, whether walking,  
standing, sitting, or lying down,  
has calmed his thoughts  
and delights in the stilling of thought:  
a bhikkhu such as this can reach  
the highest enlightenment.

## 12 (2) Virtuous Behavior

"Bhikkhus, dwell observant of virtuous behavior, observant of the Pātimokkha. Dwell restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken them, train in the training rules. When you have done so, what further should be done?"

(1) "Bhikkhus, if a bhikkhu has gotten rid of longing and ill will while walking; if he has abandoned dullness and drowsiness, restlessness and remorse, and doubt;<sup>23</sup> if his energy is aroused without slackening; if his mindfulness is established and unmuddled; if his body is tranquil and undisturbed; if his mind is concentrated and one-pointed, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while walking.

(2) "If a bhikkhu has gotten rid of longing and ill will while standing ... (3) If a bhikkhu has gotten rid of longing and ill will while sitting ... [15] ... (4) If a bhikkhu has gotten rid of longing and ill will while wakefully lying down; if he has abandoned dullness and drowsiness, restlessness and remorse, and doubt; if his energy is aroused without slackening; if his mindfulness is established and unmuddled; if his body is tranquil and undisturbed; if his mind is concentrated and one-pointed, then that bhikkhu is said to be ardent and to dread wrongdoing; he is constantly and continuously energetic and resolute while wakefully lying down."

Controlled in walking, controlled in standing,  
controlled in sitting and in lying down;  
controlled, a bhikkhu draws in the limbs,  
and controlled, he stretches them out.

Above, across, and below,  
as far as the world extends,  
he is one who scrutinizes the arising and vanishing  
of such phenomena as the aggregates.

Training in what is conducive  
to serenity of mind, always mindful,  
they call such a bhikkhu  
one constantly resolute.

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<sup>23</sup> I read with *Ce thīnamiddhaṃ uddhaccakukkuccaṃ vicikicchā pahīṇā hoti* (Ee is the same, but with *honti*), as against *Be thīnamiddhaṃ vigataṃ hoti uddhaccakukkuccaṃ vigataṃ hoti vicikicchā pahīṇā hoti*.

### 13 (3) Striving

"Bhikkhus, there are these four right strivings. What four? (1) Here, a bhikkhu generates desire for the non-arising of unarisen bad unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. (2) He generates desire for the abandoning of arisen bad unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. (3) He generates desire for the arising of unarisen wholesome states; he makes an effort, arouses energy, applies his mind, and strives. (4) He generates desire for the persistence of arisen wholesome states, for their non-decline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. These are the four right strivings."

Those who strive rightly  
overcome the realm of Māra;  
they are unattached,  
gone beyond fear of birth and death.

They are contented and unstirred,  
having conquered Māra and his mount;  
those happy ones have overcome  
all Namuci's armies.<sup>24</sup> [16]

### 14 (4) Restraint

"Bhikkhus, there are these four strivings. What four? Striving by restraint, striving by abandonment, striving by development, and striving by protection.

(1) "And what, bhikkhus, is striving by restraint? Here, having seen a form with the eye, a bhikkhu does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he

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<sup>24</sup> "Namuci": a name for Māra, which the commentaries explain as "he does not (*na*) set free (*muci*)."



practices restraint over it, he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it, he guards the mind faculty, he undertakes the restraint of the mind faculty. This is called striving by restraint.

(2) "And what is striving by abandonment? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called striving by abandonment.

(3) "And what is striving by development? Here, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of phenomena ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquility ... the enlightenment factor of concentration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release. This is called striving by development. [17]

(4) "And what is striving by protection? Here, a bhikkhu protects an arisen excellent object of concentration:<sup>25</sup> the perception of a skeleton, the perception of a worm-infested corpse, the perception of a livid corpse, the perception of a festering corpse, the perception of a fissured corpse, the perception of a bloated corpse. This is called striving by protection.

"These, bhikkhus, are the four kinds of striving."

Restraint and abandonment,

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<sup>25</sup> *Bhaddakaṃ samādhinimittaṃ*. The six mentioned here are included among the ten *asubha* meditation subjects in *Vism* chap. 6.

development and protection:  
these four strivings were taught  
by the Kinsman of the Sun.  
By these means an ardent bhikkhu here  
can attain the destruction of suffering.

#### 15 (5) Proclamations

"Bhikkhus, there are these four proclamations of the foremost. What four?

(1) "The foremost of those with bodies is Rāhu, lord of the asuras.<sup>26</sup> (2) The foremost of those who enjoy sensual pleasures is King Mandhātā.<sup>27</sup> (3) The foremost of those who exercise authority is Māra the Evil One. (4) In this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, the Tathāgata, the Arahant, the Perfectly Enlightened One is declared foremost. These are the four proclamations of those who are foremost."

Rāhu is the foremost of those with bodies,  
Mandhātā, of those enjoying sense pleasures;  
Māra is the foremost of rulers,  
blazing with power and glory.<sup>28</sup>

In this world together with its devas  
above, across, and below,  
as far as the world extends,  
the Buddha is declared foremost.

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<sup>26</sup> Rāhu is the asura chief who abducts the sun and moon, obviously representing the solar and lunar eclipses. See SN 2:9–10, I 50–51.

<sup>27</sup> A primeval king, descended from Mahāsammata, son of Uposatha, and an ancestor of the Sakyans (see DPPN). Mp: "He was reborn among humans when the life span was immeasurable and enjoyed human sense pleasures for a long time, causing a rain of gold to fall whenever he wanted. In the deva world, during the life spans of thirty-six Indras, he enjoyed excellent sensual pleasures."

<sup>28</sup> Though *yasa* is often translated "fame," SED sv *yasas* gives "beautiful appearance, beauty, splendour, worth; honor, glory, fame, renown." Here, "blazing with glory" is preferable to "blazing with fame."

## 16 (6) Exquisiteness

"Bhikkhus, there are these four kinds of exquisiteness.<sup>29</sup> What four? (1) Here, a bhikkhu possesses supreme exquisiteness of form. He does not perceive any other exquisiteness of form more excellent or sublime than that one; he does not yearn for any other exquisiteness of form more excellent or sublime than that one. (2) He possesses supreme exquisiteness of feeling [18] ... (3) ... supreme exquisiteness of perception ... (4) ... supreme exquisiteness of volitional activities. He does not perceive any other exquisiteness of volitional activities more excellent or sublime than that one; he does not yearn for any other exquisiteness of volitional activities more excellent or sublime than that one.

"These are the four kinds of exquisiteness."

Having known the exquisiteness of form,  
the origination of feelings,  
and where perception arises,  
and where it disappears.

Having known volitional activities  
as alien, suffering, and not self,  
that bhikkhu sees rightly;  
peaceful, delighting in the state of peace,  
he bears his final body,  
having conquered Māra and his mount.

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<sup>29</sup> Mp: "Kinds of exquisiteness [or fineness, delicacy, subtlety]: knowledges that penetrate subtle characteristics" (*sokhummaṇi ti sukhumalakkhaṇapativijjhanakāni nāṇāni*). The noun *sokhumma*, from the common adjective *sukhuma*, is rare and in the Nikāyas appears to occur only here and in a compound at **Th 437**. Mp's explanation seems to me problematic. I would identify exquisiteness of form with the form perceived in the fourth jhāna; exquisiteness of feeling with the neither-painful-nor-pleasant feeling occurring in the fourth jhāna and the formless attainments; exquisiteness of perception with the perception in the base of nothingness; and exquisiteness of volitional activities with the residual volitional activities in the base of neither-perception-nor-non-perception.

### 17 (7) Wrong Courses (1)

"Bhikkhus, there are these four ways of taking a wrong course. What four? One takes a wrong course because of desire, because of hatred, because of delusion, or because of fear. These are the four ways of taking a wrong course."

If through desire, hate, fear, or delusion  
one transgresses against the Dhamma,  
one's fame diminishes like the moon  
in the dark fortnight.

### 18 (8) Wrong Courses (2)

"Bhikkhus, there are these four ways of not taking a wrong course. What four? One does not take a wrong course because of desire, because of hatred, because of delusion, or because of fear. These are the four ways of not taking a wrong course."

If one does not transgress the Dhamma  
through desire, hate, fear, or delusion,  
one's fame becomes full like the moon  
in the bright fortnight.

### 19 (9) Wrong Courses (3)

"Bhikkhus, there are these four ways of taking a wrong course. What four? [19] One takes a wrong course because of desire ... [as in 4:17] ... These are the four ways of taking a wrong course.

"Bhikkhus, there are these four ways of not taking a wrong course. What four? One does not take a wrong course because of desire ... [as in 4:18] ... These are the four ways of taking a wrong course."

If through desire, hate, fear, or delusion  
one transgresses against the Dhamma,

one's fame diminishes like the moon  
in the dark fortnight.

If one does not transgress the Dhamma  
through desire, hate, fear, or delusion,  
one's fame becomes full like the moon  
in the bright fortnight.

#### 20 (10) An Assigner of Meals

"Bhikkhus, if an assigner of meals<sup>30</sup> possesses four qualities, he is deposited in hell as if brought there. What four? He takes a wrong course because of desire, because of hatred, because of delusion, or because of fear. If an assigner of meals possesses these four qualities, he is deposited in hell as if brought there.

"Bhikkhus, if an assigner of meals possesses four qualities, he is deposited in heaven as if brought there. What four? He does not take a wrong course because of desire, because of hatred, because of delusion, or because of fear. If an assigner of meals possesses these four qualities, he is deposited in heaven as if brought there."

Those people uncontrolled in sensual pleasures,  
who are unrighteous, not revering the Dhamma,  
gone [astray] through desire, hate, and fear<sup>31</sup>  
are called a stained assembly.  
Such is said by the Ascetic who knows.

Therefore those good persons who are praiseworthy,  
firm in the Dhamma, who do nothing bad,  
unswayed by desire, hate, and fear,

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<sup>30</sup> *Bhattuddesika*. The bhikkhu responsible for assigning meal offerings and invitations to the other bhikkhus. On his credentials and disqualifications, see **5:272**.

<sup>31</sup> Be mentions all four motives: *chandā dosā mohā ca bhayā gāmino*. And in the next verse: *na chandā na dosā na mohā na bhayā ca gāmino*.

are called an elite assembly.

Such is said by the Ascetic who knows. [20]

### III. Uruvelā

#### 21 (1) Uruvelā (1)<sup>32</sup>

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

"Bhikkhus!"

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

"Bhikkhus, on one occasion I was dwelling at Uruvelā, by the goatherds' banyan tree on the bank of the Neranjarā River, just after I had attained full enlightenment. Then, while I was alone in seclusion, a course of thought arose in my mind thus: 'It is painful to dwell without reverence and deference. Now what ascetic or brahmin can I honor, respect, and dwell in dependence on?'

"Then it occurred to me: (1) 'If my aggregate of virtuous behavior were incomplete, for the sake of completing it I would honor, respect, and dwell in dependence on another ascetic or brahmin. However, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, I do not see another ascetic or brahmin more accomplished in virtuous behavior than myself whom I could honor, respect, and dwell in dependence on.

(2) "'If my aggregate of concentration were incomplete, for the sake of completing it I would honor, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more accomplished in concentration than myself....

(3) "'If my aggregate of wisdom were incomplete, for the sake of completing it I would honor, respect, and dwell in dependence on another ascetic or brahmin. However ... I do not see another ascetic or brahmin more accomplished in wisdom than myself....

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<sup>32</sup> SN 6:2, I 138–40, records the actual occurrence of the incident. It includes a fifth factor: the knowledge and vision of liberation. Since it is set at the time of the Buddha's enlightenment, it makes no mention of the Saṅgha, which arose only after the Buddha began to teach.

(4) "If my aggregate of liberation were incomplete, for the sake of completing it I would honor, respect, and dwell in dependence on another ascetic or brahmin. However, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, I do not see another ascetic or brahmin more accomplished in liberation than myself whom I could honor, respect, and dwell in dependence on.

"It occurred to me: 'Let me then honor, respect, and dwell in dependence only on this Dhamma to which I have become fully enlightened.'

"Then Brahmā Sahampati, [21] having known with his own mind the reflection in my mind, disappeared from the brahmā world and reappeared before me just as a strong man might extend his drawn-in arm or draw in his extended arm. He arranged his upper robe over one shoulder, bent down with his right knee on the ground, reverently saluted me, and said: 'So it is, Blessed One! So it is, Fortunate One! Bhante, those who were the Arahants, the Perfectly Enlightened Ones in the past—those Blessed Ones, too, honored, respected, and dwelled in dependence only on the Dhamma. Those who will be the Arahants, the Perfectly Enlightened Ones in the future—those Blessed Ones, too, will honor, respect, and dwell in dependence only on the Dhamma. Let the Blessed One, too, who is at present the Arahant, the Perfectly Enlightened One, honor, respect, and dwell in dependence only on the Dhamma.'

"This is what Brahmā Sahampati said. Having said this, he further said this:

"The perfect Buddhas of the past,  
the Buddhas of the future,  
and the present Buddha  
who removes the sorrow of many:  
all those dwelled, now dwell,  
and [in the future] will dwell  
revering the good Dhamma.  
This is the nature of the Buddhas.

"Therefore one desiring the good,<sup>33</sup>  
aspiring for greatness,  
should revere the good Dhamma,  
recollecting the Buddhas' teaching."

"This was what Brahmā Sahampati said. He then paid homage to me, and keeping me on his right, he disappeared right there. Then, having acknowledged Brahmā's request and what was proper for myself, I honored, respected, and dwelled in dependence only on the Dhamma to which I had become fully enlightened. And now that the Saṅgha has acquired greatness, I have respect for the Saṅgha, too." [22]

22 (2) Uruvelā (2)

"Bhikkhus, on one occasion I was dwelling at Uruvelā, by the goatherds' banyan tree on the bank of the Neranjarā River, just after I had attained full enlightenment. Then a number of brahmins, old, aged, burdened with years, advanced in life, come to the last stage, approached me and exchanged greetings with me. When they had concluded their greetings and cordial talk, they sat down to one side and said to me:

"We have heard, Master Gotama: 'The ascetic Gotama does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat.' This is indeed true, for Master Gotama does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat. This is not proper, Master Gotama."<sup>34</sup>

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<sup>33</sup> Ce reads *atthakāmena*; Be, Ee have *attakāmena*, "desiring self." In pāda d, the plural of Buddha is in the Pāli, *buddhānasāsanam*. Possibly the compound is a corruption of *buddhānusāsanam*, "the Buddha's instruction," which would preserve a singular.

<sup>34</sup> The placement of this sutta in the period just after the Buddha's enlightenment seems strange. The words of the brahmins suggest that the Buddha, from a position of authority, participated in regular discussions with brahmins; yet he surely would not have done so until he began his career as a teacher. See 8:11, where a brahmin makes the same charge against the Buddha at a later time when he had already become a successful teacher.



"It then occurred to me: 'These venerable ones do not know what an elder is or what the qualities that make one an elder are. Even though someone is old—eighty, ninety, or a hundred years from birth—if he speaks at an improper time, speaks falsely, speaks what is unbeneficial, speaks contrary to the Dhamma and the discipline; if at an improper time he speaks such words as are worthless, unreasonable, rambling, and unbeneficial, then he is reckoned as a foolish [childish] elder.

"But even though someone is young, a youth with black hair, endowed with the blessing of youth, in the prime of life, if he speaks at a proper time, speaks what is truthful, speaks what is beneficial, speaks on the Dhamma and the discipline; if at a proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial, then he is reckoned as a wise elder.

"There are, bhikkhus, these four qualities that make one an elder. What four?

(1) "Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them.

(2) "He has learnt much, [23] remembers what he has learnt, and accumulates what he has learnt. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learnt much of, retained in mind, recited verbally, investigated with the mind, and penetrated well by view.

(3) "He is one who gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life.

(4) "With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.

"These are the four qualities that make one an elder."

### The dullard with a restless mind<sup>35</sup>

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<sup>35</sup> I follow Ce in taking the poem to consist of three stanzas of six pādas each. Be divides it into four stanzas, the first with six pādas, the other three with four pādas.

who speaks much chatter,  
his thoughts unsettled,  
delighting in a bad teaching,  
holding bad views, disrespectful,  
is far from an elder's stature.

But one accomplished in virtue,  
learned and discerning,  
self-controlled in the factors of firmness,  
who clearly sees the meaning with wisdom;  
gone beyond all phenomena,  
not barren, discerning;<sup>36</sup>

who has abandoned birth and death,  
consummate in the spiritual life,  
in whom there are no taints—  
he is the one I call an elder.  
With the destruction of the taints  
a bhikkhu is called an elder.

### 23 (3) The World<sup>37</sup>

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<sup>36</sup> In pāda c, I read with Ce *saññato thiradhammesu* as against Be, Ee *saññato dhīro dhammesu*, "self-controlled and steadfast among phenomena." In this, I follow Vanarata's suggestion (in a personal note) that the Ce reading "has the merit of both fitting the meter better and supplying a pun (between *thira* and *thera*, firm and elder)." This clause corresponds to the *jhānas*, "factors of firmness" referring to *samādhi*. Mp glosses "who clearly sees the meaning with wisdom" (*paññāyatthaṃ vipassati*) as seeing the meaning of the four noble truths with the wisdom of the path along with insight. It explains "gone beyond all phenomena" (*pāragū sabbadhammānaṃ*) as "gone beyond all such phenomena as the five aggregates" and "gone to the consummation of all [good] qualities" by the sixfold going beyond (*chabbidhena pāragamanena*): with respect to direct knowledge, full understanding, abandoning, development, realization, and meditative attainments. Mp does not explain the repetition of *paññāyavā* ("discerning") in the verse, which seems peculiar.

<sup>37</sup> Also at It §112, 121–23.

"Bhikkhus, the Tathāgata has fully awakened to the world;<sup>38</sup> the Tathāgata is detached from the world. The Tathāgata has fully awakened to the origin of the world; the Tathāgata has abandoned the origin of the world. The Tathāgata has fully awakened to the cessation of the world; the Tathāgata has realized the cessation of the world. The Tathāgata has fully awakened to the way leading to the cessation of the world; the Tathāgata has developed the way leading to the cessation of the world.

(1) "Bhikkhus, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, whatever is seen, heard, sensed, cognized, reached, sought after, [24] examined by the mind—all that the Tathāgata has fully awakened to; therefore he is called the Tathāgata.<sup>39</sup>

(2) "Bhikkhus, whatever the Tathāgata speaks, utters, or expounds in the interval between the night when he awakens to the unsurpassed perfect enlightenment and the night when he attains final nibbāna,<sup>40</sup> all that is just so and not otherwise; therefore he is called the Tathāgata.<sup>41</sup>

(3) "Bhikkhus, as the Tathāgata speaks, so he does; as he does, so he speaks. Since he does as he speaks and speaks as he does, therefore he is called the Tathāgata.<sup>42</sup>

(4) "Bhikkhus, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, the Tathāgata is the

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<sup>38</sup> Mp identifies the world (*loko*) with the truth of suffering. The four tasks that the Tathāgata has accomplished here correspond to the four tasks regarding the four noble truths—fully understanding the truth of suffering, abandoning the truth of its origin, realizing its cessation, and developing the path—but with “fully awakened” (*abhisambuddha*) replacing “fully understood” (*pariññāta*) in regard to the first truth. See SN 56:11, V 422.

<sup>39</sup> Mp, like other commentaries, explains the seen (*diṭṭha*) as the visible-form base; the heard (*suta*), as the sound base; the sensed (*muta*), as the bases of odor, taste, and tactile sensations; and the cognized (*viññātaṃ*), as the mental-phenomena base. The three terms “reached, sought after, examined by the mind” (*pattaṃ pariyesitaṃ anuvicariṭaṃ manasā*) are simply elaborations of the cognized. Mp also explains that the suffix *-gata*, lit. “gone,” in the derivation of the word “Tathāgata,” means the same as *abhisambuddha*, “fully awakened to.”

<sup>40</sup> Ce, Ee have merely *parinibbāyati*, as against Be *anupādisesāya nibbānadhātuyā parinibbāyati*, “attains final nibbāna by way of the nibbāna element without residue remaining.” The latter reading may have entered Be from It §112, 121,21-22.

<sup>41</sup> *Sabbaṃ taṃ tath'eva hoti, no aññathā. Tasmā 'tathāgato' ti vuccati.*

<sup>42</sup> *Yathāvādī tathākārī, yathākārī tathāvādī.... Tasmā 'tathāgato' ti vuccati.*

vanquisher, the unvanquished, the universal seer, the wielder of mastery; therefore he is called the Tathāgata."

Having directly known all the world—  
all in the world just as it is—  
he is detached from all the world,  
disengaged from all the world.

He is the vanquisher of all,  
the wise one who has untied all knots.  
He has reached the supreme peace,  
nibbāna, inaccessible to fear.

He is the Buddha, his taints destroyed,  
untroubled, all doubts cut off;  
having reached the destruction of all kamma,  
he is liberated in the extinction of acquisitions.

He is the Blessed One, the Buddha,  
he is the lion unsurpassed;  
in this world with its devas,  
he set in motion the wheel of Brahmā.

Thus those devas and human beings  
who have gone for refuge to the Buddha  
assemble and pay homage to him,  
the great one free from diffidence:

"Tamed, he is the best of tamers;  
peaceful, he is the seer among peace-bringers;  
freed, he is the chief of liberators;

crossed over, he is the best of guides across."

Thus indeed they pay him homage,  
the great one free from diffidence.  
In this world together with its devas,  
there is no one who can rival you.

#### 24 (4) Kāḷaka

[Thus have I heard.]<sup>43</sup> On one occasion the Blessed One was dwelling at Sāketa, at Kāḷaka's Park.<sup>44</sup> There the Blessed One addressed the bhikkhus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this: [25]

"Bhikkhus, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—that I know.

"Bhikkhus, in this world with its devas, Māra, and Brahmā, among this population with its ascetics and brahmins, its devas and humans, whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—that I have directly known. It has been known by the Tathāgata,<sup>45</sup> but the Tathāgata did not become subservient to it.<sup>46</sup>

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<sup>43</sup> Ce has this in brackets. Be and Ee do not have it at all.

<sup>44</sup> According to Mp, Kāḷaka was a wealthy financier and the father-in-law of Anāthapiṇḍika's daughter Cūḷasubbhaddā. At the time of her marriage, he had been a devotee of the naked ascetics and knew nothing about the Buddha or his teaching. Cūḷasubbhaddā contrived to get him to invite the Buddha and the monks for a meal offering. After the meal, the Buddha gave a discourse that established him in the fruit of stream-entry. Kāḷaka then built a monastery in his park and donated both monastery and park to the Buddha. One day, when the bhikkhus who were natives of Sāketa were sitting in the meeting hall discussing the Buddha's success in converting Kāḷaka, the Buddha read their minds and knew they were ready for a discourse that would settle them in arahantship. It would also cause the great earth to quake up to its boundaries. Hence he addressed the bhikkhus.

<sup>45</sup> Mp: "By these three terms (*jānāmi*, *abbhaññāsiṃ*, *viditaṃ*) the plane of omniscience (*sabbaññutabhūmi*) is indicated." In the history of Buddhism, as well as in modern scholarship, the question whether the Buddha claimed omniscience has been a subject of debate. The Buddha certainly rejected the claim that one could know everything all the time (see MN 71.5, I 482,4-18) as well as the claim that one could know everything simultaneously (see MN 90.8, II 127,28-30). But he also says that to

"Bhikkhus, if I were to say, 'In this world with its devas ... whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—that I do not know,' that would be a falsehood on my part.

"Bhikkhus, if I were to say, 'In this world with its devas ... whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—that I both know and do not know,' that too would be just the same.<sup>47</sup>

"Bhikkhus, if I were to say, 'In this world with its devas ... whatever is seen, heard, sensed, cognized, reached, sought after, examined by the mind—that I neither know nor do not know,' that would be a fault on my part.<sup>48</sup>

(1) "So, having seen what can be seen, the Tathāgata does not misconceive the seen, does not misconceive the unseen, does not misconceive what can be seen, does not misconceive one who sees.<sup>49</sup> (2) Having heard what can be heard, he does not misconceive the heard, does not misconceive the unheard, does not misconceive what can be heard, does not misconceive one who hears. (3) Having sensed what can be sensed, he does not misconceive the sensed, does not misconceive the unsensed, does not misconceive what can be sensed, does not misconceive one who senses. (4) Having cognized what can be cognized, he does not misconceive the cognized, does not misconceive the uncognized, does not misconceive what can be cognized, does not misconceive one who cognizes.

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hold that he totally rejects the possibility of omniscience is to misrepresent him (MN 90.5, II 126,31–27,11). Thus it seems to follow that what the Buddha rejected is the possibility of continuous and simultaneous knowledge of everything, but not discrete and intentional knowledge of whatever can be known (which would exclude much of the future, since it is not predetermined).

<sup>46</sup> *Taṃ tathāgato na upatṭhāsi.* Mp: "The Tathāgata did not become subservient to any object at the six sense doors, that is, he did not take it up (*na upagañchi*) through craving or views. For it is said: 'The Blessed One sees a form with the eye, but he has no desire and lust for it; the Blessed One is fully liberated in mind.... The Blessed One cognizes a phenomenon with the mind, but he has no desire and lust for it; the Blessed One is fully liberated in mind' (see SN 35:232, IV 164–65). By this the plane of arahantship (*khīṇāsavabhūmi*) is indicated."

<sup>47</sup> *Taṃ p'assa tādīsameva.* Mp: "That too would just be false speech."

<sup>48</sup> *Taṃ mam'assa kali.* Mp: "That statement would be a fault of mine. With the above three statements, the plane of truth (*saccabhūmi*) is indicated."

<sup>49</sup> Mp: "He does not misconceive (*na maññati*) visible form by way of craving, conceit, or views; and so for the other objects. By this passage, the plane of emptiness (*suññatābhūmi*) is explained."

"Thus, bhikkhus, being ever stable among things seen, heard, sensed, and cognized, the Tathāgata is a stable one.<sup>50</sup> And, I say, there is no stable one more excellent or sublime than that stable one."

Amidst those who are self-constrained, the Stable One  
would not serve as categorically true or false  
anything seen, heard, or sensed,  
clung to and considered truth by others.<sup>51</sup>

Since they have already seen this dart<sup>52</sup>  
to which people cling and adhere, [26]  
[saying] "I know, I see, it is just so" –  
the Tathāgatas cling to nothing.

## 25 (5) The Spiritual Life

"Bhikkhus, this spiritual life is not lived for the sake of deceiving people and cajoling them; nor for the benefit of gain, honor, and praise; nor for the benefit of winning in debates; nor with the thought: 'Let the people know me thus.' But rather,

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<sup>50</sup> Of the four terms—*diṭṭhaṃ*, *sutaṃ*, *mutaṃ*, and *viññātaṃ*—the commentaries consistently explain *diṭṭhaṃ* as visible forms, *sutaṃ* as sounds, *mutaṃ* (originally meaning “thought”) as the objects of the other three senses, and *viññātaṃ* as the objects of mental cognition. The four terms thus comprehend the six sense objects.

Mp: “*Being ever stable ... is a stable one (tādīyeva tādī)*: ‘Stable’ means exactly the same (*ekasadisatā*). The Tathāgata is the same both in gain and loss, fame and obscurity, blame and praise, and pleasure and pain.... By this the plane of the stable one (*tādībhūmi*) has been explained. As he concluded the teaching with these five planes, on each of the five occasions the earth quaked as testimony.”

<sup>51</sup> I paraphrase Mp’s explanation of this verse: “He would not take even one claim of the speculative theorists (*diṭṭhigatikā*)—who are ‘self-constrained’ (*sayasaṃvutesu*) in the sense that they are constrained or blocked by their conceptions—to be categorical or supreme and trust it, believe it, fall back on it as true or false (*evaṃ saccaṃ musā vāpi paraṃ uttamaṃ katvā na odaheyya, na saddaheyya, na pattiyāyeyya*), thinking: “This alone is true and anything else is false.” This explanation nicely connects the verse to the prose line, “the Tathāgata did not attend on it.”

<sup>52</sup> Mp identifies the “dart” as the dart of views (*diṭṭhisalla*). Elsewhere craving is spoken of as the dart, for instance, at MN II 258,27, and SN I 40,7; in still other passages, the dart is sorrow, as at 5:48, 5:50.

this spiritual life is lived for the sake of restraint, abandoning, dispassion, and cessation."<sup>53</sup>

The Blessed One taught the spiritual life,  
not based on tradition, culminating in nibbāna,  
lived for the sake of  
restraint and abandoning.<sup>54</sup>

This is the path of the great ones,  
followed by the great seers.<sup>55</sup>  
Those who practice it  
as taught by the Buddha,  
acting upon the Teacher's guidance,  
will make an end of suffering.

#### 26 (6) Deceivers<sup>56</sup>

(1) "Bhikkhus, those bhikkhus who are deceivers, stubborn, talkers, imposters, haughty, and unconcentrated are not bhikkhus of mine.<sup>57</sup> (2) They have strayed from this Dhamma and discipline, and do not achieve growth, progress, and maturity in this Dhamma and discipline. (3) But those bhikkhus who are honest, sincere, steadfast, compliant, and well concentrated are bhikkhus of mine. (4) They have not strayed from this Dhamma and discipline, and achieve growth, progress, and maturity in this Dhamma and discipline."

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<sup>53</sup> *Samvaratthaṃ pahānatthaṃ virāgatthaṃ nirodhatthaṃ*. These four aims of the spiritual life, it seems, are the reason for including this sutta in the Fours.

<sup>54</sup> Mp glosses *nibbānogaḍhaḡāmināṃ* with *nibbānassa antogaḡāmināṃ*, "leading into nibbāna." See Threes <n. 83>.

<sup>55</sup> All three eds. that I consulted have *mahantehi*, but I prefer the reading in It §35, 28,17, *mahattehi*, glossed by It-a I 112,25, *mahā-ātumehi uḷārajjhāsāyehi*, "by the great spirits, by those of lofty disposition."

<sup>56</sup> The sutta also occurs as It §108, 112-13. My division of the sutta into four parts is hypothetical, but apart from this no fourfold scheme is apparent.

<sup>57</sup> *Na me te bhikkhave bhikkhū māmakā*. Mp. "They are not bhikkhus of mine; they do not belong to me" (*te mayhaṃ bhikkhū mama santakā na honti*).



Those who are deceivers, stubborn, talkers,  
imposters, haughty, unconcentrated,  
do not make progress in the Dhamma  
that the Perfectly Enlightened One has taught.

But those who are honest and sincere,  
steadfast, compliant, and well concentrated,  
make progress in the Dhamma  
that the Perfectly Enlightened One has taught.

#### 27 (7) Contentment

"Bhikkhus, there are these four trifles, easily gained and blameless. What four?

(1) "A rag-robe is a trifle among robes, easily gained [27] and blameless. (2) A lump of almsfood is a trifle among meals, easily gained and blameless. (3) The foot of a tree is a trifle among lodgings, easily gained and blameless. (4) Putrid urine is a trifle among medicines, easily gained and blameless.<sup>58</sup>

"These are the four trifles, easily gained and blameless. When a bhikkhu is satisfied with what is trifling and easily gained, I say that he has one of the factors of the ascetic life."

When one is content with what is blameless,  
trifling and easily gained;  
when one's mind is not distressed  
because of a lodging,  
robe, drink, and food,

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<sup>58</sup> *Pūtimuttaṃ*. There is a belief in traditional Ayurvedic medicine that cow's urine into which gall nuts have been soaked as potent medicinal properties. But Mp says that any urine counts, "for just as a golden-colored body is called a foul body, so even fresh urine is called putrid urine."

one is not hindered anywhere.<sup>59</sup>

These qualities, rightly said  
to conform to the ascetic life,  
are acquired by a bhikkhu<sup>60</sup>  
who is content and heedful.

## 28 (8) Noble Lineages<sup>61</sup>

"Bhikkhus, there are these four noble lineages, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins. What four?

(1) "Here, a bhikkhu 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.<sup>62</sup> If he does not get a robe he is not agitated, and if he gets one he uses it without being tied to it, infatuated with it, and blindly absorbed in it, seeing the danger in it and understanding the escape from it. Yet he does not extol himself or disparage others because of this. Any bhikkhu who is skillful in this, diligent, clearly comprehending and ever mindful, is said to be standing in an ancient, primal noble lineage.

(2) "Again, a bhikkhu is content with any kind of almsfood, and he speaks in praise of contentment with any kind of almsfood, and he does not engage in a wrong search, in what is improper, for the sake of almsfood. If he does not get almsfood he is not agitated, and if he gets some he uses it without being tied to it, infatuated with it,

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<sup>59</sup> *Disā na paṭihaññati*. Lit. "The region [or quarter] is not hindered." But *disā* may be a truncated instrumental, with *paṭihaññati* referring to the monk. Thus "he is not hindered by [or 'in'] any quarter."

<sup>60</sup> Reading with Ce *bhikkhuno*, as against Be and Ee *sikkhato*, "one in training."

<sup>61</sup> This is one of the most popular discourses in the Theravāda tradition. In Sri Lanka, during the Anurādhapura period, it was often used as the topic for long sermons crowning a festival; see Rahula 1956:268–73. Mp explains "noble lineages" (*ariyaṃsā*) as the lineages of the noble ones: all Buddhas, paccekabuddhas, and the Buddha's disciples.

<sup>62</sup> Mp explains contentment with each requisite by way of the three kinds of contentment. See

and blindly absorbed in it, seeing the danger in it and understanding the escape from it. [28] Yet he does not extol himself or disparage others because of this. Any bhikkhu who is skillful in this, diligent, clearly comprehending and ever mindful, is said to be standing in an ancient, primal noble lineage.

(3) "Again, a bhikkhu is content with any kind of lodging, and he speaks in praise of contentment with any kind of lodging, and he does not engage in a wrong search, in what is improper, for the sake of lodging. If he does not get lodging he is not agitated, and if he gets it he uses it without being tied to it, infatuated with it, and blindly absorbed in it, seeing the danger in it and understanding the escape from it. Yet he does not extol himself or disparage others because of this. Any bhikkhu who is skillful in this, diligent, clearly comprehending and ever mindful, is said to be standing in an ancient, primal noble lineage.

(4) "Again, a bhikkhu finds delight in development, is delighted with development, finds delight in abandoning, is delighted with abandoning.<sup>63</sup> Yet he does not extol himself or disparage others because of this. Any bhikkhu who is skillful in this, diligent, clearly comprehending and ever mindful, is said to be standing in an ancient, primal noble lineage.

"These, bhikkhus, are the four noble lineages, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins.

"Bhikkhus, when a bhikkhu possesses these four noble lineages, if he dwells in the east he vanquishes discontent, discontent does not vanquish him; if he dwells in the west he vanquishes discontent, discontent does not vanquish him; if he dwells in the north he vanquishes discontent, discontent does not vanquish him; if he dwells in the

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<sup>63</sup> Mp: "*Finds delight in development (bhāvanārāmo)*: He delights in developing the four establishments of mindfulness, the four right strivings, the four bases for psychic potency, the five faculties, the five powers, the seven enlightenment factors, the seven contemplations, the eighteen great insights, the thirty-seven aids to enlightenment, and the thirty-eight meditation objects. *Finds delight in abandoning (pahānārāmo)*: He delights in abandoning the defilements of sensual desire and so forth."

south he vanquishes discontent, discontent does not vanquish him. For what reason?  
Because he is a steadfast one who vanquishes discontent and delight."

Discontent does not vanquish the steadfast one,<sup>64</sup>  
[for] the steadfast one is not vanquished by discontent.<sup>65</sup>  
The steadfast one vanquishes discontent,  
for the steadfast one is a vanquisher of discontent. [29]

Who can obstruct the dispeller  
who has discarded all kamma?  
Who is fit to blame one who is like  
a coin of refined gold?  
Even the devas praise such a one;  
by Brahmā too he is praised.

#### 29 (9) Dhamma Factors

"Bhikkhus, there are these four Dhamma factors,<sup>66</sup> primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins. What four?

(1) "Non-longing is a Dhamma factor, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which is not being adulterated and will not be adulterated, which is not repudiated by wise ascetics and brahmins. (2) Good will is a Dhamma factor, primal, of long standing ... (3) Right mindfulness is a Dhamma factor, primal, of long standing ... (4) Right concentration is a Dhamma factor, primal, of long standing ... not repudiated by wise ascetics and brahmins.

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<sup>64</sup> Reading with Be, Ee *dhīraṃ*. Ce has *vīraṃ* in pādas a and b, but *dhīro* in pādas c and d.

<sup>65</sup> Mp says that pāda b explains pāda a. Because discontent is unable to vanquish the steadfast one, cannot overcome him, therefore discontent does not vanquish the steadfast one.

<sup>66</sup> *Dhammaṣṣaḍḍhāni*. Mp: "Portions of Dhamma" (*dhammakotṭhāsā*).

"These are the four Dhamma factors, primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins."

One should dwell free from longing  
with a heart of good will.  
One should be mindful and one-pointed in mind,  
internally well concentrated.

### 30 (10) Wanderers

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion a number of very well-known wanderers were residing at the wanderers' park on the bank of the river Sappinī, namely, Annabhāra, Varadhara, Sakuludāyī the wanderer, and other very well-known wanderers.

Then, in the evening, the Blessed One emerged from seclusion and went to the wanderers' park on the bank of the Sappinī. He sat down on a seat that was prepared and said to those wanderers: "Wanderers, there are these four Dhamma factors that are primal, [30] of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins. What four?"

(1) "Non-longing is a Dhamma factor that is primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which is not being adulterated and will not be adulterated, which is not repudiated by wise ascetics and brahmins. (2) Good will is a Dhamma factor that is primal, of long standing ... (3) Right mindfulness is a Dhamma factor that is primal, of long standing ... (4) Right concentration is a Dhamma factor that is primal, of long standing ... not repudiated by wise ascetics and brahmins.

"These are the four Dhamma factors that are primal, of long standing, traditional, ancient, unadulterated and never before adulterated, which are not being adulterated and will not be adulterated, which are not repudiated by wise ascetics and brahmins.

(1) "If, wanderers, anyone should say: 'I will reject this Dhamma factor of non-longing and point out a [real] ascetic or brahmin who is full of longing, deeply passionate about sensual pleasures,' I would respond to him thus: 'Let him come, speak, and converse. Let me see how mighty he is!' Indeed, it would be impossible for him to reject non-longing as a Dhamma factor and to point out a [real] ascetic or brahmin who is full of longing, deeply passionate about sensual pleasures.

(2) "If anyone should say: 'I will reject this Dhamma factor of good will and point out a [real] ascetic or brahmin who has a mind of ill will and intentions of hate,' I would respond to him thus: 'Let him come, speak, and converse. Let me see how mighty he is!' Indeed, it would be impossible for him to reject good will as a Dhamma factor and to point out a [real] ascetic or brahmin who has a mind of ill will and intentions of hate.

(3) "If anyone should say: 'I will reject this Dhamma factor of right mindfulness and point out a [real] ascetic or brahmin who is muddled in mind and lacks clear comprehension,' I would respond to him thus: 'Let him come, speak, and converse. Let me see how mighty he is!' Indeed, it would be impossible for him to reject right mindfulness as a Dhamma factor and to point out a [real] ascetic or brahmin who is muddled in mind and lacks clear comprehension.

(4) "If anyone should say: 'I will reject this Dhamma factor of right concentration and point out a [real] ascetic or brahmin who is unconcentrated, with a wandering mind,' I would respond to him thus: 'Let him come, speak, [31] and converse. Let me see how mighty he is!' Indeed, it would be impossible for him to reject right concentration as a Dhamma factor and to point out a [real] ascetic or brahmin who is unconcentrated, with a wandering mind.

"If, wanderers, anyone thinks these four Dhamma factors should be censured and repudiated, then, in this very life, he incurs four reasonable criticisms and grounds for censure.<sup>67</sup> What four?

"If you censure and repudiate this Dhamma factor of non-longing, then you must regard as worthy of worship and praise those ascetics and brahmins who are full of longing and deeply passionate about sensual pleasures. If you censure and repudiate

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<sup>67</sup> See **Threes <n. 78>**.

this Dhamma factor of good will, then you must regard as worthy of worship and praise those ascetics and brahmins who have minds of ill will and intentions of hate. If you censure and repudiate this Dhamma factor of right mindfulness, then you must regard as worthy of worship and praise those ascetics and brahmins who are muddle-minded and lack clear comprehension. If you censure and repudiate this Dhamma factor of right concentration, then you must regard as worthy of worship and praise those ascetics and brahmins who are unconcentrated, with wandering minds.'

"If, wanderers, anyone thinks these four Dhamma factors should be censured and repudiated, then, in this very life, he incurs these four reasonable criticisms and grounds for censure. Even those wanderers Vassa and Bhañña of Ukkalā, who were proponents of non-causality, inactivity, and nihilism, did not think that these four Dhamma factors should be censured and repudiated. For what reason? From fear of blame, attack, and refutation."<sup>68</sup>

One of good will, ever mindful,  
inwardly well concentrated,  
training to remove longing,  
is said to be heedful. [32]

#### IV. The Wheel

##### 31 (1) The Wheel

"Bhikkhus, there are these four wheels. When these four wheels turn, those devas and humans who possess them soon attain greatness and abundance of wealth. What four? Dwelling in a suitable locality, relying on good persons, right resolution, and merits done in the past.<sup>69</sup> These are the four wheels. When these four wheels turn,

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<sup>68</sup> These two wanderers are also mentioned at MN 117:37, III 78,13, and SN 22:62, III 73,3. We do not have more information about them than what is said here.

<sup>69</sup> Three of the four "wheels" (*cakkāni*) are mentioned at Sn 260. The fourth, "relying on good persons," corresponds to "associating with the wise" (*paṇḍitānañca sevanā*) at Sn 259.

those devas and humans who possess them soon attain greatness and abundance of wealth."

When a person dwells in a suitable locality  
and makes friends with the noble ones,  
when he has formed right resolutions,  
and done deeds of merit in the past,  
grain, riches, fame, and reputation,  
along with happiness accrue to him.

### 32 (2) Attracting and Sustaining

"Bhikkhus, there are these four means of attracting and sustaining others. What four? Giving, endearing speech, beneficent conduct, and impartiality.<sup>70</sup> These are the four means of attracting and sustaining others."

Giving, endearing speech,  
beneficent conduct, and impartiality  
under diverse worldly conditions,  
as is suitable to fit each case:  
these means of attracting and sustaining  
are like the linchpin of a rolling chariot.

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<sup>70</sup> The word *saṅgha* literally means "inclusion, bringing together, holding together," from prefix *saṃ* + *gaha*, "hold, grasp." The four *saṅghavattu* are means by which one can attract others and sustain a relationship with them marked by friendliness and respect. The related verb is *saṅgaṇhāti*, from *saṃ*, "together," and *gaṇhāti*, "to grasp, to hold." To adequately capture the dual nuance I use two words, "attract and sustain." The four in Pāli are: *dāna*, *peyyavajja*, *atthacariyā*, *samānattatā*. Mp: "Some people are to be sustained by a gift, so a gift should be given to them. Others expect endearing speech, so they should be addressed with pleasant words. *Beneficent conduct* is a talk on increasing goodness; these people should be told, 'You should do this, you shouldn't do that. You should associate with this person, not with that person.' *Impartiality* is being the same in happiness and suffering. This means sitting together with them, living together, and eating together." Skt versions of the four factors often represent the fourth as *samānārtha*, "having a common purpose" or "sharing benefits."



If there were no such means  
of attracting and sustaining,  
neither mother nor father  
would be able to obtain esteem  
and veneration from their son.

But these means of  
attracting and sustaining exist,  
and therefore the wise respect them;  
thus they attain to greatness  
and are highly praised. [33]

### 33 (3) The Lion

"Bhikkhus, in the evening the lion, the king of beasts, comes out from his lair, stretches his body, surveys the four quarters all around, and roars his lion's roar three times. Then he sets out in search of game.

"Whatever animals hear the lion roaring for the most part are filled with fear, a sense of urgency, and terror. Those who live in holes enter their holes; those who live in the water enter the water; those who live in the woods enter the woods; and the birds resort to the sky. Even those royal bull elephants, bound by strong thongs in the villages, towns, and capital cities, burst and break their bonds asunder; frightened, they urinate and defecate and flee here and there. So powerful among the animals is the lion, the king of beasts, so majestic and mighty.

"So too, bhikkhus, when the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One, he teaches the Dhamma thus: '(1) Such is personal existence, (2) such the origin of personal existence, (3) such the cessation of personal existence, (4) such the way to the cessation of personal existence.'<sup>71</sup>

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<sup>71</sup> "Personal existence" (*sakkāya*): the five aggregates subject to clinging. See MN 44.2, I 299,8-14; SN 22:105; III 158,3-4.

"When those devas who are long-lived, beautiful, abounding in happiness, dwelling for a long time in lofty palaces, hear the Tathāgata's teaching of the Dhamma, for the most part they are filled with fear, a sense of urgency, and terror thus:<sup>72</sup> 'It seems that we are actually impermanent, though we thought ourselves permanent; it seems that we are actually transient, though we thought ourselves everlasting; it seems that we are actually non-eternal, though we thought ourselves eternal. It seems that we are impermanent, transient, non-eternal, included in personal existence.'<sup>73</sup> So powerful is the Tathāgata, so majestic and mighty is he in this world together with its devas." [34]

When, through direct knowledge,  
the Buddha, the teacher, the peerless person  
in this world with its devas,  
sets in motion the wheel of Dhamma,  
[he teaches] personal existence, its cessation,  
the origin of personal existence,  
and the noble eightfold path  
that leads to the calming down of suffering.

Then even those devas with long life spans—  
beautiful, ablaze with glory—  
become fearful and filled with terror,  
like beasts who hear the lion's roar.  
"It seems that we are impermanent,  
not beyond personal existence," [they say],

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<sup>72</sup> Mp: "For the most part' (*yebhuyyena*) is said to make an exception of those devas who are noble disciples. Though they experience urgency of knowledge (*ñāṇasaṃvega*), no fear at all arises in the arahants, because they have attained what should be attained through careful striving. The other devas, as they attend to impermanence, experience both fear as mental fright (*cittutrāsabhaya*) and, at the time of strong insight, cognitive fear (*ñāṇabhaya*). "Cognitive fear" is probably the stage of insight called "knowledge of appearance as fearful" (*bhayat'upaṭṭhānañāṇa*; see *Vism* 645–47, Ppn 21.29–34).

<sup>73</sup> Mp: "Included in personal existence (*sakkāyapariyāpannā*): included in the five aggregates. Thus, when the Buddha teaches them the Dhamma stamped with the three characteristics, exposing the faults in the round of existence, cognitive fear enters them."

when they hear the word of the Arahant,  
the Stable One who is fully freed.

#### 34 (4) Confidence

"Bhikkhus, there are these four foremost kinds of confidence. What four?

(1) "To whatever extent there are beings, whether footless or with two feet, four feet, or many feet, whether having form or formless, whether percipient or non-percipient, or neither percipient nor non-percipient, the Tathāgata, the Arahant, the Perfectly Enlightened One is declared the foremost among them. Those who have confidence in the Buddha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(2) "To whatever extent there are phenomena that are conditioned, the noble eightfold path is declared the foremost among them. Those who have confidence in the noble eightfold path have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(3) "To whatever extent there are phenomena conditioned or unconditioned,<sup>74</sup> dispassion is declared the foremost among them, that is, the crushing of pride, the removal of thirst, the uprooting of attachment, the termination of the round, the destruction of craving, dispassion, cessation, nibbāna. Those who have confidence in the Dhamma have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(4) "To whatever extent there are Saṅghas or groups, the Saṅgha of the Tathāgata's disciples is declared the foremost among them, that is, the four pairs of persons, the eight types of individuals—this 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. [35] Those who have confidence in the Saṅgha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

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<sup>74</sup> *Yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā.* In the Nikāyas, the only *dhamma* explicitly said to be unconditioned is nibbāna. All other *dhammas*, mental and material, are conditioned. Thus the best of conditioned *dhammas* is the noble eightfold path, which leads to the unconditioned.

"These are the four foremost kinds of confidence."

For those confident in regard to the foremost,  
knowing the foremost Dhamma,  
confident in the Buddha—the foremost—  
unsurpassed, worthy of offerings;

for those confident in the foremost Dhamma,  
in the blissful peace of dispassion;  
for those confident in the foremost Saṅgha,  
the unsurpassed field of merit;

for those giving gifts to the foremost,  
the foremost kind of merit increases:  
the foremost life span, beauty, and glory,  
good reputation, happiness, and strength.

The wise one who gives to the foremost,<sup>75</sup>  
concentrated upon the foremost Dhamma,  
having become a deva or a human being,  
rejoices, having attained the foremost.

### 35 (5) Vassakāra

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the squirrel sanctuary. Then the brahmin Vassakāra, the chief minister of Magadha, approached the Blessed One and exchanged greetings with him. When they had

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<sup>75</sup> *Aggassa dātā*. It-a II 111,5-7, explains that the dative-genitive *aggassa* can be understood to denote either the recipient of the gift or the item to be given: "A giver of the foremost: a giver to the Three Jewels, which are foremost; or one who generates merit by making a lofty gift of a foremost item" (*aggassa ratanattayassa dātā, atha vā aggassa deyyadhammassa dānaṃ uḷāraṃ katvā tattha puññaṃ pavattetā*).

concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, we describe someone who possesses four qualities as a great man with great wisdom. What four? (1) Here, someone is highly learned in the various fields of learning. (2) He understands the meaning of various statements, so that he can say: 'This is the meaning of this statement; this is the meaning of that one.' (3) He has a good memory; he remembers and recollects what was done and said long ago. (4) He is skillful and diligent in attending to the diverse chores of a householder; he possesses sound judgment about them in order to carry out and arrange them properly. We describe someone who possesses these four qualities as a great man with great wisdom. If Master Gotama thinks what I say should be approved, let him approve it. If he thinks what I say should be rejected, let him reject it."

"I neither approve of your [statement], brahmin, nor do I reject it. [36] Rather, I describe one who possesses four [other] qualities as a great man with great wisdom. What four? (1) Here, he is practicing for the welfare and happiness of many people; he is one who has established many people in the noble method, that is, in the goodness of the Dhamma, in the wholesomeness of the Dhamma.<sup>76</sup> (2) He thinks whatever he wants to think and does not think what he does not want to think; he intends whatever he wants to intend and does not intend what he does not want to intend; thus he has attained to mental mastery over the ways of thought. (3) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (4) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.

"I neither approve of your [statement], brahmin, nor do I reject it. But I describe someone who possesses these four qualities as a great man with great wisdom."

"It is astounding and amazing, Master Gotama, how well this has been stated by Master Gotama. And we consider Master Gotama as one who possesses these four

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<sup>76</sup> Mp says that the noble method (*ariya nāya*) is the path together with insight, and the "goodness of the Dhamma" (*kalyāṇadhammatā*) and "the wholesomeness of the Dhamma" (*kusaladhammatā*) are names for it.

qualities. (1) For he is practicing for the welfare and happiness of many people; he is one who has established many people in the noble method, that is, in the goodness of the Dhamma, in the wholesomeness of the Dhamma. (2) He thinks whatever he wants to think and does not think what he does not want to think; he intends whatever he wants to intend and does not intend what he does not want to intend; thus he has attained to mental mastery over the ways of thought. (3) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (4) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.” [37]

"Surely, brahmin, your words are prying and intrusive.<sup>77</sup> Nevertheless, I will answer you. (1) Indeed, I am practicing for the welfare and happiness of many people; I have established many people in the noble method, that is, in the goodness of the Dhamma, in the wholesomeness of the Dhamma. (2) I think what I want to think and do not think what I do not want to think; I intend what I want to intend and do not intend what I do not want to intend; thus I have attained to mental mastery over the ways of thought. (3) I gain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (4) With the destruction of the taints, I have realized for myself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, I dwell in it."

He who found for the sake of all beings  
release from the snare of death;  
who revealed the Dhamma, the method,  
for the benefit of devas and humans;  
he in whom many people gain confidence  
when they see and listen to him;  
the one skilled in the path and what is not the path,

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<sup>77</sup> See Threes <n. 90>.

the taintless one who accomplished his task;  
the Enlightened One bearing his final body  
is called "a great man of great wisdom."

### 36 (6) Doṇa

On one occasion the Blessed One was traveling along the highway between Ukkatṭhā and Setavya. The brahmin Doṇa was also traveling along the highway between Ukkatṭhā and Setavya. The brahmin Doṇa then saw the thousand-spoked wheels of the Blessed One's footprints, with their rims and hubs, complete in all respects,<sup>78</sup> and thought: "It is astounding and amazing! These surely could not be the footprints of a human being!" [38]

Then the Blessed One left the highway and sat down at the foot of a tree, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Tracking the Blessed One's footprints, the brahmin Doṇa saw the Blessed One sitting at the foot of the tree—graceful, inspiring confidence, with peaceful faculties and peaceful mind, one who had attained to the highest taming and serenity, [like] a tamed and guarded bull elephant with controlled faculties. He then approached the Blessed One and said to him:

(1) "Could you be a deva, sir?"<sup>79</sup>

"I will not be a deva, brahmin."

(2) "Could you be a gandhabba, sir?"<sup>80</sup>

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<sup>78</sup> This is one of the thirty-two marks of a great person, said to be the karmic consequence of living for the happiness of many, dispelling fear and terror, providing lawful protection and shelter, and supplying all necessities. See [DN 30.1.7, III 147–49](#).

<sup>79</sup> Mp interprets the conversation on both sides as referring to the future: the brahmin asks about the Buddha's future rebirth and the latter replies with respect to his future rebirth. As I read the exchange, however, a subtle word play is involved. The brahmin uses the future *bhavissati* as a polite way of inquiring about the present, which I render "could you be?" (*Bhavissanti* is used above in just this way, negatively, in the sentence, *na vat'imāni manussabhūtassa padāni bhavissanti*, "These could not be...") But the Buddha uses the future form literally and thus in each case answers, "I will not be" (*na bhavissāmi*), referring to his destiny in a future life.

<sup>80</sup> *Gandhabbas* are celestial beings sometimes depicted as the musicians of the devas. *Yakkhas* are fierce spirits noted for their destructiveness.

