

THE FIVE NIKĀYAS

Discourses of the Buddha

An Anthology

Book One

Translated by
the Editors of the Light of the Dhamma

Edited by the English Editorial Board,



DEPARTMENT OF RELIGIOUS AFFAIRS
RANGOON, BURMA.

1978

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Aṅguttara Nikaya

ĀṄGUTTARA-NIKĀYA EKAKANIPĀTA PĀLI

(The Book of the Ones)

Homage to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

1. RŪPĀDIVAGGA *

(Sight and the Rest)

The Sight of a Woman

1. Thus have I heard: On one occasion, the Buddha was residing at the Jetavana Monastery of Anāthapiṇḍika. There the Buddha addressed the bhikkhus, "Bhikkhus" "Lord", replied those bhikkhus to the Buddha. The Buddha said: "Bhikkhus, I know not any other single sight that seizes and exhausts the mind of a man as the sight of a woman. Bhikkhus, the sight of a woman seizes and exhausts the mind of a man."

*The Aṅguttara-Nikāya Commentary (Manorathapūraṇī)** Ekakanipāta, Rūpādivagga, 1st Sutta.*

The Sight of a Woman

This religious discourse, the First Sutta, was set forth by the Buddha for the benefit of men who thought highly of the sight of a woman.

"I know not any other single sight" means "I see not any other single sight apart from that of a woman"—"Bhikkhus, even though I ponder with my Omniscience (*Sabbāññāta-ñāṇa*) I see not any other single sight apart from that of a woman."

"that seizes and exhausts the mind of a man" means the sight of a woman seizes and exhausts the wholesome consciousness of four spheres*** in the man who thinks highly of the sight of a woman by way of preventing it (wholesome consciousness) from arising.

"The sight of a woman" means the physical form of a woman as produced by four causes

namely (*kamma, citta, utu and āhāra*) kamma, mind, temperature and nutrition.

Besides, the sight of a woman means her dress, ornaments, unguents, flowers and other adornments connected with her body.

The Story of Citta Thera

Once upon a time King Mahādāṭhikanāga, having built a huge pagoda on the top of Cetiya-giri, a hill with mango-trees, made a great adoration to the pagoda. He often went there with a big retinue and gave offerings on a grand scale to the bhikkhus.

Usually in a crowd all are not mindful.

The king had a queen named *Damiḥa Devī* who was young, beautiful and lovely.

Then Citta Thera, who became a bhikkhu late in life, without restraining his sense of sight, looked at that queen, took delight in her beautiful form, became as if mad and while standing and sitting he murmured, 'O, *Damiḥa Devī, Damiḥa Devī*' and roamed about. From that time the novices called him 'the mad Citta Thera'.

Then the queen died. A group of bhikkhus went to the cemetery. On their return, the novices approached Citta Thera and said, "Ven'ble Sir, you are merely murmuring about the queen, *Damiḥa Devī*. As for us we have just come back from her grave."

Even then, being unable to believe them, he retorted saying, "You must have gone to a

* Aṅguttara Nikāya, Ekakanipāta, Rūpādi-Vagga, pg. 1, 6th. Syd. Edn.

** Aṅguttara Nikāya, Ekakanipātaṭṭhakathā, Rūpādivaggavannaṇa pg. 15, Vol. I, 6th Syd. Edn.

*** Catubhūmika Kusala Citta = (1) Kāma—Sensual sphere,
(2) Rūpa—form sphere,
(3) Arūpa—formless sphere,
(4) Lokuttara—Supramundane sphere.

grave of some other woman. Your faces look like smoke," as a mad man might say.

This is how the sight of a woman seized and exhausted the mind of the mad Citta Thera.

The Story of a Certain Young Bhikkhu

One day, King Saddha Tissā came to a monastery with his retinue. Then a young bhikkhu, standing at the door of Lohapāsāda Monastery, looked at a woman among the king's retinue without restraining his sense of sight. That woman also stopped and looked at him. Both of them were burnt by the fire of lust which arose in them and died. Thus the sight of a woman seized and exhausted the mind of the young bhikkhu.

Another story runs thus:

The story of a Young bhikkhu from the Kalyāṇi Monastery

A young bhikkhu from the Kalyāṇi Monastery went to a monastery near the gate of the village, Kāḷadīghavāpī, to learn the teachings of the Buddha. After the completion of his studies, without obeying the words of his teachers who were desirous of his welfare, he went out for alms thinking: "Wherever I go I may have to tell the position of the village to the novices who may ask me about it."

Taking the object of perception of beauty of the opposite sex, that young bhikkhu went back to his dwelling place. He recognised the dress worn by that woman, and on asking the elder monk where he got it he learnt the death of that woman. While he was thinking that such a woman had died on account of him, the fire of lust arose in him and burnt him to death.

Thus the sight of a woman seized and exhausted the mind of a man.

The Voice of a Woman

2. "Bhikkhus, I know not any other single voice that seizes and exhausts the mind of a man as the voice of a woman. Bhikkhus, the voice of a woman seizes and exhausts the mind of a man."

The Commentary on the 2nd Sutta

2. The Voice of a Woman

The Second Sutta etc. was set forth by the Buddha in the interest of men who respectively thought highly of the voice, the odour,

the savour and the physical contact of a woman.

In the Second Sutta, "the voice of a woman" means the voice caused by her mind in speaking or singing.

Moreover, the sounds produced by a woman's clothes and ornaments and the sound of a harp, conch and drum, etc., caused through a woman's effort should be regarded as the voice of a woman. All these seize and exhaust the mind of a man.

In this connection the stories of (1) 'The Golden Crab', (2) 'The Golden Peacock' and (3) 'The Young Bhikkhu' should be noted.

(1) The Golden Crab

Once there dwelt a large herd of elephants among the mountains. In the vicinity there was a big lake on which a great number of beings depended. There was a huge golden crab in it. The huge crab used to seize any being that entered the lake, in the leg with its claws as if with pincers, take it to his place and kill it.

The elephants which entered the lake roamed about making a big bull elephant their chief. One day the huge crab seized the big bull elephant. The mindful big bull elephant, reflecting thus: "Were I to scream in fear, all of the elephants will run away without playing in water to their heart's content", stood still there.

But when he knew that all the elephants had already got onto the shore, the big bull elephant, to make his wife-elephant know that the huge crab had seized it, said thus:

"There is a huge golden crab which has claws like the horns of a beast, the strength of a lion or an elephant, wide and protruding eyes, and bony skin, which lives in the water and is hairless. I, being tortured by it, cry all alone. Please do not desert me who is like your life.

On hearing it she knew that her husband had been caught and said to him as well as to the crab, in order that he might be free from that danger:

"The King of elephants, who is declining in strength at sixties, wanders trumpeting with the voice of a heron, Lord, I will not desert you. In the land

bounded by the four great oceans,
I love you most.

Of all the crabs in the ocean, and the
Ganges and Jamunnā, you the Golden
Crab are the chief. Please release
my crying husband."

On hearing the voice of the female elephant,
the huge crab relaxed its claws.

Then the big bull elephant, knowing that it
was a good opportunity, let one leg stand as
it was caught, raised the second leg, tread
upon and crushed the backshell of the crab,
drew it out a little and threw it on the bank.

Then all the elephants, knowing that it was
their enemy, assembled together and crushed
it into pieces.

Thus the voice of the female elephant seized
and exhausted the mind of the golden crab.

(2) The Story of the Golden Peacock

Once there lived a Golden Peacock in the
forest of Himālaya mountains. Always
looking at the sun at the time of its rising and
wishing to protect itself, the Golden Peacock
uttered thus:

"The sole ruler, this (sun) who has eyes, is
golden-hued and shines all over the
Earth rises! I pay homage to you
who are Golden-hued and shines all
over the Earth. I shall live under your
protection the whole day long.

I pay my homage to the Buddhas, the
Purified, the Omniscience, who have
mastered all the dhammas. May they
protect me from dangers.

I pay my homage to Buddhas. I pay my
homage to the Paths and the Fruitions.
I pay my homage to those who have
emancipated themselves. I pay my
homage to emancipation."

Thus making a protection (by reciting the
verses) it wanders about looking for food.

"The sole ruler, this (sun) who has eyes
is golden-hued and shines all over the
Earth sets! I pay my homage to
you who are Golden-hued and shines
all over the Earth. I shall live under
your protection the whole night long.

I pay my homage to the Buddhas, the
Purified, the Omniscience, who have
mastered all the dhammas. May they
protect me from dangers.

I pay my homage to Buddhas. I pay
my homage to the Paths and the
Fruitions. I pay my homage to those
who have emancipated themselves.
I pay my homage to emancipation."

Thus making a protection (by reciting the
verses) it lived for the night.

700 years passed in this way. One day,
the Golden Peacock heard the voice of a
peahen before making a protection by
reciting the *paritta*, forgot to make a protec-
tion and fell into the hands of a hunter sent
by the king of Banaras.

Thus the voice of a peahen seized and
exhausted the mind of the Golden Peacock.

(3) The Stories of the Two Bhikkhus

A young bhikkhu dwelling at Mt. Chāta,
and another one dwelling at Sudhāmuṇḍaka
came to ruin on account of the voice of a
woman.

Here ends the commentary on the Second
Sutta.

The Odour of a Woman

3. "Bhikkhus, I know not any other single
odour that seizes and exhausts the mind of
a man as the odour of a woman. Bhikkhus,
the odour of a woman seizes and exhausts the
mind of a man."

The Commentary on the Third Sutta The Odour of a Woman

In the Third Sutta, "the odour of a woman"
means the odour of a woman which is
produced by the four causes, (*kamma*, *Citta*,
Utu and *Ahāra*). The odour of a woman is
a bad one.

But here it means the odour of unguents
etc. which have been applied to her body.

Some women have the odour of a horse,
some have that of a goat, some have that of
sweat, some have that of menses. Some
foolish worldlings like such kind of women
also.

From the body of the queen of Cakkavatin,
the odour of sandal wood comes out. The
odour of blue lotus comes out of her mouth.
All women do not have such odours.
Therefore, only the odour of unguents etc. is
referred to here.

The odour of the woman's body or that of
the clothes she wears, the unguents she uses,

the flowers she puts on her head,—all of them must be taken as “the odour of a woman”.

The Savour of a Woman

4. Bhikkhus,, I know not any other single savour that seizes and exhausts the mind of a man as the savour of a woman. Bhikkhus, the savour of a woman seizes and exhausts the mind of a man.”

The Commentary on the Fourth Sutta, The Savour of a Woman

In the Fourth Sutta, “the savour of a woman” means the savour produced by the four causes (*Kamma, Citta, Utu* and *Āhāra*) Kamma, mind, temperature and Nutrition.

There is taste in saliva clinging to the lips of a woman ; there is taste in rice gruel etc. given to a husband by his wife—all of them are called “the savour of a woman”.

Many people go to ruin as they take whatever are given by their wives with their hands as delicious. Here ends the commentary on the Fourth Sutta.

The Physical Contact of a Woman

5. “Bhikkhus, I know not any other single physical contact that seizes and exhausts the mind of a man as the physical contact of a woman. Bhikkhus, the physical contact of a woman seizes and exhausts the mind of a man.”

Commentary on the Fifth Sutta

The Physical Contact of a Woman

In the Fifth Sutta. “The physical contact of a woman” means (1) the contact with the body of a woman and (2) the contact with clothes, ornaments and flowers etc. on her body.