"I will not be a gandhabba, brahmin."

(3) "Could you be a yakkha, sir?"

"I will not be a yakkha, brahmin."

(4) "Could you be a human being, sir?"

"I will not be a human being, brahmin."

"When you are asked: 'Could you be a deva, sir?' you say: 'I will not be a deva, brahmin.' When you are asked: 'Could you be a gandhabba, sir?' you say: 'I will not be a gandhabba, brahmin.' When you are asked: 'Could you be a yakkha, sir?' you say: 'I will not be a yakkha, brahmin.' When you are asked: 'Could you be a human being, sir?' you say: 'I will not be a human being, brahmin.' What, then, could you be, sir?"

(1) "Brahmin, I have abandoned those taints because of which I might have become a deva; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. (2) I have abandoned those taints because of which I might have become a gandhabba ... (3) ... might have become a yakkha ... (4) ... might have become a human being; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. Just as a blue, red, or white lotus flower, though born in the water and grown up in the water, rises above the water and stands [39] unsoiled by the water, even so, though born in the world and grown up in the world, I have overcome the world and dwell unsoiled by the world. Remember me, brahmin, as a Buddha.

"I have destroyed those taints by which  
I might have been reborn as a deva  
or as a gandhabba that travels through the sky;  
by which I might have reached the state of a yakkha,  
or arrived back at the human state:<sup>81</sup>  
I have dispelled and cut down these taints.

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<sup>81</sup> The verb *abbaje* here is optative of *abbajati* (Skt *āvrajati*). See DOP sv *abbajati*.



"As a lovely white lotus  
is not soiled by the water,  
I am not soiled by the world:  
therefore, O brahmin, I am a Buddha."<sup>82</sup>

### 37 (7) Non-Decline

"Bhikkhus, a bhikkhu who possesses four qualities is incapable of decline and is in the vicinity of nibbāna. What four? Here, a bhikkhu is accomplished in virtuous behavior, guards the doors of the sense faculties, observes moderation in eating, and is intent on wakefulness.

(1) "And how is a bhikkhu accomplished in virtuous behavior? Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. It is in this way that a bhikkhu is accomplished in virtuous behavior.

(2) "And how does a bhikkhu guard the doors of the sense faculties? Here, having seen a form with the eye, a bhikkhu does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection [40] might invade him, he practices restraint over it; he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way that a bhikkhu guards the doors of the sense faculties.

(3) "And how does a bhikkhu observe moderation in eating? Here, reflecting thoroughly, a bhikkhu consumes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and

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<sup>82</sup> Mp: "At the end of the discourse, the brahmin attained three paths and fruits and, in 12,000 phrases, spoke the praise called 'Doṇa's Thunder.' When a great commotion erupted after the Buddha's passing, he settled it and distributed the relics" (at [DN 16.6.25, II 166](#)).

maintenance of this body, for avoiding harm, and for assisting the spiritual life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling,<sup>83</sup> and I shall be healthy and blameless and dwell at ease.' It is in this way that a bhikkhu observes moderation in eating.

(4) "And how is a bhikkhu intent on wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. In the middle watch of the night he lies down on the right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. It is in this way that a bhikkhu is intent on wakefulness.

"A bhikkhu who possesses these four qualities is incapable of decline and is in the vicinity of nibbāna."

Established in virtuous behavior,  
restrained in the sense faculties,  
moderate in eating,  
intent on wakefulness:  
a bhikkhu dwells thus ardently,  
unwearying by day and night,  
developing wholesome qualities<sup>84</sup>  
to attain security from bondage.  
A bhikkhu who delights in heedfulness,  
seeing the danger in heedlessness,  
is incapable of decline:  
he is close to nibbāna.<sup>85</sup> [41]

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<sup>83</sup> That is, I shall terminate the old discomfort of hunger without creating fresh discomfort by eating to excess.

<sup>84</sup> I take *dhammaṃ* here to represent Skt *dhammān*, the plural accusative. Such usage is not rare in Pāli verse.

### 38 (8) Drawn Back

"Bhikkhus, a bhikkhu who has dispelled personal truths, totally renounced seeking, and tranquilized bodily activity is said to have drawn back.<sup>86</sup>

(1) "And how, bhikkhus, has a bhikkhu dispelled personal truths?<sup>87</sup> Here, whatever ordinary personal truths may be held by ordinary ascetics and brahmins—that is, 'The world is eternal' or 'The world is not eternal'; 'The world is finite' or 'The world is infinite'; 'The soul and the body are the same' or 'The soul is one thing, the body another'; 'The Tathāgata exists after death,' or 'The Tathāgata does not exist after death,' or 'The Tathāgata both exists and does not exist after death,' or 'The Tathāgata neither exists nor does not exist after death'—a bhikkhu has discarded and dispelled them all, given them up, rejected them, let go of them, abandoned and relinquished them.<sup>88</sup> It is in this way that a bhikkhu has dispelled personal truths.

(2) "And how has a bhikkhu totally renounced seeking? Here, a bhikkhu has abandoned the search for sensual pleasures and the search for existence and has allayed the search for a spiritual life.<sup>89</sup> It is in this way that a bhikkhu has totally renounced seeking.

(3) "And how has a bhikkhu tranquilized bodily activity? Here, with the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, a bhikkhu enters and dwells in the fourth jhāna, neither painful nor pleasant,

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<sup>85</sup> The verse is identical with Dhp 32.

<sup>86</sup> *Patilīno*. Mp glosses with "hidden, gone into solitude" (*nilīno ekībhāvaṃ upagato*).

<sup>87</sup> *Panuṇṇapaccakasacco*. Mp glosses as "view-truths (*diṭṭhisaccāni*) called 'personal' because each one holds to them individually, insisting "This alone is truth, this alone is truth.""

<sup>88</sup> Reading with *Be sabbāni nuṇṇāni honti panuṇṇāni honti cattāni vantāni muttāni pahīnāni, paṭinissaṭṭhāni*. This is also the Ce and Ee reading of the same passage in **10:20**.

<sup>89</sup> Mp: "The search for a spiritual life (*brahmacariyesanā*) consists in the aspiration that occurs thus, 'I will seek out, search for, a spiritual life.' This subsides and is tranquilized by the path of arahantship. But the search for a spiritual life in the form of views (*diṭṭhibrahmacariyesanā*) subsides with the path of stream-entry."

which has purification of mindfulness by equanimity. It is in this way that a bhikkhu has tranquilized bodily activity.<sup>90</sup>

(4) "And how has a bhikkhu drawn back? Here, a bhikkhu has abandoned the conceit 'I am,' cut it off at the root, made it like a palm stump, obliterated it so that it is no longer subject to future arising. It is in this way that a bhikkhu has drawn back.

"Bhikkhus, a bhikkhu who has dispelled personal truths, totally renounced seeking, and tranquilized bodily activity is said to have drawn back." [42]

Seeking for sense pleasures,  
seeking for existence,  
seeking for a spiritual life;  
the tight grasp "Such is the truth,"  
viewpoints [that are] swellings:<sup>91</sup>  
for one entirely detached from lust,  
liberated by the destruction of craving,  
such seeking has been relinquished,  
and viewpoints are uprooted.  
That peaceful, mindful bhikkhu,  
tranquil, undefeated, enlightened  
by breaking through conceit,  
is called "one who has drawn back."

39 (9) Ujjaya

Then the brahmin Ujjaya 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 the Blessed One:

"Does Master Gotama praise sacrifice?"

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<sup>90</sup> Bodily activity (*kāyasankhāra*) is elsewhere identified with in-and-out breathing, which ceases in the fourth jhāna. See 9:31 §4. Also see MN 44.15; I 301,19–21; SN 41:6, IV 293,16–17.

<sup>91</sup> Mp: "The tight grasp 'Such is the truth' (*iti saccaparāmāso*) is the grasping of such conceptions as 'Such is the truth, such is the truth.' Viewpoints (*ditṭhiṭṭhānā*) are simply views, called 'swellings' (*samussayā*) because of their swelling up (*samussittattā*), because they rise up and persist."

"I do not praise all sacrifice, brahmin, nor do I withhold praise from all sacrifice. (1) I do not praise a violent sacrifice at which cattle, goats, rams, chickens, and pigs are slain, at which various creatures are led to slaughter. (2) For what reason? Because arahants and those who have entered the path to arahantship do not attend a violent sacrifice.

(3) "But I praise a non-violent sacrifice at which cattle, goats, rams, chickens, and pigs are not slain, where various creatures are not slaughtered, that is, a regular giving, a sacrifice offered by family custom."<sup>92</sup> (4) For what reason? Because arahants and those who have entered the path to arahantship attend a non-violent sacrifice."<sup>93</sup>

The horse sacrifice, human sacrifice,  
*sammāpāsa*, *vājapeyya*, [43] *niraggaḷa*.<sup>94</sup>  
these grand sacrifices, fraught with violence,<sup>95</sup>  
do not bring great fruit.

The great seers of right conduct  
do not attend a sacrifice  
where goats, rams, cattle,  
and various creatures are slain.

But when they regularly offer by family custom

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<sup>92</sup> *Niccadānaṃ anukulayaññaṃ*. Mp explains *anukulayaññaṃ* as a sacrifice that should be made to maintain the family custom, on the grounds that it was given by one's father and grandfather and so forth. On *niccadānaṃ anukulayaññaṃ* as as far superior to animal sacrifice, see especially DN 5.22–23, I 144, which can be regarded almost as an elaboration of the present sutta.

<sup>93</sup> My division into four sections is speculative. Apart from this, I do not see any other basis for including this sutta among the Fours.

<sup>94</sup> These were Vedic sacrifices.

<sup>95</sup> I follow Ce, Be, which put *niraggaḷaṃ* in pāda b and include *mahāyañña* in pāda c. Ee lacks *mahāyañña*, but two Chinese parallels include a compound corresponding to this word: SĀ 89 (at T II 22c19) has 大會, more literally "great gathering," and SĀ<sup>2</sup> 89 (at T II 404b4) has 大祀, where 祀 means "to sacrifice to the gods or ancestors." Mp explains *mahārambhā*: "With great tasks, great works; further, they are of 'great violence' because of the extent of the destruction of life."

sacrifices free from violence,  
no goats, sheep, and cattle  
or various creatures are slain.

That is the sacrifice the great seers  
of right conduct attend.  
The wise person should offer this;  
this sacrifice is very fruitful.

For one who makes such sacrifice  
it is indeed better, never worse.  
Such a sacrifice is truly vast  
and the deities too are pleased.

#### 40 (10) Udāyī

Then the brahmin Udāyī approached the Blessed One ... and said to him:  
[The prose portion is identical with that of 4:39.]

When a sacrifice is timely and allowable,  
well prepared and non-violent, [44]  
the self-controlled followers of the spiritual life  
attend such a sacrifice as this.

Those **in the world** who **have removed the coverings**,<sup>96</sup>

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<sup>96</sup> Readings of this enigmatic term vary here and elsewhere across the Nikāyas. Here, Ce has *vivattacchaddā*, Be *vivaṭacchadā*, Ee *vivattacchadā*. The expression often occurs in the stock passage on the two courses open to one with the thirty-two bodily marks of a great man: if he remains at home, he will become a wheel-turning king; but if he goes forth into homelessness, he will become a perfectly enlightened Buddha, described as “one in the world who *vivaṭacchado*” (variants: *vivaṭacchado*, *vivaṭṭacchaddo*, *vivattacchaddo*). See e.g. DN 3.1.5, I 89,8-9; DN 14.1.31, II 16,8-9; DN 30.1.1, III 142,4; MN 91.5, II 134,28; Sn 106. Though the origins of the term and its exact meaning are problematic, the commentaries consistently analyze and explain it in the same way. Since Mp (on the present sutta) does

transcenders of time and destination,<sup>97</sup>  
the Buddhas who are proficient in sacrifice,<sup>98</sup>  
praise this kind of sacrifice.

Having prepared an appropriate gift,  
whether of the ordinary kind or in memory of the dead,  
one makes the sacrifice with a confident mind

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not offer an explanation, I cite the Dīgha Nikāya commentary, Sv I 250,34–251,3: “Vivattacchaddo: Here, having been born into the world, he dwells having entirely removed the covering in the world (*loke taṃ chadanam vivaṭṭetvā*), in the darkness of defilements covered by seven coverings (*chadanehi*): lust, hatred, delusion, conceit, views, ignorance, and misconduct.”

The old canonical commentary, Cūḷaniddesa, commenting on Sn 1147, says: “Vivaṭacchaddo: There are five coverings (*chadanāni*): craving, views, defilements, misconduct, ignorance. Those coverings have been removed (*vivaṭāni*) by the Blessed Buddha; they have been dispelled, uprooted, abandoned, eradicated, settled, stilled, burned by the fire of knowledge so that they are unable to arise. Therefore the Buddha is one who has removed the coverings” (Nidd II 251,18–22; VRI ed. 204).

Norman (1991:71–76) had proposed that the Pāli expression was to be derived from the BHS form *vighuṣṭaśabda* and thus meant “one whose name (or fame) had rolled in different directions” or “one of widespread fame.” In a later work (2006b:228–29) he changed his position, stating: “although I was correct to see a connection between the Pāli and Skt words, the direction of the development was in the reverse order, and must represent a hyper-Sanskritisation from *vivattacchadda*.” At Sn 372 and elsewhere he renders this “with deceit removed.” The Chinese translators of the Āgamas must have worked with texts that read *vighuṣṭaśabda* or some variant with the same meaning. Thus a parallel to 4:40, SĀ<sup>2</sup> 90 (at T II 404c6) has 名聞極遠者, “whose name is heard extremely far away.” The parallel to DN 30, MĀ 59 (at T I 493b7–8), reads: 必得如來無所著等正覺名稱流布周聞十方; “he necessarily becomes a Tathāgata, unattached (= arahant), fully enlightened, whose name spreads around and is heard in the ten directions.” MĀ 161, the parallel to MN 91, has the same at T I 685b2–4. Though various conjectures might be proposed with respect to the original expression and its meaning, given the difficulty of settling these questions across Buddhist textual traditions, the most expedient course open to me is to translate the term as it has been preserved and interpreted in the Pāli tradition.

<sup>97</sup> The readings here vary considerably. Ce and Be have *vītivattā kulaṃ gatim*, “who have transcended family and destination.” Ee has a *bahubbīhi* compound, *vītivattakālaṃgatī*, with still more variants in the notes. Mp (Be) reads *kulaṃ gatim* in the lemma, but Mp (Ce) has *kālaṃ gatim*. My rendering follows Ee. Note that in 5:55, at III 69,10, *kālaṃ* and *gatim* are in immediate proximity, which supports the hypothesis that here too we should read *kāla-/kālaṃ*.

<sup>98</sup> I read with Be *yaññassa kovidā*, as against Ce, Ee *puññassa kovidā*, “proficient in merit.” Mp (Be) and Mp (Ce) show the same difference in their lemmas and glosses. Two Chinese parallels correspond to Be. SĀ 90 (at T II 23a11) has 佛於邪盛善, “the Buddha who is skilled in sacrifice,” and SĀ<sup>2</sup> 90 (at T II 404cs) 諸佛所稱善祀及祀之道, “the Buddhas are praised as skilled in sacrifice and the sacrificial path.”

to a fertile field, to followers of the spiritual life.

When what has been properly obtained  
is properly offered, properly sacrificed,  
to those worthy of offerings,  
the sacrifice is vast and the deities are pleased.

The wise person endowed with faith,  
having sacrificed thus with a generous mind,  
is reborn in a happy world,  
in [a realm] without affliction.

V. Rohitassa

#### 41 (1) Concentration

"Bhikkhus, there are these four developments of concentration. What four? (1) There is a development of concentration that leads to dwelling happily in this very life.<sup>99</sup> (2) There is a development of concentration that leads to obtaining knowledge and vision. (3) There is a development of concentration that leads to mindfulness and clear comprehension. (4) There is a development of concentration that leads to the destruction of the taints. [45]

(1) "And what, bhikkhus, is the development of concentration that leads to dwelling happily in this very life? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second

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<sup>99</sup> The Pāli reads *atthi bhikkhave samādhībhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati*, lit., "there is, bhikkhus, a development of concentration that, when developed and cultivated, leads to dwelling happily in this very life." Since in English "when developed and cultivated" would be redundant, I have omitted it in favor of more natural English diction. The same applies to each of the other three developments of concentration.



jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the development of concentration that leads to dwelling happily in this very life.<sup>100</sup>

(2) "And what is the development of concentration that leads to obtaining knowledge and vision?"<sup>101</sup> Here, a bhikkhu attends to the perception of light; he focuses on the perception of day thus: 'As by day, so at night; as at night, so by day.'<sup>102</sup> Thus, with a mind that is open and uncovered, he develops a mind imbued with luminosity. This is the development of concentration that leads to obtaining knowledge and vision.

(3) "And what is the development of concentration that leads to mindfulness and clear comprehension? Here, a bhikkhu knows feelings as they arise, as they remain present, as they disappear; he knows perceptions as they arise, as they remain present, as they disappear; he knows thoughts as they arise, as they remain present, as they disappear."<sup>103</sup> This is the development of concentration that leads to mindfulness and clear comprehension.

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<sup>100</sup> Evidently, this refers to the attainment of the jhānas either by one who does not use them to develop insight, or by an arahant, who enters the jhānas simply to dwell at ease. Elsewhere the jhānas are shown to lead to the destruction of the taints. Ce has *vuccati* in this section but not in the parallel sentences of the next three sections. Ee is just the opposite, omitting *vuccati* here but including it in the next three sections. Be omits *vuccati* in all four sections.

<sup>101</sup> Mp explains "knowledge and vision" in this context as the divine eye (*dibbacakkhuñāna-dassanassa paṭilābhāya*). Elsewhere it is used to mean insight knowledge or even full enlightenment.

<sup>102</sup> *Yathā divā tathā rattim, yathā rattim tathā divā*. Mp: "As he attends to the perception of light by day, so he attends to it at night; and so in reverse."

<sup>103</sup> Mp: "How are feelings known as they arise, etc.? Here, a bhikkhu comprehends the base (*vatthu*, the sense organ) and the object (*ārammaṇa*). By comprehending the base and the object, he knows: 'Thus those feelings have arisen; thus they stand; thus they cease.' The same method applies to perceptions and thoughts."

(4) "And what is the development of concentration that leads to the destruction of the taints? Here, a bhikkhu dwells contemplating arising and vanishing in the five aggregates subject to clinging: 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional activities ... such is consciousness, such its origin, such its passing away.' This is the development of concentration that leads to the destruction of the taints.

"These are the four developments of concentration. And it was with reference to this that I said in the Pārāyana, in 'The Questions of Puṇṇaka':

"Having comprehended the world's highs and lows,  
he is not perturbed by anything in the world. [46]  
Peaceful, fumeless, untroubled, wishless,  
he has, I say, crossed over birth and old age."<sup>104</sup>

#### 42 (2) Questions

"Bhikkhus, there are these four ways of answering questions.<sup>105</sup> What four? (1) There is a question to be answered categorically; (2) a question to be answered after making a distinction; (3) a question to be answered with a counter-question; and (4) a question to be set aside. These are the four ways of answering questions."

One kind is given a categorical answer,  
another is answered after making a distinction;  
to the third, one should raise a counter-question,  
but the fourth should be set aside.

When a bhikkhu knows how to answer  
each type in the appropriate way,  
they say that he is skilled  
in the four kinds of questions.

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<sup>104</sup> Sn 1048, also cited at 3:33.

<sup>105</sup> See 3:67 and Threes <n. 126>.

He is hard to attack, hard to defeat,  
deep, hard to assault;  
he is proficient in both  
what is beneficial and harmful.

The wise person avoids what is harmful,  
and takes up what is beneficial.  
By arriving at what is beneficial,  
the steadfast one is said to be wise.

#### 43 (3) Anger (1)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who values anger, not the good Dhamma; (2) one who values denigration, not the good Dhamma; (3) one who values gain, not the good Dhamma; and (4) one who values honor, not the good Dhamma. These are the four kinds of persons found existing in the world.

"There are, bhikkhus, these four [other] kinds of persons found existing in the world. What four? (1) One who values the good Dhamma, not anger; (2) one who values the good Dhamma, not denigration; (3) one who values the good Dhamma, not gain; (4) one who values the good Dhamma, not honor. [47] These are the [other] four kinds of persons found existing in the world."

Bhikkhus who value anger and denigration,  
who value gain and honor,  
do not grow in the good Dhamma  
taught by the Perfectly Enlightened One.

But those who value the good Dhamma,  
who dwelled thus in the past and dwell thus now,  
truly grow in the Dhamma

taught by the Perfectly Enlightened One.

44 (4) Anger (2)

"Bhikkhus, there are these four things contrary to the good Dhamma. What four? (1) Valuing anger, not the good Dhamma; (2) valuing denigration, not the good Dhamma; (3) valuing gain, not the good Dhamma; and (4) valuing honor, not the good Dhamma. These are four things contrary to the good Dhamma.

"There are, bhikkhus, these four [other] things in accord with the good Dhamma. What four? (1) Valuing the good Dhamma, not anger; (2) valuing the good Dhamma, not denigration; (3) valuing the good Dhamma, not gain; and (4) valuing the good Dhamma, not honor. These are the four [other] things in accord with the good Dhamma."

Bhikkhus who value anger and denigration,  
who value gain and honor,  
are like rotten seeds in a fertile field:  
they do not grow in the good Dhamma.

But those who value the good Dhamma,  
who dwelled thus in the past and dwell thus now,  
are like moistened medicinal plants:  
they grow in the Dhamma.

45 (5) Rohitassa (1)<sup>106</sup>

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, the young deva Rohitassa, of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. He paid homage to the Blessed One, stood to one side, and said:

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<sup>106</sup>

Also at SN 2:26, I 61–62.

"Is it possible, bhante, by traveling to know, see, or reach the end of the world, where one is not born, does not grow old and die, [48] does not pass away and get reborn?"

"I say, friend, that by traveling one cannot know, see, or reach that end of the world where one is not born, does not grow old and die, does not pass away and get reborn."

"It is astounding and amazing, bhante, how well this was stated by the Blessed One: 'I say, friend, that by traveling one cannot know, see, or reach that end of the world where one is not born, does not grow old and die, does not pass away and get reborn.'

"In the past, bhante, I was a seer named Rohitassa, son of Bhoja, one possessing psychic potency, able to travel through the sky. My speed was like that of a light arrow easily shot by a firm-bowed<sup>107</sup> archer—one trained, skilful, and experienced<sup>108</sup>—across the shadow of a palmyra tree. My stride was such that it could reach from the eastern ocean to the western ocean. Then, while I possessed such speed and such a stride, the wish arose in me: 'I will reach the end of the world by traveling.' Having a life span of a hundred years, living for a hundred years, I traveled for a hundred years without pausing except to eat, drink, chew, and taste, to defecate and urinate, and to dispel fatigue with sleep; yet I died along the way without having reached the end of the world.

"It is astounding and amazing, bhante, how well this was stated by the Blessed One: 'I say, friend, that by traveling one cannot know, see, or reach that end of the world where one is not born, does not grow old and die, does not pass away and get reborn.'"

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<sup>107</sup> *Daḷhadhammā*. The suffix *-dhamma* here is a Pāli formation of Skt *dhanvan*, "having a bow." Hence the gloss by Mp: "Firm-bowed means possessing a bow of the maximum size" (*daḷhadhanu uttamapamāṇena dhanunā samannāgato*).

<sup>108</sup> *Dhanuggaho sikkhito katahattho katūpāsano*. Mp explains *dhanuggaho* as a teacher of archery; *sikkhito* as one has trained in archery for twelve years; *katahattho* as one skillful enough to split the tip of a hair even at the distance of an *usabha*; and *katūpāsano* as one experienced in shooting arrows who has exhibited his craft. See too Nines <n. 115>, CDB 393, n. 181; 819, n. 365.

"I say, friend, that by traveling one cannot know, see, or reach that end of the world where one is not born, does not grow old and die, does not pass away and get reborn. Yet I say that without having reached the end of the world there is no making an end of suffering. It is in this fathom-long body endowed with perception and mind that I proclaim (1) the world, (2) the origin of the world, (3) the cessation of the world, and (4) the way leading to the cessation of the world." [49]

The end of the world can never be reached  
by means of traveling [across the world];  
yet without reaching the world's end  
there is no release from suffering.

Hence the wise one, the world-knower,  
who has reached the world's end and lived the spiritual life,  
having known the world's end, at peace,  
does not desire this world or another.

#### 46 (6) Rohitassa (2)

Then when that night had passed, the Blessed One addressed the bhikkhus:  
"Bhikkhus, last night, when the night had advanced, the young deva Rohitassa, of stunning beauty, illuminating the entire Jeta's Grove, approached me, paid homage to me, stood to one side, and said:

"Is it possible, bhante, by traveling to know, see, or reach the end of the world, where one is not born, does not grow old and die, does not pass away and get reborn?"

[What follows is identical with 4:45, including the verses, but spoken in the first-person narrative voice.] [50]

#### 47 (7) Far Apart

"Bhikkhus, there are these four pairs of things extremely far apart. What four?  
(1) The sky and the earth. (2) The near and the far shores of the ocean. (3) The place

where the sun rises and the place where it sets. (4) The teaching of the good and the teaching of the bad. These are the four pairs of things extremely far apart." [51]

The sky and the earth are far apart;  
the ocean's far shore is said to be far;  
and so the place where the sun rises  
from the place where it sets.

But even farther apart, they say,  
are the teachings of the good and the bad.<sup>109</sup>  
The company of the good is constant;  
so long as it endures, it is just the same.  
But the company of the bad is fickle;  
thus the teaching of the good  
is far from the bad.

#### 48 (8) Visākha<sup>110</sup>

On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park. 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, expressive of the meaning, comprehensive, and unhindered.

Then, in the evening, the Blessed One emerged from seclusion and approached the assembly hall. He sat down on the appointed seat and addressed the bhikkhus: "Bhikkhus, who has been instructing, exhorting, inspiring, and gladdening the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that is

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<sup>109</sup> Mp: "The teaching of the good is the thirty-seven aids to enlightenment. The teaching of the bad is the sixty-two speculative views."

<sup>110</sup> The sutta is also found at [SN 21:7, II 280](#). No fourfold scheme is apparent, and thus I cannot determine the reason for including it in the Fours.

polished, clear, articulate, expressive of the meaning, comprehensive, and unhindered?"

"It was Venerable Visākha Pañcālīputta, bhante."

Then the Blessed One said to the Venerable Visākha Pañcālīputta: "Good, good, Visākha! It is good that you instruct, exhort, inspire, and gladden the bhikkhus in the assembly hall with a Dhamma talk, [spoken] with speech that is polished, clear, articulate, expressive of the meaning, comprehensive, and unhindered."

When the wise man is in the midst of fools,  
they do not know him if he does not speak.<sup>111</sup>  
But they know him when he speaks,  
teaching the deathless state.

He should speak and illustrate the Dhamma;  
he should lift high the seers' banner.  
Well-spoken words are the seers' banner:  
for the Dhamma is the banner of seers. [52]

#### 49 (9) Inversions

"Bhikkhus, there are these four inversions of perception, inversions of mind, and inversions of view.<sup>112</sup> What four? (1) The inversion of perception, mind, and view that takes the impermanent to be permanent; (2) the inversion of perception, mind, and view that takes what is suffering to be pleasurable;<sup>113</sup> (3) the inversion of perception, mind, and view that takes what is non-self to be self; (4) the inversion of

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<sup>111</sup> I read with Be, Ee *nābhāsamānaṃ jānanti*, as against Ce *na bhāsamānaṃ jānanti*. The context clearly requires the former. The Chinese parallel **SĀ 1069 (at T II 277c12)** supports this with 若不說法者, "if he does not speak the Dhamma."

<sup>112</sup> *Saññāvipallāso, cittavipallāso, diṭṭhivipallāso*. *Vipallāso* is from *vi + pari + āsa*, "turned upside down." These are treated in terms of abandonment and non-abandonment at **Paṭis II 80–81**.

<sup>113</sup> I read with Ce, Be *dukkhe bhikkhave sukhan ti saññāvipallāso*, as against Ee *adukkhe bhikkhave dukkhan ti saññāvipallāso*.



perception, mind, and view that takes what is unattractive to be attractive. These are the four inversions of perception, mind, and view.

"There are, bhikkhus, these four non-inversions of perception, non-inversions of mind, and non-inversions of view. What four? (1) The non-inversion of perception, mind, and view that takes the impermanent to be impermanent; (2) the non-inversion of perception, mind, and view that takes what is suffering to be suffering; (3) the non-inversion of perception, mind, and view that takes what is non-self to be non-self; (4) the non-inversion of perception, mind, and view that takes what is unattractive to be unattractive. These are the four non-inversions of perception, mind, and view."

Perceiving permanence in the impermanent,  
perceiving pleasure in what is suffering,  
perceiving a self in what is non-self,  
and perceiving attractiveness in what is unattractive,  
beings resort to wrong views,<sup>114</sup>  
their minds deranged, their perception twisted.  
Such people are bound by the yoke of Māra,  
and do not reach security from bondage.  
Beings continue in saṃsāra,  
going to birth and death.

But when the Buddhas arise in the world,  
sending forth a brilliant light,  
they reveal this Dhamma that leads  
to the stilling of suffering.  
Having heard it, wise people  
have regained their sanity.  
They have seen the impermanent as impermanent,

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<sup>114</sup> I read with Ce, Ee *micchādīṭṭhigatā*, as against Be *micchādīṭṭhihatā*. But I follow the verse divisions of Be rather than of Ce.

and what is suffering as suffering.  
They have seen what is non-self as non-self,  
and the unattractive as unattractive.  
By the acquisition of right view,  
they have overcome all suffering. [53]

#### 50 (10) Defilements

"Bhikkhus, there are these four defilements of the sun and moon because of which the sun and moon do not shine, blaze, and radiate. What four? Clouds are a defilement of the sun and moon because of which the sun and moon do not shine, blaze, and radiate; fog is a defilement of the sun and moon<sup>115</sup> ... smoke and dust is a defilement of the sun and moon ... and Rāhu, lord of the asuras, is a defilement of the sun and moon because of which the sun and moon do not shine, blaze, and radiate. These are the four defilements of the sun and moon because of which the sun and moon do not shine, blaze, and radiate.

"So too, bhikkhus, there are four defilements of ascetics and brahmins because of which some ascetics and brahmins do not shine, blaze, and radiate. What four?

(1) "There are some ascetics and brahmins who drink liquor and wine, and do not refrain from drinking liquor and wine. This is the first defilement of ascetics and brahmins because of which some ascetics and brahmins do not shine, blaze, and radiate.

(2) "There are some ascetics and brahmins who indulge in sexual intercourse and do not refrain from sexual intercourse. This is the second defilement of ascetics and brahmins because of which some ascetics and brahmins do not shine, blaze, and radiate.

(3) "There are some ascetics and brahmins who accept gold and silver, and do not refrain from receiving gold and silver. This is the third defilement of ascetics and brahmins because of which some ascetics and brahmins do not shine, blaze, and radiate.

(4) "There are some ascetics and brahmins who earn their living by wrong livelihood, and do not refrain from wrong livelihood. This is the fourth defilement of

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<sup>115</sup> Mp glosses *mahikā* with *himaṃ*, "snow," but PED offers "fog, frost," which seem better.

ascetics and brahmins because of which some ascetics and brahmins do not shine, blaze, and radiate.

"These are the four defilements of ascetics and brahmins [54] because of which some ascetics and brahmins do not shine, blaze, and radiate."<sup>116</sup>

Some ascetics and brahmins  
are dragged around by lust and hatred;  
men hindered by ignorance  
seek delight in pleasant things.  
They drink liquor and wines,  
indulge in sexual activity;  
the ignorant accept  
silver and gold.  
Some ascetics and brahmins  
live by wrong livelihood.  
These are the defilements that the Buddha,  
kinsman of the sun, described.  
Defiled by these,  
some ascetics and brahmins—  
impure, dusty creatures—<sup>117</sup>  
do not shine and blaze.  
Shrouded in darkness,  
slaves of craving, led along,  
they take renewed existence  
and fill the terrible charnel ground.

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<sup>116</sup> Of the four *upakkilesas*, the drinking of liquor by bhikkhus is prohibited by Pācittiya 51; sexual intercourse, by Pārājika 1; the acceptance of gold and silver (as well as of any other medium of monetary exchange) by Nissaggiya-pācittiya 18. Various kinds of wrong livelihood prohibited to Buddhist monastics are enumerated at DN 2.1.21–27, I 67–69. See too MN 117.29, III 75,11–14.

<sup>117</sup> I read with Be *asuddhā sarajā magā*.

## The Second Fifty

### I. Streams of Merit

#### 51 (1) Streams of Merit (1)

"Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness. What four?<sup>118</sup>

"(1) When a bhikkhu enters and dwells in a measureless concentration of mind<sup>119</sup> while using a robe [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (2) When a bhikkhu enters and dwells in a measureless concentration of mind while using almsfood [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. [55] (3) When a bhikkhu enters and dwells in a measureless concentration of mind while using a lodging [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (4) When a bhikkhu enters and dwells in a measureless concentration of mind while using medicines and provisions for the sick [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads to one's welfare and happiness.

"These are the four streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness.

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<sup>118</sup> Here, the four streams of merit are explained in terms of the four requisites: robes, almsfood, lodging, and medicines. Mp apparently misses the correct derivation of *sovaggikā*, deriving it from *suṭṭhu aggānaṃ rūpādīnaṃ dāyakā*. The word is properly derived from *sagga* (Skt *svarga*), heaven. But Mp to **4:61** gives the correct derivation; see **<n. 129>** below.

<sup>119</sup> *Appamāṇaṃ cetosamādhiṃ*. Mp: "The concentration of the fruit of arahantship" (*arahattaphala-samādhi*).

"When, bhikkhus, a noble disciple possesses these four streams of merit, streams of the wholesome, it is not easy to measure his merit thus: 'Just so much is his stream of merit, stream of the wholesome, nutriment of happiness ... that leads to ... one's welfare and happiness'; rather, it is reckoned simply as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as it is not easy to measure the water in the great ocean thus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,' or 'There are so many hundreds of thousands of gallons of water,' but rather it is reckoned simply as an incalculable, immeasurable, great mass of water; so too, when a noble disciple possesses these four streams of merit ... it is reckoned simply as an incalculable, immeasurable, great mass of merit."

Just as the many rivers used by the hosts of people,  
flowing downstream, reach the ocean,  
the great mass of water, the boundless sea,  
the fearsome receptacle of heaps of gems; [56]  
so the streams of merit reach the wise man  
who is a giver of food, drink, and cloth;  
[they reach] the donor of beds, seats, and covers  
like rivers carrying their waters to the sea.

## 52 (2) Streams of Merit (2)<sup>120</sup>

"Bhikkhus, there are these four streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness. What four?

(1) "Here, a noble disciple possesses unwavering confidence in the Buddha thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge

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<sup>120</sup> Also at SN 55:31, V 391, without verses, and at SN 55:41, V 399–400, with the same verses as those of 4:51.

and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is the first stream of merit...

(2) "Again, a noble disciple possesses unwavering 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.' This is the second stream of merit...

(3) "Again, a noble disciple possesses unwavering confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this 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.' This is the third stream of merit...

(4) "Again, a noble disciple possesses the virtuous behavior loved by the noble ones, unbroken, flawless, unblemished, [57] unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This is the fourth stream of merit...

"These are the four streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness."

When one has faith in the Tathāgata,  
unshakable and well established,  
and virtuous behavior that is good,  
loved by the noble ones and praised;  
when one has confidence in the Saṅgha  
and one's view has been straightened out,  
they say that one is not poor,  
that one's life is not lived in vain.

Therefore an intelligent person,

remembering the Buddhas' teaching,  
should be intent on faith and virtuous behavior,  
confidence and vision of the Dhamma.<sup>121</sup>

### 53 (3) Living Together (1)

On one occasion the Blessed One was traveling along the highway between Madhurā and Verañjā. A number of male and female householders were also traveling along the same highway. Then the Blessed One left the highway and sat down at the foot of a tree. The male and female householders saw the Blessed One sitting there and approached him, paid homage to him, and sat down to one side. The Blessed One then said to them:

"Householders, there are these four ways of living together. What four? A wretch lives together with a wretch;<sup>122</sup> a wretch lives together with a female deva; a deva lives together with a wretch; a deva lives together with a female deva.

(1) "And how, householders, does a wretch live together with a wretch? [58] Here, the husband is one who destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness; he is immoral, of bad character; he dwells at home with a heart obsessed by the stain of miserliness; he insults and reviles ascetics and brahmins. And his wife is also one who destroys life ... she insults and reviles ascetics and brahmins. It is in such a way that a wretch lives together with a wretch.

(2) "And how does a wretch live together with a female deva? Here, the husband is one who destroys life ... he insults and reviles ascetics and brahmins. But his wife is one who abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness; she is virtuous, of good character; she dwells at home with a heart free from the stain of miserliness; she does not insult or revile ascetics and brahmins. It is in such a way that a wretch lives together with a female deva.

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<sup>121</sup> These verses are also at SN 11:14, I 232; SN 55:26, V 384; and SN 55:51, V 405.

<sup>122</sup> *Chava*, lit. a corpse. Mp: "Such a person is called a corpse because he or she is dead through the death of their virtuous qualities."

(3) "And how does a deva live together with a wretch? Here, the husband is one who abstains from the destruction of life ... he does not insult or revile ascetics and brahmins. But his wife is one who destroys life ... she insults and reviles ascetics and brahmins. It is in such a way that a deva lives together with a wretch.

(4) "And how does a deva live together with a female deva? Here, the husband is one who abstains from the destruction of life ... he does not insult or revile ascetics and brahmins. And his wife is also one who abstains from the destruction of life ... she does not insult or revile ascetics and brahmins. It is in such a way that a deva lives together with a female deva. [59]

"These are the four ways of living together."

When both are immoral,  
miserly and abusive,  
husband and wife  
live together as wretches.

The husband is immoral,  
miserly and abusive,  
but his wife is virtuous,  
charitable, generous.  
She is a female deva living  
with a wretched husband.

The husband is virtuous,  
charitable, generous,  
but his wife is immoral,  
miserly and abusive.  
She is a wretch living  
with a deva husband.

Both husband and wife are endowed with faith,



charitable and self-controlled,  
living their lives righteously,  
addressing each other with pleasant words.

Then many benefits accrue to them  
and they dwell at ease.  
Their enemies are saddened  
when both are the same in virtue.

Having practiced the Dhamma here,  
the same in virtuous behavior and observances,  
delighting [after death] in a deva world,  
they rejoice, enjoying sensual pleasures.

#### 54 (4) Living Together (2)

"Bhikkhus, there are these four ways of living together. What four? A wretch lives together with a wretch; a wretch lives together with a female deva; a deva lives together with a wretch; a deva lives together with a female deva.

[The rest, including the verses, is identical with 4:53 but addressed to the bhikkhus.] [60–61]

#### 55 (5) The Same in Living (1)

On one occasion the Blessed One was dwelling among the Bhaggas in *Sumsumāragira* in the deer park at *Bhesakalā Grove*. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the householder *Nakulapitā*, where he sat down in the prepared seat. Then the householder *Nakulapitā* and the housewife *Nakulamātā* approached the Blessed One, paid homage to him, and sat down to one side.<sup>123</sup> The householder *Nakulapitā* then said to the Blessed One:

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<sup>123</sup> On *Nakulapitā* and *Nakulamātā*, see 1:257, 1:266, 6:16.

"Bhante, since I was young, when the young girl Nakulamātā was given to me in marriage, I do not recall ever transgressing against her even in thought, much less by deed. We wish, bhante, to see one another not only in this present life but also in future lives."

The housewife Nakulamātā in turn said to the Blessed One: "Bhante, since I was a young girl given to the young householder Nakulapitā in marriage, I do not recall ever transgressing against him even in thought, much less by deed. We wish, bhante, to see one another not only in this present life but also in future lives." [62]

"Householders, if both husband and wife wish to see one another not only in this present life but also in future lives, they should have the same faith, the same virtuous behavior, the same generosity, and the same wisdom. Then they will see one another not only in this present life but also in future lives."

Both husband and wife are endowed with faith,  
charitable and self-controlled,  
living their lives righteously,  
addressing each other with pleasant words,

Then many benefits accrue to them  
and they dwell at ease.  
Their enemies are saddened  
when both are the same in virtue.

Having practiced the Dhamma here,  
the same in virtuous behavior and observances,  
delighting [after death] in a deva world,  
they rejoice, enjoying sensual pleasures.

#### 56 (6) The Same in Living (2)

"Bhikkhus, if both husband and wife wish to behold one another not only in this present life but also in future lives, they should have the same faith, the same virtuous

behavior, the same generosity, and the same wisdom. Then they will behold one another not only in this present life but also in future lives."

[The verses are identical with those of 4:55.]

#### 57 (7) Suppavāsā

On one occasion the Blessed One was dwelling among the Koliyans near the Koliyan town named Sajjanela. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the Koliyan daughter Suppavāsā, where he sat down in the prepared seat.<sup>124</sup> Then the Koliyan daughter Suppavāsā, [63] with her own hand, served and satisfied the Blessed One with various kinds of delicious food. When the Blessed One had finished eating and had put away his bowl, the Koliyan daughter Suppavāsā sat down to one side. The Blessed One then said to her:

"Suppavāsā, a female noble disciple who gives food gives the recipients four things. What four? She gives life, beauty, happiness, and strength. (1) Having given life, she partakes of life, whether celestial or human. (2) Having given beauty, she partakes of beauty, whether celestial or human. (3) Having given happiness, she partakes of happiness, whether celestial or human. (4) Having given strength, she partakes of strength, whether celestial or human. Suppavāsā, a female noble disciple who gives food gives the recipients these four things."

When one gives well-prepared food,  
pure, delicious, and flavorful,  
to the upright ones who are  
exalted and of excellent conduct,  
that offering, which links merit with merit,  
is praised as very fruitful  
by the world-knowers.<sup>125</sup>

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<sup>124</sup> At 1:263 she is designated the foremost among givers of what is excellent.

<sup>125</sup> Mp identifies the "world-knowers" (*lokavidūna*) as the Buddhas.

Those recollecting such generosity  
dwell in the world inspired by joy.  
Having removed the stain of miserliness and its root,  
blameless, they go to the heavenly abode.

58 (8) Sudatta

Then the householder Anāthapiṇḍika approached the Blessed One ... The Blessed One then said to him: "Householder, a noble disciple who gives food gives the recipients four things. What four? [64] He gives life, beauty, happiness, and strength. (1) Having given life, he partakes of life, whether celestial or human. (2) Having given beauty, he partakes of beauty, whether celestial or human. (3) Having given happiness, he partakes of happiness, whether celestial or human. (4) Having given strength, he partakes of strength, whether celestial or human. Householder, a noble disciple who gives food gives the recipients these four things."

One who respectfully gives timely food  
to those self-controlled ones who eat what others give,  
provides them with four things:  
life, beauty, happiness, and strength.  
The man who gives life and beauty,  
who gives happiness and strength,  
will obtain long life and fame  
wherever he is reborn.

59 (9) Food

"Bhikkhus, when a donor gives food, he gives the recipients four things. What four? ... [as in preceding sutta] ... Bhikkhus, when a donor gives food, he gives the recipients these four things."

[The verses are identical with those of 4:58.] [65]

## 60 (10) The Layperson's Proper Practice

Then the householder Anāthapiṇḍika approached the Blessed One ... The Blessed One said to him: "Householder, a noble disciple who possesses four qualities is practicing the way proper to the layperson, a way that brings the attainment of fame and leads to heaven. What four?"

"Here, householder, a noble disciple serves the Saṅgha of bhikkhus with robes; he serves the Saṅgha of bhikkhus with almsfood; he serves the Saṅgha of bhikkhus with lodgings; he serves the Saṅgha of bhikkhus with medicines and provisions for the sick.<sup>126</sup>

"Householder, a noble disciple who possesses these four qualities is practicing the way proper to the layperson, a way that brings the attainment of fame and leads to heaven."

When the wise practice the way  
proper for the layperson, they serve  
the virtuous monks of upright conduct  
with robes, almsfood, lodgings, and medicines:  
for them both by day and night  
merit always increases;  
having done excellent deeds,  
they pass on to a heavenly state.

## II. Worthy Deeds

### 61 (1) Worthy Deeds

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<sup>126</sup> Ee is somewhat misleading here. First, it punctuates wrongly, and then it adds an extra *paccupaṭṭhito hoti* at the end. The punctuation in Ce and Be indicates that the indirect object (the item given) belongs with the preceding *paccupaṭṭhito*, and they both lack *paccupaṭṭhito hoti* at the end. Thus in Ce and Be there is no separate phrase indicating that the lay disciple simply serves the Saṅgha without mention of an item presented.

Then the householder Anāthapiṇḍika approached the Blessed One ... The Blessed One said to him: [66]

"Householder, there are these four things that are wished for, desired, agreeable, and rarely gained in the world. What four?"

(1) "One thinks: 'May wealth come to me righteously!' This is the first thing in the world that is wished for ... and rarely gained in the world.

(2) "Having gained wealth righteously, one thinks: 'May fame come to me and to my relatives and preceptors!'<sup>127</sup> This is the second thing ... rarely gained in the world.

(3) "Having gained wealth righteously and having gained fame for oneself and for one's relatives and preceptors, one thinks: 'May I live long and enjoy a long life span!' This is the third thing ... rarely gained in the world.

(4) "Having gained wealth righteously, having gained fame for oneself and for one's relatives and preceptors, living long and enjoying a long life span, one thinks: 'With the breakup of the body, after death, may I be reborn in a good destination, in a heavenly world!' This is the fourth thing ... rarely gained in the world.

"These are the four things that are wished for, desired, agreeable, and rarely gained in the world.

"There are, householder, four [other] things that lead to obtaining those four things. What four? Accomplishment in faith, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom.

(1) "And what, householder, is accomplishment in faith? Here, a noble disciple is endowed with faith; he places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is called accomplishment in faith.

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<sup>127</sup> *Saha nāṭiṭhi saha upajjhāyehi.* In Buddhist monastic culture, the *upajjhāya* is the senior monk who presides over one's ordination. Thus the use of the word here, in a non-monastic context, is unusual. Mp explains the word in this passage as if it means friends, "because one's friends should be concerned about one's happiness and suffering (*sukhadukkhesu upanijjhāyitabbattā*)," but this explanation depends on an unconvincing word play. *Upajjhāya* is not connected to the verb *upanijjhāyati* (Skt *upanidhyāyati*), "to think of, to consider," but to *ajjheti* (Skt *adhyeti*), "to study, to learn from (a teacher)."

(2) "And what is accomplishment in virtuous behavior? Here, a noble disciple abstains from the destruction of life ... abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called accomplishment in virtuous behavior.

(3) "And what is accomplishment in generosity? Here, a noble disciple dwells at home with a mind free from the stain of miserliness, freely generous, open-handed, delighting in relinquishment, devoted to charity, delighting in giving and sharing. This is called accomplishment in generosity.

(4) "And what is accomplishment in wisdom? [67] If one dwells with a heart overcome by longing and unrighteous greed, one does what should be avoided and neglects one's duty, so that one's fame and happiness are spoiled. If one dwells with a heart overcome by ill will ... by dullness and drowsiness ... by restlessness and remorse ... by doubt, one does what should be avoided and neglects one's duty, so that one's fame and happiness are spoiled.

"When, householder, a noble disciple has understood thus: 'Longing and unrighteous greed are a defilement of the mind,' he abandons them. When he has understood thus: 'Ill will is a defilement of the mind,' he abandons it. When he has understood thus: 'Dullness and drowsiness are a defilement of the mind,' he abandons them. When he has understood thus: 'Restlessness and remorse are a defilement of the mind,' he abandons them. When he has understood thus: 'Doubt is a defilement of the mind,' he abandons it.

"When, householder, a noble disciple has understood thus: 'Longing and unrighteous greed are a defilement of the mind' and has abandoned them; when he has understood thus: 'Ill will ... Dullness and drowsiness ... Restlessness and remorse ... Doubt is a defilement of the mind,' and has abandoned it, he is then called a noble disciple of great wisdom, of wide wisdom, one who sees the range,<sup>128</sup> one accomplished in wisdom. This is called accomplishment in wisdom.

"These are the four [other] things that lead to obtaining the four things that are wished for, desired, agreeable, and rarely gained in the world.

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<sup>128</sup> Ce, Ee *āpāthadaso*; Be *āpātadaso*. Mp (Ce): "He sees whatever comes into range, even a subtle matter that comes into range" (*taṃ taṃ atthaṃ āpātheti tameva passati, sukhumampissa atthajātaṃ āpāthaṃ āgacchatiyevā ti attho*).

"With wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple undertakes four worthy deeds. What four?

(1) "Here, householder, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes himself happy and pleased and properly maintains himself in happiness; he makes his parents happy and pleased and properly maintains them in happiness; he makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness; he makes his friends and companions happy and pleased and properly maintains them in happiness. This is the first case of wealth that has gone to good use, that has been properly utilized and used for a worthy cause. [68]

(2) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes provisions against the losses that might arise from fire, floods, kings, thieves, or displeasing heirs; he makes himself secure against them. This is the second case of wealth that has gone to good use ... for a worthy cause.

(3) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes the five oblations: to relatives, guests, ancestors, the king, and the deities. This is the third case of wealth that has gone to good use ... for a worthy cause.

(4) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple establishes an uplifting offering of alms—an offering that is heavenly,<sup>129</sup> resulting in happiness, conducive to heaven—to those ascetics and brahmins who refrain from intoxication and heedlessness, who are settled in patience and mildness, who tame themselves, calm themselves, and train themselves for nibbāna. This is the fourth case of wealth that has gone to good use, that has been properly employed and used for a worthy cause.

"These, householder, are the four worthy deeds that the noble disciple undertakes with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. When anyone exhausts their wealth on anything apart from these four worthy deeds, that

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<sup>129</sup> Here Mp correctly derives *sovaggika* from *sagga*: *Saggassa hitā ti tatr'upapattijananato sovaggikā*.



wealth is said to have gone to waste, to have been squandered, to have been used frivolously. But when anyone exhausts their wealth on these four worthy deeds, that wealth is said to have gone to good use, to have been properly used, to have been utilized for a worthy cause."

"I've enjoyed wealth,  
supported my dependents,  
and overcome adversities.  
I have given an uplifting offering,  
and performed the five oblations.  
I have served the virtuous monks,  
the self-controlled celibate ones.<sup>130</sup>

"I have achieved whatever purpose  
a wise person, dwelling at home, [69]  
might have in desiring wealth;  
what I have done brings me no regret."

Recollecting this, a mortal  
remains firm in the noble Dhamma.  
They praise him here in this life,  
and after death he rejoices in heaven.

## 62 (2) Freedom from Debt

Then the householder Anāthapiṇḍika approached the Blessed One ... The Blessed One said to him:

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<sup>130</sup> I have divided this verse and the next in line with the corresponding verses 5:51. Since Ce was edited by different editors who apparently did not collaborate, the same sets of verses in different volumes are sometimes divided differently. The division used at 5:51, which groups together the several applications of wealth, seems to correspond better to the sense.

"Householder, there are these four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures, depending on time and occasion. What four? The happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness.<sup>131</sup>

(1) "And what, householder, is the happiness of ownership? Here, a clansman has acquired wealth by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. When he thinks, 'I have acquired wealth by energetic striving ... righteously gained,' he experiences happiness and joy. This is called the happiness of ownership.

(2) "And what is the happiness of enjoyment? Here, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman enjoys his wealth and does meritorious deeds. When he thinks, 'With wealth acquired by energetic striving ... righteously gained, I enjoy my wealth and do meritorious deeds,' he experiences happiness and joy. This is called the happiness of enjoyment.

(3) "And what is the happiness of freedom from debt? Here, a clansman has no debts to anyone, whether large or small. When he thinks, 'I have no debts to anyone, whether large or small,' he experiences happiness and joy. This is called the happiness of freedom from debt.

(4) "And what is the happiness of blamelessness? Here, householder, a noble disciple is endowed with blameless bodily, verbal, and mental action. [70] When he thinks, 'I am endowed with blameless bodily, verbal, and mental action,' he experiences happiness and joy. This is called the happiness of blamelessness.

"These are the four kinds of happiness that a layperson who enjoys sensual pleasures may achieve, depending on time and occasion."

Having known the happiness of freedom from debt,

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<sup>131</sup> In Pāli: *atthisukha, bhogasukha, anaṇasukha, anavajjasukha*. Mp: "The first is the happiness arisen at the thought, 'There is (*atthi*, i.e., wealth)'; the second is the happiness arisen in one who enjoys wealth; the third is the happiness arisen at the thought, 'I am without debt'; the fourth is the happiness arisen at the thought, 'I am faultless, blameless.'"

one should recall<sup>132</sup> the happiness of ownership.  
Enjoying the happiness of enjoyment,  
a mortal then sees things clearly with wisdom.

While seeing things clearly, the wise one  
knows both kinds<sup>133</sup> of happiness.  
The other is not worth a sixteenth part  
of the bliss of blamelessness.<sup>134</sup>

### 63 (3) With Brahmā<sup>135</sup>

(1) "Bhikkhus, those families dwell with Brahmā where at home the mother and father are revered by their children. (2) Those families dwell with the first teachers where at home the mother and father are revered by their children. (3) Those families dwell with the first deities where at home the mother and father are revered by their children. (4) Those families dwell with the gift-worthy where at home the mother and father are revered by their children.

"Brahmā,' bhikkhus, is a designation for mother and father. 'First teachers' is a designation for mother and father. 'First deities' is a designation for mother and father. 'Gift-worthy' is a designation for mother and father. And why? Mother and father are very helpful to their children: they raise them, nurture them, and show them the world."

Mother and father are called "Brahmā,"  
and also "first teachers."  
They are worthy of gifts from their children,

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<sup>132</sup> Reading with Ce, Ee *sare*, as against Be *paraṃ*.

<sup>133</sup> Reading with Ce, Ee *bhāge*, as against Be *bhoge*.