All these seize and exhaust the mind of a man, as in the case of a bhikkhu whose mind was seized by the physical contact of the opposite sex, while reciting suttas in a group at Mahāceṭī Pagoda.

Thus in accordance with the respective propensity of men, the Buddha, taking one at a time out of Rūpa etc., expounded thus: “I know not any other single.....”.

The sight of a woman can make the mind of a man (who thinks highly of the sight) to be restless, hindered, disturbed, bound, stupidified and entirely forgetful, but the

remaining four objects such as the voice of a woman etc. cannot make his mind likewise.

So also the remaining four objects cannot *mutatis mutandis* affect the mind of a man who thinks highly of a woman’s voice only.

Only one of the objects can seize and exhaust the mind of some men whereas two or three or four or five objects can seize and exhaust the mind of other men.

These five Suttas are set forth in accordance with the propensities of men who think highly of the five objects respectively— and not of men who think highly of all the five objects. However, the *Pancagaruka Jātaka** may be cited in support.

Pañca Garuḷa Jātaka

In that story of the five friends of the Great Man (Bodhisatta) who went about the stalls created by non human beings (ogres) in the midst of a desert, one who thought highly of sight got infatuated with sight and perished and those who thought highly of voice etc. got infatuated with voice etc. respectively and perished.

Five Suttas For Women. The Sight of a Man

6. “Bhikkhus, I know not any other single sight that seizes and exhausts the mind of a woman as the sight of a man. Bhikkhus, the sight of a man seizes and exhausts the mind of a woman.”

The Voice of a Man

7. “Bhikkhus, I know not any other single voice that seizes and exhausts the mind of a woman as the voice of a man. Bhikkhus, the voice of a man seizes and exhausts the mind of a woman.”

8. “Bhikkhus, I know not any other single odour that seizes and exhausts the mind of a woman as the odour of a man. Bhikkhus, the odour of a man seizes and exhausts the mind of a woman.”

The Savour of a Man

9. “Bhikkhus, I know not any other single savour that seizes and exhausts the mind of a woman as the savour of a man. Bhikkhus, the savour of a man seizes and exhausts the mind of a woman.”

* Khuddaka-nikāya, Jātakaṭṭhakathā, Asampadāna Vagga, Pañcagaruka (Bhīruka) Jātaka, Pg. 494, Vol. 1, 6th. Syd. Edn.

The Physical Contact of a Man

10. "Bhikkhus, I know not any other single physical contact that seizes and exhausts the mind of a woman as the physical contact of a man. Bhikkhus, the physical contact of a man seizes and exhausts the mind of a woman."

Commentary on the Five Suttas for Woman

Not only men think highly of the five objects but also women think highly of them. So the Buddha set forth the five suttas for women. Also with regard to the meaning of the Suttas refer to the Commentary above.

As regards stories with reference to the First Sutta, the story of a woman in king's retinue, who died after looking at a young bhikkhu standing at the door of Lohapāsāda Monastery should be noted.

In the Second Sutta, the story of a courtesan in Banaras, who was living on her beauty, should be noted.

The Story of a Courtesan

Once Guttila, the harper sent a thousand kyats (*kaḥāpaṇa*) to a courtesan. She snub-bishly refused to accept it. Guttila reflecting thus: "In this connection I shall do what should be done". And towards the evening, he dressed himself well, sat at the door of a house facing that of the courtesan, adjusted the strings of the harp and sang without letting the music overwhelm the melody of the song.

The courtesan heard the song, and meant to go near him and lost her life in the air as she mistook the window for a door.

With reference to the Third Sutta, the odour of the body of King Cakkavatin is that of sandal wood; the odour of his mouth is that of the blue lotus.

At Sāvatti, the husband of a daughter of a banker, after hearing the religious discourse of the Buddha, thought, "I am unable to practise this dhamma in the household life", and entered the Order under the preceptorship of an Elder who was practising *pinḍapātikaṅga Dhutaṅga* the ascetic practice of eating only food received in the alms-bowl.

Knowing that this woman had no husband, King Passenadi Kosala ordered his men to

bring her to his harem. One day, the king, entered the harem bringing with him a bunch of blue lotus, ordered that a flower be given to each and every woman.

On distributing the flowers, two flowers fell into the hand of that woman. She shew sign of gladness, but she wept bitterly after smelling them.

Seeing the two expressions on her face King Passenadi Kosala ordered his men to bring her and asked her. The woman explained why she was glad and why she wept bitterly.

Even though she explained three times, the king did not believe her.

So on the next day, the king ordered his men to take all the sweet scented ones from among the unguents and the scented flowers in the palace, prepare seats for a group of bhikkhus headed by the Buddha, and offered a meal to the bhikkhus headed by the Buddha, and after the meal asked the woman, "Which is your bhikkhu?", and when she replied, "This", knowing him, paid homage to the Buddha, and said, "Lord, the other bhikkhus may return with you; this bhikkhu will deliver a religious discourse of rejoice to us." And the Buddha returned to the monastery leaving that bhikkhu behind.

As soon as the bhikkhu made an effort to deliver a religious discourse of rejoice, the whole of the palace became as if it was full of sweet scents.

The king was convinced that the woman had verily told the truth, and on the next day asked the Buddha what the reason for it was.

The Buddha said, "Once in the past when he was listening to a religious discourse this bhikkhu listened to it respectfully saying "Sādhu" "Sādhu" (Good! Good!). He has got this distinction as a result thereof.

"From the mouth of the one who utters *sādhu*, *sādhu*, at the time of listening to a religious discourse, sweet scent arises just as the blue lotus arises in the water."

Here ends the Commentary on the Rūpādi Vagga.

A ṄGUTTARA - NIKĀYA
EKAKANIPĀTA PĀḲI
(The Book of the Ones)

2. NĪVARANAPPAHANA-VAGGA*
(Abandoning of Hindrances)

1st. SUTTA

Pleasant Object

1. "Bhikkhus, I know not any other single thing that can be (i) the cause of arising of sensual desire that has not arisen, and (ii) the cause of more-becoming and increase of sensual desire that has already arisen—as the pleasant object.

In him, bhikkhus, who pays attention to pleasant object in an improper manner, sensual desire that has not arisen arises, and sensual desire that has already arisen becomes more and increases."

The Aṅguttara-Nikāya Commentary on the
1st Sutta.**

Sensual desire means hindrance which has already been explained as lust in sensuality, greed, longing, craving etc.

'arises' means appears, comes into existence.

It should be understood that this sensual desire that has not arisen for lack of practice or for not having an enjoyable object, arises. In reality, however, there is no sensual desire that has not arisen throughout the beginningless rounds of rebirths.

In the context 'Sensual desire that has not arisen', (i) defilement, sensual lust, does not arise in some who is performing his duties, (ii) sensual desire does not arise in some due to one of these reasons, namely learning the scriptures, practising the ascetic practices, establishing concentration, developing insight (*vipassanā*) and performing new activities.

How is it so? Some bhikkhu is dutiful, and in him while performing the 82 minor duties or 14 major duties or duties at the

pagodas and Bodhi tree or the duties with regard to water, drinking and using for various purposes, duties at the meeting chamber, duties at the consecrated place (*sīma*), duties towards bhikkhu-guests, and bhikkhu-travellers, there is no opportunity for the sensual lust to arise. But later on he abandons his duties and in him while remaining without duties defilement arises due to paying attention in an improper manner and heedlessness.

Thus the sensual desire that has not arisen for lack of practice, arises.

(a) Some bhikkhu learns the sacred texts, learns one of the *Nikāyas* or two or three or four or five of the *Nikāyas*.

In him there is no opportunity for the defilements (*kilesa*) to arise while learning, reciting, teaching, preaching or explaining *tipiṭaka*, the words of Buddha with regard to their meaning and *pāḲi*, with regard to their connections and with regard to their preceding and following.

But later on he abandons learning the scriptures, and in him while remaining lazily the defilements arise due to paying attention in an improper manner and heedlessness.

Thus, too, the defilements that have not arisen for lack of practice, arise.

(b) Some bhikkhu practises the ascetic practice, and observes the 13 qualities of ascetic practices. In him while practising the ascetic practices there is no opportunity for the defilements to arise.

But later on he abandons the ascetic practices and in him while roaming about for the accumulation of requisites such as robes, the defilements appear due to paying attention in an improper manner and heedlessness.

*P.2, book One 6th Syd. Edn.

**Aṅguttara-Nikāya Ekakanipāṭṭhakathā, P. 23, Bk. II, 6th Syd. Edn.

Thus, too, the defilement that has not arisen for lack of practice arises.

(c) Some bhikkhu has mastery over the 8 attainments of *jhānas* (*samāpatti*). In him while dwelling on the first *jhāna* and so on with regard to mastery in adverting, etc: there is no opportunity for the defilements to arise. But later on, having fallen from the *jhānas*, or having abandoned the *jhānas*, defilements arise in him while indulging in talking and so on, due to paying attention in an improper manner, and heedlessness.

Thus also, the sensual desire that has not arisen for lack of practice arises.

(d) Some bhikkhu contemplates *vipassanā* insight. He dwells in contemplating over the seven kinds of *Anupassanā* (contemplation) and eighteen chief kinds of *vipassanā* insight (*Mahā-vipassanā*). In such a person living thus there is no opportunity for the defilements to arise.

But later on, in him having abandoned the contemplation of insight (*vipassanā*) while making very strong in the body the defilements arise due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

(e) Some bhikkhu performs some new work; he makes others build some consecrated place (*śīma*), dining hall, etc. In him while thinking about the means of their completion there is no opportunity for the defilements to arise.

But later on, after the completion of the work, or after he has abandoned the work, in him there appear the defilements due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

(f) Moreover, some person who came from the brahma world is pure. As he had no habit of indulging in sensual pleasures in previous existence, there is no opportunity for the defilement to arise in him.

But later on, having the habit of indulging in sensual desires, the defilement arises in him due to paying attention in an improper manner and heedlessness.

Thus also the sensual desire that has not arisen for lack of practice, arises.

It should thus be noted at first that the sensual desire that has not arisen for lack of practice, arises.

How does the sensual desire that has not arisen for not having an enjoyable object, arise?

In this world some person has got some lovely objects such as sight that has never been experienced before. Sensual desire arises in him due to paying attention to such objects in an improper manner and heedlessness. Thus the sensual desire that has not arisen for not having an enjoyable object, arises.

“that has already arisen” means that has occurred, that has appeared:

“for more-becoming” means for becoming again and again.

“for increase” means for accumulation.

In the context “for more-becoming and increase” there is no such a case as sensual desire that has once arisen will not cease; sensual desire that has once ceased will arise again.

When sensual desire has ceased, there is indeed more becoming and increase of sensual desire in succession for the same object or for any other object.

“Pleasant object” means the object that is the cause of sensual lust.

Herein desirable object which is the cause of sensual lust is required as “the pleasant object.”

In the context: “In him who pays attention in an improper manner”, what is paying attention in an improper manner?

(i) Paying attention to impermanence as permanence, (ii) suffering as pleasure, (iii) impersonality as personality, (iv) unpleasantness as pleasantness—this is paying attention in an improper manner. This is paying attention in a wrong way.

Moreover, in a manner contrary to the penetration of the Four Noble Truths, (i) advertence of the mind towards the object, (ii) contemplating on the object again and again, (iii) mindfulness of the object, (iv) directing one's mind towards the object, (v) setting of the mind to the object—All this is called “paying attention in an improper manner.”

For those who pay attention in such a way, sensual desire that has not arisen, arises.