<sup>134</sup> Mp: "He divides the types of happiness into two portions. The first three types make up one portion, the happiness of blamelessness is a portion in its own right. Then he sees with wisdom and knows that the former three types of happiness combined are not worth a sixteenth part of the happiness of blamelessness."

<sup>135</sup> An expanded parallel of 3:31. Another parallel is It 106, 109–11.

for they have compassion for their offspring.  
Therefore a wise person should revere them  
and treat them with honor.

One should serve them with food and drink,  
with clothes and bedding,  
by massaging and bathing them,  
and by washing their feet.

Because of that service  
to mother and father,  
the wise praise one in this world  
and after death one rejoices in heaven. [71]

#### 64 (4) Hell<sup>136</sup>

"Bhikkhus, one who possesses four qualities is cast into hell as if brought there. What four? He destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely. One who possesses these four qualities is cast into hell as if brought there."

The destruction of life, taking what is not given,  
the uttering of false speech,  
and consorting with others' wives:  
the wise do not praise such deeds.

#### 65 (5) Form

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who judges on the basis of form, whose confidence is based on form. (2) One who judges on the basis of speech, whose confidence is based on speech. (3) One

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<sup>136</sup> A separate sutta number is missing in Ee, which thus gives the impression that this sutta is a continuation of the preceding one.

who judges on the basis of austerity, whose confidence is based on austerity. (4) One who judges on the basis of the Dhamma, whose confidence is based on the Dhamma. These are the four kinds of persons found existing in the world."<sup>137</sup>

Those who judge on the basis of form  
and those who follow because of speech  
have come under the control of desire and lust;  
those people do not understand.<sup>138</sup>

One who does not know the inside  
and does not see the outside,  
a fool obstructed on all sides,  
is carried away by speech.

One who does not know the inside  
yet who clearly sees the outside,  
seeing the fruit externally,  
is also carried away by speech.

But one who understands the inside  
and who clearly sees the outside,  
seeing without hindrances,  
is not carried away by speech.

## 66 (6) Lustful

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<sup>137</sup> The first, it seems, are those who place confidence in a spiritual teacher because of his impressive physical form (*rūpa*), i.e., his beauty. The second are those whose confidence is based on impressive speech (*ghosa*, perhaps “voice,” a soothing and melodious voice); the third, those whose confidence is based on a teacher’s austerity (*lūkha*; Mp gives as examples using a coarse robe and alms bowl); and the fourth, those who place confidence in a teacher because of his teaching (*dhamma*). Mp says that one out of 100,000 people base their confidence on the teacher’s Dhamma.

<sup>138</sup> Reading with Be *nābhijānanti te janā*.

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The lustful, the hating, the deluded, and the conceited. These are the four kinds of persons found existing in the world." [72]

Beings enamored of tantalizing things,  
seeking delight in whatever is pleasing,  
low beings bound by delusion,<sup>139</sup>  
increase their bondage.

The ignorant go about  
creating unwholesome kamma  
born of lust, hatred, and delusion:  
distressful deeds productive of suffering.

People hindered by ignorance,  
blind, lacking eyes to see,  
in accordance with their own nature,  
do not think of it in such a way.<sup>140</sup>

#### 67 (7) Snakes

On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion, in Sāvattihī, a certain bhikkhu had been bitten by a snake and had died.<sup>141</sup> Then a number of bhikkhus approached the Blessed

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<sup>139</sup> Reading with Ce *mohena adhamā sattā*, as against Be *mohena āvutā sattā*. Ee *mohena adhamasattā* is the same in meaning as Ce.

<sup>140</sup> I read the second couplet with Be, Ee *yathādhammā tathāsantā*, na *tass'evan ti maññare*. Ce reads *pāda d: nassevanti na maññare*. Mp: "In accordance with their own natures: They are of such a nature that qualities like lust, etc., remain; having become of such a nature. [They] do not think of it in such a way: They do not think of it thus: 'We exist in such a way, we have such a nature'" (*yathādhammā tathāsantā ti yathā rāgādayo dhammā tithā, tathā sabhāvā'va hutvā; na tass'evan ti maññare ti mayam evamsantā evamsabhāvā ti tassa na maññare, na maññanti ti attho*).

<sup>141</sup> The incident is also recorded at [Vin II 109–10](#).

One, paid homage to him, sat down to one side, and said: "Bhante, a certain bhikkhu here in Sāvatti was bitten by a snake and died."

[The Blessed One said:] "Surely, bhikkhus, that bhikkhu did not pervade the four royal families of snakes<sup>142</sup> with a mind of loving-kindness. For if he had done so, he would not have been bitten by a snake and died. What are the four? The *virūpakkha* royal family of snakes, the *erāpatha* royal family of snakes, the *chabyāputta* royal family of snakes, and the black *gotamaka* royal family of snakes. Surely, that bhikkhu did not pervade these four royal families of snakes with a mind of loving-kindness. For if he had done so, he would not have been bitten by a snake and died.

"I enjoin you, bhikkhus, to pervade these four royal families of snakes with a mind of loving-kindness, for your own security, safety, and protection."

I have loving-kindness for the *virūpakkha* snakes;  
for the *erāpatha* snakes I have loving-kindness.  
I have loving-kindness for the *chabyāputta* snakes;  
for the black *gotamakas* I have loving-kindness.

I have loving-kindness for footless creatures;  
for those with two feet I have loving-kindness. [73]  
I have loving-kindness for those with four feet;  
for those with many feet I have loving-kindness.

May footless beings not harm me;  
may no harm come to me from those with two feet;  
may four-footed beings not harm me;  
may no harm come to me from those with many feet.

May all beings, all living things,  
all creatures, every one,

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<sup>142</sup> *Imāni cattāri ahirājakulāni*. Mp: "This is said with reference to those [snakes] whose bite is venomous. For all those with a venomous bite are included in these four royal families of snakes."

meet with good fortune;  
may nothing bad come to anyone.

The Buddha is measureless, the Dhamma is measureless, the Saṅgha is measureless; creeping things, snakes, scorpions, centipedes, spiders, lizards, and rats are finite. I have made a safeguard, I have made protection. Let the creatures retreat. I pay homage to the Blessed One, homage to the seven Perfectly Enlightened Ones.<sup>143</sup>

#### 68 (8) Devadatta

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak soon after Devadatta had left.<sup>144</sup> There the Blessed One, with reference to Devadatta, addressed the bhikkhus: "Bhikkhus, Devadatta's gain, honor, and praise led to his own ruin and destruction. (1) Just as a plantain tree yields fruit to its own ruin and destruction, so Devadatta's gain, honor, and praise led to his own ruin and destruction. (2) Just as a bamboo yields fruit to its own ruin and destruction, so Devadatta's gain, honor, and praise led to his own ruin and destruction. (3) Just as a reed yields fruit to its own ruin and destruction, so Devadatta's gain, honor, and praise led to his own ruin and destruction. (4) Just as a mule becomes pregnant to its own ruin and destruction, so Devadatta's gain, honor, and praise led to his own ruin and destruction."

As its own fruit destroys the plantain  
as its fruit destroys the bamboo and reed,  
as its embryo destroys the mule,  
so does honor destroy the vile man. [74]

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<sup>143</sup> Be formats this declaration as verse, but I follow Ce and Ee in taking it as prose. This is an asseveration of truth (*saccakiriya*) and, as such, belongs with the verses; but since no meter is apparent, it is unlikely to be actual verse. The asseveration is commonly recited by forest monks as a safeguard against snakebites. It is often incorporated into their daily recitation.

<sup>144</sup> The sutta, including the verse, is also at SN 17:35, II 241, with an added homily on the danger of gain, honor, and praise. See too Vin II 187–88.



## 69 (9) Striving

"Bhikkhus, there are these four strivings. What four? Striving by restraint, striving by abandonment, striving by development, and striving by protection.

(1) "And what, bhikkhus, is striving by restraint? Here, a bhikkhu generates desire for the non-arising of unarisen bad unwholesome qualities; he makes an effort, arouses energy, applies his mind, and strives. This is called striving by restraint.

(2) "And what is striving by abandonment? Here, a bhikkhu generates desire for the abandoning of arisen bad unwholesome qualities; he makes an effort, arouses energy, applies his mind, and strives. This is called striving by abandonment.

(3) "And what is striving by development? Here, a bhikkhu generates desire for the arising of unarisen wholesome qualities; he makes an effort, arouses energy, applies his mind, and strives. This is called striving by development.

(4) "And what is striving by protection? Here, a bhikkhu generates desire for the maintenance of arisen wholesome qualities, for their non-decline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called striving by protection.

"These are the four strivings."

Restraint and abandonment,  
development and protection:  
by means of these four strivings  
taught by the Kinsman of the Sun  
a bhikkhu who is ardent here  
can attain the destruction of suffering.

## 70 (10) Unrighteous<sup>145</sup>

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<sup>145</sup> I cannot clearly see a reason for including this sutta in the Fours. I can only conjecture that the explanation lies in the four groups of people who swerve from righteousness: kings, royal vassals, brahmins and householders, and the people of the town and countryside. But this omits the natural phenomena, which also have a claim to be included.

"Bhikkhus, when kings are unrighteous,<sup>146</sup> the royal vassals become unrighteous. When the royal vassals are unrighteous, brahmins and householders become unrighteous.<sup>147</sup> When brahmins and householders are unrighteous, the people of the towns and countryside become unrighteous. When the people of the towns and countryside are unrighteous, the sun and moon [75] proceed off course. When the sun and moon proceed off course, the constellations and the stars proceed off course. When the constellations and the stars proceed off course, day and night proceed off course ... the months and fortnights proceed off course ... the seasons and years proceed off course. When the seasons and years proceed off course, the winds blow off course and at random. When the winds blow off course and at random, the deities become upset. When the deities are upset, sufficient rain does not fall. When sufficient rain does not fall, the crops ripen irregularly. When people eat crops that ripen irregularly, they become short-lived, ugly, weak, and sickly.<sup>148</sup>

"Bhikkhus, when kings are righteous, the royal vassals become righteous. When the royal vassals are righteous, brahmins and householders become righteous. When brahmins and householders are righteous, the people of the towns and countryside become righteous. When the people of the towns and countryside are righteous, the sun and moon proceed on course. When the sun and moon proceed on course, the constellations and the stars proceed on course. When the constellations and the stars proceed on course, day and night proceed on course ... the months and fortnights proceed on course ... the seasons and years proceed on course. When the seasons and years proceed on course, the winds blow on course and dependably. When the winds blow on course and dependably, the deities do not become upset. When the deities are not upset, sufficient rain falls. When sufficient rain falls, the crops ripen in season.

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<sup>146</sup> *Adhammikā honti.* Mp: "Without performing the tenfold oblation prescribed by the ancient kings, and without assigning punishment in proportion to the crime, they perform excessive oblations and assign excessive punishments." The tenfold oblation (*dasabhāgabali*) is mentioned only here.

<sup>147</sup> In support of my translation of *brāhmaṇagahapatikā* as a *dvanda* compound rather than as a *kammadhāraya*, "brahmin householders," see [It-a II 162,7-9](#): *Brāhmaṇagahapatikā ti brāhmaṇā c'eva gahapatikā ca. Ṭhapetvā brāhmaṇe ye keci aḡāraṃ ajjhāvasantā idha gahapatikā ti veditabbā.*

<sup>148</sup> The omission of *dubbalā* in the VRI ed. appears to be an error. The other editions, including the Be printed version, has this word.

When people eat crops that ripen in season, they become long-lived, beautiful, strong, and healthy."

When cattle are crossing [a ford],  
if the chief bull goes crookedly,  
all the others go crookedly  
because their leader has gone crookedly.

So too, among human beings,  
when the one considered the chief  
behaves unrighteously,  
other people do so as well. [76]  
The entire kingdom is dejected  
if the king is unrighteous.

When cattle are crossing [a ford]  
if the chief bull goes straight across,  
all the others go straight across  
because their leader has gone straight.

So too, among human beings,  
when the one considered the chief  
conducts himself righteously,  
other people do so as well.  
The entire kingdom rejoices  
if the king is righteous.

### III. Unmistakable

"Bhikkhus, a bhikkhu who possesses four qualities is practicing the unmistakable way and has laid the groundwork for the destruction of the taints.<sup>149</sup> What four? Here, a bhikkhu is virtuous, learned, energetic, and wise. A bhikkhu who possesses these four qualities is practicing the unmistakable way and has laid the groundwork for the destruction of the taints."

#### 72 (2) View

"Bhikkhus, a bhikkhu who possesses four qualities is practicing the unmistakable way and has laid the groundwork for the destruction of the taints. What four? The thought of renunciation, the thought of good will, the thought of non-harming, and right view.<sup>150</sup> A bhikkhu who possesses these four qualities [77] is practicing the unmistakable way and has laid the groundwork for the destruction of the taints."

#### 73 (3) The Bad Person: The Bride

"Bhikkhus, one who possesses four qualities can be understood to be a bad person. What four?

(1) "Here, bhikkhus, a bad person discloses the faults of others even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about the faults of others without gaps or omissions, fully and in detail. It can be understood: 'This fellow is a bad person.'

(2) "Again, a bad person does not disclose the virtues of others even when asked about them, how much less then when not asked. But when he is asked about them, then, though led on by questions, he speaks about the virtues of others with gaps and omissions, not fully or in detail. It can be understood: 'This fellow is a bad person.'

(3) "Again, a bad person does not disclose his own faults even when asked about them, how much less then when not asked. But when he is asked about them, then,

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<sup>149</sup> See **3:16**.

<sup>150</sup> Right view (*sammā ditṭhi*) is the first factor of the noble eightfold path, and the three types of wholesome thought are collectively right intention (*sammā saṅkappa*), the second path factor.

though led on by questions, he speaks about his own faults with gaps and omissions, not fully or in detail. It can be understood: 'This fellow is a bad person.'

(4) "Again, a bad person discloses his own virtues even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about his own virtues without gaps and omissions, fully and in detail. It can be understood: 'This fellow is a bad person.'

"One who possesses these four qualities can be understood to be a bad person.

"Bhikkhus, one who possesses [another] four qualities can be understood to be a good person. What four?

(1) "Here, bhikkhus, a good person does not disclose the faults of others even when asked about them, how much less then when not asked. But when he is asked about them, then, though led on by questions, he speaks about the faults of others with gaps and omissions, [78] not fully or in detail. It can be understood: 'This fellow is a good person.'

(2) "Again, a good person discloses the virtues of others even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about the virtues of others without gaps and omissions, fully and in detail. It can be understood: 'This fellow is a good person.'

(3) "Again, a good person discloses his own faults even when not asked about them, how much more then when asked. But when he is asked about them, then, led on by questions, he speaks about his own faults without gaps and omissions, fully and in detail. It can be understood: 'This fellow is a good person.'

(4) "Again, a good person does not disclose his own virtues even when asked about them, how much less then when not asked. But when he is asked about them, then, led on by questions, he speaks about his own virtues with gaps and omissions, not fully or in detail. It can be understood: 'This fellow is a good person.'

"One who possesses these four qualities can be understood as a good person.

"Bhikkhus,<sup>151</sup> when a bride is first brought into the home, whether at night or during the day, at first she sets up a keen sense of moral shame and moral dread toward her mother-in-law, her father-in-law, her husband, and even the slaves, workers, and servants. But after some time, as a result of living together and intimacy with them, she says to her mother-in-law, her father-in-law, and her husband: 'Go away! What do you know?'

"So too, when some bhikkhu here has gone forth from the household life into homelessness, whether by night or during the day, at first he sets up a keen sense of moral shame and moral dread toward the bhikkhus, the bhikkhunīs, the male lay followers, the female lay followers, and even toward the monastery workers and novices. But after some time, as a result of living together and intimacy with them, he says even to his teacher and his preceptor: 'Go away! What do you know?'

"Therefore, bhikkhus, you should train yourselves thus: 'We will dwell with a mind like that of a newly arrived bride.' It is in such a way that you should train yourselves." [79]

#### 74 (4) Foremost (1)

"Bhikkhus, there are these four things that are foremost. What four? The foremost kind of virtuous behavior, the foremost kind of concentration, the foremost kind of wisdom, and the foremost kind of liberation. These are the four things that are foremost."

#### 75 (5) Foremost (2)

"Bhikkhus, there are these four things that are foremost. What four? The foremost of forms, the foremost of feelings, the foremost of perceptions, and the foremost among states of existence. These are the four things that are foremost."<sup>152</sup>

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<sup>151</sup> Ee treats this as the beginning of a new sutta, numbered **4:74**, whereas Ce and Be consider this part of **4:73**. Mp supports Ce and Be, stating that the simile is brought in to give an example of the bad person's character.

<sup>152</sup> Ee treats **4:74** and **4:75** as a single sutta, as against Ce and Be, which take them to be different.

## 76 (6) Kusinārā

On one occasion the Blessed One was dwelling at Kusinārā between the twin sal trees in the sal-tree grove of the Mallas at Upavattana, on the occasion of his final nibbāna. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, it may be that even a single bhikkhu has some doubt or uncertainty about the Buddha, the Dhamma, or the Saṅgha, about the path or the practice.<sup>153</sup> Then ask, bhikkhus. Do not be remorseful later, thinking: 'Our teacher was present before us, yet we could not bring ourselves to question the Blessed One when we were in his presence.'

When this was said, the bhikkhus were silent. A second time ... A third time the Blessed One addressed the bhikkhus ... And a third time the bhikkhus were silent.

Then the Blessed One addressed the bhikkhus: "It may be the case, bhikkhus, that you do not ask out of respect for the teacher. Then report your questions to a friend." When this was said, the bhikkhus were still silent. [80]

Then the Venerable Ānanda said to the Blessed One: "It is astounding and amazing, bhante! I am confident that there is not a single bhikkhu in this Saṅgha who has any doubt or uncertainty about the Buddha, the Dhamma, or the Saṅgha, about the path or the practice."

"You speak out of confidence, Ānanda, but the Tathāgata knows this for a fact. For among these five hundred bhikkhus, even the least is a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment."

## 77 (7) Inconceivable Matters

"Bhikkhus, there are these four inconceivable matters<sup>154</sup> that one should not try to conceive; one who tries to conceive them would reap either madness or frustration. What four? (1) The domain of the Buddhas is an inconceivable matter that one should not try to conceive; one who tries to conceive it would reap either madness or frustration. (2) The domain of one in jhāna is an inconceivable matter ... (3) The result

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<sup>153</sup> What occurs from this point on is also in the Mahāparinibbāna Suttanta, DN 16.6.5, II 154–55.

<sup>154</sup> *Acinteyyāni*. Mp says only "unsuitable to think about" (*cintetum ayuttāni*).

of kamma is an inconceivable matter ... (4) Speculation about the world is an inconceivable matter that one should not try to conceive; one who tries to conceive it would reap either madness or frustration.<sup>155</sup> These are the four inconceivable matters that one should not try to conceive; one who tries to conceive them would reap either madness or frustration."

#### 78 (8) Offerings

"Bhikkhus, there are these four purifications of offerings.<sup>156</sup> What four? (1) There is an offering that is purified through the donor but not through the recipients; (2) there is an offering that is purified through the recipients but not through the donor; (3) there is an offering that is not purified through either the donor or the recipients; (4) there is an offering that is purified through both the donor and the recipients. [81]

(1) "And how, bhikkhus, is an offering purified through the donor but not through the recipients? Here, the donor is virtuous and of good character, but the recipients are immoral and of bad character. It is in this way that an offering is purified through the donor but not through the recipients.

(2) "And how is an offering purified through the recipients but not through the donor? Here, the donor is immoral and of bad character, but the recipients are virtuous and of good character. It is in this way that an offering is purified through the recipients but not through the donor.

(3) "And how is an offering not purified through either the donor or the recipients? Here, the donor is immoral and of bad character, and the recipients too are

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<sup>155</sup> Mp explains the four as follows: "The *domain of the Buddhas (buddhavisaya)* is the procedure and spiritual might (*pavatti ca ānubhāvo ca*) of the Buddha's qualities such as the omniscient knowledge and so forth. The *domain of one in jhāna (jhānavisaya)* is the direct knowledges and jhānas. The *result of kamma (kammavipāka)* is the result of kamma to be experienced in the present life and so forth. *Speculation about the world (lokacintā)* is such worldly speculations as: 'Who made the sun and moon? Who made the earth and the ocean? Who created sentient beings? Who made the mountains, mangoes, palmyras, and coconuts?'"

<sup>156</sup> Also at MN 142.9–13, III 256–57.



immoral and of bad character. It is in this way that an offering is not purified through either the donor or the recipients.

(4) "And how is an offering purified through both the donor and the recipients? Here, the donor is virtuous and of good character, and the recipients too are virtuous and of good character. It is in this way that an offering is purified through both the donor and the recipients.

"These are the four purifications of offerings."

#### 79 (9) Business

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, (1) why is it that for one person here, the business he undertakes ends in failure? (2) Why is it that for another the same kind of business does not fulfill his expectations? (3) Why is it that for still another the same kind of business fulfills his expectations? (4) And why is it that for still another the same kind of business surpasses his expectations?"

(1) "Here, Sāriputta, someone approaches an ascetic or a brahmin and invites him to ask for what he needs, [82] but does not give him what was requested. When he passes away from there, if he comes back to this world, whatever business he undertakes ends in failure.

(2) "Someone else approaches an ascetic or a brahmin and invites him to ask for what he needs. He gives it to him but does not fulfill his expectations. When he passes away from there, if he comes back to this world, whatever business he undertakes does not fulfill his expectations.

(3) "Someone else approaches an ascetic or a brahmin and invites him to ask for what he needs. He gives it to him and fulfills his expectations. When he passes away from there, if he comes back to this world, whatever business he undertakes fulfills his expectations.

(4) "Someone else approaches an ascetic or a brahmin and invites him to ask for what he needs. He gives it to him and surpasses his expectations. When he passes away from there, if he comes back to this world, whatever business he undertakes surpasses his expectations.

"This, Sāriputta, is the reason why for one person here the business he undertakes ends in failure; for another the same kind of business does not fulfill his expectations; for still another the same kind of business fulfills his expectations; and for still another the same kind of business surpasses his expectations."

80 (10) Kamboja

On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said:

"Bhante, why is it that women do not sit in council, or engage in business, or go to Kamboja?"<sup>157</sup>

"Ānanda, women are prone to anger; women are envious; [83] women are miserly; women are unwise. This is why women do not sit in council, engage in business, or go to Kamboja."

#### IV. Unshakable

81 (1) The Destruction of Life

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? One destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? One abstains from the destruction of life, from taking what is not given, from sexual misconduct, and from false speech. One possessing these four qualities is deposited in heaven as if brought there."

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<sup>157</sup> Mp: "They do not sit in council (*n'eva sabhāyaṃ nisīdati*) in the judgment hall for the purpose of passing judgment. They do not engage in business (*na kammantaṃ payojeti*), in major work such as agriculture, trade, and so forth. They do not go to Kamboja (*na kambojaṃ gacchati*): they do not go to the Kamboja country for the purpose of carrying goods. This is the mere heading. The sense is that they do not go to any remote country."

## 82 (2) False Speech

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? One speaks falsely, speaks divisively, speaks harshly, and indulges in idle chatter. One possessing these four qualities is deposited in hell as if brought there. [84]

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? One abstains from false speech, from divisive speech, from harsh speech, and from idle chatter. One possessing these four qualities is deposited in heaven as if brought there."

## 83 (3) Dispraise

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? (1) Without investigating and scrutinizing, one speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, one speaks dispraise of one who deserves praise. (3) Without investigating and scrutinizing, one believes a matter that merits suspicion. (4) Without investigating and scrutinizing, one is suspicious about a matter that merits belief. Possessing these four qualities one is deposited in hell as if brought there.

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? (1) Having investigated and scrutinized, one speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, one speaks praise of one who deserves praise. (3) Having investigated and scrutinized, one is suspicious about a matter that merits suspicion. (4) Having investigated and scrutinized, one believes a matter that merits belief. Possessing these four qualities one is deposited in heaven as if brought there."

## 84 (4) Anger

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? One values anger, not the good Dhamma; one values denigration, not the good Dhamma; one values gain, not the good Dhamma; one values honor, not the good Dhamma. One possessing these four qualities is deposited in hell as if brought there. [85]

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? One values the good Dhamma, not anger; one values the good Dhamma, not denigration; one values the good Dhamma, not gain; one values the good Dhamma, not honor. One possessing these four qualities is deposited in heaven as if brought there."

85 (5) Darkness<sup>158</sup>

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The one heading from darkness to darkness, the one heading from darkness to light, the one heading from light to darkness, and the one heading from light to light.

(1) "And how, bhikkhus, is a person heading from darkness to darkness? Here, some person has been reborn in a low family—a family of *caṇḍālas*, bamboo workers, hunters, cart makers, or flower scavengers<sup>159</sup>—one that is poor, with little food and drink, that subsists with difficulty, where food and clothing are obtained with difficulty; and he is ugly, unsightly, dwarfish, with much illness—blind, crippled, lame, or paralyzed. He does not obtain food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in this way that a person is heading from darkness to darkness.

(2) "And how is a person heading from darkness to light? Here, some person has been reborn in a low family ... where food and clothing are obtained with difficulty; and he is ugly ... or paralyzed. He does not obtain food ... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after

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<sup>158</sup> The sutta, accompanied by similes and verses, is at SN 3:21, I 93–96; see too Pp 51–52. Mp: "One is *in darkness (tamo)* because one is conjoined with darkness by being reborn in a low family, and one is *heading toward darkness (tamoparāyaṇa)* because one is approaching the darkness of hell through bodily misconduct, etc. One is *in light (joti)* because one is conjoined with light by being reborn in a high family, and one is *heading toward light (jotiparāyaṇa)* because one is approaching the light of a heavenly rebirth through bodily good conduct, etc."

<sup>159</sup> See 3:13. Threes, <n.6>. I read with Ce, Be *veṇakule vā nesādakule* as against Ee *nesādakule vā veṇakule*.

death, he is reborn in a good destination, in a heavenly world. It is in this way that a person is heading from darkness to light.

(3) "And how is a person heading from light to darkness? [86] Here, some person has been reborn in a high family—an affluent khattiya family, an affluent brahmin family, or an affluent householder family—one that is rich, with great wealth and property, with abundant gold and silver, with abundant treasures and belongings, with abundant wealth and grain; and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He obtains food, drink, clothing, and vehicles; garlands, scents, and unguents; bedding, housing, and lighting. He engages in misconduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in this way that a person is heading from light to darkness.

(4) "And how is a person heading from light to light? Here, some person has been reborn in a high family ... with abundant wealth and grain; and he is handsome ... possessing supreme beauty of complexion. He obtains food ... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in this way that a person is heading from light to light.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 86 (6) Bent Down

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The one bent down who bends lower, the one bent down who rises, the one risen who bends down, and the one risen who rises higher.<sup>160</sup>

"These are the four kinds of persons found existing in the world."

#### 87 (7) The Son

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<sup>160</sup> Ce defines these four types with exactly the same explanations given in **4:85**. Be and Ee, however, offer no explanations but merely give the headings.

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The ascetic unshaken, the red-lotus ascetic, the white-lotus ascetic, and the delicate ascetic among ascetics.<sup>161</sup>

(1) "And how, bhikkhus, is a person an ascetic unshaken? Here, a bhikkhu is a trainee practicing the way who dwells aspiring for the unsurpassed security from bondage. Just as [87] the eldest son of a head-anointed khattiya king—one due to be anointed but not yet anointed—would have attained the unshaken,<sup>162</sup> so too a bhikkhu is a trainee practicing the way who dwells aspiring for the unsurpassed security from bondage.<sup>163</sup> It is in this way that a person is an ascetic unshaken.

(2) "And how is a person a white-lotus ascetic? Here, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it; yet he does not dwell having contacted with the body the eight emancipations. It is in this way that a person is a white-lotus ascetic.<sup>164</sup>

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<sup>161</sup> Mp resolves *samaṇamacalo* into *samaṇa-acalo*, with *-m-* a mere conjunct consonant. It identifies this figure with the seven kinds of trainees (*sattavidhampi sekhaṃ dasseti*). On the next two ascetics, Mp says: "The *white-lotus ascetic* (*samaṇapuṇḍarīka*) is an ascetic similar to a white lotus (*puṇḍarīka*), which has fewer than a hundred petals. By this he shows the dry-insight arahant (*sukkhavipassakakhīṇāsavaṃ dasseti*), called a white-lotus ascetic because his virtues are incomplete, since he lacks the jhānas and direct knowledges. The red-lotus ascetic (*samaṇapaduma*) is an ascetic similar to a red lotus (*paduma*), which has a full hundred petals. By this he shows the arahant liberated in both respects (*ubhatobhāgavimuttaṃ khīṇāsavaṃ dasseti*), called a red-lotus ascetic because his virtues are complete, since he possesses the jhānas and direct knowledges." On the colors of the two kinds of lotus flowers, *puṇḍarīka* and *paduma*, see **Threes <n. 51>**. "The delicate ascetic among ascetics" (*samaṇesu samaṇasukhumālo*) is "one with soft mind and body, who experiences exclusively pleasure, free from bodily and mental pain" (*muducittasarīro kāyikacetasikadukkarahito ekantasukhī*).

<sup>162</sup> Mp: "**Macalapatto** ti rañño khattiyassa muddhāvasittassa puttabhāvena ceva puttesu jeṭṭhakabhāvena ca na tāva abhisittabhāvena ca abhisekappatti-atthāya acalapatto niccalapatto." The gist is that the eldest son is said to have "attained the unshaken" in so far as he is destined to be a head-anointed king. See too **Threes <n. 7>**.

<sup>163</sup> *Anuttaraṃ yogakkhemaṃ patthayamāno viharati*. Mp: "He dwells aspiring for arahantship."

<sup>164</sup> Contrary to Mp, the definition of the white-lotus ascetic here is ambiguous; for the expression "he does not dwell having contacted with the body the eight emancipations" (*no ca kho aṭṭha vimokkhe kāyena phusivā viharati*) could mean either: (1) that he does not attain *any* of the eight emancipations, which would make him a dry-insight arahant (as Mp asserts); or (2) that he attains *some* of the eight emancipations *but not all*, perhaps the three emancipations based on form but not the formless

(3) "And how is a person a red-lotus ascetic? Here, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it; and he dwells having contacted with the body the eight emancipations. It is in this way that a person is a red-lotus ascetic.<sup>165</sup>

(4) "And how is a person a delicate ascetic among ascetics? Here, a bhikkhu usually uses a robe that has been specifically offered to him, seldom one that has not been specifically offered to him;<sup>166</sup> he usually eats almsfood that has been specifically offered to him, seldom almsfood that has not been specifically offered to him; he usually uses a lodging that has been specifically offered to him, seldom one that has not been specifically offered to him; he usually uses medicines and provisions for the sick that have been specifically offered to him, seldom those that have not been specifically offered to him. His fellow monks, those with whom he dwells, usually behave toward him in agreeable ways by body, speech, and mind, seldom in disagreeable ways. They

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attainments and cessation. In such a case, the meditator would conform to the definition of the arahant liberated by wisdom (*paññāvimutta*) of whom it is said that he has eliminated the taints but does not attain the peaceful formless attainments (MN 70.16, I 477,33–478,1). The commentators hold that the *paññāvimutta* arahant can possess any number among the four jhānas or no jhāna at all; only the latter is a dry-insight arahant. The dry-insight arahant (*sukkhavipassakakhiṇāsava*) is not explicitly mentioned as such in the Nikāyas but first gains recognition in the commentaries. In any case, the difference in the definitions between the wisdom-liberated arahant and the white-lotus arahant suggests that at some point a shift had taken place in the scale of meditative attainments that was expected of an arahant. While the arahant liberated by wisdom lacks only the formless attainments, the white-lotus arahant, on the interpretation offered by the commentators, lacks the jhānas as well.

The eight emancipations (*aṭṭha vimokkhā*), defined at 8:66, are not exactly identical with the four jhānas and four formless attainments. It seems that the first three emancipations correspond to the four jhānas but distinguish them in terms of objects rather than mental factors.

<sup>165</sup> Again, there is an ambiguity in the definition of the red-lotus ascetic. To qualify as such, does one have to possess all eight emancipations or is it sufficient to possess several? Given the commentarial explanation, which compares the red-lotus ascetic to a lotus with a full hundred petals, it seems that one would have to possess all eight emancipations. But the commentarial definition of the *ubhatobhāga-vimutta* arahant allows one who possesses any of the formless attainments to count as "one liberated in both respects." This, too, might represent a lowering of a more stringent criterion that would restrict the designation to an arahant possessing all eight emancipations.

<sup>166</sup> More literally, "the robe he uses is usually one that he has been asked to accept, seldom one that he has not been asked to accept." And so with the other three requisites.

usually present him what is agreeable, seldom what is disagreeable. Discomfort originating from bile, phlegm, wind, or their combination;<sup>167</sup> discomfort produced by change of climate; discomfort produced by careless behavior; discomfort produced by assault; or discomfort produced as the result of kamma—these do not often arise in him.<sup>168</sup> He is seldom ill. He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, [88] liberation by wisdom; and having entered upon it, he dwells in it. It is in this way that a person is a delicate ascetic among ascetics.

"If, bhikkhus, one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this. For I usually use a robe that has been specifically offered to me, seldom one that has not been specifically offered to me; I usually eat almsfood that has been specifically offered to me, seldom almsfood that has not been specifically offered to me; I usually use a lodging that has been specifically offered to me, seldom one that has not been specifically offered to me; I usually use medicines and provisions for the sick that have been specifically offered to me, seldom those that have not been specifically offered to me. Those bhikkhus with whom I dwell usually behave toward me in agreeable ways by body, speech, and mind, seldom in disagreeable ways. They usually present me what is agreeable, seldom what is disagreeable. Discomfort originating from bile, phlegm, wind, or their combination; discomfort produced by change of climate; discomfort produced by careless behavior; discomfort produced by assault; or discomfort produced as the result of kamma—these do not often arise in me. I am seldom ill. I gain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. With the destruction of the taints, I have realized for myself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered

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<sup>167</sup> In commenting on *sannipātikāni*, Mp-ṭ says "produced by a combination of the three—bile and so forth—which are out of balance" (*pittādīnaṃ tiṇṇampi visamānaṃ sannipātena jātāni*). Spk III 81,22–23, commenting on the same word at SN IV 230,29, says "originating through a disturbance of the three, bile and so forth" (*tiṇṇampi pittādīnaṃ kopena samuṭṭhitāni*).

<sup>168</sup> The eight causes of feelings are also at SN 36:21, IV 230–31.



upon it, I dwell in it. If one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 88 (8) Fetters

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The ascetic unshaken, the white-lotus ascetic, the red-lotus ascetic, and the delicate ascetic among ascetics.

(1) "And how, bhikkhus, is a person an ascetic unshaken? Here, with the utter destruction of three fetters, [89] a bhikkhu is a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment. It is in this way that a person is an ascetic unshaken.

(2) "And how is a person a white-lotus ascetic? Here, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, a bhikkhu is a once-returner who, after coming back to this world only one more time, will make an end of suffering. It is in this way that a person is a white-lotus ascetic.

(3) "And how is a person a red-lotus ascetic? Here, with the utter destruction of the five lower fetters, a bhikkhu is one of spontaneous birth, due to attain final nibbāna there without returning from that world. It is in this way that a person is a red-lotus ascetic.

(4) "And how is a person a delicate ascetic among ascetics? Here, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. It is in this way that a person is a delicate ascetic among ascetics.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 89 (9) View

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The ascetic unshaken, the white-lotus ascetic, the red-lotus ascetic, and the delicate ascetic among ascetics.

(1) "And how, bhikkhus, is a person an ascetic unshaken? Here, a bhikkhu is one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. It is in this way that a person is an ascetic unshaken.

(2) "And how is a person a white-lotus ascetic? Here, a bhikkhu is one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, and right liberation; yet he does not dwell having contacted with the body the eight emancipations. [90] It is in this way that a person is a white-lotus ascetic.

(3) "And how is a person a red-lotus ascetic? Here, a bhikkhu is one of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, and right liberation; and he dwells having contacted with the body the eight emancipations. It is in this way that a person is a red-lotus ascetic.

(4) "And how is a person a delicate ascetic among ascetics? Here, a bhikkhu usually uses a robe that has been specifically offered to him, seldom one that has not been specifically offered to him ... [as in 4:87] ... If one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this.

"These, bhikkhus, are the four kinds of persons found existing in the world."<sup>169</sup>

#### 90 (10) Aggregates

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The ascetic unshaken, the white-lotus ascetic, the red-lotus ascetic, and the delicate ascetic among ascetics.

(1) "And how, bhikkhus, is a person an ascetic unshaken? Here, a bhikkhu is a trainee who has not attained his mind's ideal, one who dwells aspiring for the unsurpassed security from bondage. It is in this way that a person is an ascetic unshaken.

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<sup>169</sup> Mp says that the first section describes the seven kinds of trainees; the second, the dry-insight arahant; the third, the arahant liberated in both respects; and the fourth, the Tathāgata and an arahant similar to the Tathāgata.

(2) "And how is a person a white-lotus ascetic? Here, a bhikkhu dwells contemplating arising and vanishing in the five aggregates subject to clinging: '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 activities, such their origin, such their passing away; such is consciousness, such its origin, such its passing away'; yet he does not dwell having contacted with the body the eight emancipations. It is in this way that a person is a white-lotus ascetic.

(3) "And how is a person a red-lotus ascetic? Here, a bhikkhu dwells contemplating arising and vanishing in the five aggregates subject to clinging: 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional activities ... such is consciousness, such its origin, [91] such its passing away'; and he dwells having contacted with the body the eight emancipations. It is in this way that a person is a red-lotus ascetic.

(4) "And how is a person a delicate ascetic among ascetics? Here, a bhikkhu usually uses a robe that has been specifically offered to him, seldom one that has not been specifically offered to him ... [as in 4:87] ... If one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this.

"These, bhikkhus, are the four kinds of persons found existing in the world."

## V. Asuras

### 91 (1) Asuras

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The asura with a retinue of asuras; the asura with a retinue of devas; the deva with a retinue of asuras; and the deva with a retinue of devas.

(1) "And how, bhikkhus, is a person an asura with a retinue of asuras? Here, someone is immoral, of bad character, and his retinue is immoral, of bad character. It is in this way that someone is an asura with a retinue of asuras.

(2) "And how is a person an asura with a retinue of devas? Here, someone is immoral, of bad character, but his retinue is virtuous, of good character. It is in this way that someone is an asura with a retinue of devas.

(3) "And how is a person a deva with a retinue of asuras? [92] Here, someone is virtuous, of good character, but his retinue is immoral, of bad character. It is in this way that someone is a deva with a retinue of asuras.

(4) "And how is a person a deva with a retinue of devas? Here, someone is virtuous, of good character, and his retinue is virtuous, of good character. It is in this way that someone is a deva with a retinue of devas.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 92 (2) Concentration (1)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, some person gains internal serenity of mind but not the higher wisdom of insight into phenomena.<sup>170</sup> (2) Some other person gains the higher wisdom of insight into phenomena but not internal serenity of mind. (3) Still another gains neither internal serenity of mind nor the higher wisdom of insight into phenomena. (4) And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena. These are the four kinds of persons found existing in the world."

#### 93 (3) Concentration (2)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, some person gains internal serenity of mind but not the higher wisdom of insight into phenomena. (2) Some other person gains the higher wisdom of insight into phenomena but not internal serenity of mind. (3) Still another gains neither internal serenity of mind nor the higher wisdom of insight into phenomena. (4) And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena.

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<sup>170</sup> Mp: "Internal serenity of mind (*ajjhataṃ cetosamatha*) is internal concentration of mind at the level of absorption (*niyakajjhate appanācittasamādhi*). Higher wisdom of insight into phenomena (*adhipaññā-dhammavipassanā*) is the insight knowledge that comprehends conditioned phenomena (*saṅkhāra-pariggāhakavipassanāñāṇa*). This is the higher wisdom that consists of insight into phenomena, that is, into the five aggregates."

(1) "Bhikkhus, the person among these who gains internal [93] serenity of mind but not the higher wisdom of insight into phenomena should base himself on internal serenity of mind and make an effort to gain the higher wisdom of insight into phenomena. Then, some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) "The person who gains the higher wisdom of insight into phenomena but not internal serenity of mind should base himself on the higher wisdom of insight into phenomena and make an effort to gain internal serenity of mind. Then, some time later, he gains both the higher wisdom of insight into phenomena and internal serenity of mind.

(3) "The person who gains neither internal serenity of mind nor the higher wisdom of insight into phenomena should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain both those wholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so that person should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to obtain both those wholesome qualities. Then, some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(4) "The person who gains both internal serenity of mind and the higher wisdom of insight into phenomena should base himself on those same wholesome qualities and make a further effort to reach the destruction of the taints.

"These, bhikkhus, are the four kinds of persons found existing in the world."

94 (4) Concentration (3)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, bhikkhus, some person gains internal serenity of mind but not the higher wisdom of insight into phenomena. [94] (2) Some other person gains the higher wisdom of insight into phenomena but not internal serenity of mind. (3) Still another gains neither internal serenity of mind nor the higher wisdom of insight into

phenomena. (4) And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(1) "Bhikkhus, the person among these who gains internal serenity of mind but not the higher wisdom of insight into phenomena should approach one who gains the higher wisdom of insight into phenomena and inquire of him: 'How, friend, should conditioned phenomena be seen? How should conditioned phenomena be explored? How should conditioned phenomena be discerned by insight?' The other then answers him as he has seen and understood the matter thus: 'Conditioned phenomena should be seen in such a way, explored in such a way, discerned by insight in such a way.'<sup>171</sup> Then, some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) "The person who gains the higher wisdom of insight into phenomena but not internal serenity of mind should approach one who gains internal serenity of mind and inquire of him: 'How, friend, should the mind be steadied? How should the mind be composed? How should the mind be unified? How should the mind be concentrated?' The other then answers him as he has seen and understood the matter thus: 'The mind should be steadied in such a way, composed in such a way, unified in such a way, concentrated in such a way.'<sup>172</sup> Then, some time later, he gains both the higher wisdom of insight into phenomena and internal serenity of mind.

(3) "The person who gains neither internal serenity of mind nor the higher wisdom of insight into phenomena should approach one who gains both and inquire of him: 'How, friend, should the mind be steadied? How should the mind be composed? How should the mind be unified? How should the mind be concentrated? How should conditioned phenomena be seen? How should conditioned phenomena be explored? How should conditioned phenomena be discerned by insight?' The other then answers him as he has seen and understood the matter thus: 'The mind should be steadied in such a way, composed in such a way, unified in such a way, concentrated in such a way.'

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<sup>171</sup> Mp: "Conditioned phenomena should be seen as impermanent, explored as impermanent, and discerned with insight as impermanent; and so too as suffering and as non-self."

<sup>172</sup> Mp: "The mind should be steadied, composed, unified, and concentrated by way of the first jhāna; and so too for the second and higher jhānas."

Conditioned phenomena should be seen in such a way, explored in such a way, discerned by insight in such a way.' Then, some time later, [95] he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(4) "The person who gains both internal serenity of mind and the higher wisdom of insight into phenomena should base himself on those same wholesome qualities and make a further effort for the destruction of the taints.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 95 (5) Cremation Brand

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing neither for his own welfare nor for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing for his own welfare but not for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others.

(1) "Suppose, bhikkhus, a cremation brand was blazing at both ends and smeared with dung in the middle: it could not be used as timber either in the village or in the forest. Just like this, I say, is the person who is practicing neither for his own welfare nor for the welfare of others.

(2) "Bhikkhus, the person among these who is practicing for the welfare of others but not for his own welfare is the more excellent and sublime of the [first] two persons. (3) The person practicing for his own welfare but not for the welfare of others is the more excellent and sublime of the [first] three persons. (4) The person practicing both for his own welfare and for the welfare of others is the foremost, the best, the preeminent, the supreme, and the finest of these four persons. Just as from a cow comes milk, from milk curd, from curd butter, from butter ghee, and from ghee cream-of-ghee, which is reckoned the foremost of all these, so the person practicing both for his own welfare and for the welfare of others is the foremost, the best, the preeminent, the supreme, and the finest of these four persons. [96]

"These, bhikkhus, are the four kinds of persons found existing in the world."

96 (6) Lust

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing for his own welfare but not for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing neither for his own welfare nor for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others.

(1) "And how, bhikkhus, is a person practicing for his own welfare but not for the welfare of others? Here, some person practices to remove his own lust, hatred, and delusion but does not encourage others to remove their lust, hatred, and delusion. It is in this way that a person is practicing for his own welfare but not for the welfare of others.

(2) "And how is a person practicing for the welfare of others but not for his own welfare? Here, some person encourages others to remove their lust, hatred, and delusion, but does not practice to remove his own lust, hatred, and delusion. It is in this way that a person is practicing for the welfare of others but not for his own welfare.

(3) "And how is a person practicing neither for his own welfare nor for the welfare of others? Here, some person does not practice to remove his own lust, hatred, and delusion, nor does he encourage others to remove their lust, hatred, and delusion. It is in this way that a person is practicing neither for his own welfare nor for the welfare of others.

(4) "And how is a person practicing both for his own welfare and for the welfare of others? Here, some person practices to remove his own lust, hatred, and delusion, and he encourages others to remove their lust, hatred, and delusion. [97] It is in this way that a person is practicing both for his own welfare and for the welfare of others.

"These, bhikkhus, are the four kinds of persons found existing in the world."

97 (7) Quick-Witted

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing for his own welfare but not for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3)



one who is practicing neither for his own welfare nor for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others.

(1) "And how, bhikkhus, is a person practicing for his own welfare but not for the welfare of others? Here, some person is quick in attending to wholesome teachings, is able to retain in mind the teachings he has heard, and examines the meaning of the teachings he has retained. Having understood the meaning and the Dhamma, he practices in accordance with the Dhamma. However, he is not a good speaker with a good delivery; he is not gifted with speech that is polished, clear, articulate, expressive of the meaning; and he does not instruct, encourage, inspire, and gladden his fellow monks. It is in this way that a person is practicing for his own welfare but not for the welfare of others.

(2) "And how is a person practicing for the welfare of others but not for his own welfare? Here, some person is not quick in attending to wholesome teachings, is unable to retain in mind the teachings he has heard, and does not examine the meaning of the teachings he has retained. Having no understanding of the meaning and the Dhamma, he does not practice in accordance with the Dhamma. However, he is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning; and he instructs, encourages, inspires, and gladdens his fellow monks. It is in this way that a person is practicing for the welfare of others but not for his own welfare. [98]

(3) "And how is a person practicing neither for his own welfare nor for the welfare of others? Here, some person is not quick in attending to wholesome teachings ... he does not practice in accordance with the Dhamma. Moreover, he is not a good speaker with a good delivery ... and he does not instruct, encourage, inspire, and gladden his fellow monks. It is in this way that a person is practicing neither for his own welfare nor for the welfare of others.

(4) "And how is a person practicing both for his own welfare and for the welfare of others? Here, some person is quick in attending to wholesome teachings ... he practices in accordance with the Dhamma. Moreover, he is a good speaker with a good delivery ... and he instructs, encourages, inspires, and gladdens his fellow monks. It is in

this way that a person is practicing both for his own welfare and for the welfare of others.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 98 (8) One's Own Welfare

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing for his own welfare but not for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing neither for his own welfare nor for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others. These are the four kinds of persons found existing in the world."

#### 99 (9) Training Rules

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing for his own welfare [99] but not for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing neither for his own welfare nor for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others.

(1) "And how, bhikkhus, is a person practicing for his own welfare but not for the welfare of others? Here, some person himself abstains from the destruction of life but does not encourage others to abstain from the destruction of life. He himself abstains from taking what is not given but does not encourage others to abstain from taking what is not given. He himself abstains from sexual misconduct but does not encourage others to abstain from sexual misconduct. He himself abstains from false speech but does not encourage others to abstain from false speech. He himself abstains from liquor, wine, and intoxicants, the basis for heedlessness, but does not encourage others to abstain from them. It is in this way that a person is practicing for his own welfare but not for the welfare of others.

(2) "And how is a person practicing for the welfare of others but not for his own welfare? Here, some person does not himself abstain from the destruction of life but he encourages others to abstain from the destruction of life ... He does not himself abstain

from liquor, wine, and intoxicants, the basis for heedlessness, but he encourages others to abstain from them. It is in this way that a person is practicing for the welfare of others but not for his own welfare.

(3) "And how is a person practicing neither for his own welfare nor for the welfare of others? Here, some person does not himself abstain from the destruction of life and does not encourage others to abstain from the destruction of life ... He does not himself abstain from liquor, wine, and intoxicants, the basis for heedlessness, and does not encourage others to abstain from them. It is in this way that a person is practicing neither for his own welfare nor for the welfare of others.

(4) "And how is a person practicing both for his own welfare and for the welfare of others? Here, some person himself abstains from the destruction of life and encourages others to abstain from the destruction of life ... He himself abstains from liquor, wine, and intoxicants, the basis for heedlessness, and encourages others to abstain from them. It is in this way that he is practicing both for his own welfare and for the welfare of others.

"These, bhikkhus, are the four kinds of persons found existing in the world."  
[100]

#### 100 (10) Potaliya

Then the wanderer Potaliya approached the Blessed One and exchanged greetings with him. When they had exchanged greetings and cordial talk, the wanderer Potaliya sat down to one side, and the Blessed One then said to him:

"Potaliya, there are these four kinds of persons found existing in the world. What four? (1) Here, some person speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; but he does not speak praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. (2) Some other person speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely; but he does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely. (3) Still another person does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely; and he does not speak

praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. (4) And still another person speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; and he also speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely. These are the four kinds of persons found existing in the world. Now, Potaliya, which among these four kinds of persons seems to you the most excellent and sublime?"

"There are, Master Gotama, those four kinds of persons found existing in the world.<sup>173</sup> [101] Of those four, the one that seems to me the most excellent and sublime is the one who does not speak dispraise of someone who deserves dispraise, though the dispraise would be accurate, truthful, and timely; and who does not speak praise of someone who deserves praise, though the praise would be accurate, truthful, and timely. For what reason? Because what excels, Master Gotama, is equanimity."

"There are, Potaliya, those four kinds of persons found existing in the world. Of those four, the one that is the most excellent and sublime is the one who speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; and who also speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely. For what reason? Because what excels, Potaliya, is knowledge of the proper time to speak in any particular case."<sup>174</sup>

"There are, Master Gotama, those four kinds of persons found existing in the world. Of those four, the one that seems to me the most excellent and sublime is the one who speaks dispraise of someone who deserves dispraise, and the dispraise is accurate, truthful, and timely; and who also speaks praise of someone who deserves praise, and the praise is accurate, truthful, and timely. For what reason? Because what excels, Master Gotama, is knowledge of the proper time to speak in any particular case.

"Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or

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<sup>173</sup> He repeats all four types, as does the Buddha below. I have omitted the repetition.

<sup>174</sup> *Abhikkantā h'esā potaliya yadidaṃ tattha tattha kālaññutā.* Mp: "It is the nature of the wise, when they have known it is the proper time, to speak dispraise of one who deserves dispraise and to speak praise of one who deserves praise."

holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Gotama consider me a lay follower who from today has gone for refuge for life."  
[102]

## The Third Fifty

### I. Clouds

#### 101 (1) Clouds (1)

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, there are these four kinds of clouds. What four? The one that thunders but does not rain; the one that rains but does not thunder; the one that neither thunders nor rains; and the one that both thunders and rains. These are the four kinds of clouds. So too, there are these four kinds of persons similar to clouds found existing in the world. What four? The one who thunders but does not rain; the one who rains but does not thunder; the one who neither thunders nor rains; and the one who both thunders and rains.

(1) "And how, bhikkhus, is a person one who thunders but does not rain? Here, someone is a talker, not a doer. It is in this way that a person is one who thunders but does not rain. So, I say, this person is just like a cloud that thunders but does not rain.

(2) "And how is a person one who rains but does not thunder? Here, someone is a doer, not a talker. It is in this way that a person is one who rains but does not thunder. So, I say, this person is just like a cloud that rains but does not thunder.

(3) "And how is a person one who neither thunders nor rains? Here, someone is neither a talker nor a doer. It is in this way that a person is one who neither thunders nor rains. So, I say, this person is just like a cloud that neither thunders nor rains.

(4) "And how is a person one who both thunders and rains? Here, someone is both a talker and a doer. It is in this way that a person is one who both thunders and rains. So, I say, this person is just like a cloud that both thunders and rains.

"These, bhikkhus, are the four kinds of persons similar to clouds found existing in the world." [103]

## 102 (2) Clouds (2)

"Bhikkhus, there are these four kinds of clouds. What four? ... [as above] ...

(1) "And how, bhikkhus, is a person one who thunders but does not rain? Here, someone masters the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers<sup>175</sup>—but he does not understand as it really is: '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.' It is in this way that a person is one who thunders but does not rain. So, I say, this person is just like a cloud that thunders but does not rain.

(2) "And how is a person one who rains but does not thunder? Here, someone does not master the Dhamma—the discourses ... questions-and-answers—but he understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is one who rains but does not thunder. So, I say, this person is just like a cloud that rains but does not thunder.

(3) "And how is a person one who neither thunders nor rains? Here, someone does not master the Dhamma—the discourses ... questions-and-answers—and he does not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is one who neither thunders nor rains. So, I say, this person is just like a cloud that neither thunders nor rains.

(4) "And how is a person one who both thunders and rains? Here, someone masters the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-

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<sup>175</sup>

These are the nine divisions of the Buddha's teachings. See above, <n. 14>.

answers—and he understands as it really is: '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.' It is in this way that a person is one who both thunders and rains. So, I say, this person is just like a cloud that both thunders and rains. [104]

"These, bhikkhus, are the four kinds of persons similar to clouds found existing in the world."

### 103 (3) Pots

"Bhikkhus, there are these four kinds of pots. What four? The one that is empty and covered; the one that is full and open; the one that is empty and open; and the one that is full and covered. These are the four kinds of pots. So too, there are these four kinds of persons similar to pots found existing in the world. What four? The one who is empty and covered; the one who is full and open; the one who is empty and open; and the one who is full and covered.