Here ends the commentary on the 1st Sutta

2nd. SUTTA

Hateful Object

"Bhikkhus, I know not any other single thing that can be (i) the cause of arising of ill-will that has not arisen, and (ii) the cause of more-becoming and increase of ill-will that has already arisen—as the hateful object.

In him, bhikkhus, who pays attention to hateful object in an improper manner, ill-will that has not arisen arises, and ill-will that has already arisen becomes more and increases."

The Commentary on the 2nd Sutta

In the 2nd Sutta, "ill-will" means the wrong state of mind—just as the rottenness of the rice—the abandoning of the original state of mind.

In this context "what is ill-will". It is the name of the hindrance of ill-will which has already been explained thus that there arises malice that "some harm has been done to me" and so on. Repulsive object (*paṭigha-nimitta*) is undesirable object. It is the name of hatred (*dosa*) as well as repulsive object.

"Hatred itself is repulsive object and the phenomenon which is the cause of hatred is also, repulsive object (*paṭigha-nimitta*)", thus stated in the old Commentary.

Here ends the Commentary on the 2nd Sutta.

3rd. SUTTA

Dullness of the Mind

(3) "Bhikkhus, I know not any other single thing that can be (i) the cause of arising of sloth-and-torpor (*Thina-middha*) that has not arisen, and (ii) the cause of more-becoming and increase of sloth-and-torpor that has already arisen—as weariness, laziness, stretching of the limbs in sleepiness, drowsiness after meals, and dullness of the mind.

In him, bhikkhus, who has dullness of the mind, sloth-and-torpor that has not arisen arises, that has already arisen increases."

The Commentary on the 3rd Sutta.

In the 3rd Sutta, "Sloth-and-torpor" means stolidity and drowsiness. Therein the lack of workableness of consciousness is sloth (*thina*). It is the name of the state of being lazy.

The lack of workableness of the three mental aggregates* is torpor (*middha*). It is the name of the state of a person who is dosing and blinking in drowsiness.

"In 'sloth-and-torpor', what is meant by 'sloth' (*thina*)? unwholesomeness and unworkableness of consciousness, shrinking and stolidity of consciousness—such a state of consciousness is called Sloth. In Sloth-and-torpor, what is meant by Torpor (*Middha*)? It is lack of pliancy and workableness, shrouding and cloudiness of the three mental aggregates. Thus the explanation of the two should be noted.

The state of weariness, etc., should be noted as already explained in detail in Vibhaṅga Pāli. It is truly said,

"In the context: weariness and laziness, etc., what is meant by 'weariness (*Arati*)'? In secluded places, or in one or the other of the higher wholesome phenomena (calmness and insight) weariness, the state of utter weariness, discontent, the state of discontent, dissatisfaction, the state of longing for something—all this is called weariness.

In the context, what is meant by 'laziness (*tandi*)'? Laziness, the state of laziness, the state of mind oppressed by laziness, the lazy mood, the state of mind caused by laziness—all this is called laziness.

In the context, what is meant by 'trembling (*vijambhitā*)'? The trembling of the body, the trembling of the body again and again, the bending of the body forward and backward and to all sides, keeping the body upright, the state of being upset—all this is called trembling.

In the context, what is meant by 'drowsiness after meals? (*Battasamnado*) drowsiness after taking food, uneasiness, burning in stomach, unworkableness of the body—all this is called drowsiness after meals.

In the context, what is meant by 'dullness of the mind (*cetaso ca linattam*)'? Unwholesomeness, unworkableness of the mind, shrinking and, utter shrinking of the mind, shrinkage, the state of shrinking, mode of shrinking, hardness, hard mood, the state of being hardness of the mind—all this is called dullness of the mind."

In this context, the former four things, namely, weariness, laziness, trembling, and

* (vedanā—, saññā—, saṅkhāra-kkhandhas)

drowsiness after meals condition the hindrance of sloth-and-torpor by way of appearing together (*sahajātavasena*) and also by way of basis (*upanissaya-rasena*). Dullness of the mind itself does not appear as co-nasence but indeed it appears by way of basis.

Here ends the Commentary on the 3rd Sutta.

4th SUTTA

The Uncalmed Mind

4. "Bhikkhus, I know not any other single thing that can be (i) the cause of arising of restlessness-and-worry that has not arisen, and (ii) the cause of more-becoming and increase of restlessness-and-worry that has already arisen—as the uncalmed mind.

In him, bhikkhus, who has uncalmed mind, restlessness-and-worry that has not arisen arises, restlessness-and-worry that has already arisen becomes more and increases."

The Commentary on the 4th Sutta

In the Fourth Sutta "Restlessness-and-worry" means restlessness as well as worry. In the context 'restlessness' means the wavering state of mind.

'Worry (*Kukkucca*) means remorse over the good that has not been done and the evil that has been committed.

'The uncalmed mind' is the name of restlessness-and-worry. 'who has uncalmed mind' means who has the mind which has not been calmed by ecstasy (*jhāna*) or by insight (*vipassanā*).

This uncalmed mind indeed conditions restlessness-and-worry basically.

Here ends the Commentary on the 4th Sutta.

5th SUTTA

Paying Attention in an Improper Manner

5. "Bhikkhus I know not any other single thing that can be (i) the cause of arising of sceptical doubt that has not arisen and (ii) the cause of more-becoming and increase of sceptical doubt that has already arisen—as paying attention in an improper manner.

In him, bhikkhus, who pays attention in an improper manner, sceptical doubt that has not arisen arises, sceptical doubt that has already arisen becomes more and increases.

The Commentary on the 5th Sutta

In the 5th Sutta, sceptical doubt (*vicikicchā*) is the hindrance of sceptical doubt as already explained in detail (in *Dhammasaṅgaṇī*) thus: "Doubt about the Buddha" etc."

'Paying attention in an improper manner' has the same characteristic as explained before.

Here ends the Commentary on the 5th Sutta.

AṄGUTTARA-NIKĀYA EKAKANIPĀTA PĀLI

(The Book of the Ones)

2. NĪVARAṆAPPAHĀNA-VAGGA*

(Abandoning of Hindrances)

6th SUTTA

The Unpleasant Object

6. "Bhikkhus, I know not anyother single thing that can be (i) the cause of non-arising of sensual desire that has not arisen, and (ii) the cause of abandoning of sensual desire that has already arisen—as the unpleasant object.

In him, bhikkhus, who pays attention to unpleasant object in a proper manner, sensual desire that has not arisen does not arise, and sensual desire that has already arisen is abandoned."

The Commentary on the 6th Sutta.**

In the 6th Sutta, 'the sensual desire that has not arisen does not arise' means the sensual desire that has not arisen by two causes, namely, for lack of practice and also for having not an enjoyable object, does not arise. It is as it has already been abandoned; it does not get either the regenerative cause (*janaka*) or the supporting cause (*upatham-bhaka*). Herein lack of practice should be understood to be due to performing of the duties etc. Indeed, there is no opportunity for the sensual lust to arise in some bhikkhu while performing duties only in the said manner. By performing duties the sensual lust is abandoned. The bhikkhu, having thus abandoned the sensual lust, makes himself free from the rounds of defilements (*vaṭṭa*) and attains Sainthood (*Arahatta*) as Milakkhatissa Thera did.

The Story of Milakkhatissa Thera

Milakkhatissa Thera was born in a family of hunters, at the Rohaṇa Janapada, the

grazing of Gāmeṇḍavāta Mahāvihāra, (the place for *bhikkhu's* almsround). Having attained the age of puberty and been married, he thought: 'I am to support the children and wife,' and placed one hundred traps, arranged one hundred nooses, and set up one hundred pecks, thus he committed much evil; one day taking fire and salt from home, he went into the forest, killed the deer caught in the trap, and ate the meat baked by embers; being so thirsty he went into Gāmeṇḍavāta Mahāvihāra, but did not get any sufficient water even to quench his thirst, from the ten pots on the water-stand, so he tried to rebuke: 'How is it? In a dwelling place of such a number of bhikkhus, there is no water even to quench the thirst of those who come through thirst.'

On hearing his words, Cūlapinḍapātikatissa Thera went to him; but on seeing that the ten pots on the water-stand were full of water, the Thera thought, 'This man might be a ghost (*peta*) even while alive', and lifted the pot and poured water down into his hands saying "Upāsaka, if you are thirsty, drink water". As a result of his misdeed (*kamma*), all the water he drank vanished as if it were poured down into a red-hot-pot. Even though he drank the whole lot from all the pots, his thirst was not quenched.

Then the Thera said to him, "Upāsaka, you have done so cruel a misdeed (*kamma*); even now you have become a ghost (*peta*); what will the result be?"

On hearing the words of the Thera, he repented, paid homage to him, destroyed the traps etc., went home in great haste,

* Aṅguttara Nikāya, Pg. 3, Vol. 1, 6th Syd. Edn.

** Aṅguttara Atthakathā, P. 27, Vol. 1, 6th. Syd. Edn.

looked at his children and wife, destroyed the instruments, set decoy deer and birds free in the forest, approached the Thera and asked for his ordination.

"Difficult, Upāsaka, is the ascetic life (as a bhikkhu). How will you take up the ascetic life?" asked the Thera.

He replied, "Venerable Sir, having seen such a condition for myself, how should I not take up the life of a bhikkhu?"

The Thera gave him *tacapanca** meditation, and ordained him as a novice. Being rejoiced in performing duties, he learnt the words of the Buddha; one day he heard this passage from the Devadūta Sutta, Discourse on Death's Messengers: "Bhikkhus, the guardians of the hell throw that evil-doer again into the Great Hell", and said, "They again throw such a being who has suffered such a great deal of pain into the Great Hell."

"Yes, novice, very grave indeed is the Greater Hell," replied the Thera.

"Venerable Sir, is it possible to see the Great Hell?", asked the novice.

"Hard it is to see. I shall show you one thing to make a resemblance of the sight.", said the Thera and ordered him to assemble the novices and make a heap of green firewood on the rock. He made them do accordingly. The Thera, even while sitting, exercised his psychic power, took out from the Great Hell a small particle of fire about the size of a firefly or a glowworm, and threw it into the heap of firewood while he was looking at it. No sooner did the small particle of fire fall into the heap than it burned to ashes.

Seeing that, he asked, "Venerable Sir, how many burdens (*dūra*) are there in this Sāsana?"

"My dear, there are the burden of practising insight (*vipassanā*) and the burden of learning the texts.", replied the Thera.

"Venerable Sir, learning the texts is the work of the one who is able to do so. But my confidence is based on seeing suffering; I shall take the burden of practising *vipassanā*; please give me the object of meditation," said he, paid homage to the Thera and sat down.

The Thera, thinking: 'This bhikkhu is dutiful,' and emphasizing the importance of duties, gave him a talk on meditation.

The bhikkhu, taking the meditation, practised *vipassanā* and also fulfilled the duties.

One day he performed his duties at Cittalāpabbata Mahāvihāra, one day at Gāmeṇḍa Mahāvihāra, and one day at Gocaraḡāma Mahāvihāra.

Fearing to be slack in performing his duties while feeling stolid and drowsy, he wetted a bundle of straw and put it on his head and sat dipping his feet in the water.

One day, after performing his duties at Cittalāpabbata Mahāvihāra for the two watches of the night; at about dawn, when he tried to sleep, putting the wet bundle of straw on the head and sat, he heard a novice on the slope of the east hill reciting Aruṇavatiya Suttanta:

"Make an effort in Calmness and Insight etc., try hard, set forth energy in the Teachings of the Buddha. Thus, you destroy the army of Death as the bull elephant does the reed-house. He who is heedful in this dhamma-vinaya will abandon the rounds of rebirth and make an end to suffering."

He then thought:-- 'This Sutta might have been set forth by the Buddha for such an energetic bhikkhu like me', and having a zest he developed the *jhāna*, ecstasy. Taking it as a basis he established himself in the fruition of Never-returner (*Anāgāmi-phala*) and successively made an effort, and attained the Fruition of *Arahatta* together with the Four-fold Analytical Knowledge (*Paṭisambhidā*). Even at the time of *parinibbāna*, he, wishing to reveal that happening, uttered the following:-

"Putting the wet-bundle of straw on the head I walked. The third stage (*Anāgāmi-phala*) have I attained. Doubt on this have I none,"

Thus in such a person the defilement is abandoned as it has been abandoned by performing duties.

The Story of Maliyadevatthera

There is no opportunity for defilements (*kilesa*) to arise in some bhikkhu while learning, reciting, teaching, preaching or explaining the texts. The defilement is abandoned by way of (*learning etc.*) texts. The bhikkhu, having abandoned the defilement in this way, makes himself free from the rounds of

* The five dermatic constituents of the body such as hair, etc., with skin as the fifth.

rebirth and attains the Fruition of *Arahatta* as *Maliyadevatthera* did.

He, at his third rainy season (*vasa*) in bhikkhu-hood, learned the brief text (*uddesa*) at *Maṅḍalārāma Mahāvihāra* in the village of Kalla, and also practised *vipassanā*. One day, while he was going out and asked, "Son, which village do you live in?" "Upāsikā," he said, "I am learning the texts at *Maṅḍalārāma Mahāvihāra*."

"If so, son, as long as you learn the texts, please always take meals here," said the lay-woman.

He accepted it and had his regular meals there.

After meals, wishing to say thanks, he uttered the two lines: "May you be happy. May you be free from suffering", and went away. For the three months of the rainy season, he, wishing to do her a great favour, respected the rice by way of ending the defilements within him, and attained the Fruition of *Arahatta* together with the Four Analytical Knowledge at the end of the rainy season when a kind of function known as *Pavāraṇā* is performed.

The resident *Mahāthera* said: "My dear *Mahādeva*, there will be a big gathering of people to-day at the monastery. Bestow upon them the gift of dhamma." The *Thera* consented to do so.

The young novices gave hints to the lay-woman, "Your son will deliver the religious discourse to-day. Go to the monastery and listen to it."

She said, "Sons, by no means all bhikkhus know how to deliver the religious discourse. During such a long time, when delivering the religious discourse, my son used to utter the only two lines thus: 'May you be happy. May you be free from suffering'. Sons, please don't make a fun."

They said, "Upāsikā, please don't mind whether they know or not. Go to the monastery and listen to the dhamma."

Taking flowers and unguents, the lay-woman paid homage and sat on one side of the assembly to listen to the dhamma.

The day-time-preacher and the pāli-text-reciter knew their time and rose from their seats.

Then, *Maliyadeva Thera*, sitting on the preacher's seat, holding a wonderful fan, delivered a series of dhamma. Thinking, "I have said grace to the *Upāsikā* with the two lines for the last three months. To-day, I shall explain the meaning of the two lines: 'May you be happy. May you be free from suffering.', in consultation with *Ti-piṭaka*, he set forth the dhamma and continued for the whole night. At dawn, at the end of the religious discourse, the great *Upāsikā* attained the Fruition of *Sotāpanna*.

At that great monastery, another one named *Tissabhūtithera* was learning *Vinaya*. At the time of going for almsround, he went into the village, and looked at the object of the opposite sex; Sensual desire arose in him; he did not move his foot from the place it stood, and poured down the rice-gruel from his bowl into the bowl of his attendant-novice, thinking, "If this thought develops, it will cause me to sink deep in the Four states of Misery (*Apāya*)," he returned from there and went to his teacher, paid homage to him, sat at one side and said, "I have an illness; if I am unable to cure this, I shall come back; otherwise I shall not come back. You should consider me and set aside the day study and the evening study and not the morning study". Having said thus, he went to *Malayavāsi Mahāsaṅgharakkhitathera*.

The *Thera*, making the walls of his own leaf-roofed hut, even without looking at him, said, "My dear, keep your bowls and robes in order".

"Venerable Sir, I have an illness; if you can cure it, I shall keep my bowl and robes in order", said he.

"My dear, you have come to him who can cure the illness, keep them in order," said the *Thera*.

The obedient bhikkhu, thinking: "Our teacher would not say like this without knowing it," kept the bowl and robes in order, performed duties to the *Thera*, paid homage to him and sat at one side.

The *Thera*, knowing that he was of lusty nature, told him the meditation on an unpleasant object (*asubha kammaṭṭhāna*). He stood up, put the bowl and robes over his shoulder, and paid homage to the *Thera* again and again.

The Thera asked him, "Dear Mahābhūti, how is it that you show the most respectful action?"

"Venerable Sir, if I were able to do my work, it will do good. If not, this will be my last homage," said he.

"Go, Dear Mahābhūti, for such an energetic son of a good family ecstasy (*jhāna*) or Insight *vipassanā* or Path or Fruition is not difficult," said the Thera.

Hearing the words of the Thera, and showing the manner of respect, he went to the foot of the leafy *sepanni* bush which he noticed when he came. Sitting cross-legged, he took the meditation on unpleasant object as a basis, developed the Insight, attained the Fruition of *Arahatta*, and fulfilled the learning of *vinaya*, *uddesa* at dawn.

In such persons, the defilements are abandoned as they have been abandoned by learning texts.

In some bhikkhu, while practising the ascetic practices in the aforesaid way, there is no opportunity for defilement; it has been abandoned by the ascetic practice. He, having thus abandoned the defilements, and freed himself from the rounds of rebirth, attains the fruition of *Arahatta* like *Gāmanta-pabbhāravāsī Mahāśivatthera*. The Thera, living at *Tissa-mahāvihāra*, the big monastery in the big village, taught the 18 sects the *Tipiṭaka* with regard to its meaning (*aṭṭha-kathā*) and *Pāli*.

Depending upon the Thera's instruction, 60,000 bhikkhus reached the state of *Arahatta*. A certain bhikkhu among them felt very happy about his realisation of the dhamma, and thought: 'Is there any bliss of this kind in our teacher?'. On reflection he knew that the Thera was still in a state of worldling, and thought: 'I am to make the Thera get alarmed (*saṁvega*) by some means,' and went out from his dwelling place to the Thera, paid homage to him, showed him his duties and sat.

Then the Thera asked him, "My dear *Pinḍapātika*, why have you come here?"

"Venerable Sir, I have come here with a thought: 'If you would allow me, I should like to learn a certain dhamma.'"

"My dear, there are many learning; there will be no opportunity for you (to learn)," said the Thera. Being unable to get the opportunity for all the days and nights, he said, "Venerable Sir, if there is no opportunity as such, how can death get the opportunity?"

Then the Thera thought: 'This bhikkhu has come here not for learning *pāli* (*uddesa*); indeed he has come here to cause me to be alarmed.'

That Thera (*Pinḍapātika*) also said, "Venerable Sir, a bhikkhu should certainly be like me," paid homage to him, rose up into the crystal blue sky and went away.

From the time of his departure, the Thera, getting alarmed, taught the *pāli* in the day time and in the evening, kept his bowl and robe at the side of his hand, * took them and descended together with the bhikkhu who learned the *pāli* at dawn and descended. He fully observed the 13 ascetic qualities, went to the monastery in the valley near the village, cleaned it, set the couch upright, and thought: 'I will not stretch my limbs (lie down) on the couch, without attaining the state of *Arahatta*, and with such a firm determination he walked up and down meditating. While striving with diligence: 'To-day I will attain the state of *Arahatta*; to-day I will attain the state of *Arahatta*?', there came the time of *Pavaraṇā* **.

Coming close to the time of *pavaraṇā*, he felt very tired with the thought: 'I am to abandon the state of a worldling and make the *Visuddhipavaraṇā*.' ***

Being unable to attain the Path and the Fruition for that *pavaraṇā*, he said, "Even a person like me strenuously contemplating *vipassanā* Insight does not attain it; hard indeed is this state of *Arahatta* to attain". Saying in this way, he kept a constant practice on standing and walking postures, observed the dhamma of the bhikkhu for thirty rainy seasons, and in the middle of *Pavaraṇā* ceremony he looked at the full-moon considering: 'Which is purer? The full-moon or my moral conduct? There appears the sign of a rabbit in the moon.

* *Hatta-nāsa*—approximately within a distance of 1-1/2 cubits or 2-1/4 feet.

** A mutual invitation among the bhikkhus to point out one another's guilt if seen, heard or suspected with the intention of expiating an offence. This is a kind of function solely meant for the bhikkhus and conducted by them every year in the consecrated places (*stīpa*) on the full-moon day of Thadingyut, the end of *vassa* (rainy season), approximately in October, as laid down in the rules of *Vinaya-dhamma*.

*** An *arahatta's* invitation as above.

Whereas in my moral conduct, since the time of my bhikkhu ordination up to this day, there is not a single stain as big as a mole and not even a stain as small as a black-head,* he was very pleased, and his wisdom being fully developed, he abandoned the zest (*pīti*) and attained the state of *Arahatta* together with the Four Analytical Knowledge (*Paṭisambhidā*).

In such a person the defilement is abandoned as has been abandoned by the ascetic practices.

There is no opportunity for the defilement to arise in some bhikkhu who dwells in the first *Jhānā* etc. in the said manner; the defilement has already been abandoned by the Attainments (*samāpatti*). He thus abandons the defilement, frees himself from the rounds of rebirth and attains the state of *Arahatta* as Mahātissa Thera (did).

Mahātissa Thera attained the Eight Attainments (*samāpatti*) since he was in his eighth *vassa*** (rainy season) as a bhikkhu.

He, having no defilements that have been dispelled by *Samāpatti* and by learning and questioning on the Texts, talked about *Ariya Magga*, the Noble Path. Even though he was in his 60th *vassa*, he did not realize his own state of being worldling.

One day a company of bhikkhus from Tissa Monastery at Mahāgāma village sent a message to Dhammadinna Thera who lived in Talangara, saying: 'Dhammadinna Thera may please come and deliver a religious discourse to us.'

Dhammadinna Thera accepted and thought: 'I have no elder bhikkhu near me; but Mahātissa Thera is my meditation instructor; I shall go to them making him the chief (Sangha Thera),' and he, accompanied by a group of bhikkhus, went to the Thera's Monastery, showed him his duties at his daytime-dwelling-place and seated himself at one side.

The Thera asked, "Dhammadinna, why do you come here after so long a time?"

"Yes, Venerable Sir, bhikkhus from Tissamahāvihāra monastery sent a message to me. I do not want to go alone, as I should like to

go with you I come to you," said Dhammadinna.

Having conversation worth remembering for the whole life and developing it, Dhammadinna asked the Thera, "Venerable Sir, when did you realize this dhamma?"

"My dear Dhammadinna, 60 years ago," replied the Thera.

"Ven'ble Sir, can you enjoy the Attainments (*samāpatti*)?"

"Yes, I can," said the Thera.

"Ven'ble Sir, can you create a pond?"

"My dear, it is not a burden," replied the Thera, and created a pond in front of him.

When he asked, "Ven'ble Sir, please create a bush of lotuses in it?" the Thera did too.