(1) "And how, bhikkhus, is a person empty and covered? Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; but he does not understand as it really is: '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.' It is in this way that a person is empty and covered. So, I say, this person is just like a pot that is empty and covered.

(2) "And how is a person full and open? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; but he understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is full and open. So, I say, this person is just like a pot that is full and open.

(3) "And how is a person empty and open? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; and he does not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is empty and open. So, I say, this person is just like a pot that is empty and open.

(4) "And how is a person full and covered? Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; [105] and he understands as it really is: '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.' It is in this way that a person is full and covered. So, I say, this person is just like a pot that is full and covered.

"These, bhikkhus, are the four kinds of persons similar to pots found existing in the world."

#### 104 (4) Pools of Water

"Bhikkhus, there are these four kinds of pools of water. What four? The one that is shallow but appears to be deep; the one that is deep but appears to be shallow; the one that is shallow and appears to be shallow; and the one that is deep and appears to be deep. These are the four kinds of pools of water.<sup>176</sup> So too, there are these four kinds of persons similar to pools of water found existing in the world. What four? The one who is shallow but appears to be deep; the one who is deep but appears to be shallow; the one who is shallow and appears to be shallow; and the one who is deep and appears to be deep.

(1) "And how, bhikkhus, is a person one who is shallow but appears to be deep? Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; but he does not understand as it really is: '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.' It is in this way that a person

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<sup>176</sup> Ee ends 4:104 here, taking this much to be a complete sutta, and then repeats these sentences as the opening of 4:105, followed by the exposition. Thus Ee's 4:105 is identical with my 4:104. Ee bases this division on the ground that the *uddāna* verse suggests there are two "pools of water" suttas (*dve valāhakā ca kumbha udakarahadā*), while only one is found in the mss. Ce and Be, however, have only one "pools of water" sutta, namely, 4:104, and leave 4:106 blank. I follow this arrangement.



is shallow but appears to be deep. So, I say, this person is just like a pool of water that is shallow but appears to be deep. [106]

(2) "And how is a person one who is deep but appears to be shallow? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; but he understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is deep but appears to be shallow. So, I say, this person is just like a pool of water that is deep but appears to be shallow.

(3) "And how is a person one who is shallow and appears to be shallow? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; and he does not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is shallow and appears to be shallow. So, I say, this person is just like a pool of water that is shallow and appears to be shallow.

(4) "And how is a person one who is deep and appears to be deep? Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; and he understands as it really is: '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.' It is in this way that a person is deep and appears to be deep. So, I say, this person is just like a pool of water that is deep and appears to be deep.

"These, bhikkhus, are the four kinds of persons similar to pools of water found existing in the world."

105 (5) Mangoes

"Bhikkhus, there are these four kinds of mangoes. What four? The one that is unripe but appears ripe; the one that is ripe but appears unripe; the one that is unripe and appears unripe; and the one that is ripe and appears ripe. These are the four kinds of mangoes. So too, there are these four kinds of persons similar to mangoes found existing in the world. What four? The one who is unripe but appears ripe; the one who

is ripe but appears unripe; the one who is unripe and appears unripe; and the one who is ripe and appears ripe.

(1) "And how, bhikkhus, is a person one who is unripe but appears to be ripe? [107] Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; but he does not understand as it really is: '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.' It is in this way that a person is unripe but appears to be ripe. So, I say, this person is just like a mango that is unripe but appears to be ripe.

(2) "And how is a person one who is ripe but appears to be unripe? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; but he understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is ripe but appears to be unripe. So, I say, this person is just like a mango that is ripe but appears to be unripe.

(3) "And how is a person one who is unripe and appears to be unripe? Here, someone does not inspire confidence by his manner of going forward and returning ... and carrying his outer robe and bowl; and he does not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is unripe and appears to be unripe. So, I say, this person is just like a mango that is unripe and appears to be unripe.

(4) "And how is a person one who is ripe and appears to be ripe? Here, someone inspires confidence by his manner of going forward and returning, looking ahead and looking aside, drawing in and extending the limbs, wearing his robes and carrying his outer robe and bowl; and he understands as it really is: '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.' It is in this way that a person is ripe and appears to be ripe. So, I say, this person is just like a mango that is ripe and appears to be ripe.

"These, bhikkhus, are the four kinds of persons similar to mangoes found existing in the world."

106 (6) [Mangoes]

[No text of this sutta occurs in any edition. The *uddāna* verse at the end of the *vagga* says: *dve honti ambāni*, "there are two [on] mangoes," which is apparently why Be assigns the title. Mp says only, "The sixth is clear." Both Ce and Be, referring to this comment, have a note: "The commentary says, 'The sixth is clear ,' but it is not found in the canonical text."]

107 (7) Mice

"Bhikkhus, there are these four kinds of mice. What four? The one that makes a hole but does not live in it; the one that lives in a hole but does not make one; the one that neither makes a hole nor lives in one; and the one that both makes a hole and lives in it. These are the four kinds of mice. So too, there are these four kinds of persons similar to mice found existing in the world. What four? The one who makes a hole but does not live in it; the one who lives in a hole but does not make one; the one who neither makes a hole nor lives in one; and the one who both makes a hole and lives in it. [108]

(1) "And how, bhikkhus, is a person one who makes a hole but does not live in it? Here, someone masters the Dhamma— the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers—but he does not understand as it really is: '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.' It is in this way that a person is one who makes a hole but does not live in it. So, I say, this person is just like a mouse that makes a hole but does not live in it.

(2) "And how is a person one who lives in a hole but does not make one? Here, someone does not master the Dhamma—the discourses ... questions-and-answers—but he understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is one who lives in a hole but does not make one. So, I say, this person is just like a mouse that lives in a hole but does not make one.

(3) "And how is a person one who neither makes a hole nor lives in one? Here, someone does not master the Dhamma—the discourses ... questions-and-answers—and he does not understand as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' It is in this way that a person is one who neither makes a hole nor lives in one. So, I say, this person is just like a mouse that neither makes a hole nor lives in one.

(4) "And how is a person one who both makes a hole and lives in it? Here, someone masters the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers—and he understands as it really is: '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.' It is in this way that a person is one who both makes a hole and lives in it. So, I say, this person is just like a mouse that both makes a hole and lives in it.

"These, bhikkhus, are the four kinds of persons similar to mice found existing in the world."

#### 108 (8) Bulls

"Bhikkhus, there are these four kinds of bulls. What four? [109] The one wrathful toward its own cattle, not toward the cattle of others; the one wrathful toward the cattle of others, not toward its own cattle; the one wrathful both toward its own cattle and toward the cattle of others; and the one wrathful neither toward its own cattle nor toward the cattle of others. These are the four kinds of bulls. So too, there are these four kinds of persons similar to bulls found existing in the world. What four? The one wrathful toward his own cattle, not toward the cattle of others; the one wrathful toward the cattle of others, not toward his own cattle; the one wrathful both toward his own cattle and toward the cattle of others; and the one wrathful neither toward his own cattle nor toward the cattle of others.

(1) "And how, bhikkhus, is a person wrathful toward his own cattle, not toward the cattle of others? Here, someone intimidates his own retinue but not the retinues of others. It is in this way that a person is wrathful toward his own cattle, not toward the

cattle of others. So, I say, this person is just like a bull wrathful toward its own cattle, not toward the cattle of others.

(2) "And how is a person wrathful toward the cattle of others, not toward his own cattle? Here, someone intimidates the retainues of others but not his own retinue. It is in this way that a person is wrathful toward the cattle of others, not toward his own cattle. So, I say, this person is just like a bull wrathful toward the cattle of others, not toward his own cattle.

(3) "And how is a person wrathful both toward his own cattle and toward the cattle of others? Here, someone intimidates both the retainues of others and also his own retinue. It is in this way that a person is wrathful both toward his own cattle and toward the cattle of others. So, I say, this person is just like a bull wrathful both toward his own cattle and toward the cattle of others.

(4) "And how is a person wrathful neither toward his own cattle nor toward the cattle of others? Here, someone does not intimidate his own retinue or the retainues of others. It is in this way that a person is wrathful neither toward his own cattle nor toward the cattle of others. So, I say, this person is just like a bull wrathful neither toward his own cattle nor toward the cattle of others.

"These, bhikkhus, are the four kinds of persons similar to bulls found existing in the world."

#### 109 (9) Trees

"Bhikkhus, there are these four kinds of trees. What four? [110] The one made of softwood that is surrounded by softwood [trees]; the one made of softwood that is surrounded by hardwood [trees]; the one made of hardwood that is surrounded by softwood [trees]; and the one made of hardwood that is surrounded by hardwood [trees]. These are the four kinds of trees. So too, there are these four kinds of persons similar to trees found existing in the world. What four? The one made of softwood who is surrounded by softwood [trees]; the one made of softwood who is surrounded by hardwood [trees]; the one made of hardwood who is surrounded by softwood [trees]; and the one made of hardwood who is surrounded by hardwood [trees].

(1) "And how, bhikkhus, is a person made of softwood and surrounded by softwood [trees]? Here, someone is immoral, of bad character, and his retinue is also immoral, of bad character. It is in this way that a person is made of softwood and surrounded by softwood [trees]. So, I say, this person is just like a tree made of softwood and surrounded by softwood [trees].

(2) "And how is a person made of softwood but surrounded by hardwood [trees]? Here, someone is immoral, of bad character, but his retinue is virtuous, of good character. It is in this way that a person is made of softwood but surrounded by hardwood [trees]. So, I say, this person is just like a tree made of softwood but surrounded by hardwood [trees].

(3) "And how is a person made of hardwood but surrounded by softwood [trees]? Here, someone is virtuous, of good character, but his retinue is immoral, of bad character. It is in this way that a person is made of hardwood but surrounded by softwood [trees]. So, I say, this person is just like a tree made of hardwood but surrounded by softwood [trees].

(4) "And how is a person made of hardwood and surrounded by hardwood [trees]? Here, someone is virtuous, of good character, and his retinue is also virtuous, of good character. It is in this way that a person is made of hardwood and surrounded by hardwood [trees]. So, I say, this person is just like a tree made of hardwood and surrounded by hardwood [trees].

"These, bhikkhus, are the four kinds of persons similar to trees found existing in the world."

#### 110 (10) Vipers

"Bhikkhus, there are these four kinds of vipers. What four? The one whose venom is quick to come up but not virulent; the one whose venom is virulent but not quick to come up; the one whose venom is both quick to come up and virulent; and the one whose venom is neither quick to come up nor virulent. These are the four kinds of vipers. [111] So too, there are these four kinds of persons similar to vipers found existing in the world. What four? The one whose venom is quick to come up but not virulent; the one whose venom is virulent but not quick to come up; the one whose

venom is both quick to come up and virulent; and the one whose venom is neither quick to come up nor virulent.

(1) "And how, bhikkhus, is a person one whose venom is quick to come up but not virulent? Here, someone often becomes angry, but his anger does not linger for a long time. It is in this way that a person is one whose venom is quick to come up but not virulent. So, I say, this person is just like a viper whose venom is quick to come up but not virulent.

(2) "And how is a person one whose venom is virulent but not quick to come up? Here, someone does not often become angry, but his anger lingers for a long time. It is in this way that a person is one whose venom is virulent but not quick to come up. So, I say, this person is just like a viper whose venom is virulent but not quick to come up.

(3) "And how is a person one whose venom is both quick to come up and virulent? Here, someone often becomes angry, and his anger lingers for a long time. It is in this way that a person is one whose venom is both quick to come up and virulent. So, I say, this person is just like a viper whose venom is both quick to come up and virulent.

(4) "And how is a person one whose venom is neither quick to come up nor virulent? Here, someone does not often become angry, and his anger does not linger for a long time. It is in this way that a person is one whose venom is neither quick to come up nor virulent. So, I say, this person is just like a viper whose venom is neither quick to come up nor virulent.

"These, bhikkhus, are the four kinds of persons similar to vipers found existing in the world." [112]

## II. Kesi

### 111 (1) Kesi

Then Kesi the horse trainer approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Kesi, you are reputed to be a horse trainer. Just how do you discipline a horse to be tamed?"

"Bhante, I discipline one kind of horse gently, another kind sternly, and still another kind both gently and sternly."

"But, Kesi, if a horse to be tamed by you won't submit to discipline by any of these methods, how do you deal with him?"

"Bhante, if a horse to be tamed by me won't submit to discipline by any of these methods, then I kill him. For what reason? So that there will be no disgrace to my teacher's guild. But, bhante, the Blessed One is the unsurpassed trainer of persons to be tamed. Just how does the Blessed One discipline a person to be tamed?"

"I discipline one kind of person gently, another kind sternly, and still another kind both gently and sternly. (1) This, Kesi, is the gentle method: 'Such is bodily good conduct, such the result of bodily good conduct; such is verbal good conduct, such the result of verbal good conduct; such is mental good conduct, such the result of mental good conduct; such are the devas, such are human beings.' (2) This is the stern method: 'Such is bodily misconduct, such the result of bodily misconduct; such is verbal misconduct, such the result of verbal misconduct; such is mental misconduct, such the result of mental misconduct; such is hell, such the animal realm, such the sphere of afflicted spirits.' (3) This is the gentle and stern method: 'Such is bodily good conduct, such the result of bodily good conduct; such is bodily misconduct, such the result of bodily misconduct. Such is verbal good conduct, such the result of verbal good conduct; such is verbal misconduct, such the result of verbal misconduct. Such is mental good conduct, such the result of mental good conduct; such is mental misconduct, such the result of mental misconduct. Such are the devas, such are human beings; such is hell, such the animal realm, such the sphere of afflicted spirits.'"

"But, bhante, if a person to be tamed by you won't submit to discipline by any of these methods, [113] how does the Blessed One deal with him?"

(4) "If a person to be tamed by me won't submit to discipline by any of these methods, then I kill him."

"But, bhante, it isn't allowable for the Blessed One to destroy life. Yet he says, 'Then I kill him.'"

"It is true, Kesi, that it isn't allowable for the Tathāgata to destroy life. However, when a person to be tamed won't submit to discipline by the gentle method, the stern



method, or the method that is both gentle and stern, then the Tathāgata thinks he should not be spoken to and instructed, and his wise fellow monks, too, think he should not be spoken to and instructed. For this, Kesi, is 'killing' in the Noble One's discipline: the Tathāgata thinks one should not be spoken to and instructed, and one's wise fellow monks, too, think one should not be spoken to and instructed."

"He is indeed well slain, bhante, when the Tathāgata thinks he should not be spoken to and instructed, and his wise fellow monks, too, think he should not be spoken to and instructed.

"Excellent, bhante! Excellent, bhante! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha of bhikkhus. Let the Blessed One consider me a lay follower who from today has gone for refuge for life."

#### 112 (2) Speed

"Bhikkhus, possessing four factors a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What four? Rectitude, speed, patience, and mildness. Possessing these four factors, a king's excellent thoroughbred horse is ... reckoned as a factor of kingship.

"So too, bhikkhus, possessing four qualities a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What four? Rectitude, speed, patience, and mildness. Possessing these four factors, [114] a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

#### 113 (3) Goad

"Bhikkhus, there are these four kinds of excellent thoroughbred horses found existing in the world. What four?"

(1) "Here, bhikkhus, one kind of excellent thoroughbred horse is stirred and acquires a sense of urgency as soon as it sees the shadow of the goad, thinking: 'What<sup>177</sup> task will my trainer set for me today? What can I do to satisfy him?' Such is one kind of excellent thoroughbred horse here. This is the first kind of excellent thoroughbred horse found existing in the world.

(2) "Again, one kind of excellent thoroughbred horse is not stirred nor does it acquire a sense of urgency as soon as it sees the shadow of the goad, but it is stirred and acquires a sense of urgency when its hairs are struck by the goad, thinking: 'What task will my trainer set for me today? What can I do to satisfy him?' Such is one kind of excellent thoroughbred horse. This is the second kind of excellent thoroughbred horse found existing in the world.

(3) "Again, one kind of excellent thoroughbred horse is not stirred nor does it acquire a sense of urgency as soon as it sees the shadow of the goad, nor when its hairs are struck by the goad, but it is stirred and acquires a sense of urgency when its hide is struck by the goad, thinking: 'What task now will my trainer set for me today? What can I do to satisfy him?' Such is one kind of excellent thoroughbred horse. This is the third kind of excellent thoroughbred horse found existing in the world.

(4) "Again, one kind of excellent thoroughbred horse is not stirred nor does it acquire a sense of urgency as soon as it sees the shadow of the goad, nor when its hairs are struck by the goad, nor when its hide is struck by the goad, but it is stirred and acquires a sense of urgency when its bone is struck by the goad, thinking: [115] 'What task now will my trainer set for me today? What can I do to satisfy him?' Such is one kind of excellent thoroughbred horse. This is the fourth kind of excellent thoroughbred horse found existing in the world.

"These are the four kinds of excellent thoroughbred horses found existing in the world.

"So too, bhikkhus, there are these four kinds of excellent thoroughbred persons found existing in the world. What four?

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<sup>177</sup> I read with Ce, Be *kiṃ nu*, as against Ee *kathan nu*.

(1) "Here, bhikkhus, one kind of excellent thoroughbred person hears: 'In such and such a village or town some woman or man has fallen ill or died.' He is stirred by this and acquires a sense of urgency. Stirred, he strives carefully. Resolute, he realizes the supreme truth with the body and, having pierced it through with wisdom, he sees it.<sup>178</sup> I say that this excellent thoroughbred person is similar to the excellent thoroughbred horse that is stirred and acquires a sense of urgency as soon as it sees the shadow of the goad. Such is one kind of excellent thoroughbred person. This is the first kind of excellent thoroughbred person found existing in the world.

(2) "Again, one kind of excellent thoroughbred person does not hear: 'In such and such a village or town some woman or man has fallen ill or died.' Rather, he himself sees a woman or a man who has fallen ill or died. He is stirred by this and acquires a sense of urgency. Stirred, he strives carefully. Resolute, he realizes the supreme truth with the body and, having pierced it through with wisdom, he sees it. I say that this excellent thoroughbred person is similar to the excellent thoroughbred horse that is stirred and acquires a sense of urgency when its hairs are struck by the goad. Such is one kind of excellent thoroughbred person. This is the second kind of excellent thoroughbred person found existing in the world.

(3) "Again, one kind of excellent thoroughbred person does not hear: 'In such and such a village or town some woman or man has fallen ill or died,' nor does he himself see a woman or a man who has fallen ill or died. Rather, a relative or family member of his has fallen ill or died. He is stirred by this and acquires a sense of urgency. [116] Stirred, he strives carefully. Resolute, he realizes the supreme truth with the body and, having pierced it through with wisdom, he sees it. I say that this excellent thoroughbred person is similar to the excellent thoroughbred horse that is stirred and acquires a sense of urgency when its hide is struck by the goad. Such is one kind of excellent thoroughbred person. This is the third kind of excellent thoroughbred person found existing in the world.

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<sup>178</sup> *Pahitatto kāyena c'eva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati.* Mp explains "body" as the mental body (*nāmakāyena*), the supreme truth as *nibbāna*, and wisdom as the wisdom of the path together with insight.

(4) "Again, one kind of excellent thoroughbred person does not hear: 'In such and such a village or town some woman or man has fallen ill or died,' nor does he himself see a woman or a man who has fallen ill or died, nor has a relative or family member of his fallen ill or died. Rather, he himself is stricken by bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. He is stirred by this and acquires a sense of urgency. Stirred, he strives carefully. Resolute, he realizes the supreme truth with the body and, having pierced it through with wisdom, he sees it. I say that this excellent thoroughbred person is similar to the excellent thoroughbred horse that is stirred and acquires a sense of urgency when its bone is struck by the goad. Such is one kind of excellent thoroughbred person. This is the fourth kind of excellent thoroughbred person found existing in the world.

"These, bhikkhus, are the four kinds of excellent thoroughbred persons found existing in the world."

#### 114 (4) Bull Elephant

"Bhikkhus, possessing four factors a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What four? Here, a king's bull elephant is one who listens, who destroys, who patiently endures, and who goes.

(1) "And how, bhikkhus, is a king's bull elephant one who listens? Here, whatever task the elephant trainer sets for it, whether or not it has ever done it before, the king's bull elephant heeds it, attends to it, directs his whole mind to it, and listens with eager ears. It is in this way that a king's bull elephant is one who listens.

(2) "And how is a king's bull elephant one who destroys? Here, when a king's bull elephant has entered the battle, it destroys elephants and elephant riders; it destroys horses and cavalry; [117] it destroys chariots and charioteers; it destroys infantry. It is in this way that a king's bull elephant is one who destroys.

(3) "And how is a king's bull elephant one who patiently endures? Here, when a king's bull elephant has entered the battle, it patiently endures being struck by spears, swords, arrows, and axes; it endures the thundering of drums, kettledrums, conches, and tom-toms. It is in this way that a king's bull elephant is one who patiently endures.

(4) "And how is a king's bull elephant one who goes? Here, the king's bull elephant quickly goes to whatever region the elephant trainer sends it, whether or not it has ever gone there before. It is in this way that a king's bull elephant is one who goes.

"Possessing these four factors, a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.

"So too, bhikkhus, possessing four qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What four? Here, a bhikkhu is one who listens, who destroys, who patiently endures, and who goes.

(1) "And how, bhikkhus, is a bhikkhu one who listens? Here, when the Dhamma and discipline proclaimed by the Tathāgata is being taught, a bhikkhu heeds it, attends to it, directs his whole mind to it, and listens with eager ears. It is in this way that a bhikkhu is one who listens.

(2) "And how is a bhikkhu one who destroys? Here, a bhikkhu does not tolerate an arisen sensual thought, but abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... any other bad unwholesome states that arise from time to time, but abandons them, dispels them, terminates them, and obliterates them. It is in this way that a bhikkhu is one who destroys.

(3) "And how is a bhikkhu one who patiently endures? Here, a bhikkhu patiently endures cold and heat; hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; [118] he is able to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. It is this way that a bhikkhu is one who patiently endures.

(4) "And how is a bhikkhu one who goes? Here, a bhikkhu quickly goes to that region where he has never before gone in this long stretch of time, that is, to the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, nibbāna. It is in this way that a bhikkhu is one who goes.

"Possessing these four qualities, a bhikkhu is worthy of gifts ... an unsurpassed field of merit for the world."

#### 115 (5) Deeds

"Bhikkhus, there are these four cases of deeds.<sup>179</sup> What four? (1) There is a deed that is disagreeable to do which will prove harmful. (2) There is a deed that is disagreeable to do which will prove beneficial. (3) There is a deed that is agreeable to do which will prove harmful. (4) There is a deed that is agreeable to do which will prove beneficial.

(1) "Bhikkhus, take first the case of the deed that is disagreeable to do will prove harmful. One considers that this deed should not be done on both grounds: because it is disagreeable to do; and because it will prove harmful. One considers that this deed should not be done on both grounds.

(2) "Next, take the case of the deed that is disagreeable to do which will prove beneficial. It is in this case that one can understand who is a fool and who is a wise person in regard to manly strength, manly energy, and manly exertion. The fool does not reflect thus: 'Although this deed is disagreeable to do, still [119] it will prove beneficial.' So he does not do that deed, and his refraining from it proves harmful. But the wise person does reflect thus: 'Although this deed is disagreeable to do, still it will prove beneficial.' So he does that deed and it proves beneficial.

(3) "Next, take the case of the deed that is agreeable to do which will prove harmful. It is in this case, too, that one can understand who is a fool and who is a wise person in regard to manly strength, manly energy, and manly exertion. The fool does not reflect thus: 'Although this deed is agreeable to do, still it will prove harmful.' So he does that deed, and it proves harmful. But the wise person does reflect thus: 'Although this deed is agreeable to do, still it will prove harmful.' So he does not do that deed, and his refraining from it proves beneficial.

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<sup>179</sup> The Pāli word *thāna* can mean place, possibility, occasion, situation, cause, case, etc. Mp glosses it with *kāraṇa*. To convey the appropriate meaning, I here render it sometimes as "case of a deed" and sometimes simply as "deed."

(4) "Next, take the case of the deed that is agreeable to do which will prove beneficial. This deed is considered one that should be done on both grounds: because it is agreeable to do; and because it proves beneficial. This deed is considered one that should be done on both grounds.

"These, bhikkhus, are the four cases of deeds."

#### 116 (6) Heedfulness

"Bhikkhus, there are four occasions when heedfulness should be practiced.

What four?

(1) "Abandon bodily misconduct and develop bodily good conduct; do not be heedless in this. (2) Abandon verbal misconduct and develop verbal good conduct; do not be heedless in this. (3) Abandon mental misconduct and develop mental good conduct; do not be heedless in this. (4) Abandon wrong view and develop right view; do not be heedless in this. [120]

"Bhikkhus, when a bhikkhu has abandoned bodily misconduct and developed bodily good conduct; when he has abandoned verbal misconduct and developed verbal good conduct; when he has abandoned mental misconduct and developed mental good conduct; when he has abandoned wrong view and developed right view, then he need not fear death in the future."<sup>180</sup>

#### 117 (7) Guarding

"Bhikkhus, one bent on his own welfare<sup>181</sup> should practice heedfulness, mindfulness, and guarding of the mind in four instances. What four?

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<sup>180</sup> So na bhāyati samparāyikassa maraṇassa. Mp: "Arahants do not fear death either in the future or in this present life. They alone are intended here. Some, however, say that because of the statement, 'developed right view,' all noble ones from the stream-enterer up are intended." I am not sure that *samparāyikassa maraṇassa* means death in a future life, as Mp implicitly understands it. I take it to mean simply "death in the future," referring primarily to one's future in this present life.

<sup>181</sup> *Attarūpena*. Mp glosses: "What is in conformity with oneself, what is suitable, meaning one who desires his welfare" (*attano anurūpena anucchavikena, hitakāmenā ti attho*).

(1) "May my mind not become excited by things that provoke lust!" One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.

(2) "May my mind not be full of hate toward things that provoke hatred!" One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.

(3) "May my mind not be deluded by things that cause delusion!" One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.

(4) "May my mind not be intoxicated by things that intoxicate!"<sup>182</sup> One bent on his own welfare should practice heedfulness, mindfulness, and guarding of the mind thus.

"Bhikkhus, when a bhikkhu's mind is not excited by things that provoke lust because he has gotten rid of lust; when his mind is not full of hate toward things that provoke hatred because he has gotten rid of hatred; when his mind is not deluded by things that cause delusion because he has gotten rid of delusion; when his mind is not intoxicated by things that intoxicate because he has gotten rid of intoxication, then he does not cower, does not shake, does not tremble or become terrified, nor is he swayed by the words of [other] ascetics."<sup>183</sup>

#### 118 (8) Inspiring<sup>184</sup>

"Bhikkhus, these four inspiring places should be seen by a clansman endowed with faith. What four? (1) The place where the Tathāgata was born is an inspiring place that should be seen by a clansman endowed with faith. (2) The place where the

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<sup>182</sup> We find three kinds of intoxication (*mada*) at 3:39: with youth, health, and life. Vibh 345 (Be §832) mentions still more objects of intoxication: birth, clan, gains, honor, respect, wealth, beauty, learning, etc. The elaboration at Vibh 350 (Be §§843–45) connects *mada* with *māna*, meaning conceit, and *unnati*, meaning self-promotion.

<sup>183</sup> *Na ca pana samaṇavacanahetupi gacchati.* Mp: "He is not swayed by the words of ascetics holding other doctrines to abandon his own view and take up their view. Here, too, only arahants are intended."

<sup>184</sup> Also in the Mahāparinibbāna Suttanta, DN 16.5.8, II 140–41. The word here translated "inspiring," *saṃvejanīya*, is glossed by Mp as *saṃvegajanaka*. In this context, the rendering "inspiring a sense of urgency" does not fit. The sense, rather, is that which inspires faith and devotion.



Tathāgata awakened to the unsurpassed perfect enlightenment is an inspiring place that should be seen by a clansman endowed with faith. (3) The place where the Tathāgata set in motion the unsurpassed wheel of the Dhamma is an inspiring place that should be seen by a clansman endowed with faith. (4) The place where the Tathāgata attained final nibbāna by the nibbāna element without residue remaining is an inspiring place that should be seen by a clansman endowed with faith. [121] These, bhikkhus, are the four inspiring places that should be seen by a clansman endowed with faith."<sup>185</sup>

119 (9) Perils (1)

"Bhikkhus, there are these four perils. What four? The peril of birth, the peril of old age, the peril of illness, and the peril of death. These are the four perils."

120 (10) Perils (2)

"Bhikkhus, there are these four perils. What four? The peril of fire, the peril of floods, the peril of kings, and the peril of bandits. These are the four perils."

### III. Perils

121 (1) Self-Reproach

"Bhikkhus, there are these four perils. What four? The peril of self-reproach, the peril of reproach by others, the peril of punishment, and the peril of a bad destination.

(1) "And what, bhikkhus, is the peril of self-reproach? Here, someone reflects thus: 'If I were to engage in bodily, verbal, or mental misconduct, wouldn't I reprove myself because of my behavior?' Afraid of the peril of self-reproach, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the peril of self-reproach.

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The four places, respectively, are: Lumbini, Bodhgaya, Isipatana (Sarnath), and Kusinārā.

(2) "And what is the peril of reproach by others? [122] Here, someone reflects thus: 'If I were to engage in bodily, verbal, or mental misconduct, wouldn't others reprove me because of my behavior?' Afraid of the peril of reproach by others, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the peril of reproach by others.

(3) "And what is the peril of punishment?"<sup>186</sup> Here, someone sees that when kings arrest a thief who has committed a crime, they subject him to various punishments: they have him flogged with whips, beaten with canes, beaten with clubs; they have his hands cut off, his feet cut off, his hands and feet cut off; his ears cut off, his nose cut off, his ears and nose cut off; they have him subjected to the 'porridge pot,' to the 'polished-shell shave,' to the 'Rāhu's mouth,' to the 'fiery wreath,' to the 'flaming hand,' to the 'blades of grass,' to the 'bark dress,' to the 'antelope,' to the 'meat hooks,' to the 'coins,' to the 'lye pickling,' to the 'pivoting pin,' to the 'rolled-up palliase'; and they have him splashed with boiling oil, and they have him devoured by dogs, and they have him impaled alive on a stake, and they have his head cut off with a sword.

"It occurs to him: 'When kings have arrested a thief who has committed a crime, they subject him to various punishments because of such bad deeds: they have him flogged with whips ... they have his head cut off with a sword. Now if I were to commit such an evil deed, and if kings were to arrest me, they would subject me to the same punishments. They would have me flogged with whips ... they would have my head cut off with a sword.' Afraid of the peril of punishment, he does not go about plundering the belongings of others. This is called the peril of punishment. [123]

(4) "And what is the peril of a bad destination? Here, someone reflects thus: 'Bodily misconduct has bad results<sup>187</sup> in future lives; verbal misconduct has bad results

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<sup>186</sup> What follows is also at 2:1.

<sup>187</sup> What follows parallels the passage on "the fault pertaining to the future life" in 2:1, but it describes this simply as "a bad result" (*pāpako vipāko*) where 2:1 has "a bad and painful result" (*pāpako dukkho vipāko*). Since 2:11 also lacks *dukkho*, it is possible *dukkho* was originally a commentator's gloss on *pāpako* that made its way into the text of 2:1 itself.

in future lives; mental misconduct has bad results in future lives. Now if I were to engage in misconduct with body, speech, and mind, then with the breakup of the body, after death, I would be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' Afraid of the peril of a bad destination, he abandons bodily misconduct and develops bodily good conduct; he abandons verbal misconduct and develops verbal good conduct; he abandons mental misconduct and develops mental good conduct; he maintains himself in purity. This is called the peril of a bad destination.

"These, bhikkhus, are the four perils."<sup>188</sup>

122 (2) Waves<sup>189</sup>

"Bhikkhus, there are these four perils to be expected for one who enters the water. What four? The peril of waves, the peril of crocodiles, the peril of whirlpools, and the peril of fierce fish. These are the four perils to be expected for one who enters the water. So too, there are these four perils to be expected for a clansman who has gone forth out of faith from the household life into homelessness in this Dhamma and discipline. What four? The peril of waves, the peril of crocodiles, the peril of whirlpools, and the peril of fierce fish.

(1) "And what, bhikkhus, is the peril of waves? Here, a clansman has gone forth out of faith from the household life into homelessness with the thought: 'I am immersed in birth, old age, and death; in sorrow, lamentation, pain, dejection, and anguish. I am immersed in suffering, afflicted by suffering. Perhaps an ending of this

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<sup>188</sup> Mp: "Among these perils, (1) for one who reflects on the peril in self-reproach, a sense of moral shame is established inwardly. This produces in him restraint in the three doors, and such restraint is the fourfold purified virtuous behavior. Based on this virtuous behavior, he develops insight and attains the highest fruit. (2) For one who reflects on the peril of reproach by others, moral dread is established with respect to the external. This produces in him restraint in the three doors, and such restraint is the fourfold purified virtuous behavior. Based on this virtuous behavior, he develops insight and attains the highest fruit. (4) For one who reflects on the peril of a bad destination, a sense of shame is established with respect to the external. This produces in him restraint in the three doors, and such restraint is the fourfold purified virtuous behavior. Based on this virtuous behavior, he develops insight and attains the highest fruit." The third case does not lead directly to the highest fruit but merely to abstinence from breaches of the five precepts.

<sup>189</sup> Also at MN 67.14–20, I 459–62.

entire mass of suffering can be attained.' Then, after he has thus gone forth, his fellow monks exhort and instruct him: 'You should go forward in this way, return in this way; [124] look ahead in this way, look aside in this way; draw in your limbs in this way, extend them in this way; you should wear your robes and carry your outer robe and bowl in this way.' He thinks: 'Formerly, when I was a layman, I exhorted and instructed others. But now these [monks], who are young enough to be my sons or grandsons, presume to exhort and instruct me.' Being angry and displeased, he gives up the training and reverts to the lower life. This is called a bhikkhu who has given up the training and reverted to the lower life because of the peril of waves. 'The peril of waves' is a designation for anger and irritation. This is called the peril of waves.

(2) "And what is the peril of crocodiles? Here, a clansman has gone forth out of faith from the household life into homelessness with the thought: 'I am immersed in birth, old age, and death; in sorrow, lamentation, pain, dejection, and anguish. I am immersed in suffering, afflicted by suffering. Perhaps an ending of this entire mass of suffering can be attained.' Then, after he has thus gone forth, his fellow monks exhort and instruct him: 'You may consume this but not that; you may eat this but not that;<sup>190</sup> you may taste this but not that; you may drink this but not that. You can consume, eat, taste, and drink what is allowable, not what is unallowable. You may consume, eat, taste, and drink within the proper time, not outside the proper time.' He thinks: 'Formerly, when I was a layman, I consumed whatever I wanted to consume and did not consume anything I did not wish to consume. I ate whatever I wanted to eat and did not eat anything I did not wish to eat. I tasted whatever I wanted to taste and did not taste anything I did not wish to taste. I drank whatever I wanted to drink and did not drink anything I did not wish to drink. I consumed, ate, tasted, and drank both what was allowable and what was not allowable. I consumed, ate, tasted, and drank both within the proper time and outside the proper time. [125] But now when faithful householders

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<sup>190</sup> Pāli recognizes two classes of food items: *khādanīya* and *bhojanīya*. The latter comprises rice, porridge, other grains, fish, and meat; the former comprises virtually all other edibles. Hence, corresponding to these two types of foods, two gerundives are used here to designate what may be eaten: *khāditabba* and *bhunjitabba*, which I render, respectively, "things that may be consumed" and "things that may be eaten."

give us delicious things to consume and eat during the day outside the proper time, these [monks] seem to put a gag over our mouths.' Being angry and displeased, he gives up the training and reverts to the lower life. This is called a bhikkhu who has given up the training and reverted to the lower life because of the peril of crocodiles. 'The peril of crocodiles' is a designation for gluttony. This is called the peril of crocodiles.

(3) "And what is the peril of whirlpools? Here, a clansman has gone forth out of faith from the household life into homelessness with the thought: 'I am immersed in birth, old age, and death; in sorrow, lamentation, pain, dejection, and anguish. I am immersed in suffering, afflicted by suffering. Perhaps an ending of this entire mass of suffering can be attained.' Then, after he has thus gone forth, in the morning he dresses, takes his bowl and robe, and enters a village or town for alms, with body, speech, and mind unguarded, without having established mindfulness, his sense faculties unrestrained. He sees a householder or a householder's son there enjoying himself, furnished and endowed with the five objects of sensual pleasure. It occurs to him: 'Formerly, when I was a layman, I enjoyed myself, furnished and endowed with the five objects of sensual pleasure. My family has wealth. I can both enjoy that wealth and do meritorious deeds. Let me now give up the training and revert to the lower life so that I can both enjoy that wealth and do meritorious deeds.' So he gives up the training and reverts to the lower life. This is called a bhikkhu who has given up the training and reverted to the lower life because of the peril of whirlpools. 'The peril of whirlpools' is a designation for the five objects of sensual pleasure. This is called the peril of whirlpools.

(4) "And what is the peril of fierce fish? Here, a clansman has gone forth out of faith from the household life into homelessness with the thought: 'I am immersed in birth, old age, and death; in sorrow, lamentation, pain, dejection, and anguish. I am immersed in suffering, afflicted by suffering. Perhaps an ending of this entire mass of suffering can be attained.' Then, after he has thus gone forth, in the morning he dresses, takes his bowl and robe, and enters a village or town for alms, [126] with body, speech, and mind unguarded, without having established mindfulness, his sense faculties unrestrained. There he sees women with their dress in disarray and loosely attired. When he sees them, lust invades his mind. With his mind invaded by lust, he gives up

the training and reverts to the lower life. This is called a bhikkhu who has given up the training and reverted to the lower life because of the peril of fierce fish. 'The peril of fierce fish' is a designation for women. This is called the peril of fierce fish.

"These, bhikkhus, are the four perils to be expected for a clansman who has gone forth out of faith from the household life into homelessness in this Dhamma and discipline."

### 123 (3) Difference (1)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four?"

(1) "Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, some person enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of Brahmā's company. The life span of the devas of Brahmā's company is an eon.<sup>191</sup> The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits.<sup>192</sup> But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence.<sup>193</sup> This is the distinction, the disparity, the difference between

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<sup>191</sup> Mp: "The first jhāna may be of an inferior grade, a middling grade, and a superior grade. For those reborn through an inferior grade, the life span is a third of an eon; for those reborn through the middling grade, the life span is half an eon; and for those reborn through a superior grade, the life span is an eon. This is said with reference to the last." For details on the life spans in the various realms according to the developed Theravāda model, see [Vibh 422-26 \(Be §§1022-28\); CMA 196-99](#).

<sup>192</sup> Mp: "He 'goes to hell' in some subsequent life, in so far as he has not abandoned kamma that leads to hell; not in the sense that he goes there in his immediately following life." According to the Abhidhamma, one passing away from the form realm does not immediately take rebirth in one of the three lower realms; see [CMA 226-27](#).

<sup>193</sup> *Tasmiṃyeva bhavē parinibbāyati*. Mp: "He attains final nibbāna while remaining in that same form-realm existence; he does not descend lower."

the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.<sup>194</sup> [127]

(2) "Again, some person, with the subsiding of thought and examination, enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of streaming radiance. The life span of the devas of streaming radiance is two eons.<sup>195</sup> The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

(3) "Again, some person, with the fading away as well of rapture, dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of refulgent glory. The life span of the devas of refulgent glory is four eons.<sup>196</sup> The worldling remains there all his

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<sup>194</sup> See Threes <n. 243>.

<sup>195</sup> The devas of streaming radiance (*devā ābhassarā*) are the highest class of devas associated with the second jhāna. Mp: "The second jhāna is threefold, as stated above [for the first jhāna]. For those reborn by a superior grade, the life span is eight eons; by a middling grade, four eons; and by an inferior grade, two eons. The text refers to the last."

<sup>196</sup> The devas of refulgent glory (*devā subhakiṇhā*) are the highest class of devas associated with the third jhāna. According to the Abhidhamma system, the life spans of the three planes corresponding to the third jhāna are respectively sixteen, thirty-two, and sixty-four eons. Since this is contradicted by the sutta, Mp explains that what is intended here is the lowest plane among those planes reached by rebirth through attainment of the third jhāna. However, according to Mp, the devas of refulgent glory are

life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

(4) "Again, some person, with the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. He relishes it, desires it, and finds satisfaction in it. [128] If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of great fruit. The life span of the devas of great fruit is five hundred eons.<sup>197</sup> The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 124 (4) Difference (2)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four?

(1) "Here, bhikkhus, secluded from sensual pleasures ... some person enters and dwells in the first jhāna.... He contemplates whatever phenomena there pertain to form, feeling, perception, volitional activities, and consciousness as impermanent, as

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actually the highest among these realms, with a life span of sixty-four eons. There thus seems to be a contradiction between the sutta and the systematic Theravāda determination of life spans.

<sup>197</sup> These are the *devā vehapphalā*, the sole realm of rebirth corresponding to the mundane fourth jhāna. This figure is in agreement with the stipulation of the Abhidhamma.



suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self.<sup>198</sup> With the breakup of the body, after death, he is reborn in companionship with the devas of the pure abodes.<sup>199</sup> This is a rebirth not shared with worldlings.

(2) "Again, some person, with the subsiding of thought and examination, enters and dwells in the second jhāna.... (3) With the fading away as well of rapture ... he enters and dwells in the third jhāna.... (4) With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. He contemplates whatever phenomena there pertain to form, feeling, perception, volitional activities, and consciousness as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. With the breakup of the body, after death, he is reborn in companionship with the devas of the pure abodes. This is a rebirth not shared with worldlings.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 125 (5) Loving-Kindness (1)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four?

(1) "Here, bhikkhus, some person dwells pervading one quarter with a mind imbued with loving-kindness, [129] likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving-kindness, vast,

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<sup>198</sup> *Te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.* Mp: "Of these eleven terms, two—impermanent and disintegrating—signify the characteristic of impermanence. Two—empty and non-self—signify the characteristic of non-self. The rest signify the characteristic of suffering. By ascribing the three characteristics to the five aggregates and seeing them thus, he achieves three paths and fruits. Having developed the fourth jhāna, firm in it, 'he is reborn in companionship with the devas of the pure abodes.'"

<sup>199</sup> The pure abodes (*suddhāvāsā*) are five planes of existence in the form realm into which only non-returners can be reborn. Non-returners attain arahantship there without ever returning to lower realms. See [CMA 192–93](#).

exalted, measureless, without enmity, without ill will. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of Brahmā's company.<sup>200</sup> The life span of the devas of Brahmā's company is an eon. The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

(2) "Again, some person dwells pervading one quarter with a mind imbued with compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with compassion, vast, exalted, measureless, without enmity, without ill will. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of streaming radiance. The life span of the devas of streaming radiance is two eons. The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

(3) "Again, some person dwells pervading one quarter with a mind imbued with altruistic joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells

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<sup>200</sup> In this sutta, loving-kindness is correlated with the first jhāna, compassion with the second, altruistic joy with the third, and equanimity with the fourth. According to the developed Theravāda system, however, any of the first three immeasurable meditations can lead to all three jhānas, excluding the fourth; only immeasurable equanimity can lead to the fourth jhāna. See [Vism 322,5-12, Ppn 9.111](#).

pervading the entire world with a mind imbued with altruistic joy, vast, exalted, measureless, without enmity, without ill will. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of refulgent glory. The life span of the devas of refulgent glory is four eons. The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

(4) "Again, some person here dwells pervading one quarter with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved on it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas of great fruit. The life span of the devas of great fruit is five hundred eons. The worldling remains there all his life, and when he has completed the entire life span of those devas, he goes to hell, to the animal realm, or to the sphere of afflicted spirits. But the Blessed One's disciple remains there all his life, and when he has completed the entire life span of those devas, he attains final nibbāna in that very same state of existence. This is the distinction, the disparity, the difference between the instructed noble disciple and the uninstructed worldling, that is, when there is future destination and rebirth.

"These, bhikkhus, are the four kinds of persons found existing in the world."

[130]

126 (6) Loving-Kindness (2)

"Bhikkhus, there are these four kinds of persons found existing in the world.

What four?

(1) "Here, bhikkhus, some person dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without enmity, without ill will. He contemplates whatever phenomena there pertain to form, feeling, perception, volitional activities, and consciousness as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. With the breakup of the body, after death, he is reborn in companionship with the devas of the pure abodes. This is a rebirth not shared with worldlings.

(2) "Again, some person dwells pervading one quarter with a mind imbued with compassion ... (3) ... altruistic joy ... (4) ... equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will. He contemplates whatever phenomena there pertain to form, feeling, perception, volitional activities, and consciousness as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. With the breakup of the body, after death, he is reborn in companionship with the devas of the pure abodes. This is a rebirth not shared with worldlings.

"These, bhikkhus, are the four kinds of persons found existing in the world."

127 (7) Astounding (1)

"Bhikkhus, with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One, four astounding and amazing things become manifest.<sup>201</sup> What four?

(1) "When, bhikkhus, a bodhisatta passes away from the Tusita heaven and mindfully and with clear comprehension enters his mother's womb, then in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, a measureless glorious radiance becomes manifest, surpassing the

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<sup>201</sup>

For various wonders occurring at the bodhisatta's conception and birth, see too [MN 123](#).

divine majesty of the devas. Even in those world intervals, vacant and abysmal, regions of regions of gloom and impenetrable darkness where the light of the sun and moon, so powerful and mighty, does not reach,<sup>202</sup> there too a measureless glorious radiance becomes manifest, surpassing the divine majesty of the devas. Those beings who have been reborn there perceive one another by this radiance and say: 'Indeed, it seems there are other beings who have been reborn here.'<sup>203</sup> [131] This is the first astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

(2) "Again, when a bodhisatta mindfully and with clear comprehension emerges from his mother's womb, then in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, a measureless glorious radiance becomes manifest, surpassing the divine majesty of the devas. Even in those world intervals ... [beings] say: 'Indeed, it seems there are other beings who have been reborn here.' This is the second astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

(3) "Again, when a Tathāgata awakens to the unsurpassed perfect enlightenment, then in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, a measureless glorious radiance

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<sup>202</sup> Mp: "Between every three world systems there is one world interval, which is like the space in the middle of three cart wheels or petals placed so that they touch one another. This world-interval hell (*lokantarikanirayo*) measures eight thousand *yojanas* in size."

<sup>203</sup> Mp: "*Those beings who have been reborn there:* Through what kamma have those beings been reborn in the world-interval hell? They arise there because they have committed terrible crimes against their parents and against righteous ascetics and brahmins, and through other violent deeds such as killing living beings day after day.... Their bodies are three *gāvutas* long (appx. five miles) and they have long fingernails like bats. As bats hang in trees, these beings hang by their fingernails on the foot of the world-system mountain. When creeping along, they stay in arm's length of one another. Then, thinking, 'We have gained food,' they bustle around, roll over, and fall into the water that supports the world; they are just like honey fruits which, when struck by the wind, break off and fall into the water. As soon as they have fallen, they dissolve like a lump of flour in extremely caustic water.... This radiance [when the bodhisatta enters his mother's womb] does not even last long enough to take a sip of porridge, but only long enough for them to awaken from sleep and cognize the object. But the *Dīgha Nikāya* reciters say that, like a flash of lightning, it shows forth merely for the time of a finger snap and disappears even while they are saying, 'What is that?'"

becomes manifest, surpassing the divine majesty of the devas. Even in those world intervals ... [beings] say: 'Indeed, it seems there are other beings who have been reborn here.' This is the third astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

(4) "Again, when a Tathāgata sets in motion the unsurpassed wheel of the Dhamma, then in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, a measureless glorious radiance becomes manifest, surpassing the divine majesty of the devas. Even in those world intervals, vacant and abysmal, regions of gloom and impenetrable darkness where the light of the sun and moon, so powerful and mighty, does not reach, there too a measureless glorious radiance becomes manifest, surpassing the divine majesty of the devas. Those beings who have been reborn there perceive one another by this radiance and say: 'Indeed, it seems there are other beings who have been reborn here.' This is the fourth astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

"These, bhikkhus, are the four astounding and amazing things that become manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One."

#### 128 (8) Astounding (2)

"Bhikkhus, with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One, four astounding and amazing things become manifest. What four?"

(1) "People delight in attachment,<sup>204</sup> take delight in attachment, rejoice in attachment. But when a Tathāgata is teaching the Dhamma about non-attachment,<sup>205</sup> people wish to listen, and they lend an ear and set their minds on understanding it. This is the first astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

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<sup>204</sup> *Ālaya*. Mp explains this narrowly as the five objects of sensual pleasure, or more broadly, as the entire round of *saṃsāra*.

<sup>205</sup> *Anālaye dhamme*. Mp: "The noble Dhamma opposed to attachment, based on the ending of the round."

(2) "People delight in conceit, take delight in conceit, rejoice in conceit. [132] But when a Tathāgata is teaching the Dhamma for the removal of conceit, people wish to listen, and they lend an ear and set their minds on understanding it. This is the second astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

(3) "People delight in excitement,<sup>206</sup> take delight in excitement, rejoice in excitement. But when a Tathāgata is teaching the Dhamma that leads to peace, people wish to listen, and they lend an ear and set their minds on understanding it. This is the third astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

(4) "People are immersed in ignorance, become like an egg, completely enveloped.<sup>207</sup> But when a Tathāgata is teaching the Dhamma for the removal of ignorance, people wish to listen, and they lend an ear and set their minds on understanding it. This is the fourth astounding and amazing thing that becomes manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One.

"These, bhikkhus, are the four astounding and amazing things that become manifest with the manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One."

129 (9) Astounding (3)<sup>208</sup>

"Bhikkhus, there are these four astounding and amazing things about Ānanda. What four?"

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<sup>206</sup> *Anupasama*. Lit., "lack of peace."

<sup>207</sup> *Avijjāgatā, bhikkhave, pajā aṇḍabhūtā pariyonaddhā*. This is the reading in Ce and Be, but Ee has *andhabhūtā*, "become blind." The latter, at first glance, seems more likely to have been original, but the simile of the hen at 8:11, IV 176,15-16 supports *aṇḍabhūtā*, "become an egg." Mp too accepts this reading with its gloss, "being enveloped by the shell of ignorance, it has become like an egg" (*avijjāṇḍakosena pariyonaddhattā aṇḍaṃ viya bhūtā ti aṇḍabhūtā*).

<sup>208</sup> Also at DN 16.5.16, II 145-46.

(1) "If an assembly of bhikkhus comes to see Ānanda, they are elated when they see him. If Ānanda speaks to them on the Dhamma, they are also elated by his speech, and that assembly of bhikkhus is still unsated when Ānanda falls silent.

(2) "If an assembly of bhikkhunīs comes to see Ānanda, they are elated when they see him. If Ānanda speaks to them on the Dhamma, they are also elated by his speech, and that assembly of bhikkhunīs is still unsated when Ānanda falls silent.

(3) "If an assembly of male lay followers comes to see Ānanda, they are elated when they see him. If Ānanda speaks to them on the Dhamma, they are also elated by his speech, and that assembly of male lay followers is still unsated when Ānanda falls silent.

(4) "If an assembly of female lay followers comes to see Ānanda, they are elated when they see him. If Ānanda speaks to them on the Dhamma, they are also elated by his speech, and that assembly of female lay followers is still unsated when Ānanda falls silent.

"These, bhikkhus, are the four astounding and amazing things about Ānanda."

[133]

130 (10) Wonders (4)

"Bhikkhus, there are these four astounding and amazing things about a wheel-turning monarch. What four?

(1) "If an assembly of khattiyas comes to see a wheel-turning monarch, they are elated when they see him. If the wheel-turning monarch speaks to them, they are also elated by his speech, and that assembly of khattiyas is still unsated when the wheel-turning monarch falls silent.

(2) "If an assembly of brahmins comes to see a wheel-turning monarch, they are elated when they see him. If the wheel-turning monarch speaks to them, they are also elated by his speech, and that assembly of brahmins is still unsated when the wheel-turning monarch falls silent.

(3) "If an assembly of householders comes to see a wheel-turning monarch, they are elated when they see him. If the wheel-turning monarch speaks to them, they are



also elated by his speech, and that assembly of householders is still unsated when the wheel-turning monarch falls silent.

(4) "If an assembly of ascetics comes to see a wheel-turning monarch, they are elated when they see him. If the wheel-turning monarch speaks to them, they are also elated by his speech, and that assembly of ascetics is still unsated when the wheel-turning monarch falls silent.

"These, bhikkhus, are the four astounding and amazing things about a wheel-turning monarch.

"So too, bhikkhus, there are these four astounding and amazing things about Ānanda. What four?... [complete as in 4:129] ...

"These, bhikkhus, are the four astounding and amazing things about Ānanda."

#### IV. Persons

##### 131 (1) Fetters

"Bhikkhus, there are these four kinds of persons found existing in the world. What four?

"(1) Here, bhikkhus, some person has not abandoned the lower fetters, the fetters for obtaining rebirth, or the fetters for obtaining existence.<sup>209</sup> [134] (2) Some other person has abandoned the lower fetters, but not the fetters for obtaining rebirth or the fetters for obtaining existence. (3) Still another person has abandoned the lower fetters and the fetters for obtaining rebirth, but not the fetters for obtaining existence. (4) And still another person has abandoned the lower fetters, the fetters for obtaining rebirth, and the fetters for obtaining existence.

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<sup>209</sup> In Pāli, the three kinds of fetters are, respectively: *orambhāgiyāni saṃyojanāni*, *upapatti-  
paṭilābhiyāni saṃyojanāni*, *bhavaṇapaṭilābhiyāni saṃyojanāni*. Mp distinguishes the last two thus: the "fetters for obtaining rebirth" are those by which one obtains the next rebirth (*yehi anantarā upapattiṃ  
paṭilabhati*); the "fetters for obtaining existence" are the conditions for obtaining rebirth-existence (*upapattibhavassa paṭilābhāya paccayāni*). Apparently the difference, from the commentary's point of view, is that the former bind one only to the immediately following rebirth while the latter bind one to successive rebirths. But see <n. 212> below for an alternative interpretation.