"Now, Ven'ble Sir, please show a big flower in the bush of lotuses," he asked. The Thera showed it too.

"Please show me the appearance of a girl of sixteen years of age," he asked, and the Thera showed him too.

Then he asked the Thera, "Ven'ble Sir, please pay attention to it again and again as a pleasant object;" the Thera, while looking at the image created by himself, craving arose in him. Then he knew that he was still in a state of worldling, and said, "Virtuous one, may you be my guide." so saying he sat down squatting (a special manner of sitting), near the pupil (dhammadinna).

"Ven'ble Sir, I come here for this purpose only," said Dhammadinna, and made him light by means of meditation on an unpleasant object (*asubha*), showed him meditation and went out, to let the Thera have an opportunity (to complete).

Immediately after Dhammadinna had gone out of the day resort the Mahāthera who had already pondered over the compounded things (*saṅkhāra*) attained the state of *Arahatta* together with the Four Analytical Knowledge.

* 'Attainments.' *Samāpatti* is a name for the 8 *Jhānas* of the Fine-material and Immaterial sphere (*rūpa* and *arūpa*)

** *vassa* literally means 'rainy season'. It is a common practice of a bhikkhu to count his age as a bhikkhu from the time of his ordination, in terms of rainy seasons. Hence eighth *vassa* means eighth year—8 years after his ordination.

Then, Dhammadinna, making Mahātissa Thera the chief of Sangha, went to Tissa Monastery and delivered the religious discourse.

In such a bhikkhu the defilement is abandoned as has already been abandoned by *sarāpatti*.

There is no opportunity for the defilement to arise in some bhikkhu, while contemplating *Vipassana* Insight; the defilement has been abandoned by means of *Vipassanā* Insight. He thus abandons the defilements, makes himself free from the rounds of rebirth and attains the state of *Arahatta*, just like 60 bhikkhus who ardently contemplated on *vipassanā*-insight at the time of the Buddha.

Those bhikkhus, having taken the meditation from the Buddha, entered into a quiet grove and developed the *Vipassanā* Insight. As there were no defilements arising during *vipassanā* Meditation, they thought that they have penetrated the Path and Fruition, so they did not strive for the Path and Fruition. They then went to the Buddha with the thought: "We are going to tell the dhamma penetrated by us to the Buddha."

Before they had come to Him, the Buddha said to Ānanda, "Ānanda, those who are practising the principle action (*padhāna kamma*) i.e. meditation, will come to see me to-day. Don't give them permission to see me, but send them to a cemetery to develop their meditation on the fresh corpse (*asubha-bhāvanā*)."

When they came, Ānanda told them what the Buddha had said. They thought thus: "The Tathāgata will never speak without knowing. Indeed there will be some reason, and went to the cemetery. While they were looking at a fresh corpse, craving arose in them and they thought: "The Fully-Enlightened One indeed might have foreseen this" and got alarmed and strove to develop the meditation that had been practised right from the beginning.

The Buddha, knowing that they were now contemplating on *vipassanā* insight, and sitting in the scented chamber, uttered the following enlightening verse (*obhāsa gāthā*).

"What benefit will there be to you enjoying the five sensual pleasures on seeing the bones,

that have the colour of the pigeon's leg, and are like gourds thrown away in the month of November (*Sārada*)."

At the end of the verse, they attained the State of *Arahatta*.

For such bhikkhus, the defilements are completely abandoned as have already been abandoned by means of *vipassanā* Insight.

The Story of Cittalapabbata Tissatthera

There is no opportunity for the defilement to arise in some bhikkhu who in the aforesaid manner is performing new work; the defilement is abandoned by means of performing new work. He abandons the defilement and makes himself free from the rounds of rebirth and attains the state of *Arahatta* just as Cittalapabbata Tissatthera did.

It is said that unhappiness arose in him at his eighth rainy season (*vassa*) of his ordination; he, being unable to get rid of it, washed and dyed his robe, baked his bowl, shaved his head (hair), and stood paying homage to his preceptor.

Then the Thera said to him, "How, my dear Mahātissa, you seem to be unhappy?"

He replied, "Yes, Ven'ble Sir, unhappiness arose in me; I am unable to get rid of it."

The Thera, pondering over his innate disposition, saw his suffering condition for Arahathship, said to him out of compassion, "My dear Tissa, we are getting old, please make a dwelling place for us."

The bhikkhu, who had never been spoken twice, readily agreed by saying, "Yes, Ven'ble Sir."

Then the Thera said to him, "My dear, while performing new work, do not abandon the *pāli* series; be mindful of the meditation also, and do the preparatory work of *kasina** from time to time.

He replied, "Ven'ble Sir, I shall do as you say," and paid homage to the Thera, looked at a suitable place and thought: "It is possible to make a dwelling place here." He then filled the place with fire-wood, burnt, cleaned it, surrounded the place with bricks for the walls, put doors and windows, and together with a well-built-wall and ground for walking place etc., he completed the cave.

* *Kasina*—literally means 'all, the whole,' is the name for a purely external device for *samathā* (calm) meditation to concentrate the mind and attain the 4 *jhānas*, Ecstatic states.

Having laid the couch, he went to the Thera, paid homage to him and said, "Ven'ble Sir, the work at the cave has been completed; please live in it."

The Thera replied, "My dear, you have done this work through trouble; to-day, you alone may live in for the whole day."

He accepted by saying, "Yes, Ven'ble Sir," and after paying homage to the Thera, he washed his feet, entered the cave, sat cross-legged, reflected over his completed work. While thinking; "I have done a pleasant manual job for my preceptor," zest (*pīti*) arose in him. But he abandoned it and contemplated over the *vipassanā*-insight, attained to the highest Fruition, the state of *Arahatta*.

In such a bhikkhu, the defilement is completely abandoned as has already been abandoned by performing new work.

Moreover, some bhikkhu who came from the brahma world is pure. As he had no habit of indulging in sensual pleasures in previous existence, there is no opportunity for the defilement to arise in him; the defilement is abandoned through his existence; having abandoned the defilement, he makes himself free from the rounds of rebirth and attains the state of *Arahatta* as the Ven'ble Mahākassapa.

The venerable did not enjoy the sensual pleasures even amidst such pleasures of the household-life, abandoned his great wealth, lead an ascetic life. Having renounced his worldly life, he on his way found the Buddha coming to welcome him, paid homage to Him, received Bhikkhu ordination by following the three instructions, and on the eighth dawn attained the state of *Arahatta* together with the Four Analytical Knowledge,

In such a bhikkhu, the defilement is completely abandoned as has already been abandoned through his past existence.

Moreover, some bhikkhu gets an object as visual and so on, that has not appeared before, and contemplates the *vipassanā*-insight on that very object, makes himself free from the rounds of rebirth and attains the state of *Arahatta*; in such a bhikkhu, the sensual desire that has not appeared before does not arise as has not arisen.

In the context: "Sensual desire that has already arisen is abandoned," that has already

arisen means that has already come into existence, become, appeared.

"Is abandoned" means is abandoned by these five kinds of abandonment namely:—

(i) temporarily abandonment, (ii) a long time abandonment, (iii) complete abandonment by destruction, (iv) abandonment by tranquilization, and (v) abandonment by deliverance; it means the sensual desire does not arise again.

Of these five, the *Vipassanā* Insight which temporarily abandons the sensual lust, should be noted as the temporarily abandonment.

But, as the Attainment (*Samāpatti*) abandons the sensual lust for a long time, it should be noted as a long time abandonment.

The Path appears by overcoming the defilements completely; the Fruition by tranquilization; Nibbāna is the release (deliverance) from all defilements; so these three are called:— abandonment by complete destruction, abandonment by tranquilization, abandonment by deliverance from all defilements respectively.

It means: is abandoned by these five kinds of mundane and supramundane abandonment.

'Unpleasant object' means the first *jhāna* which takes the object that appears in the ten kinds of loathsomeness (*asubha*). Therefore the ancient sages said: 'The sign of unpleasantness means not only the unpleasantness but also the things that have the unpleasant object.'

'Paying attention in a proper manner' means paying attention in a manner as has already been stated, 'Therein, what is paying attention in a proper manner? Paying attention to impermanence as impermanence etc.'

'The sensual desire that has not arisen does not arise' means it does not arise as has not arisen.

'The sensual desire that has already arisen is abandoned' means the sensual desire that has already arisen is abandoned by the five kinds of abandonment.

Moreover, there are six kinds of things (*dhamma*) that are for the abandonment of the sensual desire --- namely (1) taking note of the sign of unpleasantness, (2) practice of

meditation on unpleasantness, (3) being well-guarded at the six sense-doors, (4) knowing the right amount of food (to eat), (5) being associated with good friends and (6) suitable religious talk (*on dhamma*).

Furthermore, even in him who studies the ten signs of unpleasantness, the sensual desire is abandoned; also in him who meditates on them; in him who is guarding the six sense-doors; also in him who is in the habit of keeping his body by drinking water whenever there is an opportunity (for him) to take four or five mosals of food before he finishes his meal and thereby knows the proper amount of food. Therefore it is thus said:

'Water should be taken instead of taking four or five mosals of food. The feeling of easiness is well deserved for him who tends his mind toward nibbāna.'

The sensual desire is abandoned in him who associates with a good friend, who takes delight in *asubhā-bhāvanā* like Tissatthera, the practiser at the unpleasantness; it is also abandoned by a suitable talk based on the ten kinds of unpleasantness while standing, sitting, etc. So, it is said: 'The six things (*dhamma*) are for the abandonment of sensual desire.'

AṄGUTTARA-NIKĀYA EKAKANIPĀTA PĀḶI

(The Book of the Ones)

2. NĪVARAṆAPPAHĀNA-VAGGA*

(Abandoning of Hindrances)

7th SUTTA

Loving-Kindness, the Emanci ation of Mind

7. "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of ill-will that has not arisen, and, (ii) the cause of abandoning of ill-will that has already arisen—as loving-kindness that is deliverance of mind.

In him, bhikkhus, who pays attention to loving-kindness that is deliverance of mind, in a proper manner, ill-will that has not arisen does not arise, and ill-will that has already arisen is abandoned."

The Commentary on the 7th Sutta. **

In the 7th Sutta, "Loving-kindness that is deliverance of mind" means the loving-kindness that promotes the welfare of all beings. As the mind which is associated with loving-kindness is free from adverse hindrances etc., it is called deliverance of mind. Moreover, as it is especially free from the arising of all ill-will, it should be noted as the deliverance of mind.

In the context: "Loving-kindness that is deliverance of mind" by mere loving-kindness is meant the neighbourhood of ecstatic concentration. But as "deliverance of mind" is mentioned the ecstatic concentration, by way of threefold and fourfold *Jhānas*, is required here.

"In him who pays attention in a proper manner" means in him who pays attention to loving-kindness that is deliverance of mind in such a proper manner, the characteristic of which has already been said.

Moreover, the 6 things are for the abandonment of ill-will, namely: (i) practising to take the object of loving-kindness; (ii) practising meditation on loving-kindness, (iii) reflecting on the fact that one's deed is one's possession, (iv) considering much the ill-consequence of hatred and the good consequence of loving-kindness, (v) association with good friends, and (vi) suitable words or speech for loving-kindness.

Ill-will is abandoned in him who is taking the object of loving-kindness towards beings either in a particular direction or any other direction.

Ill-will is also abandoned in him who is cultivating loving-kindness towards beings either in a limited direction or unlimited directions.