(1) "What kind of person has not abandoned the lower fetters, the fetters for obtaining rebirth, or the fetters for obtaining existence? The once-returned.<sup>210</sup> This person has not abandoned the lower fetters, the fetters for obtaining rebirth, or the fetters for obtaining existence.

(2) "What kind of person has abandoned the lower fetters, but not the fetters for obtaining rebirth or the fetters for obtaining existence? The one bound upstream, heading toward the Akaniṭṭha realm.<sup>211</sup> This person has abandoned the lower fetters, but not the fetters for obtaining rebirth or the fetters for obtaining existence.

(3) "What kind of person has abandoned the lower fetters and the fetters for obtaining rebirth, but not the fetters for obtaining existence? The one who attains final nibbāna in the interval.<sup>212</sup> This person has abandoned the lower fetters and the fetters for obtaining rebirth, but not the fetters for obtaining existence.

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<sup>210</sup> Since the stream-enterer, too, has not abandoned any of these fetters, Mp explains: "The once-returned is mentioned to show the highest among the noble ones who have not abandoned any of the fetters." Mp-ṭ: "That is, who have not abandoned the lower fetters. For above the once-returned, there is no noble one who has not abandoned the lower fetters. But isn't it the case that once-returneds have abandoned [some] lower fetters, for they have abandoned the fetters of views, doubt, and wrong grasp of rules and observances? In that case, why is it said that they have not abandoned the lower fetters? Because once-returneds have not abandoned the fetters of sensual lust and ill will; therefore the statement that they have not abandoned the lower fetters is said with reference to those fetters that they have not abandoned. It does not mean that they have not abandoned any fetters."

<sup>211</sup> *Uddhamṣotassa akaniṭṭhagāmino puggalassa.* This refers to the most sluggish of the five classes of non-returneds, who proceed upward through successive pure abodes to the highest one, called Akaniṭṭha. This type, too, is mentioned to show the coarsest who still retain the fetters of rebirth, but more acute classes of non-returneds also retain these fetters.

<sup>212</sup> This statement creates a predicament for the traditional Theravādin interpretation of the five types of non-returneds, which is based on Pp 16–17 and its commentary at Pp-a 198–201. The core of this interpretation is the rejection of an intermediate state (*antarābhava*) between two lives. Such rejection thus entails the need to interpret the *antarāparinibbāyī* as a non-returned who attains arahantship during the first half of their life span in their next existence. However, the word *antarāparinibbāyī* literally means "one who attains final nibbāna *in between*," and there seems no legitimate reason, based on a sutta, to deny the possibility that certain non-returneds, following their death in human form, enter an intermediate state and attain final nibbāna in that state itself, thereby circumventing the need to take another rebirth. This seems to be the purport of the present text, according to which the *antarāparinibbāyī* has abandoned the fetters of rebirth but not the fetters of existence. Upon attaining arahantship, the *antarāparinibbāyī* will also abandon the fetters of existence. I have discussed the five

(4) "What kind of person has abandoned the lower fetters, the fetters for obtaining rebirth, and the fetters for obtaining existence? The arahant. For this person has abandoned the lower fetters, the fetters for obtaining rebirth, and the fetters for obtaining existence.

"These, bhikkhus, are the four kinds of persons found existing in the world."  
[135]

### 132 (2) Discernment

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? One whose discernment is incisive but not free-flowing;<sup>213</sup> one whose discernment is free-flowing but not incisive; one whose discernment is both incisive and free-flowing; and one whose discernment is neither incisive nor free-flowing. These are the four kinds of persons found existing in the world."

### 133 (3) Of Quick Understanding

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? One who understands quickly; one who understands through elaboration; one who needs to be guided; and one for whom the word is the maximum. These are the four kinds of persons found existing in the world."<sup>214</sup>

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types of non-returners in detail in CDB 1902–3, n. 65. For arguments based on the suttas that support the hypothesis of an intermediate state, see [Harvey 1995](#):98–108.

<sup>213</sup> *Yuttappaṭibhāno no muttappaṭibhāno*. Mp: "When answering a question, he answers correctly (*yuttameva*), but he does not answer quickly (*sīghaṃ pana na katheti*). The meaning is that he answers slowly. This method [of explanation] should be applied to all the cases." Pp 42 (Be §152) defines this person in the same sense thus: "A person who, being asked a question, speaks correctly but not quickly is called one whose discernment is incisive but not free-flowing" (*idh'ekacco puggalo pañhaṃ puṭṭho samāno yuttaṃ vadati no sīghaṃ, ayaṃ vuccati puggalo yuttappaṭibhāno no muttappaṭibhāno*).

<sup>214</sup> The four alternatives are: *ugghaṭitaññū*, *vipacitaññū* (so Ce, Ee; Be *vipañcitaññū*), *neyyo*, *padaparamo*. The difference in reading of the second person would yield a choice between "one who understands when ripened" (based on Ce, Ee) and "one who understands when elaborated" (based on Be). Be's reading seems to me to agree better with the formal definition of this type in other sources. I cite here the definitions at Pp 41 (Be §§148–51) with commentarial clarifications at Pp-a 223: (1) "The person of quick understanding is one for whom the breakthrough to the Dhamma (*dhammābhisamaya*) occurs together with an utterance. (Pp-a: *Ugghaṭita* means the opening up of knowledge (*ñāṇuggahāna*);

#### 134 (4) Effort

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? One who lives off the fruit of his effort but not off the fruit of his kamma; one who lives off the fruit of his kamma but not off the fruit of his effort; one who lives off the fruit of both his effort and his kamma; and one who lives off the fruit of neither his effort nor his kamma. These are the four kinds of persons found existing in the world."<sup>215</sup>

#### 135 (5) Blameworthy

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

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the meaning is that one knows as soon as knowledge opens up. *Together with an utterance*: as soon as [a statement on Dhamma] is uttered. The *breakthrough* occurs together with knowledge of the Dhamma of the four truths.)" (2) "The person *who understands through elaboration* is one for whom the breakthrough to the Dhamma occurs when the meaning of what has been stated briefly is being analyzed in detail. (Pp- a: This is the person able to attain arahantship when, after a concise outline of the teaching has been set up, the meaning is being analyzed in detail.)" (3) "The person *to be guided* is one for whom the breakthrough to the Dhamma occurs gradually, through instruction, questioning, careful attention, and reliance on good friends." (4) "One for whom *the word is the maximum* is one who—though hearing much, reciting much, retaining much in mind, and teaching much—does not reach the breakthrough to the Dhamma in that life."

Nett 125 (Be §88) correlates these four types with the four kinds of practice (see **4:161–62**): the *ugghaṭitaññū puggala* with one emancipated by pleasant practice and quick direct knowledge; the *vipañcitaññū puggala* with one emancipated by either painful practice and quick direct knowledge or by pleasant practice and sluggish direct knowledge; and the *neyya puggala* with one emancipated by painful practice and sluggish direct knowledge. The *padaparama puggala* is not emancipated and thus the four alternatives do not apply.

<sup>215</sup> Mp: "One who lives off the fruit of his effort but not off the fruit of his kamma: This is one who passes the day energetically exerting himself and lives off whatever he gains as the consequential fruit of this, but does not obtain any meritorious fruits as a result of his exertion. One who lives off the fruit of his kamma but not off the fruit of his effort: These are all the devas, from [the heaven of] the four great kings up, who live off their meritorious fruits without energetically exerting themselves. One who lives off the fruit of both his effort and his kamma: These are kings and royal ministers, etc. One who lives off the fruit of neither his effort nor his kamma: These are the beings in hell. In this sutta, by 'fruit of kamma,' only meritorious fruit is intended."

(1) "And how, bhikkhus, is a person blameworthy? Here, a person engages in blameworthy bodily action, blameworthy verbal action, and blameworthy mental action. It is in this way that a person is blameworthy. [136]

(2) "And how is a person mostly blameworthy? Here, a person engages in bodily action that is mostly blameworthy, verbal action that is mostly blameworthy, and mental action that is mostly blameworthy. It is in this way that a person is mostly blameworthy.

(3) "And how is a person slightly blameworthy? Here, a person engages in bodily action that is mostly blameless, verbal action that is mostly blameless, and mental action that is mostly blameless. It is in this way that a person is slightly blameworthy.

(4) "And how is a person blameless? Here, a person engages in blameless bodily action, blameless verbal action, and blameless mental action. It is in this way that a person is blameless.

"These are the four kinds of persons found existing in the world."<sup>216</sup>

#### 136 (6) Virtuous Behavior (1)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, bhikkhus, some person does not fulfill virtuous behavior, concentration, and wisdom. (2) Another person fulfills virtuous behavior, but does not fulfill concentration and wisdom. (3) Still another person fulfills virtuous behavior and concentration, but does not fulfill wisdom. (4) And still another person fulfills virtuous behavior, concentration, and wisdom. These are the four kinds of persons found existing in the world."<sup>217</sup>

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<sup>216</sup> Mp: "The first is the blind foolish worldling; the second is the worldling who intermittently does wholesome deeds; the third is the stream-enterer, the once-returner, and the non-returner; and the fourth is the arahant."

<sup>217</sup> Mp: "The first is the multitude of worldly people; the second is the dry-insight stream-enterer and once-returner; and the third is the non-returner. Since the dry-insight meditator does obtain momentary jhāna arisen on the basis of his object (*taṅkhaṇīkampi upapattinimittakaṃ jhānaṃ paṭilabhati yeva*), he too fulfills concentration. The fourth is the arahant. The following sutta should be understood by the method stated here."

### 137 (7) Virtuous Behavior (2)

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? [137]

(1) "Here, bhikkhus, some person does not value virtuous behavior or take virtuous behavior as an authority, does not value concentration or take concentration as an authority, and does not value wisdom or take wisdom as an authority.

(2) "Another person values virtuous behavior and takes virtuous behavior as an authority, but does not value concentration or take concentration as an authority, and does not value wisdom or take wisdom as an authority.

(3) "Still another person values virtuous behavior and takes virtuous behavior as an authority, values concentration and takes concentration as an authority, but does not value wisdom or take wisdom as an authority.

(4) "And still another person values virtuous behavior and takes virtuous behavior as an authority, values concentration and takes concentration as an authority, and values wisdom and takes wisdom as an authority.

"These are the four kinds of persons found existing in the world."

### 138 (8) Retreat

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? One who has gone on retreat by body but not gone on retreat by mind; one who has not gone on retreat by body but has gone on retreat by mind; one who has not gone on retreat either by body or by mind; and one who has gone on retreat both by body and by mind.

(1) "And how, bhikkhus, has a person gone on retreat by body but not gone on retreat by mind? Here, some person resorts to remote lodgings in forests and jungle groves, but there he thinks sensual thoughts, thoughts of ill will, and thoughts of harming. It is in this way that a person has gone on retreat by body but has not gone on retreat by mind.

(2) "And how has a person not gone on retreat by body but gone on retreat by mind? Here, some person does not resort to remote lodgings in forests and jungle groves, but he thinks thoughts of renunciation, thoughts of good will, and thoughts of

harmlessness. It is in this way that a person has not gone on retreat by body but gone on retreat by mind.

(3) "And how has a person gone on retreat neither by body nor by mind? Here, some person does not resort to remote lodgings in forests and jungle groves, [138] and he thinks sensual thoughts, thoughts of ill will, and thoughts of harming. It is in this way that a person has gone on retreat neither by body nor by mind.

(4) "And how has a person gone on retreat both by body and by mind? Here, some person resorts to remote lodgings in forests and jungle groves, and there he thinks thoughts of renunciation, thoughts of good will, and thoughts of harmlessness. It is in this way that a person has gone on retreat both by body and by mind.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 139 (9) Dhamma Speakers

"Bhikkhus, there are these four kinds of Dhamma speakers. What four?"

(1) "Here, bhikkhus, some Dhamma speaker speaks little and [his speech is] pointless, and his assembly is not skilled in distinguishing what is meaningful from what is pointless. Such a Dhamma speaker is reckoned as a Dhamma speaker by such an assembly.

(2) "Another Dhamma speaker speaks little but [his speech is] meaningful, and his assembly is skilled in distinguishing what is meaningful from what is pointless. Such a Dhamma speaker is reckoned as a Dhamma speaker by such an assembly.

(3) "Still another Dhamma speaker speaks much but [his speech is] pointless, and his assembly is not skilled in distinguishing what is meaningful from what is pointless. Such a Dhamma speaker is reckoned as a Dhamma speaker by such an assembly.

(4) "And still another Dhamma speaker speaks much and [his speech is] meaningful, and his assembly is skilled in distinguishing what is meaningful from what is pointless. Such a Dhamma speaker is reckoned as a Dhamma speaker by such an assembly.

"These, bhikkhus, are the four kinds of Dhamma speakers."

#### 140 (10) Speakers

"Bhikkhus, there are these four speakers. What four? [139] (1) There is the speaker who exhausts the meaning but not the phrasing. (2) There is the speaker who exhausts the phrasing but not the meaning. (3) There is the speaker who exhausts both the meaning and the phrasing. (4) And there is the speaker who does not exhaust either the meaning or the phrasing. These are the four speakers. It is impossible and inconceivable that one who possesses the four analytical knowledges will exhaust either the meaning or the phrasing."<sup>218</sup>

### V. Splendors

#### 141 (1) Splendors

"Bhikkhus, there are these four splendors. What four? The splendor of the moon, the splendor of the sun, the splendor of fire, and the splendor of wisdom. These are the four splendors. Of these four splendors, the splendor of wisdom is foremost."

#### 142 (2) Radiances

"Bhikkhus, there are these four radiances. What four? The radiance of the moon, the radiance of the sun, the radiance of fire, and the radiance of wisdom. These are the four radiances. Of these four radiances, the radiance of wisdom is foremost."

#### 143 (3) Lights

"Bhikkhus, there are these four lights. What four? The light of the moon, the light of the sun, the light of fire, and the light of wisdom. These are the four lights. Of these four lights, the light of wisdom is foremost."

#### 144 (4) Lusters

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<sup>218</sup> On the four analytical knowledges (*paṭisambhidā*), see below <n. 258>.



"Bhikkhus, there are these four lusters. What four? The luster of the moon, the luster of the sun, the luster of fire, and the luster of wisdom. [140] These are the four lusters. Of these four lusters, the luster of wisdom is foremost."

#### 145 (5) Luminaries

"Bhikkhus, there are these four luminaries. What four? The moon as a luminary, the sun as a luminary, fire as a luminary, and wisdom as a luminary. These are the four luminaries. Of these four luminaries, wisdom is the foremost luminary."

#### 146 (6) Times (1)

"There are, bhikkhus, these four times. What four? The time for listening to the Dhamma, the time for discussing the Dhamma, the time for serenity,<sup>219</sup> and the time for insight. These are the four times."

#### 147 (7) Times (2)

"Bhikkhus, these four times, rightly developed and coordinated, gradually culminate in the destruction of the taints. What four? The time for listening to the Dhamma, the time for discussing the Dhamma, the time for serenity, and the time for insight. These four times, rightly developed and coordinated, gradually culminate in the destruction of the taints.

"Just as, when it is raining and the 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, becoming full, fill up the pools; these, becoming full, fill up the lakes; these, becoming full, fill up the streams; these, becoming full, fill up the rivers; and these, becoming full, fill up the great ocean; so too, these four times, rightly developed and coordinated, gradually culminate in the destruction of the taints." [141]

#### 148 (8) Conduct (1)

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<sup>219</sup> Here and in the next sutta I read with Ce, Ee *samatho* as against Be *sammasanā*.

"Bhikkhus, there are these four kinds of verbal misconduct. What four? False speech, divisive speech, harsh speech, and idle chatter. These are the four kinds of verbal misconduct."

#### 149 (9) Conduct (2)

"Bhikkhus, there are these four kinds of verbal good conduct. What four? Truthful speech, non-divisive speech, gentle speech, and judicious speech. These are the four kinds of verbal good conduct."

#### 150 (10) Cores

"Bhikkhus, there are these four cores. What four? The core of virtuous behavior, the core of concentration, the core of wisdom, and the core of liberation. These are the four cores."

## The Fourth Fifty

### I. Faculties

#### 151 (1) Faculties

"Bhikkhus, there are these four faculties. What four? The faculty of faith, the faculty of energy, the faculty of mindfulness, and the faculty of concentration. These are the four faculties."<sup>220</sup>

#### 152 (2) Faith

"Bhikkhus, there are these four powers. What four? The power of faith, the power of energy, the power of mindfulness, and the power of concentration. These are the four powers." [142]

#### 153 (3) Wisdom

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<sup>220</sup> The usual list of faculties (*indriya*) and powers (*bala*) is fivefold, with wisdom (*paññā*) as the fifth. For definitions of the five faculties, see SN 48:9–10. For the five powers, see 5:14.

"Bhikkhus, there are these four powers. What four? The power of wisdom, the power of energy, the power of blamelessness, and the power of attracting and sustaining others. These are the four powers. "

#### 154 (4) Mindfulness

"Bhikkhus, there are these four powers. What four? The power of mindfulness, the power of concentration, the power of blamelessness, and the power of attracting and sustaining others. These are the four powers."

#### 155 (5) Reflection

"Bhikkhus, there are these four powers. What four? The power of reflection, the power of development, the power of blamelessness, and the power of attracting and sustaining others. These are the four powers. "

#### 156 (6) Eon

"Bhikkhus, there are these four incalculable divisions of an eon.<sup>221</sup> What four?

(1) "The time during which an eon dissolves, which cannot easily be calculated as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'<sup>222</sup>

(2) "The time during which an eon remains in a state of dissolution, which cannot easily be calculated as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

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<sup>221</sup> *Cattāri kappassa asaṅkheyyānī*. Despite the word "incalculable" (Ce, Ee *asaṅkheyya*; Be *asaṅkheyya*), the length of this period is finite. For similes illustrating the length of an eon—said to be too difficult to express in numbers—see SN 15:5–6, II 181–82. And for the number of eons that have "elapsed and gone by," see SN 15:7–8, II 182–84.

<sup>222</sup> Mp explains that there are three ways the dissolution of an eon takes place: by water, fire, and wind. When the eon is destroyed by fire, it is consumed up to the devas of streaming radiance. When it is destroyed by water, it is dissolved up to the devas of refulgent glory. When it is destroyed by wind, it disintegrates up to the devas of great fruit.

(3) "The time during which an eon evolves, which cannot easily be calculated as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

(4) "The time during which an eon remains in a state of evolution, which cannot easily be calculated as 'so many years' or 'so many hundreds of years' or 'so many thousands of years' or 'so many hundreds of thousands of years.'

"These, bhikkhus, are the four incalculable divisions of an eon."

### 157 (7) Illness

"Bhikkhus, there are these two kinds of illness. Which two? [143] Bodily illness and mental illness. People are found who can claim to enjoy bodily health for one, two, three, four, and five years; for ten, twenty, thirty, forty, and fifty years; and even for a hundred years and more. But apart from those whose taints have been destroyed, it is hard to find people in the world who can claim to enjoy mental health even for a moment.

"There are, bhikkhus, these four illnesses incurred by a monk. What four? (1) Here, a bhikkhu has strong desires, undergoes distress, and is not content with any kind of robe, almsfood, lodging, or medicines and provisions for the sick.<sup>223</sup> (2) Because he has strong desires, undergoes distress, and is not content with any kind of robe, almsfood, lodging, and medicines and provisions for the sick, he submits to evil desire for recognition and for gain, honor, and praise. (3) He arouses himself, strives, and makes an effort to obtain recognition and gain, honor, and praise. (4) He cunningly approaches families, cunningly sits down, cunningly speaks on the Dhamma, and cunningly holds in his excrement and urine.<sup>224</sup> These are the four illnesses of a monk.

"Therefore, bhikkhus, you should train yourselves thus: 'We will not have strong desires or undergo distress, and we will not be discontent with any kind of robe,

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<sup>223</sup> Mp: "He is not content with the four requisites by way of the three kinds of contentment." See Ones <n. 39>.

<sup>224</sup> Mp says the word "cunningly" (*sañkhāya*, lit. "having calculated") indicates that he tries to make a false impression on families (for the purpose of receiving offerings). The last phrase is perhaps similar in nuance to a well-known English slang expression.

almsfood, lodging, and medicines and provisions for the sick. We will not submit to evil desires for recognition and for gain, honor, and praise. We will not arouse ourselves, strive, and make an effort to obtain recognition and gain, honor, and praise. We will patiently endure cold and heat, hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; we will bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality.' It is in this way, bhikkhus, that you should train yourselves."

#### 158 (8) Decline

There the Venerable Sāriputta addressed the bhikkhus: "Friends, [144] bhikkhus!"

"Friend!" those bhikkhus replied. The Venerable Sāriputta said this:

"Friends, any bhikkhu or bhikkhunī who observes four things inwardly can come to the conclusion: 'I am declining in wholesome qualities. This is called decline by the Blessed One.' What four? An abundance of lust, an abundance of hatred, an abundance of delusion, and his wisdom eye does not tread in the deep matters of what is possible and impossible.<sup>225</sup> Any bhikkhu or bhikkhunī who observes these four things inwardly can come to the conclusion: 'I am declining in wholesome qualities. This is called decline by the Blessed One.'

"Friends, any bhikkhu or bhikkhunī who observes four things inwardly can come to the conclusion: 'I am not declining in wholesome qualities. This is called non-decline by the Blessed One.' What four? The diminishing of lust, the diminishing of hatred, the diminishing of delusion, and his wisdom eye treads in the deep matters of what is possible and impossible. Any bhikkhu or bhikkhunī who observes these four things inwardly can come to the conclusion: 'I am not declining in wholesome qualities. This is called non-decline by the Blessed One.'"

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<sup>225</sup> Ee reads here: *gambhīresu ... ṭhānāṭṭhānesu*, which might be translated "various deep matters." It could be that *ṭhānāṭṭhānesu* was the more original reading, which was altered to *ṭhānāṭṭhānesu* under the influence of this more common expression. But since Mp comments as if the latter were the reading, it is clear that *ṭhānāṭṭhānesu* goes back at least to the age of the commentator. At MN 115.12–19, III 64–67, the Buddha explains how a bhikkhu is "skilled in what is possible and impossible" (*ṭhānāṭṭhānakusalo*).

## 159 (9) The Bhikkhunī

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. Then a certain bhikkhunī addressed a man thus: 'Come, good man, approach Master Ānanda and pay homage to him in my name with your head at his feet. Then say: 'Bhante, the bhikkhunī so-and-so is sick, afflicted, gravely ill. She pays homage to Master Ānanda with her head at his feet.' Then say: 'It would be good, bhante, if, out of compassion, Master Ānanda would come to visit that bhikkhunī in the bhikkhunīs' quarters.'"

"Yes, noble lady," that man replied. He then approached the Venerable Ānanda, [145] paid homage to him, sat down to one side, and delivered his message. The Venerable Ānanda consented by silence.

Then the Venerable Ānanda dressed, took his bowl and robe, and went to the bhikkhunīs' quarters. When that bhikkhunī saw the Venerable Ānanda coming in the distance, she covered herself from the head down and lay down on her bed.<sup>226</sup> Then the Venerable Ānanda approached that bhikkhunī, sat down in the appointed seat, and said to her:

"Sister, this body has originated from nutriment; in dependence on nutriment, nutriment is to be abandoned. This body has originated from craving; in dependence on craving, craving is to be abandoned. This body has originated from conceit; in dependence on conceit, conceit is to be abandoned. This body has originated from sexual intercourse, but in regard to sexual intercourse the Blessed One has declared the demolition of the bridge.<sup>227</sup>

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<sup>226</sup> It is puzzling that Ānanda goes unaccompanied to visit the bhikkhunī. Almost always when a bhikkhu goes to visit a layperson, even a male, he brings another monk along. In a Chinese parallel to this sutta, SĀ 564 (T II 148a13–148c10), as Ānanda approaches, the bhikkhunī sees him in the distance and exposes her body. When Ānanda sees her exposed, he restrains his senses and turns away. The nun then feels ashamed and puts on her clothes. She offers Ānanda a seat, pays homage to him, and sits down to one side. Apart from this circumstantial difference, Ānanda's discourse in the Chinese version is almost exactly as in the Pāli version.

<sup>227</sup> *Setughāto vutto bhagavatā*. Mp: "The demolition of the bridge (*setughātaṃ*): the demolition of the state and the demolition of its condition (*padaghātaṃ paccayaghātaṃ*)." The expression is also in 3:74. See Threes <n. 159>.

(1) "When it was said: 'This body, sister, has originated from nutriment; in dependence on nutriment, nutriment is to be abandoned,' for what reason was this said? Here, sister, reflecting carefully, a bhikkhu consumes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the support and maintenance of this body, for avoiding harm, and for assisting the spiritual life, considering: 'Thus I shall terminate the old feeling and not arouse a new feeling, and I shall be healthy and blameless and dwell at ease.' Some time later, in dependence upon nutriment, he abandons nutriment.<sup>228</sup> When it was said: 'This body, sister, has originated from nutriment; in dependence on nutriment, nutriment is to be abandoned,' it is because of this that this was said.

(2) "When it was said: 'This body has originated from craving; in dependence on craving, craving is to be abandoned,' for what [146] reason was this said? Here, sister, a bhikkhu hears: 'The bhikkhu named so-and-so, with the destruction of the taints, has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.' He thinks: 'When will I, with the destruction of the taints, realize for myself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, dwell in it?' Some time later, in dependence upon craving, he abandons craving. When it was said: 'This body has originated from craving; in dependence on craving, craving is to be abandoned,' it was because of this that this was said.

(3) "When it was said: 'This body has originated from conceit; in dependence on conceit, conceit is to be abandoned.' With reference to what was this said? Here, sister, a bhikkhu hears: 'The bhikkhu named so-and-so, with the destruction of the taints, has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.' He thinks: 'That venerable one, with the destruction of the taints, has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. Why, so can I!' Some time later, in

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<sup>228</sup> Mp: "Based on the present nutriment of edible food, using it carefully, he abandons the nutriment consisting in past kamma; but the craving for present edible food should be abandoned."

dependence upon conceit, he abandons conceit. When it was said: 'This body has originated from conceit; in dependence on conceit, conceit is to be abandoned,' it was because of this that this was said.

(4) "This body, sister, has originated from sexual intercourse, but in regard to sexual intercourse the Blessed One has declared the demolition of the bridge."<sup>229</sup>

Then that bhikkhunī got up from her bed, arranged her upper robe over one shoulder, and having prostrated herself with her head at the Venerable Ānanda's feet, she said to the Venerable Ānanda: "Bhante, I have committed a transgression in that I so foolishly, stupidly, and unskillfully behaved as I did. Bhante, may Master Ānanda accept my transgression seen as a transgression for the sake of future restraint."

"Surely, sister, you have committed a transgression in that you so foolishly, stupidly, and unskillfully behaved as you did. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we accept it. For it is growth in the Noble One's discipline that one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint." [147]

#### 160 (10) A Fortunate One<sup>230</sup>

"Bhikkhus, while the Fortunate One or the Fortunate One's discipline remains in the world, this is for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of devas and humans.

"And who, bhikkhus, is the Fortunate One? Here, the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. This is the Fortunate One.

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<sup>229</sup> The Chinese version reads: "Sister, by not indulging it, one abandons and severs sexual desire, the connecting bridge (和合橋梁)." It seems that *setughāto* must have been an idiom meaning that any connection with a particular state should be destroyed. Mp says that when Ānanda reached the end of the discourse, the bhikkhunī's passion for him had vanished.

<sup>230</sup> *Sugata*. Lit., "Well-Gone." One of the most common epithets of the Buddha, occasionally also used for arahant disciples.



"And what is the Fortunate One's discipline? He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals the perfectly complete and pure spiritual life. This is the Fortunate One's discipline. Thus while the Fortunate One or the Fortunate One's discipline remains in the world, this is for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of devas and humans.

"There are, bhikkhus, these four things that lead to the decline and disappearance of the good Dhamma. What four?

(1) "Here, the bhikkhus learn discourses that have been badly acquired, with badly set down words and phrases.<sup>231</sup> When the words and phrases are badly set down, the meaning is badly interpreted. This is the first thing that leads to the decline and disappearance of the good Dhamma.

(2) "Again, the bhikkhus are difficult to correct and possess qualities that make them difficult to correct. They are impatient and do not accept instruction respectfully. This is the second thing that leads to the decline and disappearance of the good Dhamma.

(3) "Again, those bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines, do not respectfully teach the discourses to others. When they have passed away, the discourses are cut off at the root, left without anyone to preserve them. This is the third thing that leads to the decline and disappearance of the good Dhamma.

(4) "Again, the elder bhikkhus are luxurious [148] and lax, leaders in backsliding, discarding the duty of solitude; they do not arouse 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. [Those in] the next generation follow their example. They, too, become luxurious and lax, leaders in backsliding, discarding the duty of solitude; they, too, do not arouse energy for the attainment of the as-yet-unattained, for the

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<sup>231</sup> *Bhikkhū duggahitaṃ suttantaṃ pariyāpuṇanti dunnikkhittehi padabyaṅjanehi.* See 2:20. I follow Brahmāli's suggestion that *suttantaṃ* here has an implicitly plural sense; for other examples, see Vin III 159,12, and Vin IV 344,21.

achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the fourth thing that leads to the decline and disappearance of the good Dhamma.

"These are the four things that lead to the decline and disappearance of the good Dhamma.

"There are, bhikkhus, these four [other] things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma. What four?

(1) "Here, the bhikkhus learn discourses that have been well acquired, with well set down words and phrases. When the words and phrases are well set down, the meaning is well interpreted. This is the first thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(2) "Again, the bhikkhus are easy to correct and possess qualities that make them easy to correct. They are patient and accept instruction respectfully. This is the second thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(3) "Again, those bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines, respectfully teach the discourses to others. When they have passed away, the discourses are not cut off at the root for there are those who preserve them. This is the third thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(4) "Again, the elder bhikkhus are not luxurious and lax, but discard backsliding and take the lead in solitude; they arouse 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. [Those in] the next generation follow their example. They, too, do not become luxurious and lax, but discard backsliding and take the lead in solitude; they, too, arouse 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. This is the fourth thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma. [149]

"These, bhikkhus, are the four things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma."

## II. Modes of Practice

### 161 (1) In Brief<sup>232</sup>

"Bhikkhus, there are these four modes of practice. What four? (1) Practice that is painful with sluggish direct knowledge; (2) practice that is painful with quick direct knowledge; (3) practice that is pleasant with sluggish direct knowledge; and (4) practice that is pleasant with quick direct knowledge.<sup>233</sup> These are the four modes of practice."

### 162 (2) In Detail

"Bhikkhus, there are these four modes of practice. What four? (1) Practice that is painful with sluggish direct knowledge; (2) practice that is painful with quick direct knowledge; (3) practice that is pleasant with sluggish direct knowledge; and (4) practice that is pleasant with quick direct knowledge.

(1) "And what, bhikkhus, is the practice that is painful with sluggish direct knowledge? Here, someone is by nature strongly prone to lust and often experiences pain and dejection born of lust. By nature he is strongly prone to hatred and often experiences pain and dejection born of hatred. By nature he is strongly prone to delusion and often experiences pain and dejection born of delusion. These five faculties arise in him feebly: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom. Because these five faculties are feeble in him, he sluggishly attains the immediacy condition for the destruction of the taints.<sup>234</sup> This is called practice that is painful with sluggish direct knowledge.

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<sup>232</sup> Ce is missing the *uddāna* verse at the end of this *vagga*. Hence I base the titles on Be.

<sup>233</sup> In Pāli: *dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā*.

<sup>234</sup> *Ānantariyaṃ pāpuṇāti āsavānaṃ khayāya*. The word *ānantariya* is of rare occurrence, so its meaning must be determined inferentially. One clue is the Ratana Sutta, which says: *yam buddhaseṭṭho parivaṇṇayī sucim samādhim ānantarikaññam āhu* (Sn 226). Any difference between *ānantarika* and *ānantariya* is insignificant, as the terminations *-iya* and *-ika* are often interchangeable. Another clue is SN 22:81, at III 96–99, where the Buddha addresses the question: "How should one know and see to attain immediately (lit. 'without interval') the destruction of the taints?" (*evaṃ ... jānato evaṃ passato anantarā āsavānaṃ khayō hoti*). Other AN suttas—3:102, I 158,7–12, and 5:23, III 16,29–17,2—speak about the mind being "properly concentrated for the destruction of the taints" (*sammā samādhīyati āsavānaṃ khayāya*).

(2) "And what is practice that is painful with quick direct knowledge? Here, someone is by nature strongly prone to lust ... hatred ... delusion and often experiences pain and dejection born of delusion. These five faculties arise in him prominently: [150] the faculty of faith ... the faculty of wisdom. Because these five faculties are prominent in him, he quickly attains the immediacy condition for the destruction of the taints. This is called practice that is painful with quick direct knowledge.

(3) "And what is practice that is pleasant with sluggish direct knowledge? Here, someone by nature is not strongly prone to lust and does not often experience pain and dejection born of lust. By nature he is not strongly prone to hatred and does not often experience pain and dejection born of hatred. By nature he is not strongly prone to delusion and does not often experience pain and dejection born of delusion. These five faculties arise in him feebly: the faculty of faith ... the faculty of wisdom. Because these five faculties are feeble in him, he sluggishly attains the immediacy condition for the destruction of the taints. This is called practice that is pleasant with sluggish direct knowledge.

(4) "And what is practice that is pleasant with quick direct knowledge? Here, someone by nature is not strongly prone to lust ... hatred ... delusion and does not often experience pain and dejection born of delusion. These five faculties arise in him prominently: the faculty of faith ... the faculty of wisdom. Because these five faculties are prominent in him, he quickly attains the immediacy condition for the destruction of the taints. This is called practice that is pleasant with quick direct knowledge.

"These, bhikkhus, are the four modes of practice."

### 163 (3) Unattractiveness

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See too 5:170, III 202,27-33, which speaks about certain conditions "such that immediately afterwards the destruction of the taints occurs" (*anantarā āsavānaṃ khayō hoti*). Thus, the "immediacy condition" spoken of here seems to be a state in which the mind is properly concentrated and, at the same time, has acquired the insight that brings about the destruction of the taints. Mp explains *ānantariya* with reference to the Abhidhamma concept of an immediate succession between path and fruit: "The 'immediacy condition' is the concentration of the path, which immediately yields its result (*anantara-vipākadāyakaṃ maggasamādhim*).” Though the suttas do not employ the scheme of the cognitive process that underlies the concept of path and fruition moments, the expression “immediacy condition” does suggest a state of complete ripeness for the breakthrough to arahantship.

[Opening paragraph as above.]

(1) "And what, bhikkhus, is practice that is painful with sluggish direct knowledge? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, contemplating impermanence in all conditioned phenomena; and he has the perception of death well established internally. He dwells depending upon these five trainee powers: the power of faith, the power of moral shame, the power of moral dread, [151] the power of energy, and the power of wisdom.<sup>235</sup> These five faculties arise in him feebly: the faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom. Because these five faculties are feeble, he sluggishly attains the immediacy condition for the destruction of the taints. This is called practice that is painful with sluggish direct knowledge.

(2) "And what is practice that is painful with quick direct knowledge? Here, a bhikkhu dwells contemplating the unattractiveness of the body ... and he has the perception of death well established internally. He dwells depending upon these five trainee powers: the power of faith ... the power of wisdom. These five faculties arise in him prominently: the faculty of faith ... the faculty of wisdom. Because these five faculties are prominent, he quickly attains the immediacy condition for the destruction of the taints. This is called practice that is painful with quick direct knowledge.

(3) "And what is practice that is pleasant with sluggish direct knowledge? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and

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<sup>235</sup> The trainee powers (*sekhabalāni*), defined at 5:2, partly differ from the five powers included among the thirty-seven aids to enlightenment.

pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. He dwells depending upon these five trainee powers: the power of faith ... the power of wisdom. These five faculties arise in him feebly: the faculty of faith ... the faculty of wisdom. Because these five faculties are feeble, he sluggishly attains the immediacy condition for the destruction of the taints. This is called practice that is pleasant with sluggish direct knowledge.

(4) "And what is practice that is pleasant with quick direct knowledge? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the second jhāna ... the third jhāna ... [152] the fourth jhāna. He dwells depending upon these five trainee powers: the power of faith ... the power of wisdom. These five faculties arise in him prominently: the faculty of faith ... the faculty of wisdom. Because these five faculties are prominent, he quickly attains the immediacy condition for the destruction of the taints. This is called practice that is pleasant with quick direct knowledge.

"These, bhikkhus, are the four modes of practice."

164 (4) Patient (1)

"Bhikkhus, there are these four modes of practice. What four? The impatient practice, the patient practice, the taming practice, and the calming practice.

(1) "And what, bhikkhus, is the impatient practice? Here, someone insults one who insults him, scolds one who scolds him, and argues with one who picks an argument with him. This is called the impatient practice.

(2) "And what is the patient practice? Here, someone does not insult one who insults him, does not scold one who scolds him, and does not argue with one who picks an argument with him. This is called the patient practice.

(3) "And what is the taming practice? Here, having seen a form with the eye, a bhikkhu does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ...

Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, a bhikkhu does not grasp its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; [153] he guards the mind faculty, he undertakes the restraint of the mind faculty. This is called the taming practice.

(4) "And what is the calming practice? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, calms it down, terminates it, and obliterates it.<sup>236</sup> He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, calms them down, terminates them, and obliterates them. This is called the calming practice.

"These, bhikkhus, are the four modes of practice."

165 (5) Patient (2)

"Bhikkhus, there are these four modes of practice. What four? The impatient practice, the patient practice, the taming practice, and the calming practice.

(1) "And what, bhikkhus, is the impatient practice? Here, someone does not patiently endure cold and heat; hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; he is unable to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. This is called the impatient practice.

(2) "And what is the patient practice? Here, someone patiently endures cold and heat ... rude and offensive ways of speech; he is able to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. This is called the patient practice.

(3) "And what, bhikkhus, is the taming practice? ... [as in 4:164] ...

(4) "And what, bhikkhus, is the calming practice? ... [as in 4:164] ...

"These, bhikkhus, are the four modes of practice." [154]

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<sup>236</sup> Here, *sameti*, "calms [it] down," is an addition to the usual formula, intended to subsume this discipline under "the calming practice."

166 (6) Both

"Bhikkhus, there are these four modes of practice. What four? (1) Practice that is painful with sluggish direct knowledge; (2) practice that is painful with quick direct knowledge; (3) practice that is pleasant with sluggish direct knowledge; and (4) practice that is pleasant with quick direct knowledge.

(1) "The mode of practice that is painful with sluggish direct knowledge is declared to be inferior for both reasons: because it is painful and because direct knowledge is sluggish. This mode of practice is declared to be inferior for both reasons.

(2) "The mode of practice that is painful with quick direct knowledge is declared to be inferior because of its painfulness.

(3) "The mode of practice that is pleasant with sluggish direct knowledge is declared to be inferior because of its sluggishness.

(4) "The mode of practice that is pleasant with quick direct knowledge is declared to be superior for both reasons: because practice is pleasant and because direct knowledge is quick. This mode of practice is declared to be superior for both reasons.

"These, bhikkhus, are the four modes of practice."

167 (7) Moggallāna

Then the Venerable Sāriputta approached the Venerable Mahāmoggallāna 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 Mahāmoggallāna:

"Friend Moggallāna, there are these four modes of practice. What four? (1) Practice that is painful with sluggish direct knowledge; (2) practice that is painful with quick direct knowledge; (3) practice that is pleasant with sluggish direct knowledge; and (4) practice that is pleasant with quick direct knowledge. Through which of these four modes of practice was your mind liberated from the taints by non-clinging?" [155]



"Of these four modes of practice, friend Sāriputta, it was through the mode that is painful with quick direct knowledge that my mind was liberated from the taints by non-clinging."<sup>237</sup>

#### 168 (8) Sāriputta

Then the Venerable Mahāmoggallāna approached the Venerable Sāriputta ... and said to him:

"Friend Sāriputta, there are these four modes of practice.... Through which of these four modes of practice was your mind liberated from the taints by non-clinging?"

"Of these four modes of practice, friend Moggallāna, it was through the mode that is pleasant with quick direct knowledge that my mind was liberated from the taints by non-clinging."

#### 169 (9) Through Exertion

"Bhikkhus, there are these four kinds of persons found existing in the world. What four?"

(1) "Here, some person attains nibbāna through exertion in this very life. (2) Another person attains nibbāna through exertion with the breakup of the body."<sup>238</sup> (3) Still another person attains nibbāna without exertion in this very life. (4) And still another person attains nibbāna without exertion with the breakup of the body."<sup>239</sup>

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<sup>237</sup> Mp says that for Moggallāna, the first three paths were achieved by pleasant practice and sluggish direct knowledge, but the path of arahantship had by pleasant practice and quick direct knowledge. In 7:61 it is seen that Moggallāna often had to struggle with drowsiness while striving for final realization. In his practice for arahantship, he constantly regressed and needed the help of the Buddha to progress further, as shown in SN 40:1–9, IV 262–69.

<sup>238</sup> In this sutta the phrase *kāyassa bheda*, "with the breakup of the body," is not followed by *param maraṇā*, "after death," as it normally is. The omission seems deliberate. Perhaps the purpose is to indicate that the person being described can attain nibbāna at the very moment of death, without having to continue on to another existence.

<sup>239</sup> According to this sutta, the distinction between the use of repugnant objects and the jhānas determines whether one attains nibbāna through exertion (*sasaṅkhāraparinibbāyī*) or without exertion (*asaṅkhāraparinibbāyī*). The distinction between prominent faculties and feeble faculties determines whether one attains nibbāna in this very life (*diṭṭh'eva dhamme*) or with the breakup of the body (*kāyassa bheda*). Mp says that the first and second persons are dry-insight meditators (*sukkhaviṇassakā*) who attend

(1) "And how, bhikkhus, does a person attain nibbāna through exertion in this very life? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, contemplating impermanence in all conditioned phenomena; and he has the perception of death [156] well established internally. He dwells depending upon these five trainee powers: the power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom. These five faculties arise in him prominently: the faculties of faith, energy, mindfulness, concentration, and wisdom. Because these five faculties are prominent, he attains nibbāna through exertion in this very life. This is how a person attains nibbāna through exertion in this very life.

(2) "And how does a person attain nibbāna through exertion with the breakup of the body? Here, a bhikkhu dwells contemplating the unattractiveness of the body ... and he has the perception of death well established internally. He dwells depending upon these five trainee powers: the powers of faith ... and wisdom. These five faculties arise in him feebly: the faculties of faith ... and wisdom. Because these five faculties are feeble, he attains nibbāna through exertion with the breakup of the body. This is how a person attains nibbāna through exertion with the breakup of the body.

(3) "And how does a person attain nibbāna without exertion in this very life? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the fourth jhāna. He dwells depending upon these five trainee powers: the powers of faith... and wisdom. These five faculties arise in him prominently: the faculties of faith ... and wisdom. Because these five faculties are prominent, he attains nibbāna without exertion in this very life. This is how a person attains nibbāna without exertion in this very life.

(4) "And how does a person attain nibbāna without exertion with the breakup of the body? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... the fourth jhāna. He dwells depending upon these five trainee powers: the powers of faith ... and wisdom. These five faculties

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to conditioned phenomena as their meditation object (*saṅkhāranimittaṃ upaṭṭhapenti*). *Sasaṅkhārena* is glossed with *sappayogena*, which supports my rendering "through exertion." The third and fourth persons are those who take serenity as their vehicle (*samathayānikā*).

arise in him feebly: the faculties of faith ... and wisdom. Because these five faculties are feeble, he attains nibbāna without exertion with the breakup of the body. This is how a person attains nibbāna without exertion with the breakup of the body.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 170 (10) In Conjunction

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. There the Venerable Ānanda addressed the bhikkhus:

"Friends, bhikkhus!"

"Friend," those bhikkhus replied. The Venerable Ānanda said this: [157]

"Friends, whatever bhikkhu or bhikkhunī has declared the attainment of arahantship in my presence has done so by these four paths<sup>240</sup> or by a certain one among them. What four?

(1) "Here, a bhikkhu develops insight preceded by serenity. As he is developing insight preceded by serenity, the path is generated.<sup>241</sup> He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.<sup>242</sup>

(2) "Again, a bhikkhu develops serenity preceded by insight.<sup>243</sup> As he is developing serenity preceded by insight, the path is generated. He pursues this path,

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<sup>240</sup> With Ce and Be I read *maggehi*, as against Ee *aṅgehi*. The latter is likely to be an editorial error. Though Mp does not provide a gloss here, the passage is cited at **Paṭis II 92,9**, and commented on at **Paṭis-a III 584,24-25**, in a way that requires *maggehi*: ***Catūhi maggehī ti upari vuccamānehi catūhi paṭipadāmaggehi, na ariyamaggehi*** ("By four paths: by the four paths of practice spoken about below, not by the noble paths").

<sup>241</sup> Mp explains this as the first world-transcending path, but Mp-ṭ says: "This is said with reference to the path of stream-entry (*sotāpattimagga*), but the meaning of this passage can be understood simply by way of the mundane [preparatory] path" (*lokiyamaggavasen'eva*).

<sup>242</sup> Mp and Mp-ṭ, read together, say that because there is no development and cultivation of the world-transcending path, which lasts for only one mind-moment, he develops and cultivates the preparatory mundane path (*pubbabhāgiyo lokiyamaggo*) for the purpose of attaining the higher world-transcending paths. Then the fetters are abandoned and the underlying tendencies are uprooted by the successive paths (*maggappaṭipāṭiya pahīyanti byantī honti*).

<sup>243</sup> Mp: "This is a person who naturally gains insight. Based on insight, he produces concentration."

develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

(3) "Again, a bhikkhu develops serenity and insight in conjunction.<sup>244</sup> As he is developing serenity and insight in conjunction, the path is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

(4) "Again, a bhikkhu's mind is seized by restlessness about the Dhamma.<sup>245</sup> But there comes an occasion when his mind becomes internally steady, composed, unified, and concentrated. Then the path is generated in him. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

"Whatever bhikkhu or bhikkhunī, friends, has declared the attainment of arahantship in my presence has done so by these four paths or by a certain one among them."

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<sup>244</sup> *Yuganaddham bhāveti*. Mp says that each time he attains a meditative attainment (*samāpatti*), he explores it by way of its conditioned phenomena. And having explored its conditioned phenomena, he enters the next attainment. Thus, having attained the first jhāna, he emerges and explores its conditioned phenomena as impermanent, etc. Then he enters the second jhāna, emerges, and explores its conditioned phenomena, and so on up to the base of neither-perception-nor-non-perception. Since, however, *yuganaddha* means literally "yoked together," some interpret the term to mean that in this mode of practice serenity and insight occur simultaneously. The commentarial system does not acknowledge this possibility but several suttas might be read as suggesting that insight can occur within the jhāna and does not require the meditator to withdraw before beginning contemplation. In AN, see in particular **9:36**; see too MN 52.4–14, I 350–52; MN 64.9–15, I 435–37).

<sup>245</sup> The readings vary. Ee has *dhammuddhaccaviggahītanā*; the termination *-manā* is suspicious. Be has *-viggahitaṃ mānasaṃ*. Ce has *-viggahitaṃ mānaṃ*. While *manā* and *mānasaṃ* can both be translated as "mind," *mānaṃ* normally means "conceit." The Sinhala translation seems to support this by rendering *mānaṃ* as *adhimānaya* (Pāli *adhimāna*), "overestimation of oneself," but to speak of "conceit"—as opposed to "mind"—as being "grasped by restlessness" does not make good sense. Mp glosses the term without specifying the subject: "Grasped, thoroughly grasped, by restlessness, which consists of the ten corruptions of insight (*dasa vipassan'upakkilesā*; see **Vism 633–38, Ppn 20.105–28**) in regard to the *dhammas* of serenity and insight." Nothing in the text itself suggests the corruptions of insight are involved. I understand the person being described here as a practitioner who reflects deeply on the Dhamma, acquires a sense of urgency, and then finally settles down and gains insight when meeting with favorable supporting conditions. In the next sentence of the text, the word rendered "mind" is *cittaṃ*.

### III. Volitional

#### 171 (1) Volition<sup>246</sup>

"Bhikkhus, when there is the body, then because of bodily volition [158] pleasure and pain arise internally; when there is speech, then because of verbal volition pleasure and pain arise internally; when there is the mind, then because of mental volition pleasure and pain arise internally—with ignorance itself as condition.<sup>247</sup>

"Either on one's own, bhikkhus, one performs that bodily volitional activity conditioned by which pleasure and pain arise in one internally, or others make one generate that bodily volitional activity conditioned by which pleasure and pain arise in one internally. Either with clear comprehension one performs that bodily volitional activity conditioned by which pleasure and pain arise in one internally, or without clear comprehension one performs that bodily volitional activity conditioned by which pleasure and pain arise in one internally.<sup>248</sup>

"Either on one's own, bhikkhus, one performs that verbal volitional activity conditioned by which pleasure and pain arise in one internally, or others make one perform that verbal volitional activity conditioned by which pleasure and pain arise in

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<sup>246</sup> The first part of this sutta, up to the section on the four acquisitions of individuality, is also at SN 12:25, II 39–41, but addressed to Ānanda.

<sup>247</sup> Mp explains this with reference to the Abhidhamma scheme of *cittas*, types of consciousness; see CMA 32–40, 46–64. I summarize Mp's explanation: Bodily volition is of twenty kinds by way of the eight kinds of sense-sphere wholesome *cittas* and twelve kinds of unwholesome *cittas*. So too for verbal volition. But mental volition includes these as well as the nine kinds of sublime (*mahaggata*) volition, namely, volition associated with the five *jhānas* of the Abhidhamma system and the four formless attainments. Because of bodily volition, there arises pleasure conditioned by the eight kinds of wholesome kamma, and pain conditioned by the twelve kinds of unwholesome kamma, that is, the kamma generated in the corresponding active types of consciousness. So too for the other two doors. Ignorance is a condition (*avijjāpaccayā va*) because, there being ignorance, volition occurs in the three doors as a condition for pleasure and pain. Thus this sutta statement refers to ignorance as the root cause. Pleasure and pain arise "internally" (*ajjhattaṃ*) when they arise in oneself. The word seems to underscore the retributive aspect of kamma.

<sup>248</sup> Mp: "One acts on one's own (*sāmaṃ*) when one initiates the action without instigation from others. One instigates activity because of others when others encourage or command one to act. One acts with clearly comprehension (*sampajāno*) when one knows the wholesome and unwholesome as such, and their respective results as such. If one does not understand this, one acts without clear comprehension."

one internally. Either with clear comprehension one performs that verbal volitional activity conditioned by which pleasure and pain arise in one internally, or without clear comprehension one performs that verbal volitional activity conditioned by which pleasure and pain arise in one internally.

"Either on one's own, bhikkhus, one performs that mental volitional activity conditioned by which pleasure and pain arise in one internally, or others make one perform that mental volitional activity conditioned by which pleasure and pain arise in one internally. Either with clear comprehension one performs that mental volitional activity conditioned by which pleasure and pain arise in one internally, or without clear comprehension one performs that mental volitional activity conditioned by which pleasure and pain arise in one internally.

"Ignorance is comprised within these states.<sup>249</sup> But with the remainderless fading away and cessation of ignorance that body does not exist conditioned by which that pleasure and pain arise in one internally; that speech does not exist conditioned by which that pleasure and pain arise in one internally; that mind does not exist conditioned by which that pleasure and pain arise in one internally.<sup>250</sup> That field does not exist, that site [159] does not exist, that base does not exist, that location does not exist conditioned by which that pleasure and pain arise in one internally.<sup>251</sup>

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<sup>249</sup> *Imesu bhikkhave dhammesu avijjā anupatitā.* Mp: "Ignorance is comprised in the volitional states analyzed above, functioning both as a coexistent condition and as a decisive-support condition (*sahajāta-vasena ca upanissayavasena ca*). Thus the round of existence and its root, ignorance, are shown."

<sup>250</sup> Mp: "Arahants are seen acting with the body. They sweep the courtyard of the shrine and the bodhi tree, go out and return, do various duties, etc., but in their case the twenty volitions occurring at the bodily door no longer produce kammic results (*avipākadhammataṃ āpajjanti*). Here, it is the volition that occurs at the body door that is intended by the word 'body.' The same method applies to the other two." Mp-ṭ: "When arahants perform actions, how is it that they create no bodily or other kinds of kamma? In the sense that these deeds do not bear results, for an action done by an arahant is neither wholesome nor unwholesome but a mere activity (*kiriya-matta*) that does not yield results."

<sup>251</sup> Mp: "'Field,' etc., are names for wholesome and unwholesome kamma. For that is a *field* (*khetta*) in the sense of a place where results grow; a *site* (*vatthu*) in the sense of their foundation; a *base* (*āyatana*) in the sense of a cause; a *location* (*adhikaraṇa*) in the sense of a locale."

"Bhikkhus, there are these four acquisitions of individuality.<sup>252</sup> What four? (1) There is an acquisition of individuality in which one's own volition operates, not the volition of others. (2) There is an acquisition of individuality in which the volition of others operates, not one's own volition. (3) There is an acquisition of individuality in which both one's own volition and the volition of others operate. (4) And there is an acquisition of individuality in which neither one's own volition nor the volition of others operates. These are the four acquisitions of individuality."

When this was said, the Venerable Sāriputta said to the Blessed One: "Bhante, I understand in detail the meaning of this statement that the Blessed One has spoken in brief to be as follows. (1) In that acquisition of individuality in which one's own volition operates but not the volition of others, it is by reason of their own volition that beings pass away from that group.<sup>253</sup> (2) In that acquisition of individuality in which the volition of others operates but not one's own volition, it is by reason of the volition of others that beings pass away from that group.<sup>254</sup> (3) In that acquisition of individuality in which both one's own volition and the volition of others operate, it is by reason of both one's own volition and the volition of others that beings pass away from that group.<sup>255</sup> (4) But, bhante, what kind of devas should be understood as the acquisition of

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<sup>252</sup> In Ee this sentence marks the beginning of a new sutta, and thus at this point Ee's numbering exceeds mine by one. Both Ce and Be, in accord with Mp, treat the previous passage and this one as a single sutta. While this paragraph certainly looks like the beginning of an independent sutta, and perhaps originally was, Mp takes it to be continuous with the analysis of volition stated above. It says that up to this point the Buddha has shown the kamma accumulated in the three doors; now he shows the places where that kamma ripens. "Acquisition of individuality" (*attabhāvappaṭilābha*) is an individual existence, the combination of body and mind that constitutes a particular life.

<sup>253</sup> Mp identifies these beings as the devas corrupted by play (*khīḍḍāpadosikā devā*). While they are enjoying celestial delights in their heavenly realm, they sometimes forget to eat and drink, and because they miss a meal they wither away like a garland placed in the sun. See Bodhi 2007:159–60.

<sup>254</sup> Mp says these are the devas corrupted by mind (*manopadosika devā*), who dwell in the realm of the four great kings. When they become angry at one another, their mutual anger becomes the cause for both to pass away. See Bodhi 2007:160–61.

<sup>255</sup> Mp says that these are human beings. For people kill themselves and others kill them. Thus they perish either on account of their own volition or because of the volition of others.

individuality in which neither one's own volition nor the volition of others operates?"<sup>256</sup>

"They are, Sāriputta, the devas of the base of neither-perception-nor-non-perception."

"Why is it, bhante, that some beings who pass away from that group are returners, who come back to this state of being, while [160] others are non-returners, who do not come back to this state of being?"<sup>257</sup>

"Here, Sāriputta, some person has not abandoned the lower fetters. In this very life he enters and dwells in the base of neither-perception-nor-non-perception. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved upon it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas in the base of neither-perception-nor-non-perception. When he passes away from there he is a returner who comes back to this state of being.

"But some [other] person here has abandoned the lower fetters. In this very life he enters and dwells in the base of neither-perception-nor-non-perception. He relishes it, desires it, and finds satisfaction in it. If he is firm in it, resolved upon it, often dwells in it, and has not lost it when he dies, he is reborn in companionship with the devas in the base of neither-perception-nor-non-perception. When he passes away from there he is a non-returner who does not come back to this state of being.

"This, Sāriputta, is the reason some beings here who pass away from that group are returners, who come back to this state of being, while others are non-returners, who do not come back to this state of being."

## 172 (2) Analysis

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<sup>256</sup> Mp: "[Question:] Why does Sāriputta pose this question? Isn't he able to answer it himself? [Reply:] He is able, but he does not speak because he thinks, 'This question is in the domain of a Buddha.'"

<sup>257</sup> Mp: "The former, who *come back to this state of being* (*āgantāro itthattaṃ*), are those who return to the five aggregates in the sense sphere; they are not reborn there [in the realm where they pass away] or in a higher realm. Those who *do not come back to this state of being* (*anāgantāro itthattaṃ*) do not return to the five aggregates or take a lower rebirth. They are either reborn there [in the realm where they pass away] or in a higher realm, or they attain final nibbāna right there. When it is said that they are reborn in a higher realm, this is said in the case of those who had been born in a lower existence. But from the realm of neither-perception-nor-non-perception, there is no rebirth into a higher realm."



There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!" "Friend!" those bhikkhus replied. The Venerable Sāriputta said this:

(1) "A half-month, friends, after my full ordination I realized the analytical knowledge of meaning by way of its divisions and formulation.<sup>258</sup> In many ways I explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it.<sup>259</sup> [Let] anyone who is perplexed or uncertain [approach] me with a question; I [will satisfy him] with my answer.<sup>260</sup> Our teacher, who is highly skilled in our teachings, is present.<sup>261</sup>

(2) "A half-month after my full ordination I realized the analytical knowledge of the Dhamma by way of its divisions and formulation. In many ways I explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it. [Let] anyone who is perplexed or uncertain [approach] me with a question; I [will satisfy him] with my answer. Our teacher, who is highly skilled in our teachings, is present.

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<sup>258</sup> *Odhisso vyañjanaso*. Mp glosses these two words respectively with *kāraṇaso akkharaso*, "by way of reasons [or cases], by way of the letter." The meaning is not entirely clear to me and Mp-ṭ does not elaborate. The *paṭisambhidās* are explained at [Vism 440–43, Ppn 14.21–31](#), on the basis of [Vibh 292–94](#) (Be §§718–24), which analyzes them from several angles. Briefly: Knowledge of meaning is analytical knowledge of meaning (*atthapaṭisambhidā*); knowledge of Dhamma is analytical knowledge of Dhamma (*dhammapaṭisambhidā*); knowledge of how to express and articulate the Dhamma is analytical knowledge of language (*niruttipaṭisambhidā*); and knowledge about knowledges is analytical knowledge of discernment (*paṭibhānapaṭisambhidā*). This last analytical knowledge seems to refer to the ability to spontaneously apply the other three types of knowledge to clearly communicate the Dhamma. From a more philosophical perspective, *attha* is considered the result of a cause (*hetuphala*) and *dhamma* a cause (*hetu*) producing an effect. Therefore the analytical knowledge of meaning is correlated with knowledge of the first and third noble truths, analytical knowledge of Dhamma with knowledge of the second and fourth noble truths. Analytical knowledge of meaning is knowledge of each factor of dependent origination in its role as an effect arisen from a condition; and analytical knowledge of Dhamma is knowledge of the same factor in its role as a condition giving rise to that effect.

<sup>259</sup> Ee's *pakāsemi*, as the third verb, is not in Ce or Be. *Pakāseti* is also absent in the same sequence of verbs at [3:136](#), I 286,9–10, also in Ee.

<sup>260</sup> The text is cryptic here and may have become garbled in the course of transmission. Mp supplies a verb to the first part of the sentence, *upagacchatu*, which I include and translate in brackets. Mp fills out *ahaṃ veyyākaraṇena* with *ahamassa pañhakathanena cittaṃ ārādhessāmi* ("I will satisfy his mind by answering the question"). I have also added this in brackets.

<sup>261</sup> Mp: "Our teacher, who is highly skilled in these things that have been attained by us, is present. If I had not realized the analytical knowledge of meaning, he would dismiss me, telling me to first realize it.' Even while sitting in front of the teacher, he roars a lion's roar."

(3) "A half-month after my full ordination I realized the analytical knowledge of language by way of its divisions and formulation. In many ways I explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it. [Let] anyone who is perplexed or uncertain [approach] me with a question; I [will satisfy him] with my answer. Our teacher, who is highly skilled in our teachings, is present.

(4) "A half-month after my full ordination I realized the analytical knowledge of discernment by way of its divisions and formulation. In many ways I explain it, teach it, proclaim it, establish it, disclose it, analyze it, and elucidate it. [Let] anyone who is perplexed or uncertain [approach] me with a question; I [will satisfy him] with my answer. Our teacher, who is highly skilled in our teachings, is present." [161]

### 173 (3) Koṭṭhita

Then the Venerable Mahākoṭṭhita 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 asked the Venerable Sāriputta:

(1) "Friend, with the remainderless fading away and cessation of the six bases for contact, is there anything else?"<sup>262</sup>

"Do not say so, friend."

(2) "With the remainderless fading away and cessation of the six bases for contact, is there nothing else?"

"Do not say so, friend."

(3) "With the remainderless fading away and cessation of the six bases for contact, is there both something else and nothing else?"

"Do not say so, friend."

(4) "With the remainderless fading away and cessation of the six bases for contact, is there neither something else nor nothing else?"

"Do not say so, friend."<sup>263</sup>

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<sup>262</sup> The dialogue here seems to be concerned with the "ontological status" of the arahant who has attained the nibbāna element without residue remaining, that is, with the question whether the liberated person exists or does not exist after death.

<sup>263</sup> Mp glosses *mā h'evaṃ* with *evaṃ mā bhaṇi*, "Do not speak thus," and explains that the four questions are asked by way of eternalism, annihilationism, partial eternalism, and "eel-wriggling"

"Friend, when you are asked: 'With the remainderless fading away and cessation of the six bases for contact, is there something else?' you say: 'Do not say so, friend.' And when you are asked: 'With the remainderless fading away and cessation of the six bases for contact, is there nothing else?... Is there both something else and nothing else?... Is there neither something else nor nothing else?' [in each case] you say: 'Do not say so, friend.' In what way should the meaning of this statement be understood?"

(1) "Friend, if one says: 'With the remainderless fading away and cessation of the six bases for contact, there is something else,' one proliferates that which is not to be proliferated.<sup>264</sup> (2) If one says: 'Friend, with the remainderless fading away and cessation of the six bases for contact, there is nothing else,' one proliferates that which is not to be proliferated. (3) If one says: 'Friend, with the remainderless fading away and cessation of the six bases for contact, there is both something else and nothing else,' one proliferates that which is not to be proliferated. (4) If one says: 'Friend, with the remainderless fading away and cessation of the six bases for contact, there is neither something else nor nothing else,' one proliferates that which is not to be proliferated.

"Friend, as far as the range of the six bases for contact extends, just so far extends the range of proliferation.<sup>265</sup> As far as the range of proliferation extends, [162] just so far extends the range of the six bases for contact. With the remainderless fading away and cessation of the six bases for contact there is the cessation of proliferation, the subsiding of proliferation."

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(*sassata-uccheda-ekaccasassata-amarāvikkhepa*). Thus Sāriputta rejects each question. "Eel-wriggling" is agnosticism, skepticism, or intellectual evasiveness.

<sup>264</sup> *Appapañcaṃ papañceti*. Mp: "He creates proliferation [or speculations] in relation to something that should not be proliferated [or speculated about]. He travels along a path that one should not travel on." The Pāli word *papañca* suggests mental fabrication, obsessive mental construction, and deluded conceptualization, which the commentaries say arise from craving, conceit, and wrong views (*taṇhā, māna, diṭṭhi*). It seems to me that Mp understands *appapañcaṃ* as a contraction of *appapañciyaṃ*. A Chinese parallel, [SĀ 249, says at T II 60a16-20](#): "If one [makes any of these assertions about the six bases for contact], these are just empty words (此則虛言). With the vanishing, fading away, cessation, and stilling of the six bases for contact, one relinquishes empty falsehood (離諸虛偽) and attains nibbāna."

<sup>265</sup> *Tāvatā papañcassa gati*. Mp: "As far as the range of the six bases extends, just so far extends the range of proliferation, distinguished by way of craving, views, and conceit."

174 (4) Ānanda

Then the Venerable Ānanda approached the Venerable Mahākoṭṭhita and exchanged greetings with him.

[This sutta is exactly the same as 4:173 except that here Ānanda asks the questions and Mahākoṭṭhita responds.]<sup>266</sup> [163]

175 (5) Upavāṇa

Then the Venerable Upavāṇa approached the Venerable Sāriputta ... and said to him:

(1) "Friend Sāriputta, does one become an end-maker by means of knowledge?"<sup>267</sup>

"This is not the case, friend."

(2) "Then does one become an end-maker by means of conduct?"

"This is not the case, friend."

(3) "Then does one become an end-maker by means of knowledge and conduct?"

"This is not the case, friend."

(4) "Then does one become an end-maker otherwise than by means of knowledge and conduct?"

"This is not the case, friend."

"When you are asked: 'Friend Sāriputta, does one become an end-maker by means of knowledge?' you say: 'This is not the case, friend.' When you are asked: 'Then does one become an end-maker by means of conduct?... by means of knowledge and conduct?... otherwise than by means of knowledge and conduct?' [in each case] you say: 'This is not the case, friend.' Then in what way does one become an end-maker?"

(1) "If, friend, one were to become an end-maker by means of knowledge, even one who still has clinging would become an end-maker. (2) If one were to become an end-maker by means of conduct, even one who still has clinging would become an end-

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<sup>266</sup> Ee treats this sutta as a continuation of the preceding one, without counting it separately. Thus at this point Ee's numbering catches up with Ce and Be.

<sup>267</sup> The dialogue, according to Mp, refers to making an end to saṃsāra, the entire round of suffering (*vaṭṭadukkhassa antakaro hoti, sakalaṃ vaṭṭadukkhāṃ paricchinnaṃ parivaṭṭumaṃ katvā tiṭṭhati*).

maker. (3) If one were to become an end-maker by means of knowledge and conduct, even one who still has clinging would become an end-maker. (4) If one were to become an end-maker otherwise than by means of knowledge and conduct, then a worldling would be an end-maker; for a worldling is destitute of knowledge and conduct.

"Friend, one deficient in conduct does not know and see things as they are. One accomplished in conduct [164] knows and sees things as they are. Knowing and seeing things as they are, one becomes an end-maker."<sup>268</sup>

#### 176 (6) Aspiring<sup>269</sup>

(1) "Bhikkhus, a bhikkhu endowed with faith, rightly aspiring, should aspire thus: 'May I become like Sāriputta and Moggallāna!' This is the standard and criterion for my bhikkhu disciples, that is, Sāriputta and Moggallāna.

(2) "Bhikkhus, a bhikkhunī endowed with faith, rightly aspiring, should aspire thus: 'May I become like the bhikkhunīs Khemā and Uppalavaṇṇā!' This is the standard and criterion for my bhikkhunī disciples, that is, the bhikkhunīs Khemā and Uppalavaṇṇā.

(3) "Bhikkhus, a male lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like Citta the householder and Hatthaka of Āḷavī!' This is the standard and criterion for my male lay disciples, that is, Citta the householder and Hatthaka of Āḷavī.

(4) "Bhikkhus, a female lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like the female lay follower Khujjuttarā and Veḷukaṇṭakī Nandamātā!' This is the standard and criterion for my female lay disciples, that is, the female lay follower Khujjuttarā and Veḷukaṇṭakī Nandamātā."

#### 177 (7) Rāhula

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<sup>268</sup> *Caraṇasampanno yathābhūtaṃ jānāti passati. Yathābhūtaṃ jānaṃ passaṃ antakaro hoti.* This differs from the previous assertion (that one cannot become an end-maker by means of knowledge and conduct) in its emphasis on knowing and seeing (as well as conduct) as active functions rather than subjective possessions tinged with clinging. Brahmāli suggests that the point of the passage may be the distinction between *vijjā* and *yathābhūtañānadassana*.

<sup>269</sup> This sutta merges **2:130–33**.

Then the Venerable Rāhula approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:<sup>270</sup>

(1) "Rāhula, the internal earth element and the external earth element are just the earth element. This should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Having seen this thus as it really is with correct wisdom, one becomes disenchanted with the earth element; one detaches the mind from the earth element."<sup>271</sup>

(2) "Rāhula, the internal water element and the external water element [165] are just the water element. This should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Having seen this thus as it really is with correct wisdom, one becomes disenchanted with the water element; one detaches the mind from the water element.

(3) "Rāhula, the internal fire element and the external fire element are just the fire element. This should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Having seen this thus as it really is with correct wisdom, one becomes disenchanted with the fire element; one detaches the mind from the fire element.

(4) "Rāhula, the internal air element and the external air element are just the air element. This should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Having seen this thus as it really is with correct wisdom, one becomes disenchanted with the air element; one detaches the mind from the air element.

"When, Rāhula, a bhikkhu does not recognize a self or the belongings of a self in these four elements, he is called a bhikkhu who has cut off craving, stripped off the fetter, and by completely breaking through conceit, has made an end of suffering."

## 178 (8) The Reservoir

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<sup>270</sup> Much of this is also in MN 62.8–11, I 421–23. See too MN 28 and MN 140, which treat the topic more elaborately.

<sup>271</sup> Ee's *paññāya cittaṃ virājeti* is clearly wrong. In each of the four paragraphs, *paññāya* here should be replaced by the name of the element.

"Bhikkhus, there are these four kinds of persons found existing in the world.  
What four?

(1) "Here, a bhikkhu enters and dwells in a certain peaceful liberation of mind. He attends to the cessation of personal existence.<sup>272</sup> As he is doing so, his mind does not launch out toward it, acquire confidence, become steady, and resolve upon it. This bhikkhu cannot be expected to attain the cessation of identity. Suppose a man were to grab hold of a branch with his hand smeared with gum. His hand would stick to it, adhere to it, and be fastened to it. So too, a bhikkhu enters and dwells in a certain peaceful liberation of mind.... This bhikkhu cannot be expected to attain the cessation of personal existence.

(2) "Here, a bhikkhu enters and dwells in a certain peaceful liberation of mind. [166] He attends to the cessation of personal existence. As he is doing so, his mind launches out toward it, acquires confidence, becomes steady, and focuses on it. This bhikkhu can be expected to attain the cessation of identity. Suppose a man were to grab hold of a branch with a clean hand. His hand would not stick to it, adhere to it, or be fastened to it. So too, a bhikkhu enters and dwells in a certain peaceful liberation of mind.... This bhikkhu can be expected to attain the cessation of personal existence.

(3) "Here, a bhikkhu enters and dwells in a certain peaceful liberation of mind. He attends to the breaking up of ignorance. As he is doing so, his mind does not launch out toward it, acquire confidence, become steady, and resolve upon it. This bhikkhu cannot be expected to attain the breaking up of ignorance. Suppose there were a reservoir many years old. A man would close off its inlets and open up its outlets, and sufficient rain would not fall. In such a case, it could not be expected that this reservoir's embankment would break. So too, a bhikkhu enters and dwells in a certain peaceful liberation of mind.... This bhikkhu cannot be expected to attain the breaking up of ignorance.

(4) "Here, a bhikkhu enters and dwells in a certain peaceful liberation of mind. He attends to the breaking up of ignorance. As he is doing so, his mind launches out toward it, acquires confidence, becomes steady, and focuses on it. This bhikkhu can be

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<sup>272</sup> *Sakkāyanirodhaṃ*. Mp: "The cessation of personal existence, that is, the round of existence with its three realms; the meaning is nibbāna."

expected to attain the breaking up of ignorance. Suppose there were a reservoir many years old. A man would open up its inlets and close off its outlets, and sufficient rain would fall. In such a case, it could be expected that this reservoir's embankment would break. So too, a bhikkhu enters and dwells in a certain peaceful liberation of mind. He attends to the breaking up of ignorance. [167] As he is doing so, his mind launches out toward it, acquires confidence, becomes steady, and focuses on it. This bhikkhu can be expected to attain the breaking up of ignorance.

"These, bhikkhus, are the four kinds of persons found existing in the world."

179 (9) Nibbāna

Then the Venerable Ānanda approached the Venerable Sāriputta ... and said to him:

"Why is it, friend Sāriputta, that some beings do not attain final nibbāna in this very life?"

"Here, friend Ānanda, [some] beings do not understand as it really is: 'These perceptions pertain to deterioration; these perceptions pertain to stabilization; these perceptions pertain to distinction; these perceptions pertain to penetration.' This is why some beings here do not attain final nibbāna in this very life.

"Why is it, friend Sāriputta, that some beings here attain final nibbāna in this very life?"

"Here, friend Ānanda, [some] beings understand as it really is: 'These perceptions pertain to deterioration; these perceptions pertain to stabilization; these perceptions pertain to distinction; these perceptions pertain to penetration.' This is why some beings here attain final nibbāna in this very life."<sup>273</sup>

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<sup>273</sup> These are explained at Vibh 330–31 (Be §799), though in terms of wisdom (*paññā*). I quote only the text on the first *jhāna*: "When perception and attention are accompanied by sensuality in one who attains the first *jhāna*, wisdom pertains to deterioration; when mindfulness is stabilized in accordance with its nature, wisdom pertains to stabilization; when perception and attention are unaccompanied by thought, wisdom pertains to distinction. When perception and attention are accompanied by disenchantment, conjoined with dispassion, wisdom pertains to penetration" (*paṭhamassa jhānassa lābhiṃ kāmasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā; tadanudhammatā sati santiṭṭhati ṭhitibhāginī paññā; avitakkasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā; nibbidāsahagatā saññā-*



180 (10) The Great References<sup>274</sup>

On one occasion the Blessed One was dwelling at Bhoganagara near the Ānanda Shrine. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

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

"Bhikkhus, I will teach you these four great references.<sup>275</sup> [168] Listen and attend closely; I will speak."

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

"What, bhikkhus, are the four great references?"

(1) "Here, bhikkhus, a bhikkhu might say: 'In the presence of the Blessed One I heard this; in his presence I learnt this: "This is the Dhamma; this is the discipline; this is the Teacher's teaching!"' That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline.<sup>276</sup> If, when you check for them in the discourses and seek them in the discipline, [you find that] they are not included among the discourses and are not to be

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*manasikārā samudācaranti virāgupasamhitā nibbedhabhāgini paññā*). Similar distinctions are made for each of the higher attainments.

<sup>274</sup> Also included in the Mahāparinibbāna Suttanta, DN 16.4.7, at II 124–26.

<sup>275</sup> *Mahāpadese*. Mp glosses as *mahā-okāse* (apparently as if the compound could be resolved *mahā + padese*) and as *mahā-apadese*, the latter explained as “great reasons stated with reference to such great ones as the Buddha and others” (*buddhādayo mahante mahante apadisitvā vuttāni mahākāraṇāni*). This second resolution is certainly to be preferred. DOP gives, among the meanings of *apadesa*, “designation, pointing out, reference, witness, authority.” *Cattāro mahāpadesā* is sometimes rendered “four great authorities” but the sutta actually specifies only two authorities, the suttas and the Vinaya. Walshe, in LDB, renders it as “four criteria.” I understand the term to mean “four great references,” the four designated as sources of a teaching.

<sup>276</sup> *Tāni padabyañjanāni ... sutte otāretabbāni vinaye sandassetabbāni*. Mp gives various meanings of *sutte* and *vinaye* here, some improbable. Clearly, this instruction presupposes that there already existed a body of discourses and a systematic Vinaya that could be used to evaluate other texts proposed for inclusion as authentic utterances of the Buddha. *Otāretabbāni* is gerundive plural of *otārenti*, “make descend, put down or put into,” and *otaranti*, just below, means “descend, come down, go into.” My renderings, respectively, as “check for them” and “are included among,” are adapted to the context. *Sandassetabbāni* is gerundive plural of *sandassenti*, “show, make seen,” and *sandissanti* means “are seen.”

seen in the discipline, you should draw the conclusion: 'Surely, this is not the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been badly learnt by this bhikkhu.' Thus you should discard it.

"But a bhikkhu might say: 'In the presence of the Blessed One I heard this; in his presence I learnt this: "This is the Dhamma; this is the discipline; this is the Teacher's teaching!"' That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline. If, when you check for them in the discourses and seek them in the discipline, [you find that] they are included among the discourses and are to be seen in the discipline, you should draw the conclusion: 'Surely, this is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been learnt well by this bhikkhu.' You should remember this first great reference.

(2) "Then a bhikkhu might say: 'In such and such a residence a Saṅgha is dwelling with elders and prominent monks. In the presence of that Saṅgha I heard this; in its presence I learnt this: "This is the Dhamma; this is the discipline; this is the Teacher's teaching."' That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline. If, when you check for them in the discourses and seek them in the discipline, [you find that] they are not included among the discourses and are not to be seen in the discipline, you should draw the conclusion: 'Surely, this is not the word of the Blessed One, the Arahant, the Perfectly Enlightened One. [169] It has been badly learnt by that Saṅgha.' Thus you should discard it.

"But ... if, when you check for them in the discourses and seek them in the discipline, [you find that] they are included among the discourses and are to be seen in the discipline, you should draw the conclusion: 'Surely, this is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been learnt well by that Saṅgha.' You should remember this second great reference.

(3) "Then a bhikkhu might say: 'In such and such a residence several elder bhikkhus are dwelling who are learned, heirs to the heritage, experts on the Dhamma,

experts on the discipline, experts on the outlines. In the presence of those elders I heard this; in their presence I learnt this: "This is the Dhamma; this is the discipline; this is the Teacher's teaching!" That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline. If, when you check for them in the discourses and seek them in the discipline, [you find that] they are not included among the discourses and are not to be seen in the discipline, you should draw the conclusion: 'Surely, this is not the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been badly learnt by those elders.' Thus you should discard it.

"But ... if, when you check for them in the discourses and seek them in the discipline, [you find that] they are included among the discourses and are to be seen in the discipline, you should draw the conclusion: 'Surely, this is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been learnt well by those elders.' You should remember this third great reference.

(4) "Then a bhikkhu might say: 'In such and such a residence one elder bhikkhu is dwelling [170] who is learned, an heir to the heritage, an expert on the Dhamma, an expert on the discipline, an expert on the outlines. In the presence of that elder I heard this; in his presence I learnt this: "This is the Dhamma; this is the discipline; this is the Teacher's teaching!" That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline. If, when you check for them in the discourses and seek them in the discipline, [you find that] they are not included among the discourses and are not to be seen in the discipline, you should draw the conclusion: 'Surely, this is not the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been badly learnt by that elder.' Thus you should discard it.

"But a bhikkhu might say: 'In such and such a residence one elder bhikkhu is dwelling who is learned, an heir to the heritage, an expert on the Dhamma, an expert on the discipline, an expert on the outlines. In the presence of that elder I heard this; in his presence I learnt this: "This is the Dhamma; this is the discipline; this is the

Teacher's teaching!" That bhikkhu's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the discourses and seek them in the discipline. If, when you check for them in the discourses and seek them in the discipline, [you find that] they are included among the discourses and are to be seen in the discipline, you should draw the conclusion: 'Surely, this is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. It has been learnt well by that elder.' You should remember this fourth great reference.

"These, bhikkhus, are the four great references."<sup>277</sup>

#### IV. Brahmins

##### 181 (1) Warrior

"Bhikkhus, possessing four factors, a warrior is worthy of a king, an accessory of a king, and reckoned a factor of kingship. What four? Here, a warrior is skilled in places, a long-distance shooter, a sharp-shooter, and one who splits a great body. Possessing these four factors, a warrior is worthy of a king, an accessory of a king, and reckoned a factor of kingship. [171] So too, possessing four factors, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an

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<sup>277</sup> The clearer of the two Chinese parallels is in DĀ 2, at **TI 17b29-18a22**. Here *cattāro mahāpadesā* is rendered 四大教法, "four great teaching *dhammas*." I translate the first declaration (TI 17c2-13) as follows: "If there is a bhikkhu who claims: 'Venerable ones, in that village, city, country, I personally heard [this] from the Buddha, I personally received this teaching,' you should not disbelieve what you hear from him, nor should you reject it, but through the suttas determine whether it is true or false; based on the Vinaya, based on the Dhamma, probe it thoroughly. If what he says is not the sutta, not the Vinaya, not the Dhamma, then you should say to him: 'The Buddha did not say this. What you have received is mistaken! [Or: You have received it erroneously!]. For what reason? Because based on the suttas, based on the Vinaya, based on the Dhamma, we [find] that what you said deviates from the Dhamma. Venerable one, you should not uphold this, you should not report it to people, but should discard it.' But if what he says is based on the suttas, based on the Vinaya, based on the Dhamma, then you should say to him: 'What you said was truly spoken by the Buddha. For what reason? Because based on the suttas, based on the Vinaya, based on the Dhamma, we [find] that what you said accords with the Dhamma. Venerable one, you should uphold this, you should widely report it to people; you should not discard it.' This is the first great teaching *dhamma*."

unsurpassed field of merit for the world. What four? Here, a bhikkhu is skilled in places, a long-distance shooter, a sharp-shooter, and one who splits a great body.

(1) "And how, bhikkhus, is a bhikkhu skilled in places? Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. It is in this way that a bhikkhu is skilled in places.

(2) "And how is a bhikkhu a long-distance shooter? Here, any kind of form whatsoever—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—a bhikkhu sees all form 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 activities whatsoever ... Any kind of consciousness whatsoever—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—a bhikkhu sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' It is in this way that a bhikkhu is a long-distance shooter.

(3) "And how is a bhikkhu a sharp-shooter? Here, a bhikkhu understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' It is in this way that a bhikkhu is a sharp-shooter.

(4) "And how is a bhikkhu one who splits a great body? Here, a bhikkhu splits the great mass of ignorance. It is in this way that a bhikkhu is one who splits a great body.

"Possessing these four qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world." [172]

182 (2) Guarantor

"Bhikkhus, against four things there can be no guarantor, neither an ascetic, nor a brahmin, a deva, Māra, Brahmā, or anyone in the world. What four?

(1) "There can be no guarantor, neither an ascetic ... or anyone in the world that what is subject to old age will not grow old.

(2) "There can be no guarantor, neither an ascetic ... or anyone in the world that what is subject to illness will not fall ill.

(3) "There can be no guarantor, neither an ascetic ... or anyone in the world that what is subject to death will not die.

(4) "There can be no guarantor, neither an ascetic ... or anyone in the world that bad kamma—defiled, conducive to renewed existence, troublesome, ripening in suffering, leading to future birth, old age, and death—will not produce its result.

"Against these four things, bhikkhus, there can be no guarantor, neither an ascetic, nor a brahmin, a deva, Māra, Brahmā, or anyone in the world."

### 183 (3) Heard

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the squirrel sanctuary. Then the brahmin Vassakāra, the chief minister of Magadha, approached the Blessed One and exchanged greetings with him.... Then, sitting to one side, he said to the Blessed One:

"Master Gotama, I hold the thesis and view that there is no fault when one speaks about the seen, saying: 'Such was seen by me'; no fault when one speaks about the heard, saying: 'Such was heard by me'; no fault when one speaks about the sensed, saying: 'Such was sensed by me'; no fault when one speaks about the cognized, saying: 'Such was cognized by me.' "

(1) "I do not say, brahmin, that everything seen should be spoken about, nor do I say that nothing seen should be spoken about. (2) I do not say that everything heard should be spoken about, nor do I say that nothing heard [173] should be spoken about. (3) I do not say that everything sensed should be spoken about, nor do I say that nothing sensed should be spoken about. (4) I do not say that everything cognized should be spoken about, nor do I say that nothing cognized should be spoken about.

(1) "For, brahmin, if, when one speaks about what one has seen, unwholesome qualities increase and wholesome qualities decline, I say that one should not speak about what one has seen. But if, when one speaks about what one has seen,

unwholesome qualities decline and wholesome qualities increase, I say that one should speak about what one has seen.<sup>278</sup>

(2) "If, when one speaks about what one has heard, unwholesome qualities increase and wholesome qualities decline, I say that one should not speak about what one has heard. But if, when one speaks about what one has heard, unwholesome qualities decline and wholesome qualities increase, I say that one should speak about what one has heard.

(3) "If, when one speaks about what one has sensed, unwholesome qualities increase and wholesome qualities decline, I say that one should not speak about what one has sensed. But if, when one speaks about what one has sensed, unwholesome qualities decline and wholesome qualities increase, I say that one should speak about what one has sensed.

(4) "If, when one speaks about what one has cognized, unwholesome qualities increase and wholesome qualities decline, I say that one should not speak about what one has cognized. But if, when one speaks about what one has cognized, unwholesome qualities decline and wholesome qualities increase, I say that one should speak about what one has cognized."

Then the brahmin Vassakāra, the chief minister of Magadha, having delighted and rejoiced in the Blessed One's statement, rose from his seat and departed.

#### 184 (4) Fearless

Then the brahmin Jāṇussoṇī approached the Blessed One and exchanged greetings with him.... Then, sitting to one side, he said to the Blessed One:

"Master Gotama, I hold the thesis and view that there is no one subject to death who is not frightened and terrified of death."

"Brahmin, there are those subject to death that are frightened and terrified of death, but there are also those subject to death that are not frightened and terrified of death.

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<sup>278</sup> I follow Ce and Ee here. Be differs and would be translated: "But if, when one does not speak about what one has seen, wholesome qualities decline and unwholesome qualities increase, I say that one should speak about what one has seen." Each of the following paragraphs varies in the same way.

"And, brahmin, who are those subject to death that are frightened and terrified of death?

(1) "Here, someone is not devoid of lust, desire, [174] affection, thirst, passion, and craving for sensual pleasures. When he incurs a severe and debilitating illness, he thinks: 'Alas, the sensual pleasures dear to me will leave me, and I will have to leave those sensual pleasures.' He sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This is one subject to death who is frightened and terrified of death.

(2) "Again, someone is not devoid of lust, desire, affection, thirst, passion, and craving for the body. When he incurs a severe and debilitating illness, he thinks: 'Alas, this body dear to me will leave me, and I will have to leave this body.' He sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This, too, is one subject to death who is frightened and terrified of death.

(3) "Again, someone has not done what is good and wholesome or made a shelter for himself, but has done what is evil, cruel, and defiled. When he incurs a severe and debilitating illness, he thinks: 'Alas, I have not done anything good and wholesome, nor have I made a shelter for myself; but I have done what is evil, cruel, and defiled. When I pass on, I will meet the appropriate fate.' He sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This, too, is one subject to death who is frightened and terrified of death.

(4) "Again, someone here is perplexed, doubtful, and undecided about the good Dhamma. When he incurs a severe and debilitating illness, he thinks: 'Alas, I am perplexed, doubtful, and undecided about the good Dhamma.' He sorrows, languishes, and laments; he weeps beating his breast and becomes confused. This, too, is one subject to death who is frightened and terrified of death.

"These are four subject to death that are frightened and terrified of death. [175]

"And, brahmin, who are those subject to death that are not frightened and terrified of death?

(1) "Here, someone is devoid of lust, desire, affection, thirst, passion, and craving for sensual pleasures. When he incurs a severe and debilitating illness, he does not think: 'Alas, the sensual pleasures dear to me will leave me, and I will have to leave



those sensual pleasures.' He does not sorrow, languish, and lament; he does not weep beating his breast and become confused. This is one subject to death who is not frightened and terrified of death.

(2) "Again, someone is devoid of lust, desire, affection, thirst, passion, and craving for the body. When he incurs a severe and debilitating illness, he does not think: 'Alas, this body dear to me will leave me, and I will have to leave this body.' He does not sorrow, languish, and lament; he does not weep beating his breast and become confused. This, too, is one subject to death who is not frightened and terrified of death.

(3) "Again, someone has not done what is evil, cruel, and defiled, but has done what is good and wholesome and made a shelter for himself. When he incurs a severe and debilitating illness, he thinks: 'Indeed, I have not done anything evil, cruel, and defiled, but I have done what is good and wholesome and made a shelter for myself. When I pass on, I will meet the appropriate fate.' He does not sorrow, languish, and lament; he does not weep beating his breast and become confused. This, too, is one subject to death who is not frightened and terrified of death.

(4) "Again, someone is unperplexed, doubt-free, and decided about the good Dhamma. When he incurs a severe and debilitating illness, he thinks: 'I am unperplexed, doubt-free, and decided about the good Dhamma.' He does not sorrow, languish, and lament; he does not weep beating his breast and become confused. [176] This, too, is one subject to death who is not frightened and terrified of death.

"These, brahmin, are four subject to death that are not frightened and terrified of death."

"Excellent, Master Gotama! ... [as at 4:100]... Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

#### 185 (5) Brahmin Truths

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Now on that occasion a number of very well-known wanderers were residing at the wanderers' park on the bank of the river Sappinī, that is, Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then, in the evening, the Blessed One emerged from seclusion and went to the wanderers' park on the bank of the river

Sappinī. Now on that occasion the wanderers of other sects had assembled and were sitting together when this conversation arose: "Such are the brahmin truths, such are the brahmin truths."

Then the Blessed One approached those wanderers, sat down on a seat that was prepared, and asked them: "Wanderers, what discussion were you engaged in just now? What was the conversation that was underway?"

"Here, Master Gotama, we had assembled and were sitting together when this conversation arose: 'Such are the brahmin truths, such are the brahmin truths.'

"Wanderers, there are these four brahmin truths that I have proclaimed, having realized them for myself with direct knowledge. What four?

(1) "Here, wanderers, a brahmin says thus: 'All living beings are to be spared.' Speaking thus, a brahmin speaks truth, not falsehood. He does not, on that account, misconceive himself as 'an ascetic' or as 'a brahmin.' He does not misconceive: 'I am better' or 'I am equal' or 'I am worse.' Rather, having directly known the truth in that, he is practicing simply out of sympathy and compassion for living beings.

(2) "Again, a brahmin says thus: [177] 'All sensual pleasures are impermanent, suffering, and subject to change.' Speaking thus, a brahmin speaks truth, not falsehood. He does not, on that account, misconceive himself as 'an ascetic' or as 'a brahmin.' He does not misconceive: 'I am better' or 'I am equal' or 'I am worse.' Rather, having directly known the truth in that, he is practicing simply for disenchantment with sensual pleasures, for their fading away and cessation.

(3) "Again, a brahmin says thus: 'All states of existence are impermanent, suffering, and subject to change.' Speaking thus, a brahmin speaks truth, not falsehood. He does not, on that account, misconceive himself as 'an ascetic' or as 'a brahmin.' He does not misconceive: 'I am better' or 'I am equal' or 'I am worse.' Rather, having directly known the truth in that, he is practicing simply for disenchantment with states of existence, for their fading away and cessation.

(4) "Again, wanderers, a brahmin says thus: 'I am not anywhere the belonging of anyone, nor is there anywhere anything in any place that is mine.'<sup>279</sup> Speaking thus, a

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<sup>279</sup> *Nāhaṃ kvacana, kassaci kiñcanatasmim, na ca mama kvacana, katthaci kiñcanatātthi. At 3:70, I 206,18-20,* this formula is said to have been used by the Nigaṇṭhas to cultivate non-possessiveness. I follow

brahmin speaks truth, not falsehood. He does not, on that account, misconceive himself as 'an ascetic' or as 'a brahmin.' He does not misconceive: 'I am better' or 'I am equal' or 'I am worse.' Rather, having directly known the truth in that, he is practicing the path of nothingness.<sup>280</sup>

"These, wanderers, are the four brahmin truths that I have proclaimed, having realized them for myself with direct knowledge."

## 186 (6) Acumen

Then a certain bhikkhu approached the Blessed One ... and said to him:

(1) "Bhante, by what is the world led? By what is the world dragged around?

When what has arisen does [the world] go under its control?"<sup>281</sup>

"Good, good, bhikkhu! Your acumen is excellent. Your discernment is excellent.<sup>282</sup> Your inquiry is a good one. For you have asked thus: 'Bhante, by what is the

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the reading in Ce. Be is almost the same, except that it has *kvacani* twice in place of *kvacana*. Ee at the end reads *kiñcanaṃ n'atthi* rather than *kiñcanat'atthi* or *kiñcanatātthi*. This reading is also found in older Sinhala-script eds., and in the Be reading of MN 106.8.

My rendering follows Mp, which comments: "This is an explanation of four-pointed emptiness (*catukkoṭṭisuññatā*). *I am not anywhere* (*nāhaṃ kvacana*): He does not see [his] self anywhere. *The belonging of anyone* (*kassaci kiñcanatasmim*): He does not regard his self as an entity that could be taken up by anyone else, that is, he cannot be taken up by thinking of him as a brother in the position of a brother, a friend in the position of a friend, an employee in the position of an employee. *Nor is there anywhere anything ... that is mine* (*na ca mama kvacana*): Here, we temporarily put aside the word 'mine' (*mama*). The meaning is then: 'He does not see anywhere the self of another.' Now, having brought in the word 'mine,' we get: [*Anything*] *in any place that is mine* (*mama kvacana, katthaci kiñcanatātthi*): He does not see: 'There is somewhere the self of another that might become my belonging.' The meaning is that he does not see any self of another in any position that could be taken up as his belonging: a brother in the position of a brother, a friend in the position of a friend, an employee in the position of an employee."

<sup>280</sup> *Ākiñcaññāmyeva paṭipadaṃ paṭipanno hoti*. Mp says that he is practicing the way without impediments, without grasping (*nippalibodhaṃ niggahaṇameva paṭipadaṃ paṭipanno hoti*). MN 106.8, II 263,33–264,3, however, offers this formula as a meditation device for attaining the base of nothingness (*ākiñcaññāyatanaṃ samāpajati*).

<sup>281</sup> The questions and the Buddha's reply are stated as verse at SN 1:62, I 39.

<sup>282</sup> Mp identifies both *ummagga* and *paṭibhāna* with wisdom (*pañña*): "Acumen is rising up, that is, the movement of wisdom. Or wisdom itself is called 'acumen,' in the sense of rising up. It is [also called] 'discernment' in the sense of discerning" (*ummaggo ti ummujjanaṃ, paññāgamanāna ti attho. Paññā eva vā ummujjanaṭṭhena ummaggo ti vuccati. Sā va paṭibhānaṭṭhena paṭibhānaṃ*).

world led? By what is the world dragged around? When what has arisen does [the world] go under its control?"

"Yes, bhante."

"The world, bhikkhu, is led by the mind; it is dragged around by the mind; when the mind has arisen, [the world] goes under its control." [178]

Saying, "Good, bhante," that bhikkhu delighted and rejoiced in the Blessed One's statement. Then he asked the Blessed One a further question:

(2) "It is said, bhante, 'a learned expert on the Dhamma, a learned expert on the Dhamma.' In what way is one a learned expert on the Dhamma?"

"Good, good, bhikkhu! Your acumen is excellent. Your discernment is excellent. Your inquiry is a good one. For you have asked thus: 'It is said, bhante, "a learned expert on the Dhamma, a learned expert on the Dhamma." In what way is one a learned expert on the Dhamma?'"

"Yes, bhante."

"I have taught many teachings, bhikkhu: discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. If, after learning the meaning and Dhamma of even a four-line verse, one practices in accordance with the Dhamma, that is enough for one to be called 'a learned expert on the Dhamma.'"

Saying, "Good, bhante," that bhikkhu delighted and rejoiced in the Blessed One's statement. Then he asked the Blessed One a further question:

(3) "It is said, bhante, 'learned, of penetrative wisdom; learned, of penetrative wisdom.' In what way is one learned, of penetrative wisdom?"

"Good, good, bhikkhu! Your acumen is excellent. Your discernment is excellent. Your inquiry is a good one. For you have asked thus: 'It is said, bhante, "learned, of penetrative wisdom; learned, of penetrative wisdom." In what way is one learned, of penetrative wisdom?'"

"Yes, bhante."

"Here, bhikkhu, a bhikkhu has heard: 'This is suffering,' and he sees the meaning of this, having pierced through it with wisdom. He has heard: 'This is the origin of suffering,' and he sees the meaning of this, having pierced through it with

wisdom. He has heard: 'This is the cessation of suffering,' and he sees the meaning of this, having pierced through it with wisdom. He has heard: 'This is the way leading to the cessation of suffering,' and he sees the meaning of this, having pierced through it with wisdom. It is in this way that one is learned, of penetrative wisdom."

Saying, "Good, bhante," that bhikkhu delighted and rejoiced in the Blessed One's statement. Then he asked the Blessed One a further question:

(4) "It is said, bhante, 'a wise person of great wisdom, a wise person of great wisdom.' In what way is one a wise person of great wisdom?" [179]

"Good, good, bhikkhu! Your acumen is excellent. Your discernment is excellent. Your inquiry is a good one. For you have asked thus: 'It is said, bhante, "a wise person of great wisdom, a wise person of great wisdom." In what way is one a wise person of great wisdom?'"

"Yes, bhante."

"Here, bhikkhu, a wise person of great wisdom does not intend for his own affliction, or for the affliction of others, or for the affliction of both. Rather, when he thinks, he thinks only of his own welfare, the welfare of others, the welfare of both, and the welfare of the whole world.<sup>283</sup> It is in this way that one is a wise person of great wisdom."

#### 187 (7) Vassakāra

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the squirrel sanctuary. Then the brahmin Vassakāra, the chief minister of Magadha, approached the Blessed One and exchanged greetings with him.... Then, sitting to one side, he said to the Blessed One:

(1) "Master Gotama, can a bad person know of a bad person: 'This fellow is a bad person'?"

"It is, brahmin, impossible and inconceivable that a bad person can know of a bad person: 'This fellow is a bad person.'"

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<sup>283</sup> There is a change in the text from *ceteti* in the preceding sentence to *cintamāno cinteti* here. It is hard to determine whether this has any significance. Mp does not comment on it, so I assume it is unimportant.

(2) "Then can a bad person know of a good person: 'This fellow is a good person'?"

"It is also impossible and inconceivable that a bad person can know of a good person: 'This fellow is a good person.'"

(3) "Then can a good person know of a good person: 'This fellow is a good person'?"

"It is possible that a good person can know of a good person: 'This fellow is a good person.'"

(4) "Then can a good person know of a bad person: 'This fellow is a bad person'?"

"It is also possible that a good person can know of a bad person: 'This fellow is a bad person.'"

"It is astounding and amazing, Master Gotama, how [180] well this has been stated by Master Gotama: 'It is, brahmin, impossible and inconceivable that a bad person can know of a bad person ... [all as above] ... It is also possible that a good person can know of a bad person: "This fellow is a bad person.'"

"On one occasion, Master Gotama, the members of the brahmin Todeyya's assembly were carping against others, [saying]: 'This King Eḷeyya is a fool, for he has complete confidence in the ascetic Rāmaputta and shows him supreme honor by paying homage to him, rising up for him, reverentially saluting him, and observing proper etiquette toward him. These vassals of King Eḷeyya—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—are fools as well, for they, too, have complete confidence in the ascetic Rāmaputta and show him supreme honor by paying homage to him, rising up for him, reverentially saluting him, and observing proper etiquette toward him.<sup>1284</sup> Thereupon the brahmin Todeyya led them around by this method: 'What do you think, sirs, in matters pertaining to tasks and administrative duties, to edicts and proclamations, isn't King Eḷeyya wise and more astute even than those who are very astute?'

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<sup>284</sup> Mp identifies him as Uddaka Rāmaputta, one of the Buddha's two teachers before his enlightenment. See MN 26.16, I 165–66.

"[They replied:] 'Yes, sir, in matters pertaining to tasks and administrative duties, to edicts and proclamations, King Eḷeyya is wise and more astute even than those who are very astute.'

"'But, sirs,' [he said,] 'it is because the ascetic Rāmaputta is wiser than the wise King Eḷeyya, more astute than this astute [king] in matters pertaining to tasks and administrative duties, to edicts and proclamations, that King Eḷeyya has complete confidence in him and shows him supreme honor by paying homage to him, rising up for him, reverentially saluting him, and observing proper etiquette toward him.

"'What do you think, sirs, in matters pertaining to tasks and administrative duties, to edicts and proclamations, are King Eḷeyya's vassals—Yamaka, Moggalla, [181] Ugga, Nāvindakī, Gandhabba, Aggivessa—wise and more astute even than those who are very astute?'

"'Yes, sir, in matters pertaining to tasks and administrative duties, to edicts and proclamations, King Eḷeyya's vassals—Yamaka ... Aggivessa—are wise and more astute even than those who are very astute.'

"'But, sirs, it is because the ascetic Rāmaputta is wiser than King Eḷeyya's vassals, more astute than those astute [vassals] in matters pertaining to tasks and administrative duties, to edicts and proclamations, that King Eḷeyya's vassals have complete confidence in him and show him supreme honor by paying homage to him, rising up for him, reverentially saluting him, and observing proper etiquette toward him.'"<sup>285</sup>

"It is astounding and amazing, Master Gotama, how well this has been stated by Master Gotama: 'It is impossible and inconceivable that a bad person can know of a bad person: "This fellow is a bad person." It is also impossible and inconceivable that a bad person can know of a good person: "This fellow is a good person." It is possible that a

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<sup>285</sup> Mp explains the purport of this apparent digression thus: "The brahmin, being a good person himself, praises King Eḷeyya, his retinue, and Uddaka Rāmaputta. For the bad person is like a blind man, and a good person like one with good sight. As a blind man does not see either one who is blind or one with sight, so a bad person does not know either a good person or a bad one. But just as one with good sight can see both a blind person and one with sight, so a good person can know both a good person and a bad one. The brahmin [Vassakāra], thinking: 'Even Todeyya, being a good person, knew who were bad men,' was delighted because of this and said: 'It is astounding, Master Gotama!'"

good person can know of a good person: "This fellow is a good person." It is also possible that a good person can know of a bad person: "This fellow is a bad person." And now, Master Gotama, we must be going. We are busy and have much to do."

"You may go, brahmin, at your own convenience."

Then the brahmin Vassakāra, the chief minister of Magadha, having delighted and rejoiced in the Blessed One's statement, rose from his seat and departed.

#### 188 (8) Upaka

On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. Then Upaka Maṇḍikāputta approached the Blessed One, paid homage to him, sat down to one side, and said:

"Bhante, I hold such a thesis and view as this: If anyone carps against others and does not at all substantiate it, he is blameworthy and at fault."

"If, Upaka, anyone carping against others does not substantiate it, [182] he is blameworthy and at fault. But you carp against others and do not substantiate it, so you are blameworthy and at fault."

"Bhante, just as one might catch [a fish] emerging [from the water] with a large snare, just so, when I emerged, the Blessed One caught me with a large snare in debate."

(1) "Upaka, I have proclaimed: 'This is unwholesome.' The Tathāgata has unlimited Dhamma teachings about this, with unlimited words and phrases, [declaring]: 'For such and such reasons, this is unwholesome.'

(2) "Upaka, I have proclaimed: 'That which is unwholesome should be abandoned.' The Tathāgata has unlimited Dhamma teachings about this, with unlimited words and phrases, [declaring]: 'For such and such reasons, that which is unwholesome should be abandoned.'

(3) "Upaka, I have proclaimed: 'This is wholesome.' The Tathāgata has unlimited Dhamma teachings about this, with unlimited words and phrases, [declaring]: 'For such and such reasons, this is wholesome.'

(4) "Upaka, I have proclaimed: 'That which is wholesome should be developed.' The Tathāgata has unlimited Dhamma teachings about this, with unlimited words and



phrases, [declaring]: 'For such and such reasons, that which is wholesome should be developed.'"

Then Upaka Maṇḍikāputta, having delighted and rejoiced in the Blessed One's statement, rose from his seat, paid homage to the Blessed One, and circumambulated him keeping the right side toward him. He then went to King Ajātasattu Vedehiputta of Magadha and reported to the king his entire conversation with the Blessed One.

When he had spoken, King Ajātasattu became angry and displeased and said to Upaka Maṇḍikāputta: "How bold indeed is this salt-maker's boy! How rude, how impudent, in that he thinks he can attack the Blessed One, the Arahant, the Perfectly Enlightened One. Go away, Upaka, be gone! Get out of my sight!"

#### 189 (9) Realization

"Bhikkhus, there are these four things to be realized. What four? [183]

"There are things to be realized by the body; there are things to be realized by memory; there are things to be realized by the eye; there are things to be realized by wisdom.

(1) "And what, bhikkhus, are the things to be realized by the body? The eight emancipations, bhikkhus, are to be realized by the body. (2) And what are the things to be realized by memory? One's past abodes are to be realized by memory. (3) And what are the things to be realized by the eye? The passing away and rebirth of beings are to be realized by the eye. (4) And what are the things to be realized by wisdom? The destruction of the taints is to be realized by wisdom.

"These, bhikkhus, are the four things to be realized."

#### 190 (10) *Uposatha*

On one occasion the Blessed One was dwelling at Sāvattihī in Migāramātā's Mansion in the Eastern Park. Now on that occasion, on the day of the *uposatha*, the Blessed One was sitting surrounded by the Saṅgha of bhikkhus. Then, having surveyed the utterly silent Saṅgha of bhikkhus, the Blessed One addressed the bhikkhus:

"Bhikkhus, this assembly is free from prattle; this assembly is without prattle, pure, established in the core. Such a Saṅgha of bhikkhus, such an assembly, is rarely

seen in the world. Such a Saṅgha of bhikkhus, such an assembly, is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. Even a little given to such a Saṅgha of bhikkhus, to such an assembly, becomes plentiful, while much given to it becomes even more plentiful. Such a Saṅgha of bhikkhus, such an assembly, is worth traveling many *yojanas* to see, even with a shoulder bag. Such is this Saṅgha of bhikkhus. [184]

"There are bhikkhus in this Saṅgha who dwell having attained the state of devas. There are bhikkhus in this Saṅgha who dwell having attained the state of brahmās. There are bhikkhus in this Saṅgha who dwell having attained the imperturbable. There are bhikkhus in this Saṅgha who dwell having attained the state of noble ones.

(1) "And how has a bhikkhu attained the state of a deva? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first *jhāna*, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second *jhāna*, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third *jhāna* of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth *jhāna*, neither painful nor pleasant, which has purification of mindfulness by equanimity. It is in this way that a bhikkhu has attained the state of a deva.

(2) "And how has a bhikkhu attained the state of a brahmā? Here, a bhikkhu dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without enmity, without ill will. He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across,

and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will. It is in this way that a bhikkhu has attained the state of a brahmā.

(3) "And how has a bhikkhu attained the imperturbable? Here, with the complete surmounting of perceptions of forms, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, [perceiving] 'space is infinite,' a bhikkhu enters and dwells in the base of the infinity of space. By completely surmounting the base of the infinity of space, [perceiving] 'consciousness is infinite,' he enters and dwells in the base of the infinity of consciousness. By completely surmounting the base of the infinity of consciousness, [perceiving] 'there is nothing,' he enters and dwells in the base of nothingness. By completely surmounting the base of nothingness, he enters and dwells in the base of neither-perception-nor-non-perception. It is in this way that a bhikkhu has attained the imperturbable.

(4) "And how has a bhikkhu attained the state of a noble one? Here, a bhikkhu understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' It is in this way that a bhikkhu has attained the state of a noble one." [185]

## V. The Great Chapter

### 191 (1) Followed by Ear

"Bhikkhus, when one has followed the teachings by ear,<sup>286</sup> recited them verbally, examined them with the mind, and penetrated them well by view, four benefits are to be expected. What four?

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<sup>286</sup> Be, Ee read *sotānugatānaṃ bhikkhave dhammānaṃ*. Ce has *sotānudhatānaṃ* here, and *sotānudhātā honti* just below, as against Be, Ee *sotānugatā honti*; however, Ce has *sotānugataṃ* in the *uddāna* verse. Mp (Ce) reads *sotānugatānaṃ*. Mp glosses: "Having applied the sensory ear, one has determined [the meaning] with the ear of knowledge" (*pasādasotaṃ odahitvā ñāṇasotena vavatthapitānaṃ*). This seems to support *sotānudhatānaṃ*, but just below Mp (Be) glosses *sotānugatā honti* with *sotaṃ anuppattā anupaviṭṭhā honti*, which suggests the reading *sotānugatānaṃ*. Mp (Ce), though reading *sotānugatānaṃ* in the lemma of the

(1) "Here, a bhikkhu masters the Dhamma: discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. He has followed those teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view. He passes away muddled in mind and is reborn into a certain group of devas. There, the happy ones recite passages of the Dhamma to him.<sup>287</sup> The arising of his memory is sluggish, but then that being quickly reaches distinction. This is the first benefit to be expected

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earlier sentence, inconsistently reads here *sotānudhatā honti*. Thus a number of texts reveal that the compilers were themselves uncertain of the reading. There is no recorded Chinese parallel.