Ill-will is also abandoned in him who is reflecting that his deed is his possession and the deed of others are their possessions thus: "What will you do to that person through anger? How can you break his morality etc.? Have you not come by your own kamma and will you not go by your own kamma alone? Feeling angry with others is like the desire of the one who takes hold of burning ember, red-hot iron rod, filth etc., to beat others. What will that person do to you through his anger? Can he break your morality etc.? He has come by his own kamma and will go by his own kamma alone. Just as the present unaccepted by others and just as the dust thrown against the wind, his anger will fall upon his own head."

Ill-will is abandoned in him who is considering: (i) kamma as the property of

* Aṅguttara Nikāya, P. 3, Vol. 1, 6th Syd Edn.

** Aṅguttara Aṭṭhakathā, P. 36, Vol. 1, 6th. Syd. Edn.

both his own and others (ii) the ill-consequence of anger and good-consequence of loving-kindness.

Ill-will is abandoned also in him who associates with the good friend-like Assagutta There who takes pleasure in the development of loving-kindness.

Ill-will is also abandoned through listening to suitable talks relating to loving-kindness, while standing, sitting etc.

Hence it has been said: "6 things are for the abandonment of ill-will."

8th SUTTA

The Effort

8. "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of sloth-and-torpor that has not arisen and, (ii) the cause of abandoning of sloth-and-torpor that has already arisen—as the initial effort, the medium effort and the supreme effort.

In him, bhikkhus, who is energetic, the sloth-and-torpor that has not arisen does not arise, and the sloth-and-torpor that has already arisen is abandoned."

The Commentary on the 8th Sutta

In the 8th Sutta, in the context: "the initial effort" means the first effort that is put forth. As the medium effort overcomes laziness it is more vigorous than the first. As the supreme effort overcomes the successive stages, it is still more vigorous than the medium effort.

But in the Great Commentary it has been stated: "The first effort is for the mind to abandon sensual lust. The medium effort is for the mind to unfasten the bolt of ignorance. The supreme effort is for the mind to cut fetters. And those three kinds of efforts are also called the most strenuous effort."

"In him who is energetic" means in him who has strenuous effort and also upholding effort.

In the context: "In him who is energetic", the effort, free from the four kinds of defects, should be called effort. It is of two kinds, physical and mental.

Of these two, in this Sāsana, a bhikkhu cleanses his mind from hindrances through walking and sitting". Thus the effort of him who exerts physically for five watches

of the night and Day should be noted as the physical effort.

By limiting the place thus: "I will not get out of this cave until and unless my mind is free from the *āsavas* without being attached to anything", or by limiting the postures, sitting etc., "I will not change my cross-legged sitting until and unless my mind is free from *āsavas* without being attached to anything", the effort thus exerted by him with a fixed mind should be noted as the mental effort.

Herein, both the physical effort and mental effort are essential.

In him, who has these two kinds of effort, the sloth-and-torpor that has not arisen does not arise, the sloth-and-torpor that has already arisen is abandoned, just as in milakkhatissa Thera, Gāmantapabbhāravāsi Mahāsiva Thera, Pūtimallaka Thera and Tissatthera, the son of a rich man.

Out of these four Theras, the former 3 theras and others like them have physical effort. Tissatthera, the son of a rich man and others like him, have the mental effort. Mahānāga Thera, dwelling at Uccāvāluka Monastery, has both physical and mental effort.

Mahānāga Thera meditated on walking for a week, on standing for a week, on lying for a week. There was not even a single posture that did not suit him. On the fourth week, he developed the vipassanā insight and attained the Fruition of Arahatta.

Moreover, the six things are for the abandonment of sloth-and-torpor, namely: (i) Taking caution in eating much food, (ii) frequent changing of postures, (iii) paying attention to the perception of light, (iv) staying in the open space, (v) having a good friend, (vi) suitable speech for the abandonment of sloth-and-torpor.

In him who takes food like Āharahattaka brāhmaṇa, Buttavamitaka brahmaṇa, Taṭṭra-vaṭṭaka brahmaṇa, Alaṅsāṭaka brahmaṇa, Kākamāsaka brahmaṇa, etc., sits down at the places prepared for spending day and night, and practises the dhamma of bhikkhu, sloth-and-torpor overwhelms him as a great elephant does. (i) In him who is in the habit of leaving aside four or five mosels of food and drinking water, sloth-and-torpor does not arise. Thus, by taking caution in eating much food, sloth-and-torpor is abandoned.

In him, (ii) who is frequently changing from one posture that causes sloth-and-torpor to arise to the other; (iii) in him who is paying attention to the moon light, the torch (the lamp light), the star light at night and the sunlight in the day time, sloth-and-torpor is abandoned.

(iv) Also in him, who is dwelling in the open space sloth-and-torpor is abandoned.

(v) Also in him, who is associated with a good friend like Mahākassapa Thera who had abandoned sloth-and-torpor, sloth-and-torpor is abandoned; (vi) also through suitable words or speech relating to ascetic practices, sloth-and-torpor is abandoned.

Hence it is said, "Six dhammas are for the abandonment of sloth-and-torpor."

9th Sutta

Calmness of the Mind

9, "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of restlessness-and-worry that has not arisen and, (ii) the cause of the abandonment of the restlessness-and-worry that has already arisen.

In him, bhikkhus, who has calmness of the mind, the restlessness-and-worry that has not arisen does not arise, the restlessness-and-worry that has already arisen is abandoned."

The Commentary on the 9th Sutta

In the 9th Sutta, "In him who has calmness of the mind" means in him, who has calmness of the mind through ecstasy (*jhānas*) or insight (*vipassanā*).

Moreover, the six things are for the abandonment of restlessness-and-worry, namely: (i) having great knowledge, (ii) having much discussion and asking questions, (iii) proficiency in the *vinaya-dhamma* (bhikkhus' disciplinary code), (iv) association with elderly people, (v) having good friends, (vi) suitable speech for the abandonment of restlessness-and-worry.

Through a great knowledge, (i) in him, who learns one, two, three, four or five *nikāyas* with regard to pāli and the meaning, restlessness-and-worry is abandoned. (ii) In him, who has much discussion and asking questions about suitability and unsuitability, (iii) also in him, who has reached mastership in the *vinaya* rules, (iv) also in him, who

approaches the elderly Theras, (v) also in him, who associates with a good friend like Upālithera, who is expert in *vinaya-dhamma*, restlessness-and-worry is abandoned.

(vi) While standing, sitting etc., by suitable speech relating to suitability and unsuitability, restlessness-and-worry is abandoned.

Thus, the Buddha said, "Six things are for the abandonment of restlessness-and-worry."

10th Sutta

Paying Attention in a Proper Manner

10 "Bhikkhus, I know not any other single thing that can be (i) the cause of non-arising of sceptical doubt and, (ii) the abandonment of sceptical doubt that has already arisen—as paying attention in a proper manner:—

In him, bhikkhus, who is paying attention in a proper manner, the sceptical doubt that has not arisen does not arise, the sceptical doubt that has already arisen is abandoned.

The Commentary on the 10th Sutta

In the 10th Sutta, "In him who pays attention in a proper manner" means in him who pays attention in such a proper manner as stated above.

Moreover, the six dhammas are for the abandonment of sceptical doubt: (i) having a great knowledge, (ii) having much discussion and asking questions, (iii) proficiency in the *vinaya-dhamma*, (iv) having much confidence in the three jewels, (v) having good friends and (vi) suitable speech for the abandonment of sceptical doubt.

Through a great knowledge, (i) in him, who learns one, two, three, four or five *nikāyas* with regard to Pāli and the meaning, the sceptical doubt is abandoned.

(ii) In him, who has much discussion and asking questions about the three jewels (Buddha, Dhamma and Saṅgha), (iii) also in him, who has reached mastership in *vinaya*, (iv) also in him, who has a firm confidence in the three jewels, (v) also in him, who associates with a good friend like Vakkali Thera who has a great confidence in the Buddha, the sceptical doubt is abandoned.

While standing, sitting etc., also by the suitable words or talks relating to the

qualities of the three jewels, the sceptical doubt is abandoned.

Here the Buddha has said: 6 dharmas are for the abandonment of sceptical doubt.

In this *Nivaranappahāna-Vagga*, the rounds of rebirth and the deliverance from the rounds of rebirth are expounded.

Here ends the *Nivaranappahāna Vagga* (the abandonment of Hindrances).

A ṄGUTTARA - NIKĀYA

EKAKANIPĀTA PĀLI

(The Book of the Ones)

3. AKAMMANIYA-VAGGA*

(Unadaptable)

1st SUTTA

The Undeveloped Mind

1. "Bhikkhus, I know not any other single thing that is so undeveloped and unadaptable as the undeveloped mind. Bhikkhus, the mind if undeveloped is (indeed) unadaptable.

2nd SUTTA

The Developed Mind

2. "Bhikkhus, I know not any other single thing that is so developed and adaptable as the developed mind. Bhikkhus, the mind if developed is (indeed) adaptable."

The Commentary on the 1st and 2nd Suttas**

In the 1st Sutta of the 3rd Vagga "undeveloped" means is not developed by calm-development (*samatha-bhāvanā*) and insight-development (*vipassanā-bhāvanā*). "Is unadaptable" means is not workable and suitable for calm-development and insight-development.

The meaning in the 2nd Sutta should be understood the other way round. The difference is that in the 1st Sutta of the two, 'mind' means the mind which has arisen by way of rounds of existence (*vipāka-vajja*). In the 2nd Sutta, mind means the mind which has arisen by way of absence of rounds of existence.

In the context: "the thing which has arisen by way of rounds of existence and the thing which has arisen by way of absence of defilment", this four-fold should be noted:—(i) *vajja*, (ii) the cause of *vajja*, (iii) *vivajja* and (iv) the cause of *vivajja*.

(1) *Vajja* is the rounds-of-results (*vipāka vajja*) which happens in the three planes of existence (i. e. *karma*, *rūpa* & *arūpa*).

(ii) The cause of *vajja* is the volition (*kamma*) which causes the round-of-results to arise.

(iii) *Vivajja* is the nine supramundane states (*lokuttara*).

(iv) The cause of *vivajja* is the volition (*kamma*) which causes emancipation from the rounds of rebirth to arise.

Thus *vajja* and *vivajja* is expounded in these Suttas.

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3rd SUTTA

3. "Bhikkhus, I know not any other single thing so conducive to great loss as the mind undeveloped. Bhikkhus, the mind if undeveloped (indeed) conduces to great loss."

4th SUTTA

4. "Bhikkhus, I know not any other single thing so conducive to great benefit—as the mind developed. Bhikkhus, the mind if developed (indeed) conduces to great benefit."

The Commentary on the 3rd and 4th Suttas

In the third Sutta, the mind which arises by way of rounds-of-results should be noted. "conduces to great loss" means even though it gives the attainments of human beings, celestial beings, the rulerships of *Māra* and *Brahma*, it again and again gives birth, decay (old age), disease, death, sorrow, lamenta-

* Vol. 1. Pg. 4, 6th Syd. Edn.

** Manorathapūraṇī, Aṅguttaraṭṭhakathā, Vol. I, Pg. 40, 6th Syd. Edn.

tion, pain, grief, despair and also the five aggregates of existence, elements, *āyatana* sense-bases, the chain of causal existence, so it really gives all that is suffering, it is therefore said: "conduces to great loss".

In the 4th Sutta, mind means the mind which arises by way of absence of rounds of existence.