<sup>287</sup> The sentence is highly problematic, with respect to both reading and meaning. First, the reading: with Ce I read *tassa tattha sukhino dhammapadāpilapanti*. I construe *dhammapadāpilapanti* as a *sandhi* formed from *dhammapadā* and *apilapanti*, and I take the latter to be a corruption of *abhilapanti* (see DOP sv *apilapati*), meaning “to recite, to enunciate.” Be has *tassa tattha sukhino dhammapadā plavanti*. Ee’s *dhammapadāni pi lapanti*, with a hiatus between *pi* and *lapanti*, seems unacceptable. In a short paper on this passage, Norman (1992:257–59) opines that the verb is *api-lapanti* = *abhi + lapanti*. The Be reading *plavanti* apparently takes the verb to be from the root *plu*, to float, perhaps via *pilavanti*.

A second problem arises from the phrase *tassa tattha sukhino*. *Sukhino* can be either a dative-genitive singular or a nominative plural, and thus the phrase can be construed to mean either “to him who is happy there” (with *tassa* and *sukhino* as dative singulars denoting the same subject) or “to him, the happy ones there” (with *tassa* denoting the one reborn, and *sukhino* a nominative plural denoting those already there). The connection of the phrase with the words that follow will differ depending on which alternative is chosen. Mp (Be) opts for the first alternative, taking *dhammapadā* as the nominative subject, *plavanti* as the verb, and *tassa sukhino* as the dative indirect object: “Passages of the Dhamma float up to him who is happy there.” Commenting on the phrase in this sense, Mp (Be) says: “To the one reborn who is muddled in mind in his next existence, the teachings of the Buddha’s words that he had recited, being rooted in his past recitation of them, all float up clearly discerned like images in a pure mirror.” Mp (Ce), interestingly, records the lemma as *dhammapadāpilapanti*, and reads the gloss: *te sabbe pasanne ādāse chāyā viya apilapanti upaṭṭhahanti*. I assume that the verb *apilapanti* entered here because Sinhala-script manuscripts of AN retained the original verb, which then migrated back to the commentary to replace *plavanti* or *pilavanti*. Otherwise it is hard to account for *plavanti* in Be. Mp (Ce) also includes the verb *upaṭṭhahanti*, “[they] appear to,” missing in Be, perhaps through editorial oversight. This verb is evidently intended as a gloss on *apilapanti/plavanti*.

I depart from Mp and follow Norman in taking *tassa* and *sukhino* to denote different persons: *tassa* the indirect dative object and *sukhino* the nominative plural subject. I take the verb to be transitive *apilapanti* (= *abhilapanti*) with *dhammapadā* its direct object. Norman (p. 259) affirms that neuter nouns in the accusative plural occasionally end in *-ā*. Thus I understand the line to mean that “the happy ones”—the devas in the celestial realm—“recite passages of Dhamma to him,” that is, to the person reborn there.

when one has followed the teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view.

(2) "Again, a bhikkhu masters the Dhamma: discourses ... and questions-and-answers. He has followed those teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view. He passes away muddled in mind and is reborn into a certain group of devas. There, the happy ones do not recite passages of the Dhamma to him, but a bhikkhu with psychic potency who has attained mastery of mind teaches the Dhamma to an assembly of devas. It occurs to him: 'This is the Dhamma and discipline in which I formerly lived the spiritual life.' The arising of his memory is sluggish, but then that being quickly reaches distinction. Suppose a man were skilled in the sound of a kettledrum. While traveling along a highway he might hear the sound of a kettledrum and would not be at all perplexed or uncertain about the sound; rather, he would conclude: 'That is the sound of a kettledrum.' So too, a bhikkhu masters the Dhamma [186] ... The arising of his memory is sluggish, but then that being quickly reaches distinction. This is the second benefit to be expected when one has followed the teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view.

(3) "Again, a bhikkhu masters the Dhamma: discourses ... and questions-and-answers. He has followed those teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view. He passes away muddled in mind and is reborn into a certain group of devas. There, the happy ones do not recite passages of the Dhamma to him, nor does a bhikkhu with psychic potency who has attained mastery of mind teach the Dhamma to an assembly of devas. However, a young deva teaches the Dhamma to an assembly of devas. It occurs to him: 'This is the Dhamma and discipline in which I formerly lived the spiritual life.' The arising of his memory is sluggish, but then that being quickly reaches distinction. Suppose a man were skilled in the sound of a conch. While traveling along a highway he might hear the sound of a conch and he would not be at all perplexed or uncertain about the sound; rather, he would conclude: 'That is the sound of a conch.' So too, a bhikkhu masters the Dhamma ... The arising of his memory is sluggish, but then that being quickly reaches distinction. This is the third benefit to be expected when one has followed the

teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view.

(4) "Again, a bhikkhu masters the Dhamma: discourses ... and questions-and-answers. He has followed those teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view. He passes away muddled in mind and is reborn into a certain group of devas. There, the happy ones do not recite passages of the Dhamma to him, nor does a bhikkhu with psychic potency who has attained mastery of mind teach the Dhamma to an assembly of devas, nor does a young deva teach the Dhamma to an assembly of devas. However, one being who has been spontaneously reborn reminds another who has been spontaneously reborn: 'Do you remember, dear sir? Do you remember where we formerly lived the spiritual life?' The other says: 'I remember, dear sir. I remember.' The arising of his memory is sluggish, but then that being quickly reaches distinction. Suppose there were two friends who had played together in the mud. By chance they would meet one another later in life. Then one friend would say to the other: 'Do you remember this, friend? Do you remember that, friend?' And the other would say: [187] 'I remember, friend. I remember.' So too, a bhikkhu masters the Dhamma ... The arising of his memory is sluggish, but then that being quickly reaches distinction. This is the fourth benefit to be expected when one has followed the teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view.

"These are the four benefits to be expected when one has followed the teachings by ear, recited them verbally, examined them with the mind, and penetrated them well by view."

#### 192 (2) Facts

"Bhikkhus, four facts [about people] can be known from four [other] facts. What four?"

(1) "By dwelling together their virtuous behavior can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.

(2) "By dealing [with them] their integrity can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.

(3) "In misfortune their fortitude can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.

(4) "By conversation their wisdom can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.

(1) "It was said: 'By dwelling together their virtuous behavior can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.' On account of what was this said?

"Here, bhikkhus, by dwelling together with another person, one comes to know him thus: 'For a long time this venerable one's conduct has been broken, flawed, blemished, and blotched, and he does not consistently observe and follow virtuous behavior. This venerable one is immoral, not virtuous.'

"But in another case, by dwelling together with another person, one comes to know him thus: 'For a long time this venerable one's conduct has been unbroken, flawless, unblemished, and unblotched, [188] and he consistently observes and follows virtuous behavior. This venerable one is virtuous, not immoral.'

"It was on account of this that it was said: 'By dwelling together their virtuous behavior can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.'

(2) "Further it was said: 'By dealing [with them] their integrity can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.' On account of what was this said?

"Here, bhikkhus, when dealing with a person, one comes to know him thus: 'This venerable one deals with one person in one way, in another way if he deals with

two, in still another way if he deals with three, and in still another way if he deals with many. His dealings in one case deviate from his dealings in another.<sup>288</sup> This venerable one is impure in his dealings with others, not pure in such dealings.'

"But in another case, when dealing with a person, one comes to know him thus: 'In the same way as he deals with one, he deals with two, three, or many. His dealings in one case do not deviate from his dealings in another. This venerable one is pure in his dealings with others, not impure in such dealings.'

"It was on account of this that it was said: 'By dealing [with them] their integrity can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.'

(3) "Further it was said: 'In misfortune their fortitude can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.' On account of what was this said?

"Here, bhikkhus, someone is afflicted with the loss of relatives, wealth, or health, but he does not reflect thus: 'Human life in the world is of such a nature<sup>289</sup> that the eight worldly conditions turn around with the world, and the world turns around with these eight worldly conditions, namely: gain and loss, fame and disrepute, praise and blame, and pleasure and pain.' Thus when afflicted with loss of relatives, wealth, or health, he sorrows, languishes, and laments; he weeps beating his breast and becomes confused.

"But in another case, someone is afflicted with the loss of relatives, wealth, or health, but he does reflect thus: 'Human life in the world is such that the eight worldly conditions turn around with the world, and the world turns around with these eight worldly conditions, namely: gain and loss, fame and disrepute, praise and blame, pleasure and pain.'" Thus when afflicted with the loss of relatives, wealth, or health, he

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<sup>288</sup> Here and just below, I read with Ce and Be *purimavohārā pacchimavohāraṃ*.

<sup>289</sup> I render this freely to conform to ordinary English diction. The Pāli *tathābhūto kho ayaṃ lokasannivāso tathābhūto ayaṃ attabhāvapaṭilābho* literally means: "This dwelling in the world is of such a nature, this obtaining of individual existence is of such a nature...." *Lokasannivāso* is also in **3:40 §2**.



does not sorrow, languish, and lament; he does not weep beating his breast and become confused.

"It was on account of this that it was said: 'In misfortune their fortitude can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.'

(4) "Further it was said: 'By conversation their wisdom can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.' On account of what was this said?

"Here, bhikkhus, when conversing with someone, one comes to know: 'Judging from the way this venerable one initiates, formulates, and poses a question, he is unwise, not wise. For what reason? This venerable one does not speak about matters that are deep, peaceful, sublime, beyond the sphere of reasoning, subtle, comprehensible to the wise. When this venerable one speaks on the Dhamma, he is not able to explain, teach, describe, establish, reveal, analyze, and explicate its meaning either briefly or in detail. This venerable one is unwise, not wise.' Just as if a man with good sight, standing on the bank of a pond, were to see a small fish emerging, he would think: 'Judging from the way this fish emerges, from the ripples it makes, and from its force, this is a small fish, not a big one,' so too, when conversing with a person, one comes to know: 'Judging from the way this venerable one initiates, formulates, and poses a question, he is unwise, not wise.'

"But in another case, when conversing with someone, one comes to know: 'Judging from the way this venerable one initiates, formulates, and poses a question, he is wise, not unwise. For what reason? This venerable one speaks about matters that are deep, peaceful, sublime, beyond the sphere of reasoning, subtle, comprehensible to the wise. When this venerable one speaks on the Dhamma, he is able to explain, teach, describe, establish, reveal, analyze, and explicate its meaning both briefly and in detail. This venerable one is wise, not unwise.' Just as if a man with good sight, standing on the bank of a pond, were to see a big fish emerging, [190] he would think: 'Judging from the way this fish emerges, from the ripples it makes, and from its force, this is a big fish, not a small one,' so too, when conversing with someone, one comes to know: 'Judging

from the way this venerable one initiates, formulates, and poses a question, he is wise, not unwise.'

"It was on account of this that it was said: 'By conversation their wisdom can be known, and this only after a long time, not casually; by one who is attentive, not by one who is inattentive; and by one who is wise, not by one who is unwise.'

"These, bhikkhus, are the four facts [about people] that can be known from four [other] facts."

### 193 (3) Bhaddiya

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Bhaddiya the Licchavi approached the Blessed One, paid homage to him, sat down to one side, and said to him:

"Bhante, I have heard this: 'The ascetic Gotama is a magician who knows a converting magic by which he converts the disciples of teachers of other sects.' Do those who speak thus state what has been said by the Blessed One and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma so that they do not incur any reasonable criticism or ground for censure? For we do not want to misrepresent the Blessed One."<sup>290</sup> [191]

"Come, Bhaddiya, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'The ascetic is our guru.' But when you know for yourself: 'These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering,' then you should abandon them."<sup>291</sup>

(1) "What do you think, Bhaddiya? When greed arises in a person, is it for his welfare or for his harm?"

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<sup>290</sup> This charge is also at SN 42:13, IV 340,23-29. According to MN 56.8; I 375,24-26, it originated among the Jains.

<sup>291</sup> This is the Buddha's advice to the Kālāmas at 3:65. The interrogation that follows also parallels that used with the Kālāmas, but with an additional unwholesome motive.

"For his harm, bhante."

"Bhaddiya, a greedy person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another's wife, and speaks falsehood; and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?"

"Yes, bhante."

(2) "What do you think, Bhaddiya? When hatred ... (3) ... delusion ... (4) ... violence arises in a person, is it for his welfare or for his harm?"<sup>292</sup>

"For his harm, bhante."

"Bhaddiya, a violent person, overcome and with mind obsessed by violence, destroys life ... and he encourages others to do likewise. Will that lead to his harm and suffering for a long time?"

"Yes, bhante."

"What do you think, Bhaddiya? Are these things wholesome or unwholesome?" – "Unwholesome, bhante." – "Blameworthy or blameless?" – "Blameworthy, bhante." – "Censured or praised by the wise?" – "Censured by the wise, bhante." – "Accepted and undertaken, do they lead to harm and suffering or not, or how do you take it?" – "Accepted and undertaken, these things lead to harm and suffering. So we take it."

"Thus, Bhaddiya, when we said: 'Come, Bhaddiya, do not go by oral tradition ... [192] ... But when you know for yourself: "These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if undertaken and practiced, lead to harm and suffering," then you should abandon them,' it is because of this that this was said.

"Come, Bhaddiya, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of texts, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence

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<sup>292</sup> The commentaries seem to explain *sārambha* as "the doing of further action." Mp: "*Sārambho ti karaṇuttariyalakkhaṇo sārambho.*" Mp-ṭ: "*Karaṇassa uttaraṃ kiriyaṃ karaṇuttariyaṃ, taṃ lakkaṇaṃ etassāti karaṇuttariyalakkhaṇo.*" But see the verses of 4:39 where *ārambha* clearly means "violence." *Sārambha* is probably just an intensification of this.

[of a speaker], or because you think: 'The ascetic is our guru.' But when you know for yourself: 'These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness,' then you should live in accordance with them.

(1) "What do you think, Bhaddiya? When non-greed arises in a person, is it for his welfare or for his harm?"

"For his welfare, bhante."

"Bhaddiya, a person without greed, not overcome by greed, his mind not obsessed by it, does not destroy life, take what is not given, transgress with another's wife, or speak falsehood; nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?"

"Yes, bhante."

(2) "What do you think, Bhaddiya? When non-hatred ... (3) ... non-delusion ... (4) ... non-violence arises in a person, is it for his welfare or harm?"

"For his welfare, bhante."

"Bhaddiya, a non-violent person, not overcome by violence, his mind not obsessed by it, does not destroy life ... nor does he encourage others to do likewise. Will that lead to his welfare and happiness for a long time?"

"Yes, bhante."

"What do you think, Bhaddiya? Are these things wholesome or unwholesome?" - "Wholesome, bhante." - "Blameworthy or blameless?" - "Blameless, bhante." - "Censured or praised by the wise?" - "Praised by the wise, bhante." [193] - "Accepted and undertaken, do they lead to welfare and happiness or not, or how do you take it?" - "Accepted and undertaken, these things lead to welfare and happiness. So we take it."

"Thus, Bhaddiya, when we said: 'Come, Bhaddiya, do not go by oral tradition ... But when you know for yourself: "These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness," then you should live in accordance with them,' it is because of this that this was said.

"Bhaddiya, the good persons in the world encourage their disciples thus: "Come, good man, you should constantly remove greed."<sup>293</sup> When you constantly remove greed, you will not do any action born of greed, whether by body, speech, or mind. You should constantly remove hatred. When you constantly remove hatred, you will not do any action born of hatred, whether by body, speech, or mind. You should constantly remove delusion. When you constantly remove delusion, you will not do any action born of delusion, whether by body, speech, or mind. You should constantly remove violence. When you constantly remove violence, you will not do any action born of violence, whether by body, speech, or mind."

When this was said, Bhaddiya the Licchavi said to the Blessed One: "Excellent, bhante!... [as at 4:111] ... Let the Blessed One consider me a lay follower who from today has gone for refuge for life."

"Now, Bhaddiya, did I say to you: 'Come, Bhaddiya, be my disciple and I will be your teacher?'"

"Surely not, bhante."

"But, Bhaddiya, though I speak thus and declare [my teaching] in such a way, some ascetics and brahmins untruthfully, baselessly, falsely, and wrongly misrepresent me when they say: 'The ascetic Gotama is a magician who knows a converting magic by which he converts the disciples of teachers of other sects.'" [194]

"Excellent is that converting magic, bhante! Good is that converting magic! If my beloved relatives and family members would be converted by this conversion, that would lead to their welfare and happiness for a long time. If all khattiyas would be converted by this conversion, that would lead to their welfare and happiness for a long time. If all brahmins ... vessas ... suddas would be converted by this conversion, that would lead to their welfare and happiness for a long time."<sup>294</sup>

"So it is, Bhaddiya, so it is! If all khattiyas would be converted by this conversion toward the abandoning of unwholesome qualities and the acquisition of wholesome

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<sup>293</sup> Ce reads *lobhaṃ vineyya vineyya viharanto*, and so in relation to *dosa, moha*, and *sārambha*. I try to capture this sense with "constantly," though "repeatedly" might also have been used. Be and Ee read simply *lobhaṃ vineyya viharanto*.

<sup>294</sup> See MN 56.26, II 383,32–384,7.

qualities, that would lead to their welfare and happiness for a long time. If all brahmins ... vessas ... suddas would be converted by this conversion toward the abandoning of unwholesome qualities and the acquisition of wholesome qualities, that would lead to their welfare and happiness for a long time. If the world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, would be converted by this conversion toward the abandoning of unwholesome qualities and the acquisition of wholesome qualities, that would lead to the welfare and happiness of the world for a long time. If these great sal trees would be converted by this conversion toward the abandoning of unwholesome qualities and the acquisition of wholesome qualities, that would lead to the welfare and happiness even of these great sal trees for a long time, if they could choose.<sup>295</sup> How much more then for a human being!"

#### 194 (4) Sāpūga

On one occasion the Venerable Ānanda was dwelling among the Koliyans near the Koliyan town named Sāpūga. Then a number of young Koliyans from Sāpūga approached the Venerable Ānanda, paid homage to him, and sat down to one side. The Venerable Ānanda then said to them:

"Byagghapajjas, there are these four factors of striving for purity<sup>296</sup> that the Blessed One, the Arahant, the Perfectly Enlightened One, knowing and seeing, [195] has rightly expounded for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of nibbāna. What four? The factor of striving for purity of virtuous behavior, the factor of striving for purity of mind, the factor of striving for purity of view, and the factor of striving for purity of liberation.<sup>297</sup>

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<sup>295</sup> The words *sace ceteyyūṃ* are in Ce and Ee, but not Be.

<sup>296</sup> *Pārisuddhipadhāniyaṅgāni*. I translate the compound in accordance with Mp's resolution: *pārisuddhi-atthāya padhāniyaṅgāni*.

<sup>297</sup> *Sīlapārisuddhipadhāniyaṅga, citta-pārisuddhipadhāniyaṅga, diṭṭhipārisuddhipadhāniyaṅga, vimutti-pārisuddhipadhāniyaṅga. Silavisuddhi, cittavisuddhi, and diṭṭhivisuddhi* are included among the seven purifications (*satta visuddhi*) in MN 24, which is used as the scaffolding for Vism. The four are included among a set of nine *pārisuddhipadhāniyaṅgāni* in DN 34.2.2, III 288,16-25, where they are all conjoined with

(1) "And what, Byagghapajjas, is the factor of striving for purity of virtuous behavior? Here, a bhikkhu is virtuous ... [as at 4:181] ... he trains in them. This is called purity of virtuous behavior. The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purity of virtuous behavior that I have not yet fulfilled or assist with wisdom in various respects purity of virtuous behavior that I have fulfilled'<sup>298</sup>—this is called the factor of striving for purity of virtuous behavior.

(2) "And what, Byagghapajjas, is the factor of striving for purity of mind? Here, secluded from sensual pleasures ... a bhikkhu enters and dwells in the fourth jhāna. This is called purity of mind. The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purity of mind that I have not yet fulfilled or assist with wisdom in various respects purity of mind that I have fulfilled'—this is called the factor of striving for purity of mind.

(3) "And what, Byagghapajjas, is the factor of striving for purity of view? Here, a bhikkhu understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' This is called purity of view.<sup>299</sup> The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purity of view that I have not yet fulfilled or assist with wisdom in various respects purity of view that I have fulfilled'—this is called the factor of striving for purity of view.

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the word *visuddhi*, for instance, *sīlavisuddhipārisuddhipadhāniyaṅgaṃ*. It is intriguing that no suttas on the seven purifications are included in the Sevens. Does this suggest a late origin for the scheme, subsequently used as the basis for MN 24?

<sup>298</sup> *Tattha tattha paññāya anuggahessāmi*. Mp: "In this and that respect I will assist it with the wisdom of insight (*vipassanāpaññāya*)."

<sup>299</sup> Since, in the Nikāyas, direct understanding of the four noble truths typically marks the attainment of stream-entry, purification of view here can be identified with the wisdom of the stream-enterer. This stands in contrast with the scheme of Vism, in which purification of view (*ditṭhivisuddhi*) is the third of the seven purifications. Vism explains it as the clear understanding of mental and material phenomena (*nāmarūpavavatthāna*), also known as the delimitation of conditioned phenomena (*saṅkhārapariccheda*). In the Vism scheme, the attainment of stream-entry (and each subsequent path) occurs only with the seventh purification, purification of knowledge and vision (*ñānadassanavisuddhi*).

(4) "And what, Byagghapajjas, is the factor of striving for purity of liberation? That same noble disciple, possessing this factor of striving for purity of virtuous behavior, [196] this factor of striving for purity of mind, and this factor of striving for purity of view, detaches his mind from the things that cause attachment and emancipates his mind through the things that bring emancipation. He thereby reaches right liberation. This is called purity of liberation.<sup>300</sup> The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purity of liberation that I have not yet fulfilled or assist with wisdom in various respects purity of liberation that I have fulfilled'—this is called the factor of striving for purity of liberation.

"These, Byagghapajjas, are the four factors of striving for purity that the Blessed One, the Arahant, the Perfectly Enlightened One, knowing and seeing, has rightly expounded for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of nibbāna."

195 (5) Vappa

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Vappa the Sakyan, a disciple of the Nigaṇṭhas, approached the Venerable Mahāmoggallāna, paid homage to him, and sat down to one side. The Venerable Mahāmoggallāna then said to him:

"Here, Vappa, if one is restrained by body, speech, and mind, then, with the fading away of ignorance and the arising of true knowledge, do you see anything on account of which taints productive of painful feeling might flow in upon such a person in future lives?"

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<sup>300</sup> A separate purification of this name does not occur in the Vism scheme, but perhaps it could be considered the culmination of purification of knowledge and vision.



"I do see such a possibility, bhante. In the past one did an evil kamma whose result has not yet ripened. On that account taints productive of painful feeling might flow in upon a person in some future life."<sup>301</sup>

While this conversation between the Venerable Mahāmogallāna and Vappa the Sakyan was underway, in the evening the Blessed One emerged from seclusion [197] and went to the attendance hall. He sat down on the appointed seat and said to the Venerable Mahāmogallāna: "What, Moggallāna, was the discussion that you were engaged in just now? And what was the conversation of yours that was underway?"

[The Venerable Mahāmogallāna here relates his entire conversation with Vappa the Sakyan, concluding:]

"This, bhante, was the conversation I was having with Vappa the Sakyan when the Blessed One arrived."

Then the Blessed One said to Vappa the Sakyan: "If, Vappa, you would admit what should be admitted and reject what should be rejected; and if, when you do not understand the meaning of my words, you would question me about them further, saying: 'How is this, bhante? What is the meaning of this?' then we might discuss this."

"Bhante, I will admit to the Blessed One what should be admitted and reject what should be rejected; and when I do not understand the meaning of his words, I will question him about them further, saying: 'How is this, bhante? What is the meaning of this?' So let's discuss this."

(1) "What do you think, Vappa? Those taints, distressing and feverish, that might arise because of bodily undertakings do not occur when one refrains from them. He does not create any new kamma and he terminates the old kamma having contacted it again and again.<sup>302</sup> [198] The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Do you see,

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<sup>301</sup> This seems to have been a tenet of the Jains, who sought, through the practice of self-affliction, to eradicate past kamma. See the teaching given by Nātaputta (Mahāvīra) at **3:74**.

<sup>302</sup> *So navañca kammaṃ na karoti, purāṇaṃ ca kammaṃ phussa phussa vyantikaroti.* See Threes <n. 159>. Mp's paraphrase here differs slightly from the earlier one: "Having contacted the kamma again and again by contact with knowledge, he destroys the kamma to be eliminated by means of knowledge. Having contacted the result again and again by resultant-contact, he destroys the kamma to be eliminated by [experiencing] the result."

Vappa, anything on account of which taints productive of painful feeling might flow in upon such a person in future lives?"

"No, bhante."

(2) "What do you think, Vappa? Those taints, distressing and feverish, that might arise because of verbal undertakings do not occur when one refrains from them. He does not create any new kamma and he terminates the old kamma having contacted it again and again. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Do you see, Vappa, anything on account of which taints productive of painful feeling might flow in upon such a person in future lives?"

"No, bhante."

(3) "What do you think, Vappa? Those taints, distressing and feverish, that might arise because of mental undertakings do not occur when one refrains from them. He does not create any new kamma and he terminates the old kamma having contacted it again and again. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Do you see, Vappa, anything on account of which taints productive of painful feeling might flow in upon such a person in future lives?"

"No, bhante."

(4) "What do you think, Vappa? With the fading away of ignorance and the arising of true knowledge, those taints, distressing and feverish, that arise with ignorance as condition no longer occur. He does not create any new kamma and he terminates the old kamma having contacted it again and again. The wearing away is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise. Do you see, Vappa, anything on account of which taints productive of painful feeling might flow in upon such a person in future lives?"

"No, bhante."

"A bhikkhu thus perfectly liberated in mind, Vappa, achieves six constant dwellings. Having seen a form with the eye, he is neither joyful nor saddened, but

dwells equanimous, mindful and clearly comprehending.<sup>303</sup> Having heard a sound with the ear ... Having smelled an odor with the nose ... Having experienced a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, he is neither joyful nor saddened, but dwells equanimous, mindful and clearly comprehending.

“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.' 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.'<sup>304</sup>

"Suppose, Vappa, a shadow is seen on account of a stump. Then [199] a man would come along bringing a shovel and a basket. He would cut down the stump at its foot, dig it up, and pull out the roots, even the fine rootlets and root-fibers. He would cut the stump 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 reduce them to 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 the shadow that depended on that stump would be cut off at the root, made like a palm stump, obliterated so that it is no more subject to future arising.<sup>305</sup>

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<sup>303</sup> Mp: “Because he has acquired equanimity, which is embraced by mindfulness and clear comprehension and has mental balance as its characteristic, ‘he dwells equanimous,’ mentally balanced in relation to those objects” (*satisampajaññapariggahitāya majjhataṅkāralakkhaṇāya upekkhāya tesu ārammaṇesu upekkhako majjhato hutvā viharati*).

<sup>304</sup> This shows the arahant’s attitude toward present experience. He knows that his feelings continue only as long as the body and vitality continue, and that with the perishing of the body and the extinction of vitality all feelings will come to an end. Mp explains “will become cool right here (*idh’eva sītībhavissanti*)” thus: “They will *become cool*, devoid of the disturbance and trouble caused by the occurrence [of the life process]; they will never recur. [This takes place] *right here*, without his going elsewhere by way of rebirth.”

<sup>305</sup> Mp: “Here is the application of the simile: The body should be seen as like the tree. Wholesome and unwholesome kamma are like the shadow depending on the tree. The meditator is like the man who wants to remove the shadow; wisdom is like the shovel; concentration is like the basket; insight is like the pick (*khaṇṭṭi*, not mentioned in the sutta; DOP defines both *kuddāla* and *khaṇṭṭi* as a digging tool, a spade, a trowel). The time of digging up the roots with the pick is like the time of cutting off ignorance

"So too, Vappa, a bhikkhu thus perfectly liberated in mind achieves six constant dwellings. Having seen a form with the eye ... Having cognized a mental phenomenon with the mind, he is neither joyful nor saddened, but dwells equanimous, mindful and clearly comprehending. When he feels a feeling terminating with the body, 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.'"

When this was said, Vappa the Sakyan, a disciple of the Nigaṇṭhas, said to the Blessed One: "Suppose, bhante, there was a man in quest of profit who raised horses for sale, but he would not gain a profit and instead would only reap weariness and distress. Just so, in quest of profit, I attended upon the foolish Nigaṇṭhas, but I did not gain a profit and instead only reaped weariness and distress. Starting today, whatever confidence I had in the foolish Nigaṇṭhas, I winnow in a strong wind or let it be carried away by the current of a river.

"Excellent, bhante! ... [200] ... Let the Blessed One consider me as a lay follower who from today has gone for refuge for life."

196 (6) Sālha

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Sālha the Licchavi and Abhaya the Licchavi approached the Blessed One, paid homage to him, and sat down to one side. Sālha the Licchavi then said to the Blessed One:

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with the path of arahantship. The time of reducing the stump to pieces is like the time of seeing the aggregates; the time of splitting the pieces is like the time of seeing the sense bases; the time of reducing them to slivers is like the time of seeing the elements. The time of drying the slivers in the wind and sun is like the time of applying bodily and mental energy. The time of burning the slivers in a fire is like the time of burning the defilements with knowledge. The time of reducing them to ash is like the time when the five aggregates are still occurring [after one reaches arahantship]. The time of winnowing the ashes in a strong wind and letting them be carried away by the current is like the cessation of the five aggregates, which have been cut off at the root with no further rebirth. As the ashes winnowed and carried away go to the indiscernible state (*apaññattibhāvūpaṅamo*), so should one understand the indescribable state (*appaññattibhāvo*) [reached] by the non-arising of resultant aggregates in renewed existence."

"Bhante, there are some ascetics and brahmins who proclaim the crossing of the flood through two things: by means of purification of virtuous behavior and by means of austerity and disgust.<sup>306</sup> What does the Blessed One say about this?"

"I say, Sāḷha, that purification of virtuous behavior is one of the factors of asceticism. But those ascetics and brahmins who advocate austerity and disgust, who regard austerity and disgust as the essence, and who adhere to austerity and disgust, are incapable of crossing the flood.<sup>307</sup> Also, those ascetics and brahmins whose bodily, verbal, and mental behavior are impure, and whose livelihood is impure, are incapable of knowledge and vision, of unsurpassed enlightenment.

"Suppose, Sāḷha, a man desiring to cross a river were to take a sharp axe and enter a grove. There he would see a large sal sapling, straight, fresh, without a fruit-bud core. He would cut it down at its root, cut off the top, completely strip off the branches and foliage, trim it with axes, trim it further with hatchets, scrape it with a scraping tool, polish it with a stone ball, and set out to cross the river. What do you think, Sāḷha? Could that man cross the river?"

"No, bhante. For what reason? Because although that sal sapling has been thoroughly prepared externally, [201] it has not been purified within. It can be expected that the sal sapling will sink and the man will meet with calamity and disaster."

"So too, Sāḷha, those ascetics and brahmins who advocate austerity and disgust, who regard austerity and disgust as the essence, and who adhere to austerity and disgust are incapable of crossing the flood. Also, those ascetics and brahmins whose bodily, verbal, and mental behavior are impure, and whose livelihood is impure, are incapable of knowledge and vision, of unsurpassed enlightenment.

"But, Sāḷha, those ascetics and brahmins who do not advocate austerity and disgust, who do not regard austerity and disgust as the essence, and who do not adhere

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<sup>306</sup> The crossing of the flood (*oghassa nittharaṇa*) is a metaphor for the crossing of saṃsāra or the eradication of defilements. The two factors mentioned by Sāḷha are *silavisuddhi* and *tapojigucchā*. The latter comprises diverse types of austerity and self-mortification rejected by the Buddha in his formulation of the "middle way." In his reply, the Buddha accepts purification of virtuous behavior as one of the factors of asceticism (*sāmaññaṅga*), but rejects austerity and disgust.

<sup>307</sup> See 3:78.

to austerity and disgust are capable of crossing the flood. Also, those ascetics and brahmins whose bodily, verbal, and mental behavior are pure, and whose livelihood is pure, are capable of knowledge and vision, of unsurpassed enlightenment.

"Suppose, Sāḷha, a man desiring to cross a river were to take a sharp axe and enter a grove. There he would see a large sal sapling, straight, fresh, without a fruit-bud core. He would cut it down at its root, cut off the top, completely strip off the branches and foliage, trim it with axes, trim it further with hatchets, take a chisel and thoroughly cleanse it within, scrape it with a scraping tool, polish it with a stone ball, and make it into a boat. Then he would equip it with oars and a rudder and set out to cross the river. What do you think, Sāḷha? Could that man cross the river?"

"Yes, bhante. For what reason? Because that sal sapling has been thoroughly prepared externally, well purified within, made into a boat, and equipped with oars and a rudder. It can be expected that the sal sapling will not sink and the man will safely reach the other shore."

(1) "So too, Sāḷha, those ascetics and brahmins who do not advocate austerity and disgust, who do not regard austerity and disgust as the essence, and who do not adhere to austerity and disgust are capable of crossing the flood. Also, those ascetics and brahmins [202] whose bodily, verbal, and mental behavior are pure, and whose livelihood is pure, are capable of knowledge and vision, of unsurpassed enlightenment.

"Even though a warrior knows many different feats that can be done with arrows, it is only if he possesses three qualities that he is worthy of a king, an accessory of a king, and reckoned a factor of kingship. What three? He is a long-distance shooter, a sharp-shooter, and one who splits a great body.

(2) "Just as the warrior is a long-distance shooter, so too the noble disciple has right concentration. Whatever kind of form there is—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—a noble disciple with right concentration sees all form as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Whatever kind of feeling there is ... Whatever kind of perception there is ... Whatever kind of volitional activities there are ... Whatever kind of consciousness there is —whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—a noble disciple

with right concentration sees all consciousness as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'

(3) "Just as the warrior is a sharp-shooter, so too the noble disciple has right view. The noble disciple with right view understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.'

(4) "Just as the warrior splits a great body, so too the noble disciple has right liberation. The noble disciple with right liberation has split the great mass of ignorance."<sup>308</sup>

#### 197 (7) Mallikā

On one occasion the Blessed One was dwelling at Sāvattihī, in Jeta's Grove, Anāthapiṇḍika's monastery. Then Queen Mallikā approached the Blessed One, paid homage to him, sat down to one side, and said to him:<sup>309</sup> [203]

(1) "Bhante, why is it that some women here are (i) ugly, ill formed, and unsightly; (ii) poor, destitute, and indigent; and (iii) lacking in influence? (2) And why is it that some are (i) ugly, ill formed, and unsightly; but (ii) rich, with great wealth and property; and (iii) influential? (3) And why is it that some women here are (i) beautiful, attractive, and graceful, possessing supreme beauty of complexion; but (ii) poor, destitute, and indigent; and (iii) lacking in influence? (4) And why is it that some are (i) beautiful, attractive, and graceful, possessing supreme beauty of complexion; (ii) rich, with great wealth and property; and (iii) influential?"

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<sup>308</sup> Mp explains right concentration spoken of above as the concentration of the path and fruit. Right view is the view of the path; the mention of the four noble truths points to the four paths and three fruits. Right liberation is the liberation of the fruit of arahantship. The mass of ignorance is split by the path of arahantship, which the disciple has reached before he gains the liberation of the fruit.

I assume this sutta is included in the Fours by way of moral purity (of body, speech, mind, and livelihood), right concentration, right view, and right liberation. However, the sutta itself is not sufficiently explicit about this and thus my numbering is hypothetical.

<sup>309</sup> Queen Mallikā was the wife of King Pasenadi of Kosala.

(1) "Here, Mallikā, (i) some woman is prone to anger and easily exasperated. Even if she is criticized slightly she loses her temper and becomes irritated, hostile, and stubborn; she displays anger, hatred, and bitterness. (ii) She does not give things to ascetics or brahmins: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. (iii) And she is envious, one who envies, resents, and begrudges the gain, honor, respect, esteem, homage, and worship given to others. When she passes away from that state, if she comes back to this world, wherever she is reborn (i) she is ugly, ill formed, and unsightly; (ii) poor, destitute, and indigent; and (iii) lacking in influence.

(2) "Another woman is (i) prone to anger and easily exasperated.... (ii) But she gives things to ascetics or brahmins.... (iii) And she is without envy, one who does not envy, resent, or begrudge the gain, honor, respect, esteem, homage, and worship given to others. When she passes away from that state, if she comes back to this world, wherever [204] she is reborn (i) she is ugly, ill formed, and unsightly; (ii) but she is rich, with great wealth and property; and (iii) influential.

(3) "Still another woman is (i) not prone to anger or often exasperated. Even if she is criticized a lot she does not lose her temper and become irritated, hostile, and stubborn; she does not display anger, hatred, and bitterness. (ii) But she does not give things to ascetics or brahmins.... (iii) And she is envious, one who envies, resents, and begrudges the gain, honor, respect, esteem, homage, and worship given to others. When she passes away from that state, if she comes back to this world, wherever she is reborn (i) she is beautiful, attractive, and graceful, possessing supreme beauty of complexion; (ii) but she is poor, destitute, with little wealth; (iii) and lacking in influence.

(4) "And still another woman is (i) not prone to anger or often exasperated.... (ii) And she gives things to ascetics or brahmins.... (iii) And she is without envy, one who does not envy, resent, or begrudge the gain, honor, respect, esteem, homage, and worship given to others. When she passes away from that state, if she comes back to this world, wherever she is reborn (i) she is beautiful, attractive, and graceful, possessing supreme beauty of complexion; (ii) rich, with great wealth and property; and (iii) influential.



"This, Mallikā, is why some women here are (i) ugly, ill formed, and unsightly; (ii) poor, destitute, and indigent; and (iii) lacking in influence. This is why some are (i) ugly, ill formed, and unsightly; but (ii) rich, with great wealth and property; and (iii) influential. This is why some women here are (i) beautiful, attractive, and graceful, possessing supreme beauty of complexion; but (ii) poor, destitute, and indigent; and (iii) lacking in influence. This is why some are (i) beautiful, attractive, and graceful, possessing supreme beauty of complexion; (ii) rich, with great wealth and property; and (iii) influential."

When this was said, Queen Mallikā said to the Blessed One: "I suppose, bhante, (i) that in some earlier life I was prone to anger and often exasperated; that even when I was criticized slightly I lost my temper and became irritated, [205] hostile, and stubborn, and displayed anger, hatred, and bitterness. Therefore I am now ugly, ill formed, and unsightly. (ii) But I suppose that in some earlier life I gave things to ascetics or brahmins ... bedding, dwellings, and lighting. Therefore I am now rich, with great wealth and property. (iii) And I suppose that in some earlier life I was without envy, not one who envied, resented, and begrudged the gain, honor, respect, esteem, homage, and worship given to others. Therefore I am now influential. In this court there are girls of khattiya, brahmin, and householder families over whom I exercise command.

"From today, bhante, (i) I will not be prone to anger and often exasperated. Even when I am criticized a lot I will not lose my temper and become irritated, hostile, and stubborn; I will not display anger, hatred, and bitterness. (ii) And I will give things to ascetics or brahmins: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. (iii) And I will not be envious, one who envies, resents, and begrudges the gain, honor, respect, esteem, homage, and worship given to others.

"Excellent, bhante!... [as at 4:111] ... Let the Blessed One consider me a lay follower who from today has gone for refuge for life."

198 (8) Self-Torment<sup>310</sup>

"Bhikkhus, there are these four kinds of persons found existing in the world. What four? (1) Here, a certain kind of person torments himself and pursues the practice of torturing himself. (2) But another kind of person torments others and pursues the practice of torturing others. (3) Still another kind of person torments himself and pursues the practice of torturing himself, and also torments others and pursues the practice of torturing others. (4) And still another kind of person does not torment himself or pursue the practice of torturing himself, [206] and does not torment others or pursue the practice of torturing others. Since he torments neither himself nor others, in this very life he dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine.<sup>311</sup>

(1) "And how, bhikkhus, is a person one who torments himself and pursues the practice of torturing himself?<sup>312</sup> Here, a certain person goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked; he does not accept food brought or food specially made or an invitation to a meal; he receives nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman nursing a child, from a woman being kept by a man, from where food is advertised to be distributed, from where a dog is waiting, from where flies are buzzing; he accepts no fish or meat, he drinks no liquor, wine, or fermented brew. He keeps to one house [on alms round], to one morsel of food; he keeps to two houses, to two morsels ... he keeps to seven houses, to seven morsels. He lives on one saucer a day, on two saucers a day ... on seven saucers a day. He takes food once a day, once every two days ... once every seven days; thus even up to once every fortnight, he dwells pursuing the practice of taking food at stated intervals.

"He is an eater of greens or millet or forest rice or hide-parings or moss or rice bran or rice scum or sesame flour or grass or cow dung. He subsists on forest roots and fruits; he feeds on fallen fruits.

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<sup>310</sup> The contents of this sutta are also included in MN 51.8–28, I 342–49.

<sup>311</sup> The expression occurs also at 3:66. See Threes <n. 125>.

<sup>312</sup> The ascetic practices to be described are also at 3:156 §2.

"He wears hemp robes, robes of hemp-mixed cloth, robes made from shrouds, rag-robes, tree bark, antelope hides, strips of antelope hide, robes of *kusa* grass, bark fabric, or wood-shavings fabric; a mantle made of head hair or of animal wool, a covering made of owls' wings.

"He is one who pulls out hair and beard, pursuing the practice of pulling out hair and beard. He is one who stands continuously, rejecting seats. He is one who squats continuously, devoted to maintaining the squatting position. He is one who uses a mattress of thorns; he makes a mattress of thorns his bed. He dwells pursuing the practice of bathing in water three times daily including the evening. [207] Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. It is in this way that a person torments himself and pursues the practice of torturing himself.

(2) "And how is a person one who torments others and pursues the practice of torturing others? Here, a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner,<sup>313</sup> a prison warden, or one who follows any other such bloody occupation. It is in this way that a person is one who torments others and pursues the practice of torturing others.

(3) "And how is a person one who torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here, some person is a head-anointed khattiya king or an affluent brahmin. Having had a new sacrificial temple built to the east of the city, and having shaved off his hair and beard, dressed himself in rough antelope hide, and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial temple together with his chief queen and his brahmin high priest. There he lies down on the bare ground strewn with grass. The king lives on the milk in the first teat of a cow with a calf of the same color while the chief queen lives on the milk in the second teat and the brahmin high priest lives on the milk in the third teat; the milk in the fourth teat they pour onto the fire, and the calf lives on what is left. He says: 'Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be

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Be alone has an additional occupation here, *goghatako*, a cattle butcher.

slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be felled for the sacrificial posts, let so much grass be cut for the sacrificial grass.' [208] And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. It is in this way that a person is one who torments himself and pursues the practice of torturing himself and who also torments others and pursues the practice of torturing others.

(4) "And how is a person one who does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of torturing others—the one who, since he torments neither himself nor others, in this very life dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine?

"Here, bhikkhus, the Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized with his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, with its devas and humans, he makes it known to others. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals the perfectly complete and pure spiritual life.

"A householder or householder's son or one born in some other clan hears this Dhamma. He then acquires faith in the Tathāgata and considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living at home, to lead the spiritual life that is utterly perfect and pure as a polished conch shell. Suppose I shave off my hair and beard, put on ochre robes, and go forth from the household life into homelessness.' On a later occasion, having abandoned a small or a large fortune, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from the household life into homelessness.

"Having thus gone forth and possessing the bhikkhus' training and way of life, having abandoned the destruction of life, he abstains from the destruction of life; with the rod and weapon laid aside, conscientious and kindly, he dwells compassionate

toward all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given; [209] he takes only what is given, expects only what is given, and dwells with an honest heart devoid of theft. Having abandoned sexual activity, he observes celibacy, living apart, abstaining from sexual intercourse, the common person's practice.

"Having abandoned false speech, he abstains from false speech; he speaks truth, adheres to truth; he is trustworthy and reliable, no deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks words that are gentle, pleasing to the ear, lovable, words that go to the heart, courteous words that are desired by many people and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at a proper time, speaks what is truthful, speaks what is beneficial, speaks on the Dhamma and the discipline; at the proper time he speaks such words as are worth recording, reasonable, succinct, and beneficial.

"He abstains from injuring seeds and plants. He eats once a day,<sup>314</sup> abstaining from eating at night and outside the proper time. He abstains from dancing, singing, instrumental music, and unsuitable shows. He abstains from adorning and beautifying himself by wearing garlands and applying scents and unguents. He abstains from high and large beds. He abstains from accepting gold and silver, raw grain, raw meat, women and girls, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses, and mares, fields and land. He abstains from going on errands and running messages; from buying and selling; from cheating with weights, metals, and measures; from accepting bribes, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

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See [Threes <n. 143>](#).

"He is content with robes to protect his body and almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, [210] flies with its wings as its only burden, so too, a bhikkhu is content with robes to protect his body and almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtuous behavior, he experiences blameless bliss within himself.

"Having seen a form with the eye, he does not grasp at its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, he does not grasp at its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences unsullied bliss within himself.

"He acts with clear comprehension when going forward and returning; he acts with clear comprehension when looking ahead and looking away; he acts with clear comprehension when bending and stretching his limbs; he acts with clear comprehension when wearing his robes and carrying his outer robe and bowl; he acts with clear comprehension when eating, drinking, consuming food, and tasting; he acts with clear comprehension when defecating and urinating; he acts with clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

"Possessing this aggregate of noble virtuous behavior, and this noble restraint of the faculties, and this noble mindfulness and clear comprehension, he resorts to a secluded lodging: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

"After his meal, on returning from his alms round, he sits down, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Having

abandoned longing for the world, he dwells with a mind free from longing; he purifies his mind from longing. Having abandoned ill will and hatred, he dwells with a mind free from ill will, compassionate toward all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, [211] he dwells free from dullness and drowsiness, percipient of light, mindful and clearly comprehending; he purifies his mind from dullness and drowsiness. Having abandoned restlessness and remorse, he dwells without agitation, with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having gone beyond doubt, unperplexed about wholesome qualities; he purifies his mind from doubt.

"Having thus abandoned these five hindrances, defilements of the mind, qualities that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

"When his mind has been concentrated in this way, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the recollection of past lives ... [as at 3:58] ... to the knowledge of the passing away and rebirth of beings ... [as at 3:58] ... to the knowledge of the destruction of the taints. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the way leading to the cessation of suffering.' He understands as it really is: 'These are the taints'; he understands as it really is: 'This is the origin of the taints'; he

understands as it really is: 'This is the cessation of the taints'; he understands as it really is: 'This is the way leading to the cessation of the taints.'

"When he knows and sees thus, his mind is liberated from the taint of sensuality, from the taint of existence, and from the taint of ignorance. When it is liberated there comes the knowledge: '[It's] liberated.' He understands: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"It is in this way that a person is one who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others—one who, since he torments neither himself nor others, in this very life dwells hungerless, quenched and cooled, experiencing bliss, having himself become divine.

"These, bhikkhus, are the four kinds of persons found existing in the world."

#### 199 (9) Craving

"Bhikkhus, I will teach you about craving—the ensnarer, streaming, widespread, and sticky<sup>315</sup>—by which this world has been smothered and enveloped; and having become a tangled skein, a knotted ball of thread, a mass of reeds and rushes, [212] it does not pass beyond the plane of misery, the bad destination, the lower world, saṃsāra. Listen and attend closely; I will speak."

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

"And what, bhikkhus, is craving—the ensnarer, streaming, widespread, and sticky—by which this world has been smothered and enveloped; and having become a tangled skein, a knotted ball of thread, a mass of reeds and rushes, it does not pass beyond the plane of misery, the bad destination, the lower world, saṃsāra?"

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<sup>315</sup> Mp: "Craving is called *the ensnarer* (*jālini*) because it is like a net. For as a net is sewn tightly together and is thoroughly interwoven, so too is craving. Or it is called the ensnarer because it is a net spread out over the three realms of existence. It is *streaming* (*saritā*) because it streams and runs on here and there. It is *widespread* (*visatā*) because it is spread out and dispersed. And it is *sticky* (*visattikā*) because it sticks, attaches, fastens here and there."



"There are, bhikkhus, these eighteen currents of craving related to the internal and eighteen currents of craving related to the external.

"And what are the eighteen currents of craving related to the internal? When there is [the notion] 'I am,' there are [the notions] 'I am thus,' 'I am just so,' 'I am otherwise,' 'I am lasting,' 'I am evanescent,' 'I may be,' 'I may be thus,' 'I may be just so,' 'I may be otherwise,' 'May I be,' 'May I be thus,' 'May I be just so,' 'May I be otherwise,' 'I shall be,' 'I shall be thus,' 'I shall be just so,' 'I shall be otherwise.' These are the eighteen currents of craving related to the internal.<sup>316</sup>

"And what are the eighteen currents of craving related to the external?<sup>317</sup> When there is [the notion], 'I am because of this,'<sup>318</sup> there are [the notions]: 'I am thus because of this,' 'I am just so because of this,' 'I am otherwise because of this,' 'I am lasting because of this,' 'I am evanescent because of this,' 'I may be because of this,' 'I may be thus because of this,' 'I may be just so because of this,' 'I may be otherwise because of this,' 'May I be because of this,' 'May I be thus because of this,' 'May I be just so because of this,' 'May I be otherwise because of this,' 'I shall be because of this,' 'I shall be thus because of this,' 'I shall be just so because of this,' 'I shall be otherwise because of this.' These are the eighteen currents of craving related to the external.

"Thus there are eighteen currents of craving related to the internal, and eighteen currents of craving related to the external. These are called the thirty-six currents of craving. There are thirty-six such currents of craving pertaining to the past, thirty-six pertaining to the future, [213] and thirty-six pertaining to the present. So there are one hundred and eight currents of craving.

"This, bhikkhus, is that craving—the ensnarer, streaming, widespread, and sticky—by which this world has been smothered and enveloped; and having become a

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<sup>316</sup> I translate these phrases—some obscure—with the aid of Mp. "Related to the internal" (*ajjhātikassa upādāya*) means related to one's own five aggregates.

<sup>317</sup> "Related to the external" (*bāhirassa upādāya*) means related to external five aggregates.

<sup>318</sup> Mp says that "because of this" (*iminā*) should be understood to mean "because of this form ... because of this consciousness" (*iminā rūpena vā ... pe ... viññāṇena*). The passage is opaque as it stands and I am not sure that Mp has caught the original intention. "Because of this" might have meant "because of a creator God," or "because of primordial matter" or "because of chance or necessity," etc.

tangled skein, a knotted ball of thread, a mass of reeds and rushes, it does not pass beyond the plane of misery, the bad destination, the lower world, saṃsāra."<sup>319</sup>

#### 200 (10) Affection

"Bhikkhus, there are these four things that are born. What four? Affection is born from affection; hatred is born from affection; affection is born from hatred; and hatred is born from hatred.

(1) "And how, bhikkhus, is affection born from affection? Here, one person is desirable, lovable, and agreeable to another. Others treat that person in a way that is desirable, lovable, and agreeable. It occurs to the latter: 'Others treat that person who is desirable, lovable, and agreeable to me in a way that is desirable, lovable, and agreeable.' He thus feels affection for them. It is in this way that affection is born from affection.

(2) "And how is hatred born from affection? Here, one person is desirable, lovable, and agreeable to another. Others treat that person in a way that is undesirable, unlovable, and disagreeable. It occurs to the latter: 'Others treat that person who is desirable, lovable, and agreeable to me in a way that is undesirable, unlovable, and disagreeable.' He thus feels hatred for them. It is in this way that hatred is born from affection.

(3) "And how is affection born from hatred? Here, one person is undesirable, unlovable, and disagreeable to another. Others treat that person in a way that is undesirable, unlovable, and disagreeable. It occurs to the latter: 'Others treat that person who is undesirable, unlovable, and disagreeable to me in a way that is undesirable, unlovable, and disagreeable.' He thus feels affection for them. It is in this way that affection is born from hatred.

(4) "And how is hatred born from hatred? Here, one person is undesirable, unlovable, [214] and disagreeable to another. Others treat that person in a way that is desirable, lovable, and agreeable. It occurs to the latter: 'Others treat that person who is undesirable, unlovable, and disagreeable to me in a way that is desirable, lovable, and

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<sup>319</sup> I am unsure how to explain the inclusion of this sutta in the Fours. The reason may be the four terms used to describe craving, enclosed between dashes, but this is a mere hypothesis.

agreeable.' He thus feels hatred for them. It is in this way that hatred is born from hatred.

"These are the four things that are born.

"When, secluded from sensual pleasures ... a bhikkhu enters and dwells in the first jhāna, on that occasion affection born from affection does not exist in him; hatred born from affection does not exist in him; affection born from hatred does not exist in him; and hatred born from hatred does not exist in him.

"When, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna ... the third jhāna ... the fourth jhāna, on that occasion affection born from affection does not exist in him; hatred born from affection does not exist in him; affection born from hatred does not exist in him; and hatred born from hatred does not exist in him.

"When, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it, then he has abandoned affection born from affection, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; he has abandoned hatred born from affection, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; he has abandoned affection born from hatred, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising; and he has abandoned hatred born from hatred cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising.

"This is called a bhikkhu who neither picks up nor pushes away, who does not fume, does not blaze, and does not ruminate.

"And how does a bhikkhu pick up?<sup>320</sup> Here, a bhikkhu regards form as self, or self as possessing form, or form as in self, or self as in form. He regards feeling as self ... [215] ... perception as self ... volitional activities as self ... consciousness as self, or self as

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<sup>320</sup> DOP defines the verb *usseneti* as "forms an association (with), is involved," but Mp glosses it with *ukkipati*, which DOP says can mean "throws up; raises; lifts up, picks up, holds up; raises up, extols." What follows are the twenty modes of personal-existence view (*sakkāyadiṭṭhi*), the view of a real self existing in relation to the five aggregates. There are four modes in relation to each of the five aggregates.

possessing consciousness, or consciousness as in self, or self as in consciousness. It is in this way that a bhikkhu picks up.

"And how does a bhikkhu not pick up? Here, a bhikkhu does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... perception as self ... volitional activities as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. It is in this way that a bhikkhu does not pick up.

"And how does a bhikkhu push away? Here, a bhikkhu insults one who insults him, scolds one who scolds him, and argues with one who picks an argument with him. It is in this way that a bhikkhu pushes away.

"And how does a bhikkhu not push away? Here, a bhikkhu does not insult one who insults him, does not scold one who scolds him, and does not argue with one who picks an argument with him. It is in this way that a bhikkhu does not push away.

"And how does a bhikkhu fume? When there is [the notion] 'I am,' there are [the notions] 'I am thus,' 'I am just so,' 'I am otherwise,' 'I am lasting,' 'I am evanescent,' 'I may be,' 'I may be thus,' 'I may be just so,' 'I may be otherwise,' 'May I be,' 'May I be thus,' 'May I be just so,' 'May I be otherwise,' 'I shall be,' 'I shall be thus,' 'I shall be just so,' 'I shall be otherwise.' It is in this way that a bhikkhu fumes.

"And how does a bhikkhu not fume? When there is no [notion] 'I am,' there are no [notions] 'I am thus' ... [216] ... 'I shall be otherwise.' It is in this way that a bhikkhu does not fume.

"And how does a bhikkhu blaze? When there is [the notion], 'I am because of this,' there are [the notions]: 'I am thus because of this,' 'I am just so because of this,' 'I am otherwise because of this,' 'I am lasting because of this,' 'I am evanescent because of this,' 'I may be because of this,' 'I may be thus because of this,' 'I may be just so because of this,' 'I may be otherwise because of this,' 'May I be because of this,' 'May I be thus because of this,' 'May I be just so because of this,' 'May I be otherwise because of this,' 'I shall be because of this,' 'I shall be thus because of this,' 'I shall be just so because of this,' 'I shall be otherwise because of this.' It is in this way that a bhikkhu blazes.

"And how does a bhikkhu not blaze? When there is no [notion], 'I am because of this,' there are no [notions]: 'I am thus because of this' ... 'I shall be otherwise because of this.' It is in this way that a bhikkhu does not blaze.

"And how does a bhikkhu ruminate?<sup>321</sup> Here, a bhikkhu has not abandoned the conceit 'I am,' cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu ruminates.

"And how does a bhikkhu not ruminate? Here, a bhikkhu has abandoned the conceit 'I am,' cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu does not ruminate."  
[217]

## The Fifth Fifty

### I. The Good Person

#### 201 (1) Training Rules

"Bhikkhus, I will teach you about the bad person and the person inferior to the bad person; about the good person and the person superior to the good person. Listen and attend closely; I will speak."

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

(1) "And who, bhikkhus, is the bad person? Here, someone destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. This is called the bad person.

(2) "And who is the person inferior to the bad person? Here, someone himself destroys life and encourages others to destroy life; he himself takes what is not given and encourages others to take what is not given; he himself engages in sexual misconduct and encourages others to engage in sexual misconduct; he himself speaks falsely and encourages others to speak falsely; he himself indulges in liquor, wine, and

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<sup>321</sup> There are different readings here: Ce *apajjhāyate*, Be *sampajjhāyati*, Ee *pajjhāyati*. Ee is missing this paragraph but includes the following paragraph; presumably, this was an editorial oversight rather than a difference in the manuscripts.

intoxicants, the basis for heedlessness, and encourages others to indulge in liquor, wine, and intoxicants, the basis for heedlessness. This is the person inferior to the bad person.

(3) "And who is the good person? Here, someone abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, and abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone himself abstains from the destruction of life and encourages others to abstain from the destruction of life; he himself abstains from taking what is not given and encourages others to abstain from taking what is not given; he himself abstains from sexual misconduct and encourages others to abstain from sexual misconduct; he himself abstains from false speech and encourages others to abstain from false speech; he himself abstains from liquor, wine, and intoxicants, the basis for heedlessness, and encourages others to abstain from liquor, wine, and intoxicants, the basis for heedlessness. This is called the person superior to the good person." [218]

## 202 (2) Devoid of Faith

[Opening as in 4:201.]

(1) "And who, bhikkhus, is the bad person? Here, someone is devoid of faith, morally shameless, morally reckless, deficient in learning, lazy, muddle-minded, and unwise. This is called the bad person.

(2) "And who is the person inferior to the bad person? Here, someone is himself devoid of faith and encourages others to be devoid of faith; he is himself morally shameless and encourages others to be morally shameless; he is himself morally reckless and encourages others to be morally reckless; he is himself deficient in learning and encourages others to be deficient in learning; he is himself lazy and encourages others in laziness; he is himself muddle-minded and encourages others in being muddle-minded; he is himself unwise and encourages others in lack of wisdom. This is called the person inferior to the bad person.

(3) "And who is the good person? Here, someone is endowed with faith, has a sense of moral shame and moral dread, and is learned, energetic, mindful, and wise. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone is himself accomplished in faith and encourages others to become accomplished in faith; he himself has a sense of moral shame and encourages others to have a sense of moral shame; he himself has moral dread and encourages others to have moral dread; he himself is learned and encourages others in learning; he himself is energetic and encourages others to arouse energy; he himself has mindfulness established and encourages others in the establishment of mindfulness; he himself is accomplished in wisdom and encourages others to become accomplished in wisdom. This is called the person superior to the good person."

#### 203 (3) Seven Actions

[Opening as in 4:201.] [219]

(1) "And who, bhikkhus, is the bad person? Here, someone destroys life, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisively, speaks harshly, and indulges in idle chatter.

(2) "And who is the person inferior to the bad person? Here, someone himself destroys life and encourages others to destroy life ... he himself indulges in idle chatter and encourages others to indulge in idle chatter. This is called the person inferior to the bad person.

(3) "And who is the good person? Here, someone abstains from the destruction of life ... abstains from idle chatter. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone himself abstains from the destruction of life and encourages others to abstain from the destruction of life ... he himself abstains from idle chatter and encourages others to abstain from idle chatter. This is called the person superior to the good person."

#### 204 (4) Ten Actions

[Opening as in 4:201.] [220]

(1) "And who, bhikkhus, is the bad person? Here, someone destroys life ... indulges in idle chatter; he is covetous, bears ill will, and holds wrong view. This is called the bad person.

(2) "And who is the person inferior to the bad person? Here, someone himself destroys life and encourages others to destroy life ... he himself holds wrong view and encourages others in wrong view. This is called the person inferior to the bad person.

(3) "And who is the good person? Here, someone abstains from the destruction of life ... abstains from idle chatter; he is uncovetous, of good will, and holds right view. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone himself abstains from the destruction of life and encourages others to abstain from the destruction of life ... he is himself uncovetous and encourages others in non-covetousness; he is himself of good will and encourages others in good will; he himself holds right view and encourages others in right view. This is called the person superior to the good person."

205 (5) Eightfold

[Opening as in 4:201.]

(1) "And who, bhikkhus, is the bad person? Here, someone is of wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. [221] This is called the bad person.

(2) "And who is the person inferior to the bad person? Here, someone is himself of wrong view and encourages others in wrong view ... he is himself of wrong concentration and encourages others in wrong concentration. This is called the person inferior to the bad person.

(3) "And who is the good person? Here, someone is of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone is himself of right view and encourages others in right view ... he is himself of right



concentration and encourages others in right concentration. This is called the person superior to the good person."

#### 206 (6) Tenfold Path

[Opening as in 4:201.]

(1) "And who, bhikkhus, is the bad person? [222] Here, someone is of wrong view ... wrong concentration, wrong knowledge, and wrong liberation. This is called the bad person.

(2) "And who is the person inferior to the bad person? Here, someone is himself of wrong view and encourages others in wrong view ... he is himself of wrong liberation and encourages others in wrong liberation. This is called the person inferior to the bad person.

(3) "And who is the good person? Here, someone is of right view ... right concentration, right knowledge, and right liberation. This is called the good person.

(4) "And who is the person superior to the good person? Here, someone is himself of right view and encourages others in right view ... he is himself of right liberation and encourages others in right liberation. This is called the person superior to the good person."

#### 207 (7) Bad Character (1)

"Bhikkhus, I will teach you what is bad and what is worse than that bad. And I will teach you what is good and what is better than that good. Listen....

(1) "And what, bhikkhus, is bad? Here, someone destroys life ... and holds wrong view. This is called bad.

(2) "And what is worse than that bad? Here, someone himself destroys life and encourages others to destroy life ... he himself holds wrong view and encourages others in wrong view. This is called what is worse than that bad.

(3) "And what is good? Here, someone abstains from the destruction of life ... and holds right view. [223] This is called good.

(4) "And what is better than that good? Here, someone himself abstains from the destruction of life and encourages others to abstain from the destruction of life ...

he himself holds right view and encourages others in right view. This is called what is better than that good."

#### 208 (8) Bad Character (2)

[Opening as in 4:207.]

(1) "And what, bhikkhus, is bad? Here, someone is of wrong view ... wrong liberation. This is called bad.

(2) "And what is worse than that bad? Here, someone is himself of wrong view and encourages others in wrong view ... he is himself of wrong liberation and encourages others in wrong liberation. This is called what is worse than that bad.

(3) "And what is good? Here, someone is of right view ... of right liberation. This is called good.

(4) "And what is better than that good? Here, someone is himself of right view and encourages others in right view ... he is himself of right liberation and encourages others in right liberation. This is called what is better than that good."

#### 209 (9) Bad Character (3)

"Bhikkhus, I will teach you about one of bad character [224] and about one of still worse character. I will teach you about one of good character and about one of still better character. Listen....

(1) "And who, bhikkhus, is of bad character? Here, someone destroys life ... and holds wrong view. This is called one of bad character.

(2) "And who is one of still worse character? Here, someone himself destroys life and encourages others to destroy life ... he holds wrong view himself and encourages others in wrong view. This is called one of still worse character.

(3) "And what is one of good character? Here, someone abstains from the destruction of life ... and holds right view. This is called one of good character.

(4) "And what is one of still better character? Here, someone himself abstains from the destruction of life and encourages others to abstain from the destruction of life ... he himself holds right view and encourages others in right view. This is called one of still better character."

## 210 (10) Bad Character (4)

[Opening as in 4:209.]

(1) "And what, bhikkhus, is one of bad character? Here, someone is of wrong view ... of wrong liberation. This is called one of bad character.

(2) "And what is one of still worse character? Here, someone is himself of wrong view [225] and encourages others in wrong view ... he is himself of wrong liberation and encourages others in wrong liberation. This is called one of still worse character.

(3) "And what is one of good character? Here, someone is of right view ... of right liberation. This is called one of good character.

(4) "And what is one of still better character? Here, someone is himself of right view and encourages others in right view ... he is himself of right liberation and encourages others in right liberation. This is called one of still better character."

## II. Adornments of the Assembly

### 211 (1) Assembly

"Bhikkhus, these four are blemishes of an assembly. What four? A bhikkhu who is immoral, of bad character; a bhikkhunī who is immoral, of bad character; a male lay follower who is immoral, of bad character; and a female lay follower who is immoral, of bad character. These four are blemishes of an assembly.

"Bhikkhus, these four are adornments of an assembly. What four? A bhikkhu who is virtuous, of good character; [226] a bhikkhunī who is virtuous, of good character; a male lay follower who is virtuous, of good character; and a female lay follower who is virtuous, of good character. These four are adornments of an assembly."

### 212 (2) View

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? Bodily misconduct, verbal misconduct, mental misconduct, and wrong view. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four qualities is deposited in heaven as if brought there. What four? Bodily good conduct, verbal good conduct, mental good conduct, and right view. One possessing these four qualities is deposited in heaven as if brought there."

#### 213 (3) Ingratitude

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? Bodily misconduct, verbal misconduct, mental misconduct, and ingratitude or non-thankfulness. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four qualities is deposited in heaven as if brought there. What four? Bodily good conduct, verbal good conduct, mental good conduct, and gratitude or thankfulness. One possessing these four qualities is deposited in heaven as if brought there."

#### 214 (4) Destruction of Life

[4:214-19 follow the same pattern as 4:213, with the following qualities respectively responsible for rebirth in hell and heaven.]

"... One destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely....

"... One abstains from the destruction of life, from taking what is not given, from sexual misconduct, and from false speech...." [227]

#### 215 (5) Path (1)

"... One is of wrong view, wrong intention, wrong speech, and wrong action....

"... One is of right view, right intention, right speech, and right action...."

#### 216 (6) Path (2)

"... One is of wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration....

"... One is of right livelihood, right effort, right mindfulness, and right concentration...."

217 (7) Courses of Expression (1)

"... One says that one has seen what one has not seen; one says that one has heard what one has not heard; one says that one has sensed what one has not sensed; one says that one has cognized what one has not cognized....<sup>322</sup>

"... One says that one has not seen what one has not seen; one says that one has not heard what one has not heard; one says that one has not sensed what one has not sensed; one says that one has not cognized what one has not cognized...."

218 (8) Courses of Expression (2)

"... One says that one has not seen what one has seen; one says that one has not heard what one has heard; one says that one has not sensed what one has sensed; one says that one has not cognized what one has cognized....

"... One says that one has seen what one has seen; one says that one has heard what one has heard; one says that one has sensed what one has sensed; one says that one has cognized what one has cognized...."

219 (9) Morally Shameless

"... One is devoid of faith, immoral, morally shameless, and morally reckless....

"... One is endowed with faith, virtuous, has a sense of moral shame, and fears wrongdoing...."

220 (10) Unwise

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? One is devoid of faith, immoral, lazy, and unwise. One possessing these four qualities is deposited in hell as if brought there.

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<sup>322</sup> On these four terms, see above <n. 39>.

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? [228] One is endowed with faith, virtuous, energetic, and wise. One possessing these four qualities is deposited in heaven as if brought there."

### III. Good Conduct [Misconduct]

#### 221 (1) Misconduct

"Bhikkhus, there are these four kinds of verbal misconduct. What four? False speech, divisive speech, harsh speech, and idle chatter. These are the four kinds of verbal misconduct.

"Bhikkhus, there are these four kinds of verbal good conduct. What four? Truthful speech, non-divisive speech, gentle speech, and judicious speech. These are the four kinds of verbal good conduct."

#### 222 (2) View

"Bhikkhus, possessing four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What four? Bodily misconduct, verbal misconduct, mental misconduct, and wrong view. Possessing these four qualities ... he generates much demerit.

"Bhikkhus, possessing four [other] qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What four? Bodily good conduct, verbal good conduct, mental good conduct, and right view. Possessing these four qualities ... he generates much merit." [229]

#### 223 (3) Ingratitude

"Bhikkhus, possessing four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What four? Bodily misconduct,

verbal misconduct, mental misconduct, and ingratitude or non-thankfulness.

Possessing these four qualities ... he generates much demerit.

"Bhikkhus, possessing four [other] qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. generates much merit. What four? Bodily good conduct, verbal good conduct, mental good conduct, and gratitude or thankfulness. Possessing these four qualities ... he generates much merit."

#### 224 (4) Destruction of Life

"... He destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely....

"... He abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, and abstains from false speech...."

#### 225 (5) Path (1)

"... He is of wrong view, wrong intention, wrong speech, and wrong action....

"...He is of right view, right intention, right speech, and right action ...."

#### 226 (6) Path (2)

"... He is of wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration....

"...He is of right livelihood, right effort, right mindfulness, and right concentration ...."

#### 227 (7) Courses of Expression (1)

"... He says that he has seen what he has not seen; he says that he has heard what he has not heard; he says that he has sensed what he has not sensed; he says that he has cognized what he has not cognized....

"... He says that he has not seen what he has not seen; he says that he has not heard what he has not heard; he says that he has not sensed what he has not sensed; he says that he has not cognized what he has not cognized ...."

228 (8) Courses of Expression (2)

"... He says that he has not seen what he has seen; he says that he has not heard what he has heard; he says that he has not sensed what he has sensed; he says that he has not cognized what he has cognized....

"... He says that he has seen what he has seen; he says that he has heard what he has heard; he says that he has sensed what he has sensed; he says that he has cognized what he has cognized ...."

229 (9) Morally Shameless

"... He is devoid of faith, immoral, morally shameless, and morally reckless....

"... He is endowed with faith, virtuous, has a sense of moral shame, and fears wrongdoing...." [230]

230 (10) Unwise

"Bhikkhus, possessing four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What four? He is devoid of faith, immoral, lazy, and unwise. Possessing these four qualities ... he generates much demerit.

"Bhikkhus, possessing four [other] qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What four? He is endowed with faith, is virtuous, energetic, and wise. Possessing these four qualities ... he generates much merit."

231 (11) Poets



"Bhikkhus, there are these four kinds of poets. What four? The reflective poet, the narrative poet, the didactic poet, and the inspirational poet.<sup>323</sup> These are the four kinds of poets."

#### IV. Kamma

##### 232 (1) In Brief

"Bhikkhus, there are these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four? There is dark kamma with dark result; there is bright kamma with bright result; there is dark-and-bright kamma with dark-and-bright result; and there is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma. These are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

##### 233 (2) In Detail<sup>324</sup>

"Bhikkhus, there are these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four? There is dark kamma with dark result; there is bright kamma with bright result; there is [231] dark-and-bright kamma with dark-and-bright result; and there is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.

(1) "And what, bhikkhus, is dark kamma with dark result? Here, someone performs an afflictive bodily volitional activity, an afflictive verbal volitional activity, an afflictive mental volitional activity.<sup>325</sup> As a consequence, he is reborn in an afflictive

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<sup>323</sup> In Pāli: *cintākavi*, *sutakavi*, *atthakavi*, *paṭibhānakavi*. Mp says the first creates poetry after reflecting; the second does so based on what he has heard; the third based on a message; and the fourth creates poetry spontaneously, through his own inspiration, like the elder Vaṅgīsa.

<sup>324</sup> See MN 57.7–11, I 389–91.

<sup>325</sup> Here an "afflictive bodily volitional activity" (*sabyāpajjhaṃ kāyasaṅkhāraṃ*) can be understood as the volition responsible for the three courses of unwholesome bodily kamma; an "afflictive verbal volitional activity" as the volition responsible for the four courses of unwholesome verbal kamma; and

world. When he is reborn in such a world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, exclusively painful, as in the case of hell beings. This is called dark kamma with dark result.

(2) "And what is bright kamma with bright result? Here, someone performs a non-afflictive bodily volitional activity, a non-afflictive verbal volitional activity, a non-afflictive mental volitional activity.<sup>326</sup> As a consequence he is reborn in a non-afflictive world.<sup>327</sup> When he is reborn in such a world, non-afflictive contacts touch him. Being touched by non-afflictive contacts, he feels non-afflictive feelings, exclusively pleasant, as in the case of the devas of refulgent glory.<sup>328</sup> This is called bright kamma with bright result.

(3) "And what is dark-and-bright kamma with dark-and-bright result? Here, someone performs a bodily volitional activity that is both afflictive and non-afflictive, a verbal volitional activity that is both afflictive and non-afflictive, a mental volitional activity that is both afflictive and non-afflictive. As a consequence he is reborn in a world that is both afflictive and non-afflictive. When he is reborn in such a world, [232] contacts that are both afflictive and non-afflictive touch him. Being touched by contacts that are both afflictive and non-afflictive, he feels feelings that are both afflictive and non-afflictive, mingled pleasure and pain, as in the case of human beings and some devas and some beings in the lower worlds. This is called dark-and-bright kamma with dark-and-bright result.

(4) "And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? The volition for abandoning the kind of kamma that is dark with dark result, the volition for abandoning the kind of kamma that is bright with bright result, and the volition for abandoning the kind of kamma that is dark and bright with dark-and-bright result: this

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an "afflictive mental volitional activity" as the volition responsible for the three courses of unwholesome mental kamma.

<sup>326</sup> The ten courses of wholesome kamma along with the volition of the jhānas.

<sup>327</sup> The higher deva worlds.

<sup>328</sup> *Devā subhakiṇhā*. These are the devas dwelling in the highest divine realm corresponding to the third jhāna. See above, **n. 196**.

is called kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.<sup>329</sup>

"These, bhikkhus, are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

#### 234 (3) Soṇakāyana

Then the brahmin Sikhāmogallāna approached the Blessed One and exchanged greetings with him ... Then, sitting to one side, he said to the Blessed One:

"In earlier days, Master Gotama, a long time ago, the brahmin student Soṇakāyana approached me and said: 'The ascetic Gotama prescribes the desistance from all kamma. But by prescribing the desistance from all kamma, he advocates the annihilation of the world. This world, sir, which has kamma as its substance, continues through the undertaking of kamma.'"

[The Blessed One:] "I do not recall even seeing the brahmin student Soṇakāyana, brahmin. How then could there have been such a discussion? There are, brahmin, these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four?"

[The rest of the sutta is identical with 4:233.] [233]

#### 235 (4) Training Rules (1)

[Opening as in 4:233.] [234]

(1) "And what, bhikkhus, is dark kamma with dark result? Here, someone destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. This is called dark kamma with dark result.

(2) "And what is bright kamma with bright result? Here, someone abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, and abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called bright kamma with bright result.

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<sup>329</sup> Mp: "The volition of the path leading to the end of the round" (*vivattaḡāminī maggacetaṇā*).

(3) "And what is dark-and-bright kamma with dark-and-bright result? Here, someone performs a bodily volitional activity that is both afflictive and non-afflictive, a verbal volitional activity that is both afflictive and non-afflictive, a mental volitional activity that is both afflictive and non-afflictive. As a consequence, he is reborn in a world that is both afflictive and non-afflictive. When he is reborn in such a world, contacts that are both afflictive and non-afflictive touch him. Being touched by contacts that are both afflictive and non-afflictive, he feels feelings that are both afflictive and non-afflictive, mingled pleasure and pain, as in the case of human beings and some devas and some beings in the lower worlds. This is called dark-and-bright kamma with dark-and-bright result.

(4) "And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? The volition for abandoning the kind of kamma that is dark with dark result, the volition for abandoning the kind of kamma that is bright with bright result, and the volition for abandoning the kind of kamma that is dark and bright with dark-and-bright result: this is called kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.

"These, bhikkhus, are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

#### 236 (5) Training Rules (2)

[Opening as in 4:233.]

(1) "And what, bhikkhus, is dark kamma with dark result? Here, someone takes his mother's life, takes his father's life, takes an arahant's life, maliciously causes a Tathāgata to shed blood, or causes a schism in the Sangha. [235] This is called dark kamma with dark result.

(2) "And what is bright kamma with bright result? Here, someone abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from divisive speech, abstains from harsh speech, and abstains from idle chatter; he is uncovetous, of good will, and holds right view. This is called bright kamma with bright result.

(3) "And what is dark-and-bright kamma with dark-and-bright result? ... [as in 4:235] ... This is called dark-and-bright kamma with dark-and-bright result.

(4) "And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? ... [as in 4:235] ... this is called kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.

"These, bhikkhus, are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

#### 237 (6) Noble Path

"Bhikkhus, there are these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four?

[All as in 4:233 down to:] [236]

"And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: this is called kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.

"These, bhikkhus, are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

#### 238 (7) Enlightenment Factors

"Bhikkhus, there are these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four?

[All as in 4:233 down to:] [237]

"And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? The enlightenment factor of mindfulness, the enlightenment factor of discrimination of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration, and the enlightenment factor of equanimity: this is called kamma that is neither dark nor

bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.

"These, bhikkhus, are the four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge."

#### 239 (8) Blameworthy

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? Blameworthy bodily action, blameworthy verbal action, blameworthy mental action, and blameworthy view. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four qualities is deposited in heaven as if brought there. What four? Blameless bodily action, blameless verbal action, blameless mental action, and blameless view. One possessing these four qualities is deposited in heaven as if brought there."

#### 240 (9) Non-Afflictive

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? Afflictive bodily action, afflictive verbal action, afflictive mental action, and afflictive view. One possessing these four qualities is deposited in hell as if brought there. [238]

"Bhikkhus, one possessing four qualities is deposited in heaven as if brought there. What four? Non-afflictive bodily action, non-afflictive verbal action, non-afflictive mental action, and non-afflictive view. One possessing these four qualities is deposited in heaven as if brought there."

#### 241 (10) Ascetics

"Bhikkhus, 'only here is there an ascetic, a second ascetic, a third ascetic, and a fourth ascetic. The other sects are empty of ascetics.'<sup>330</sup> It is in such a way that you should rightly roar your lion's roar.

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<sup>330</sup> I follow here the reading of Ce, Ee: *suññā parappavādā samaṇehi aññe ti*. Be reads *aññehi* for *aññe ti*. The same difference in readings between the eds. occurs at **MN I 63,30-64,1**. In a line of verse without

(1) "And what, bhikkhus, is the first ascetic? Here, with the utter destruction of three fetters, a bhikkhu is a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment. This is the first ascetic.

(2) "And what is the second ascetic? Here, with the utter destruction of three fetters and with the diminishing of greed, hatred, and delusion, a bhikkhu is a once-returner who, after coming back to this world only one more time, will make an end of suffering. This is the second ascetic.

(3) "And what is the third ascetic? Here, with the utter destruction of the five lower fetters, a bhikkhu is of spontaneous birth, due to attain final nibbāna there without returning from that world. This is the third ascetic.

(4) "And what is the fourth ascetic? Here, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. This is the fourth ascetic.

"Bhikkhus, 'only here is there an ascetic, a second ascetic, a third ascetic, and a fourth ascetic. The other sects are empty of ascetics.' It is in such a way that you should rightly roar your lion's roar." [239]

#### 242 (11) Benefits of a Good Person

"Bhikkhus, by relying on a good person, four benefits are to be expected. What four? One grows in noble virtuous behavior; one grows in noble concentration; one grows in noble wisdom; and one grows in noble liberation. By relying on a good person, these four benefits are to be expected."

### V. Perils of Offenses

#### 243 (1) Schism

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reference to a lion's roar [DN II 151,22](#), has *suññā parappavādā samaṇehi aññe*. Mp says that the "other sects" are the proponents of the sixty-two views, who lack twelve kinds of ascetics: the four who have attained the fruits, the four cultivating the paths, and the four practicing insight to attain the respective paths.

On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Has that disciplinary issue been settled yet, Ānanda?"<sup>331</sup>

"How could that disciplinary issue be settled, bhante? The Venerable Anuruddha's pupil Bāhiya is still fully intent on creating a schism in the Saṅgha, but the Venerable Anuruddha doesn't think of saying even a single word about it."

"But, Ānanda, when has Anuruddha ever concerned himself with disciplinary issues in the midst of the Saṅgha? Shouldn't you, and Sāriputta and Moggallāna, settle any disciplinary issues that arise?"

"Seeing these four advantages, Ānanda, an evil bhikkhu delights in a schism in the Saṅgha. What four?"

(1) "Here, an evil bhikkhu is immoral, of bad character, impure, of suspect behavior, secretive in his actions, not an ascetic though claiming to be one, not a celibate though claiming to be one, [240] inwardly rotten, corrupt, depraved. It occurs to him: 'If the bhikkhus find out that I am immoral ... depraved, and they are united, they will expel me, but if they are divided into factions they won't expel me.' Seeing this first advantage, an evil bhikkhu delights in a schism in the Saṅgha."

(2) "Again, an evil bhikkhu holds wrong view; he resorts to an extremist view. It occurs to him: 'If the bhikkhus find out that I hold wrong view, that I resort to an extremist view, and they are united, they will expel me, but if they are divided into factions they won't expel me.' Seeing this second advantage, an evil bhikkhu delights in a schism in the Saṅgha."

(3) "Again, an evil bhikkhu is of wrong livelihood; he earns his living by wrong livelihood. It occurs to him: 'If the bhikkhus find out that I am of wrong livelihood and earn my living by wrong livelihood, and they are united, they will expel me, but if they are divided into factions they won't expel me.' Seeing this third advantage, an evil bhikkhu delights in a schism in the Saṅgha."



(4) "Again, an evil bhikkhu is desirous of gain, honor, and admiration. It occurs to him: "If the bhikkhus find out that I am desirous of gain, honor, and admiration, and they are united, they will not honor, respect, esteem, and venerate me; but if they are divided into factions they will honor, respect, esteem, and venerate me." Seeing this fourth advantage, an evil bhikkhu delights in a schism in the Saṅgha.

"Seeing these four advantages, Ānanda, an evil bhikkhu delights in a schism in the Saṅgha."

#### 244 (2) Offenses

"Bhikkhus, there are these four perils of offenses. What four?"

(1) "Suppose, bhikkhus, they were to arrest a thief, a criminal, and show him to the king, saying: 'Your majesty, this is a thief, a criminal. Let your majesty impose a penalty on him.' The king would say to them: [241] 'Go, sirs, and tie this man's arms tightly behind his back with a strong rope, shave his head, and lead him around from street to street, from square to square, to the ominous beating of a drum. Then take him out through the south gate and behead him south of the city.' The king's men would do as instructed and behead that man south of the city. A man standing on the sidelines might think: 'Truly, this man must have committed an evil deed, reprehensible, punishable by beheading, in so far as the king's men tied his arms tightly behind his back with a strong rope ... and beheaded him south of the city. Indeed, I should never do such an evil deed, reprehensible, punishable by beheading.'

"So too, when a bhikkhu or bhikkhunī has set up such a keen perception of peril in regard to the *pārājika* offenses, it can be expected that if they have never yet committed a *pārājika* offense, they will not commit one; or if they have committed one, they will make amends for it in accordance with the Dhamma.<sup>332</sup>

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<sup>332</sup> The *pārājikas* are the most serious class of offenses. For bhikkhus, they consist of four offenses that entail expulsion from the Saṅgha: sexual intercourse; theft (to a degree punishable by law); murder of a human being; and making a false claim to a superhuman state of spiritual distinction. Bhikkhunīs have four additional *pārājikas*. The only way for one who has committed one of these offenses to "make amends for it in accordance with the Dhamma" is to admit it and relinquish one's status as a fully ordained monk or nun. For details, see Ṭhānissaro 2007a, chap. 4.

(2) "Suppose, bhikkhus, a man were to wrap himself in a black cloth, loosen his hair, put a club on his shoulder, and tell a large crowd of people: 'Worthy sirs,<sup>333</sup> I have committed an evil deed, reprehensible, punishable by clubbing. Let me do whatever will make you pleased with me.' A man standing on the sidelines might think: 'Truly, this man must have committed an evil deed, reprehensible, punishable by clubbing, in so far as he has wrapped himself in a black cloth, loosened his hair, put a club on his shoulder, and tells a large crowd of people: "Worthy sirs, I have committed an evil deed, reprehensible, deserving a clubbing. Let me do whatever will make you pleased with me." [242] Indeed, I should never do such an evil deed, reprehensible, punishable by clubbing.'

"So too, when a bhikkhu or bhikkhunī has set up such a keen perception of peril in regard to the *saṅghādisesa* offenses, it can be expected that if they have never yet committed a *saṅghādisesa* offense, they will not commit one; or if they have committed one, they will make amends for it in accordance with the Dhamma.<sup>334</sup>

(3) "Suppose, bhikkhus, a man were to wrap himself in a black cloth, loosen his hair, put a sack of ashes on his shoulder, and tell a large crowd of people: 'Worthy sirs, I have committed an evil deed, reprehensible, punishable by a sack of ashes.<sup>335</sup> Let me do whatever will make you pleased with me.' A man standing on the sidelines might think: 'Truly, this man must have committed an evil deed, reprehensible, punishable by a sack of ashes, in so far as he has wrapped himself in a black cloth, loosened his hair, put a sack of ashes on his shoulder, and tells a large crowd of people: "Worthy sirs, I have committed an evil deed, reprehensible, punishable by a sack of ashes. Let me do whatever will make you pleased with me." Indeed, I should never do such an evil deed, reprehensible, [to be punished with] a sack of ashes.'

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<sup>333</sup> The text uses the word *bhante* here. Apparently this word was not used solely to address monks but also others in a superior position. Thus I here translate it as "worthy sirs."

<sup>334</sup> The *saṅghādisesas* are the second most serious class of offenses. For bhikkhus, they include intentional emission of semen, touching a woman with a lustful mind, speaking lewdly to a woman, falsely accusing a virtuous bhikkhu of a *pārājika*, etc. Rehabilitation involves a complex process requiring formal meetings of the Saṅgha. For details, see Ṭhānissaro 2007a, chap. 5.

<sup>335</sup> Ce, Ee *assapuṭaṃ*, Be *bhasmapuṭaṃ*. Mp: "[His deed] deserves to be punished with a reprehensible sack of ashes on his head" (*garahitabbachārikāpuṭena matthake abhighātārahaṃ*).

"So too, when a bhikkhu or bhikkhunī has set up such a keen perception of peril in regard to the *pācittiya* offenses, it can be expected that if they have never yet committed a *pācittiya* offense, they will not commit one; or if they have committed one, they will make amends for it in accordance with the Dhamma.<sup>336</sup>

(4) "Suppose, bhikkhus, a man were to wrap himself in a black cloth, loosen his hair, and tell a large crowd of people: 'Worthy sirs, I have committed an evil deed, reprehensible, censurable. Let me do whatever will make you pleased with me.' A man standing on the sidelines might think: 'Truly, this man must have committed an evil deed, reprehensible, censurable, in so far as he has wrapped himself in a black cloth, loosened his hair, and tells a large crowd of people: [243] "Worthy sirs, I have committed an evil deed, reprehensible, censurable. Let me do whatever will make you pleased with me." Indeed, I should never do such an evil deed, reprehensible, censurable.'

"So too, when a bhikkhu or bhikkhunī has set up such a keen perception of peril in regard to the *pāṭidesanīya* offenses, it can be expected that if they have never yet committed a *pāṭidesanīya* offense, they will not commit one; or if they have committed one, they will make amends for it in accordance with the Dhamma.<sup>337</sup>

"These, bhikkhus, are the four perils of offenses."

### 245 (3) Training

"Bhikkhus, this spiritual life is lived with the training as its benefit, with wisdom as its supervisor, with liberation as its core, and with mindfulness as its authority.<sup>338</sup>

(1) "And how, bhikkhus, is training its benefit? Here, the training pertaining to proper conduct<sup>339</sup> has been prescribed by me to my disciples so that those without

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<sup>336</sup> The *pācittiyas* are a class of offenses that can be cleared by confession to a fellow monastic. Presumably the *nissaggiya-pācittiyas*, offenses which also require the relinquishment of an unsuitable item, are also included under this heading. For details, see Ṭhānissaro 2007a, chaps. 7 and 8.

<sup>337</sup> This is a smaller class of offenses that can be cleared by confession. For details, see Ṭhānissaro 2007a, chap. 9.

<sup>338</sup> *Sikkhānisaṃsam idaṃ bhikkhave brahmacariyaṃ vussati paññuttaraṃ vimuttisāraṃ satādhipateyyaṃ*. In later suttas that use these metaphors (8:83, 9:14, 10:58), mindfulness precedes wisdom and liberation, but the present sutta explains the reason for the inversion of the normal sequence.

confidence gain confidence and those with confidence increase [in their confidence]. One takes up this training pertaining to proper conduct in just the way that I have prescribed it to my disciples, keeping it unbroken, flawless, unblemished, and unblotched, so that those without confidence gain confidence and those with confidence increase [in their confidence]. Having undertaken them, one trains in the training rules.

"Again, the training fundamental to the spiritual life<sup>340</sup> has been prescribed by me to my disciples for the utterly complete destruction of suffering. One takes up this training fundamental to the spiritual life in just the way that I have prescribed it to my disciples for the utterly complete destruction of suffering, keeping it unbroken, flawless, unblemished, and unblotched. Having undertaken them, one trains in the training rules. It is in this way that the training is its benefit.

(2) "And how is wisdom its supervisor? Here, the teachings have been taught by me to my disciples for the utterly complete destruction of suffering. One scrutinizes those teachings with wisdom in just the way that I have taught them to my disciples for the utterly complete destruction of suffering. It is in this way that wisdom is its supervisor.<sup>341</sup> [244]

(3) "And how is liberation its core? Here, the teachings have been taught by me to my disciples for the utterly complete destruction of suffering. Through liberation one experiences those teachings in just the way that I have taught them to my disciples

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<sup>339</sup> *Ābhisamācārikā sikkhā*. Mp: "This is a designation for the type of virtuous behavior that is prescribed by way of duties" (*vattavasena paññattisīlass'etaṃ adhivacanaṃ*). The commentaries draw a contrast between natural virtuous behavior (*pakatisīla*), modes of virtuous behavior with ethical significance, and prescription-based virtuous behavior (*paññattisīla*) derived from monastic rules prescribing conduct and deportment that are not intrinsically ethical, such as not eating after midday, not accepting money, not tickling another monk, etc. The latter are intended by *ābhisamācārikā sikkhā*.

<sup>340</sup> Mp: "This is a designation for the four major types of virtuous behavior, which are the foundation for the spiritual life of the path" (*maggabrahmacariyassa ādibhūtānaṃ catunnaṃ mahāsīlānaṃ etaṃ adhivacanaṃ*). Though Mp seems to confine this type of virtue to the four *pārājika* offenses, it certainly includes many more training rules included among the other classes of offenses.

<sup>341</sup> Mp does not explain in what sense *paññā* is called *uttarā*, but says only: "They are well seen by the wisdom of the path along with insight" (*sahaviṇṇāyā maggapaññāyā sudittḥā honti*).

for the utterly complete destruction of suffering. It is in this way that liberation is its core.<sup>342</sup>

(4) "And how is mindfulness its authority? One's mindfulness is well established internally thus: 'In just such a way I will fulfill the training pertaining to good conduct that I have not yet fulfilled or assist with wisdom in various respects the training pertaining to good conduct that I have fulfilled.'<sup>343</sup> And one's mindfulness is well established internally thus: 'In just such a way I will fulfill the training pertaining to the fundamentals of the spiritual life that I have not yet fulfilled or assist with wisdom in various respects the training pertaining to the fundamentals of the spiritual life that I have fulfilled.' And one's mindfulness is well established internally thus: 'In just such a way I will scrutinize with wisdom the teachings that I have not yet scrutinized or assist with wisdom in various respects the teachings that I have scrutinized.' And one's mindfulness is well established internally thus: 'In just such a way I will experience through liberation the Dhamma that I have not yet experienced or assist with wisdom in various respects the Dhamma that I have experienced.' It is in this way that mindfulness is its authority.

"Thus when it was said: 'Bhikkhus, this spiritual life is lived with the training as its benefit, with wisdom as its supervisor, with liberation as its core, and with mindfulness as its authority,' it is because of this that this was said."

#### 246 (4) Lying Down

"Bhikkhus, there are these four postures for lying down. What four? The corpse's posture, the sensualist's posture, the lion's posture, and the Tathāgata's posture.

(1) "And what is the corpse's posture? Corpses usually lie flat on their backs. This is called the corpse's posture.

(2) "And what is the sensualist's posture? The sensualist usually lies on his left side. This is called the sensualist's posture.

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<sup>342</sup> Mp: "They are experienced by the experiential knowledge of the liberation of the fruit of arahantship" (*arahattaphalavimuttiyā nāṇaphassena phutṭhā honti*).

<sup>343</sup> As in **4:194**. Mp says that insight wisdom (*vipassanāpaññā*) is intended here.

(3) "And what is the lion's posture? [245] The lion, the king of beasts, lies down on his right side, having covered one foot with the other and tucked its tail in between its thighs. When he awakens, he raises his front quarters and looks back at his hind quarters. If the lion sees any disorderliness or distension of his body, he is displeased. If he does not see any disorderliness or distension of his body, he is pleased. This is called the lion's posture.

(4) "And what is the Tathāgata's posture? Here, secluded from sensual pleasures, secluded from unwholesome states, the Tathāgata enters and dwells in the first jhāna ... the fourth jhāna. This is called the Tathāgata's posture.

"These are the four postures."

#### 247 (5) Worthy of a Stūpa

"Bhikkhus, these four are worthy of a stupa. What four? The Tathāgata, the Arahant, the Perfectly Enlightened One; a paccekabuddha; a Tathāgata's disciple; and a universal monarch. These four are worthy of a stupa."<sup>344</sup>

#### 248 (6) The Growth of Wisdom

"Bhikkhus, these four things lead to the growth of wisdom. What four? Association with good persons; hearing the good Dhamma; careful attention; and practice in accordance with the Dhamma. These four things lead to the growth of wisdom."<sup>345</sup>

#### 249 (7) Helpful<sup>346</sup>

"Bhikkhus, these four things are helpful to a human being. What four? Association with good persons; hearing the good Dhamma; careful attention; and practice in accordance with the Dhamma. [246] These four things are helpful to a human being."

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<sup>344</sup> See **2:55**.

<sup>345</sup> As **at SN 55:60, V 411**. These are also called the four factors that lead to realization of the fruit of stream-entry (and the higher fruits). See **SN 55-58, V 410-11**.

<sup>346</sup> Ee conjoins this sutta with the preceding one, whereas Ce and Be treat them as distinct.

250 (8) Declarations (1)

"Bhikkhus, there are these four ignoble declarations. What four? Saying that one has seen what one has not seen, saying that one has heard what one has not heard, saying that one has sensed what one has not sensed, saying that one has cognized what one has not cognized. There are these four ignoble declarations."

251 (9) Declarations (2)

"Bhikkhus, there are these four noble declarations. What four? Saying that one has not seen what one has not seen, saying that one has not heard what one has not heard, saying that one has not sensed what one has not sensed, saying that one has not cognized what one has not cognized. There are these four noble declarations."

252 (10) Declarations (3)

"Bhikkhus, there are these four ignoble declarations. What four? Saying that one has not seen what one has seen, saying that one has not heard what one has heard, saying that one has not sensed what one has sensed, saying that one has not cognized what one has cognized. There are these four ignoble declarations."

253 (11) Declarations (4)

"Bhikkhus, there are these four noble declarations. What four? Saying that one has seen what one has seen, saying that one has heard what one has heard, saying that one has sensed what one has sensed, saying that one has cognized what one has cognized. There are these four noble declarations."

## VI. Direct Knowledge

254 (1) Direct Knowledge

"Bhikkhus, there are these four things. What four? (1) There are things to be fully understood by direct knowledge. (2) There are [247] things to be abandoned by

direct knowledge. (3) There are things to be developed by direct knowledge. (4) There are things to be realized by direct knowledge.<sup>347</sup>

(1) "And what, bhikkhus, are the things to be fully understood by direct knowledge? The five aggregates subject to clinging. These are called the things to be fully understood by direct knowledge.

(2) "And what are the things to be abandoned by direct knowledge? Ignorance and craving for existence. These are called the things to be abandoned by direct knowledge.

(3) "And what are the things to be developed by direct knowledge? Serenity and insight. These are called the things to be developed by direct knowledge.

(4) "And what are the things to be realized by direct knowledge? True knowledge and liberation. These are called the things to be realized by direct knowledge.

"These, bhikkhus, are the four things."

#### 255 (2) Quests

"Bhikkhus, there are these four ignoble quests.<sup>348</sup> What four? (1) Here, someone who is himself subject to old age seeks only what is subject to old age; (2) who is himself subject to illness seeks only what is subject to illness; (3) who is himself subject to death seeks only what is subject to death; and (4) who is himself subject to defilement seeks only what is subject to defilement. These are the four ignoble quests.

"There are, bhikkhus, these four noble quests. What four? (1) Here, someone who is himself subject to old age, having understood the danger in what is subject to old age, seeks the unaging, unsurpassed security from bondage, nibbāna; (2) who is himself subject to illness, having understood the danger in what is subject to illness, seeks the illness-free, unsurpassed security from bondage, nibbāna; (3) who is himself subject to death, having understood the danger in what is subject to death, seeks the deathless, unsurpassed security from bondage, nibbāna; (4) who is himself subject to

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<sup>347</sup> These correspond to the four noble truths, but with the third and fourth truths inverted.

<sup>348</sup> As at MN 26.5, I 161-62, but the latter is augmented by two more quests: for what is subject to sorrow and for what is subject to defilement. The noble quests are at MN 26.12, I 162-63.



defilement, having understood the danger in what is subject to defilement, [248] seeks the undefiled, unsurpassed security from bondage, nibbāna. These are the four noble quests."

### 256 (3) Attracting and Sustaining

"Bhikkhus, there are these four means of attracting and sustaining others. What four? Giving, endearing speech, beneficent conduct, and impartiality. These are the four means of attracting and sustaining others."<sup>349</sup>

### 257 (4) Māluṅkyāputta

Then the Venerable Māluṅkyāputta approached the Blessed One, paid homage to him, sat down to one side, and said:<sup>350</sup>

"Bhante, 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, heedful, ardent, and resolute."

"Here now, Māluṅkyāputta, what should we say to the young bhikkhus when an old man like you, decrepit and advanced in years, asks for a brief exhortation from the Tathāgata?"

"Bhante, let the Blessed One teach me the Dhamma in brief! Let the Fortunate One teach me the Dhamma in brief! Perhaps I can understand the meaning of the Blessed One's statement; perhaps I can become an heir of the Blessed One's statement."

"There are, Māluṅkyāputta, these four sources of craving for a bhikkhu. What four? Craving arises in a bhikkhu because of robes, almsfood, lodgings, or for the sake of life here or elsewhere.<sup>351</sup> These are the four sources of craving for a bhikkhu. [249] When, Māluṅkyāputta, a bhikkhu has abandoned craving, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising, he is

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<sup>349</sup> See above, **4:32**. It seems to me that these two suttas should have been contiguous.

<sup>350</sup> He is the monk who threatened to leave the Buddha if the latter would not answer his metaphysical questions. See **MN 63, I 426–32, as well as MN 64.2–3, I 432–33; SN 35:95, IV 72–76.**

<sup>351</sup> See **4:9** above.

called a bhikkhu who has cut off craving, stripped off the fetter, and by completely breaking through conceit, has made an end of suffering."

Then the Venerable Māluṅkyāputta, exhorted in this way by the Blessed One, rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time the Venerable Māluṅkyāputta realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness; and having entered upon it, he dwelled in it. He directly knew: "Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Māluṅkyāputta became one of the arahants.

#### 258 (5) Families

"Bhikkhus, whatever families do not last long after attaining abundance of wealth, all do not last long for four reasons, or a particular one among them. What four? (1) They do not seek what has been lost; (2) they do not repair what has become decrepit; (3) they overindulge in eating and drinking; or (4) they appoint an immoral woman or man to be their chief. Whatever families do not last long after attaining abundance of wealth, all do not last long for these four reasons, or a particular one among them."<sup>352</sup>

"Bhikkhus, whatever families last long after attaining abundance of wealth, all last long for four reasons, or a particular one among them. What four? (1) They seek what has been lost; (2) they repair what has become decrepit; (3) they are moderate in eating and drinking; and (4) they appoint a virtuous woman or man to be their chief. Whatever families last long after attaining abundance of wealth, all last long for these four reasons, or a particular one among them." [250]

#### 259 (6) Thoroughbred (1)

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<sup>352</sup> See SN 42:9, IV 324,25–25,3, on eight causes for the destruction of families.

"Bhikkhus, possessing four factors a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.<sup>353</sup> What four? Here, a king's excellent thoroughbred horse possesses beauty, strength, speed, and the right proportions. Possessing these four factors, a king's excellent thoroughbred horse is ... reckoned as a factor of kingship.

"So too, bhikkhus, possessing four qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What four? Here, a bhikkhu possesses beauty, strength, speed, and the right proportions.

(1) "And how does a bhikkhu possess beauty? Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. It is in this way that a bhikkhu possesses beauty.

(2) "And how does a bhikkhu possess strength? Here, a bhikkhu has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. It is in this way that a bhikkhu possesses strength.

(3) "And how does a bhikkhu possess speed? Here, a bhikkhu understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the way leading to the cessation of suffering.' It is in this way that a bhikkhu possesses speed.

(4) "And how does a bhikkhu possess the right proportions? Here, a bhikkhu is one who gains robes, almsfood, lodgings, and medicines and provisions for the sick. It is in this way that a bhikkhu possesses the right proportions. [251]

"Possessing these four qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

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<sup>353</sup>

An expanded parallel to 3:96.

260 (7) Thoroughbred (2)

[All as in 4:259, with only the following difference:]<sup>354</sup>

(3) "And how does a bhikkhu possess speed? Here, with the destruction of the taints, a bhikkhu has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. It is in this way that a bhikkhu possesses speed." [252]

261 (8) Powers

"Bhikkhus, there are these four powers. What four? The power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. These are the four powers."

262 (9) Forest

"Bhikkhus, possessing four qualities a bhikkhu is not fit to resort to remote lodgings in forests and jungle groves. What four? [He thinks] (1) sensual thoughts, (2) thoughts of ill will, and (3) thoughts of harming; and (4) he is unwise, stupid, dull. Possessing these four qualities a bhikkhu is not fit to resort to remote lodgings in forests and jungle groves.

"Possessing four [other] qualities a bhikkhu is fit to resort to remote lodgings in forests and jungle groves. What four? [He thinks] (1) thoughts of renunciation, (2) good will, and (3) harmlessness; and (4) he is wise, not stupid or dull. Possessing these four qualities a bhikkhu is fit to resort to remote lodgings in forests and jungle groves."

263 (10) Action

"Bhikkhus, possessing four qualities, the foolish, incompetent, bad person maintains himself in a maimed and injured condition; he is blameworthy and subject to reproach by the wise; and he generates much demerit. What four? Blameworthy bodily action, blameworthy verbal action, blameworthy mental action, and blameworthy view. [253] Possessing these four qualities ... he generates much demerit.

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<sup>354</sup> An expanded parallel to 3:98. A parallel to 3:97, on the non-returner, is not found among the Fours.

"Bhikkhus, possessing four [other] qualities, the wise, competent, good person preserves himself unmaimed and uninjured; he is blameless and beyond reproach by the wise; and he generates much merit. What four? Blameless bodily action, blameless verbal action, blameless mental action, and blameless view. Possessing these four qualities ... he generates much merit."

## VII. Courses of Kamma

### 264 (1) The Destruction of Life

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? He himself destroys life; he encourages others to destroy life; he approves of the destruction of life; and he speaks in praise of the destruction of life. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? He himself abstains from the destruction of life; he encourages others to abstain from the destruction of life; he approves of abstaining from the destruction of life; and he speaks in praise of abstaining from the destruction of life. One possessing these four qualities is deposited in heaven as if brought there."

### 265 (2)–273 (10) Taking What Is Not Given, Etc.

"Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four?<sup>355</sup> (1) He himself takes what is not given ... [254] ... engages in sexual misconduct ... speaks falsely ... speaks divisively ... speaks harshly ... [255] ... indulges in idle chatter ... is covetous ... bears ill will ... holds wrong view; (2) he encourages others in wrong view; (3) he approves of wrong view; and (4) he speaks in praise of wrong view. One possessing these four qualities is deposited in hell as if brought there.

"Bhikkhus, one possessing four [other] qualities is deposited in heaven as if brought there. What four? (1) He himself holds right view; (2) he encourages others in

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<sup>355</sup> In each sutta of the cluster, **4:265–73**, one of the faults comprised under (1) replaces “destroys life” in **4:264**.

right view; (3) he approves of right view; and (4) he speaks in praise of right view. [256]  
One possessing these four qualities is deposited in heaven as if brought there."

### VIII. Lust, Etc., Repetition Series

#### 274 (1) Four Establishments of Mindfulness

"Bhikkhus, for direct knowledge of lust, four things are to be developed. What four? (1) Here, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. (2) He dwells contemplating feelings in feelings ... (3) ... mind in mind ... (4) ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. For direct knowledge of lust, these four things are to be developed."

#### 275 (2) Four Right Strivings

"Bhikkhus, for direct knowledge of lust, four things are to be developed. What four? (1) Here, a bhikkhu generates desire for the non-arising of unarisen bad unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. (2) He generates desire for the abandoning of arisen bad unwholesome states ... (3) ... for the arising of unarisen wholesome states ... (4) ... for the maintenance of arisen wholesome states, for their non-decline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. For direct knowledge of lust, these four things are to be developed."

#### 276 (3) Four Bases for Psychic Potency

"Bhikkhus, for direct knowledge of lust, four things are to be developed. What four? (1) Here, a bhikkhu develops the basis for psychic potency that possesses concentration due to desire and activities of striving. (2) He develops the basis for psychic potency that possesses concentration due to energy ... (3) ... that possesses concentration due to mind ... (4) ... that possesses concentration due to investigation

and activities of striving. For direct knowledge of lust, these four things are to be developed."

277 (4)–303 (30)

"Bhikkhus, for full understanding of lust ... for the utter destruction ... for the abandoning ... [257] ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... For the relinquishment of lust, these four things are to be developed."<sup>356</sup>

304 (31)–783 (510) Hatred, Etc.

"Bhikkhus, for direct knowledge ... for full understanding ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of hatred ... of delusion ... of anger ... of hostility ... of denigration ... of insolence ... of envy ... of miserliness ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness, these four things are to be developed. What four? (1) Here, a bhikkhu dwells contemplating the body in the body ... (2) ... feelings in feelings ... (3) ... mind in mind ... (4) ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. (1) Here, a bhikkhu generates desire for the non-arising of unarisen bad unwholesome states ... (2) ... for the abandoning of arisen bad unwholesome states ... (3) ... for the arising of unarisen wholesome states ... (4) ... for the maintenance of arisen wholesome states—for their non-decline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. (1) Here, a bhikkhu develops the basis for psychic potency that possesses concentration due to desire ... (2) ... that possesses concentration due to energy ... (3) ... that possesses concentration due to mind ... (4) ... that possesses concentration due to investigation and activities of striving. For the relinquishment of heedlessness, these four things are to be developed."

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<sup>356</sup> As the three fourfold practices are to be developed for direct knowledge of lust, so they are to be developed for each of the other nine purposes. Thus there are in all thirty suttas with respect to lust.

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

The Book of the Fours is finished.