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5th SUTTA

5. "Bhikkhus, I know not any other single thing so conducive to great loss as the mind undeveloped, has not become manifest. Bhikkhus, the mind if undeveloped, has not become manifest (indeed) conduces to great loss."

6th SUTTA

6. "Bhikkhus, I know not any other single thing so conducive to great benefit as the mind developed, has become manifest. Bhikkhus, the mind if developed, has become manifest (indeed) conduces to great benefit."

The Commentary on the 5th and 6th SUTTAS

In the 5th and 6th Suttas, this context: "that is undeveloped, not made clear", is the difference.

In the context: "is not undeveloped", the explanation of it is as follows:—The mind which has arisen by way of *vajṭa* (rounds of existence), occurs in the three moments, but it is not yet developed by way of concentration, does not become manifest. Why? Because it is unable to get into the *Jhāna* which is the foundation of supramandane, insight, path, fruition and *Nibbāna* (Supreme Bliss).

The mind which has arisen by way of absence of rounds of existence (*vivajṭa*) is the one which has been developed, has become manifest. Why? Because it is able to get into these states (*dhamma*). Sumitta Thera, dwelling at Kurundaka said: "My dear, the only Path-consciousness is the one that is developed, becomes manifest."

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7th SUTTA

7. "Bhikkhus, I know not any other single thing so conducive to great loss as the mind that is undeveloped, not frequently practised. Bhikkhus, the mind if undeveloped, not frequently practised, conduces to great loss."

8th SUTTA

8. "Bhikkhus, I know not any other single thing so conducive to great benefit as the mind developed, frequently practised. Bhikkhus, the mind if developed, frequently practised conduces to great benefit".

The Commentary on the 7th and 8th Suttas

In the 7th and 8th Suttas, the context: "is not frequently practised," means is not practised again and again. The two kinds of mind expounded in these 7th and 8th Suttas should be understood to be the minds that have arisen by way of *vajṭa* and *vivajṭa*.

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9th SUTTA

9. "Bhikkhus, I know not any other such single thing that leads to suffering as the mind undeveloped, not frequently practised. Bhikkhus, the mind if developed, not frequently practised, indeed leads to suffering."

10th SUTTA

10. "Bhikkhus, I know not any other such single thing that leads to happiness as the mind developed, frequently practised. Bhikkhus, the mind if developed, frequently practised (indeed) leads to great happiness."

The Commentary on the 9th and 10th Suttas

In the Ninth Sutta, as it leads to suffering that has already been explained, "rebirth is also suffering and so on," it is said bringing to suffering. There is also the pāli word '*dukkhādhivāham*'. The meaning of it runs thus:—As it brings sufferings against the noble *dhammas* such as *jhānas*, the foundation of supramandane, it is said "bringing to suffering". This is also the mind which has arisen by way of rounds-of-existence. Even though that mind gives the said attainments (*sampatti*) of celestial and human beings etc, it leads to birth etc., it is said, "leading to suffering". As it also leads away from the attainment of the noble *dhammas*, it is said, "leading to suffering".

In the 10th Sutta, the mind is that which arises by way of *vivajṭa*. As the mind which arises by way of *vivajṭa* (free from defilements) leads to the attainment of celestial being (*deva*) rather than the attainment of human being, the bliss of *jhāna* rather than that of *deva*, the bliss of *vipassanā* rather than that of *jhāna*, the bliss of the path (*maggā*) rather than that of *Vipassanā*.

insight, the bliss of Fruition rather than that of the Path, the bliss of *Nibbāna* rather than that of the Fruition, it is said, bringing happiness (*sukhādhivaham*).

As the mind which arises by way of *vivaṭṭa* leads to the noble *dharmas* such as *jhāna*, the foundation of supramandane, and as it is similar to (*vajira*), the weapon of the king of

devas, that has been shot out, it should also be called, bringing great happiness (*sukhādhivāham*).

In this Akammaniya-Vagga too, *vatta* and *vivaṭṭa* are expounded.

Here ends the commentary on the Akammaniya-Vagga.

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AÑGUTTARA-NIKĀYA EKAKANIPĀTAPĀLI

(The Book of the Ones)

4. ADANTA VAGGA

(The Untamed)

Ist SUTTA

The Untamed Mind

1. "Bhikkhus, I know not any other single thing so conducive to great loss as the untamed mind. Bhikkhus, the mind if untamed (indeed) conduces to great loss."

2nd SUTTA

The Tamed Mind

2. "Bhikkhus, I know not any other single thing so conducive to great benefit as the tamed mind. Bhikkhus, the mind if tamed (indeed) conduces to great benefit."

3rd SUTTA

The Uncontrolled Mind

3. "Bhikkhus, I know not any other single thing so conducive to great loss as the uncontrolled mind. Bhikkhus, the mind if uncontrolled (indeed) conduces to great loss."

4th SUTTA

The controlled Mind

4. "Bhikkhus, I know not any other single thing so conducive to great benefit as the controlled mind. Bhikkhus, the mind if controlled (indeed) conduces to great benefit."

5th SUTTA

The Unguarded Mind

5. "Bhikkhus, I know not any other single thing so conducive to great loss as the unguarded mind. Bhikkhus, the mind if unguarded (indeed) conduces to great loss."

6th SUTTA

The Guarded Mind

"Bhikkhus, I know not any other single thing so conducive to great benefit as the guarded mind. Bhikkhus, the mind if guarded (indeed) conduces to great benefit,"

7th SUTTA

The Unrestrained Mind

7. "Bhikkhus, I know not any other single thing so conducive to great loss as the unrestrained mind. Bhikkhus, the mind if unrestrained (indeed) conduces to great loss."

8th SUTTA

The Restrained Mind

8. "Bhikkhus, I know not any other single thing so conducive to great benefit as the restrained mind. Bhikkhus, the mind if restrained (indeed) conduces to great benefit."

9th SUTTA

9. "Bhikkhus, I know not any other single thing so conducive to great loss as the mind that is untamed, uncontrolled, unguarded and unrestrained. Bhikkhus, the mind if untamed, uncontrolled, unguarded and unrestrained (indeed) conduces to great loss."

10th SUTTA

10. "Bhikkhus, I know not any other single thing so conducive to great benefit as the mind that is tamed, controlled, guarded and restrained. Bhikkhus, the mind if tamed, controlled, guarded and restrained (indeed) conduces to great benefit."

The Commentary on the Suttas 1 to 10

In the 1st Sutta of the Fourth *vagga*, 'untamed' means wild, like the untamed elephant, horse etc. 'Mind' means the mind which has arisen by way of the rounds of existence (*vajña*).

In the 2nd Sutta, 'tamed' means not wild, like the tamed elephant, horse etc. In both of these suttas, the mind which has arisen by way of *vajña* and *vivajña* is expounded. As is expounded here thus so in other suttas.

In the third suttas, 'uncontrolled' means unwatched, lack of restraint in mindfulness like an uncontrolled elephant, horse etc,

In the Fourth Sutta, 'controlled' means watched, no lack of restraint in mindfulness like the controlled elephant, horse etc.

The Fifth and the Sixth Suttas are expounded in terms 'unguarded and guarded' in accordance with the wish of those who may understand them. The meaning here however is the same as the previous ones.

So is with the 7th and 8th Suttas too. In this context, the simile of the unguarded house-door, etc. should be noted.

The Ninth and Tenth Suttas are expounded by mixing the four words. In this vagga also, the mind is expounded only by way of *vaṭṭa* and *vivaṭṭa*.

Here ends the commentary on the Adanta Vagga.

5. PAÑIHITAACCHA VAGGA

(The Mind) well-directed.

1st SUTTA

Ill-directed Mind

1. "Suppose, bhikkhus, the ill-directed spike of bearded rice or wheat be pressed by hand or foot, it cannot possibly pierce hand or foot and draw blood. Why? Because the spike is ill-directed.

Just so, bhikkhus, it cannot be that a bhikkhu with his ill-directed mind will indeed pierce ignorance, draw knowledge and realise *Nibbāna*. Why? Because his mind is ill-directed."

2nd SUTTA

Well-directed Mind

2. "Suppose, bhikkhus, the well-directed spike of bearded rice or wheat be pressed by hand or foot, it is certain that it will pierce hand or foot and draw blood. Why? Because the spike is well-directed.

Just so, bhikkhus, it is certain that a bhikkhu with his well-directed mind will indeed pierce ignorance, draw knowledge and realise *Nibbāna*. Why? Because his mind is well-directed."

The Commentary on the 1st and 2nd Suttas

In the 1st Sutta of the 5th Vagga, there is an expression of comparison. The Exalted One, in certain cases, shows certain similes adorning with the meaning of Suttas as in *Vattha Sutta*, *Pāricchattakopama Suttas* etc. In certain cases, the Exalted One shows the meaning of Suttas, adorning with certain

similes as in *Loṇambila Sutta*, *Suvannakāra Sutta* or *Sūriyopama Sutta* etc. While in this *Sālisukopama*, the Exalted One, wishing to show the meaning adorning with the simile, said: "Suppose bhikkhus etc."

In the context, 'the spike of bearded rice' means the spike of bearded rice grain. So with the spike of bearded wheat meaning the spike of bearded wheat grain.

'III-directed' means wrongly placed; that is the spike of bearded rice or wheat grain is not placed upward so as to pierce (hand or foot).

'pierce' means prick; that is penetrate through the skin (and flesh).

'With the ill-directed mind' means with the improperly kept mind. It is said with reference to the mind which has arisen by way of *vaṭṭa*.

'Ignorance' means the great ignorance which is utterly ignorant of eight conditions, such as the Four Noble Truths, past, etc.

In the context: 'Will draw knowledge' means the *Arahatta Magg Nāṇa*.

'*Nibbāna*' means the immortal state that is said to be free from lust (*taṇhā vāṇa*).

'Will realise' means will see as real.

In the 2nd Sutta, 'well-directed' means properly placed; the spike of bearded rice or wheat is placed upward so as to pierce (hand or foot).

In the context: 'Pressed (*akkanta*) stepped upon', stepped upon' only by foot and pressed by hand. But symbolically only 'akkanta' stepped upon' is said. This indeed is the usage of the Nobles.

Why are the other big thorns such as *sepannika*, *madana* etc. not taken here and why only the minute weak thorn of rice or wheat is taken? Because it is to show that even a small amount of wholesome kamma can be for *vivaṭṭa*.

All kinds of thorns, whether it be minute thorn of rice or wheat, whether it be the big thorns of *sepannika*, *madana* etc., if placed improperly cannot pierce hand or foot and draw blood.

But only when placed properly it can pierce hand or foot and draw blood.

Just so the wholesome kamma whether it be a small offering a handful of grass or a

big offering given by Velāma Brahmaṇa, etc; if ill-directed by longing for, and depending on *vaffa*, it can lead only to *vaffa*, and not to *vivaffa*. If it be well-directed by longing for, and depending on *vivaffa* thus: "May my offering lead to Nibbāna, the complete extinction of *āsava*", it indeed can lead to the attainment of Arahatta Phala or silent *Buddha Nāna*, or Omniscience (*Sabbāññuta Nāna*). In fact it is said that the Four-fold Analytical Knowledge, the Eight-fold Deliverance, Perfect Discipleship, silent Buddha-hood and the Supreme Buddha-hood--all these can be obtained by the merit of offering.

In both of these Suttas too *vaffa* and *vivaffa* are expounded.

3rd SUTTA

The Corrupt Mind

3. "In this world, bhikkhus, with my thought (Supernormal knowledge) perceiving his, I know a person whose mind is corrupted by hatred. If this person were to die at this moment, he would fall into Purgatory as if he were brought and put down there. Why? Because of his corrupt mind.

In the same way, bhikkhus, it is due to a corrupt mind that some beings in this world when body breaks up, after death, are reborn in the miserable state, the woeful course, the downfall, in Purgatory."

4th SUTTA

The Clear Mind

4. "In this world, bhikkhus, with my thought (Supernormal Knowledge), perceiving his, I know a person whose mind is pure. If this person were to die at this moment, he would get into heaven (the deva abode) as if he were brought up to it. Why? Because of the purity of his mind.

In the same way, bhikkhus, it is due to pure mind that some beings in this world when body breaks up, after death, are reborn in the happy state, in the Heaven world (deva abode)".

The Commentary on the 3rd and 4th Suttas

In the 3rd Sutta, 'corrupted mind' means the mind that is corrupted by anger (hatred).

'With my thought perceiving his' means with my own thought embracing his thought..

'As if he were brought and put down' means as he was brought and placed.

'Thus he would fall into Purgatory' means so he would be put into Purgatory.

'The miserable state etc.' are all the synonyms of Purgatory.

'As Purgatory is indeed devoid of happiness or bliss, it is called the miserable state. It, being the course of woe, is called the woeful course of existence. As the wrong doers have to fall down without their consent, it is called 'the downfall'.

It, being devoid of anything enjoyable, is called "Purgatory (*Niraya*)".

The Commentary on the 4th Sutta.

In the 4th Sutta, 'pure' means pure with confidence and gratification. 'Happy course of existence' means the course of happiness. 'Heaven World (Deva abode)' means the abode which is very excellent in the attainment of beautiful appearance etc.

5th SUTTA

The Turbid State of Mind

5. "Suppose, Bhikkhus, a pool of water is turbid, stirred up and muddy; a man who has eyes to see, while standing on the bank, cannot see the oysters and the shells, the pebbles and the gravel as they lie, or the shoals of fish that dart about. Why not? Bhikkhus, because of the turbid state of the water.

Just so, bhikkhus, it is impossible for the bhikkhu, with his turbid state of mind to understand (i) his own benefit, (ii) the benefit of others and (iii) the benefit of both and (iv) to realise the states (the Jhāna, the path and the fruition) surpassing the 10 types of wholesome course of action of ordinary lay men, and discernible by special knowledge and insight of the noble ones. Why? Bhikkhus, because of the turbid state of mind."

6th SUTTA

The Clearness of the Mind

"Suppose, bhikkhus, a pool of water is clear, fresh, free from mud; a man who has eyes to see, while standing on the bank, can see the oysters and the shells, the pebbles and the gravel as they lie, and the shoals of fish that dart about. Why? Bhikkhus, because of the clearness of the water.

Just so, bhikkhus, it is possible for the bhikkhu, with his clear mind indeed to understand (i) his own benefit, (ii) the benefit of others, (iii) the benefit of both and (iv) to realise the states (the jhāna, the path and the fruition,) surpassing the 10 types of wholesome course of action of ordinary lay

men, and discernible by special knowledge and insight of the noble ones. Why? Bhikkhus, because of the clearness of the mind."

The Commentary on the 5th and 6th Suttas.

In the 5th Sutta, 'A pool of water' means a lake. 'Turbid' means not clear. 'Stirred up' means not stable. 'Muddy' means full of mud. "The oyster-shells" means the oysters and the shells. 'The pebbles gravel' means the pebbles and the gravel. The shoals of fish means groups of fish.

In the context: "as they lie,...that dart about" only the pebbles and the gravel that lie, the others lie and also dart about. Just as referring to the cows that are going about, all the other cows are said to be going about, even though the others are standing or sitting or lying. So also referring to the pebbles and the gravel that lie, the other two are said to lie. Referring to the other two that are going about, the pebbles and the gravel are also said to be going about.

"Turbid" means covered up with the five kinds of hindrances. In the context: "His benefit" etc., his own benefit that is the mixture of mundane and supramundane in this existence is indeed called his own benefit.

One's own benefit that is the mixture of mundane and supramundane in the next existence is indeed called "the benefit of the other". Such benefit of the other is so called. Such benefit of both is "the benefit of both".

Or his own benefit that is mundane and supramundane in this existence and the next, is indeed called "his own benefit". Such benefit of others is indeed called the benefit of others. Such benefit of both is also called the benefit of both.

"Surpassing the Dhamma of ordinary lay men" means surpassing the ten types of wholesome course of action of lay-men.

As the people, being frightened by the end of the period of slaughter (*Satthānirakappa*), observe the ten dhammas by themselves of their own accord, without the instigation of an instructor, these ten dhammas are called the ten-fold wholesome course of action of ordinary lay-men. The Jhāna, Insight, the Path and the Fruition should be noted as the dhamma surpassing them.

"Discernible by the special knowledge and insight of the Noble ones" means the special knowledge and insight that is suitable for the Noble ones or that can lead one to the state

of being a Noble one. Knowledge itself being in the sense of knowing is called knowledge and in the sense of insight it should also be noted as sight. This "knowledge-Insight" is the name of the Divine-eye, the Insight, the Path and the Fruition, and the Retrospective Knowledge.

In the 6th Sutta "Clear" means not thick; bright is also suitable. "Fresh" means perfectly bright. "Free from mud" means not muddy; pure is meant. It means free from foams, water-bubbles, moss and fern.

"Clear" means free from the five hindrances. The rest is the same as the way explained in the 4th Sutta.

In both of these Suttas are also expounded only *vajja* and *vivajja*.

7th SUTTA

The Developed Mind

7. Just as "Bhikkhus, there are all kinds of trees. Among them, the *phandana*, being pliable and adaptable, is regarded as the best.

Even so, bhikkhus, I know not any other single thing that is pliable and adaptable as the mind that is developed and made much of. Bhikkhus, the mind that is developed and made much of, is indeed pliable and adaptable."

The Commentary on the 7th Sutta

In the 7th Sutta, "Among them" means among all kinds of trees. "Being pliable" means being in a state of pliability. A certain kind of tree excels in colour (sight), some excels in odour, some in taste, some in hardness. But *phandana* tree is said to excel in pliancy and adaptability.

In the context: "Bhikkhus, the mind that is developed, made much of", the mind that is developed and made much of by Calm and Insight is meant. But Kurundavāsī Phussamitta Thera said: "My dear, the mind that is pliable and adaptable is indeed the 4th Jhāna consciousness which is the foundation of Supernormal powers.

8th SUTTA

The Changable Mind

8. "Bhikkhus, I know not any other single thing so quick in changing as the mind. Bhikkhus, the mind indeed is so quick in changing that it is not so easy to illustrate it by any example."

The Commentary on the 8th Sutta

In the 8th Sutta, "So quick in changing" means arising quickly and vanishing quickly.

"Mind" means "sub-conscious mind", said some teachers at first. Rejecting that, it is said: "Herein, mind means any consciousness, at least even eye-consciousness should be taken as the mind."

In connection with this meaning also, King Milinda asked Nāgasena Thera, the preacher: "Venerable Nāgasena, if the mind-formations appearing at a moment of a finger's snap be material things how great would the heap be?"

The Thera replied, "Your Majesty, one hundred cart-loads of grain, half of that amount, seven *ambana** and two *tumba*** of grain—(all of them) are not equal to the mind appearing at a moment of a finger's snap. They are not equal to one-sixteenth part of it even." Then why does the Buddha say: "It is not so easy to illustrate it by any example"? Even rejecting such example, the longavity of the world-cycle (*kappa*) is illustrated by an example of a mountain of one *yojana**** in length, breadth and height, or of an area of one *yojana* filled with mustard-seeds: the state of suffering in Purgatory (*niraya*) is illustrated by an example of piercing with hundred spears; the bliss of celestial-abode is illustrated by an example of the attainment of *Cakkavatti*; in the same way, here too, should it not be illustrated by an example? There the example was given for the question: "Ven'ble Sir, can it be illustrated by an example?"

In this Sutta, as there appears no question, it is not illustrated by an example. This Sutta is expounded at the end of the discourse. Thus in this Sutta aggregation of consciousness is indeed expounded.

9th SUTTA

Sub-conscious Mind

9. This mind, bhikkhus, is luminous. Even then, it becomes turbid due to temporary mental defilements (at the evil impulsive moment.)

10th SUTTA

10. "This mind, bhikkhus, is luminous. It indeed is free from temporary mental defilements (at the good impulsive moment).

The commentary on the 9th Sutta

In the 9th Sutta, "Luminous" means pure. "Mind" means sub-conscious mind. How is it? Has the mind any colour? No, it has not. Anything whether it be of a certain colour such as blue etc. or of no colour, can be said "luminous" as it is pure. This mind too is called "luminous" because it is free from mental defilements.

"That mind" means that sub-conscious mind.

"Temporary" means appearing temporarily at the impulsive moment.

"Mental defilements" means:- The mind being clouded with sensual lust etc. is called "defilement".

How is it? Just as it is through the un-virtuous, ill-behaved and un-dutiful sons or pupils, students that the virtuous parents or teachers or the preceptors get bad reputation that "they do not threaten, make learn, advise or teach their sons or pupils and students". Just so this parable should be noted. The sub-conscious mind should be noted as the virtuous parents or teachers or the preceptors. Just as on account of their sons, etc. the parents etc. get bad reputation, even so at the impulsive moment, the naturally pure sub-conscious mind is defiled by the temporary mental defilements that arise owing to the thoughts that are accompanied by lust, etc. which are of greedy, destructive and delusive nature.

The Commentary on the 10th Sutta

In the 10th Sutta too, the sub-conscious mind is indeed taken as "the mind".

"Free" means at the impulsive moment the mind that is not greedy, not destructive and not delusive, and that arises owing to the wholesome state of the three root-conditions accompanied by knowledge etc. is free from temporary defilements. Herein, just as the mother etc., owing to the virtuous and well-behaved sons gain good reputation that "They are splendid; they make their sons etc., learn, advise and teach them." Just so this sub-conscious mind is said to be free from the temporary mental defilements owing to the wholesome thought that arise at the impulsive moment.

Here ends the Commentary on the Pañihitaacca. Vagga.

* *Ambana* is a kind of measure used in olden days which is equivalent to 2-3/4 baskets (present measure) of grains.

** *Tumba* is (also a kind of measure used in olden days as well as the present days which is equal to one-sixteenth part of a basket-measure.

*** *Yojana*, a distance of about 7 miles.

ĀṄGUTTARA NIKĀYA, TĪKA-NĪPĀTA DUTIYAPANṆĀSAKA,
BRAHMAṆA VAGGA, NIBBUTA SUTTA *

“ Discourse on Nibbāna ”

Now, the brahmin Jāṇussoṇi approached to where the Buddha was. Having approached, he paid respects, sat at one side and asked the Buddha:

“O Gotama, it is said, ‘*Nibbāna* can be visualised by oneself; *Nibbāna* can be visualised by oneself?’ (1) In what respect, O Gotama, can *Nibbāna* to be visualised by oneself? (2) In what respect can *Nibbāna* be attained simultaneously (with *Magga*)? (3) In what respect does *Nibbāna* invite everyone to come and see it? (4) In what respect can *Nibbāna* be attained by proper practice? (5) In what respect can *Nibbāna* be realised or experienced by the wise?”

“O brahmin, he who takes delight in lust is overcome by lust, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When lust is extinguished he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is defiled by ill-will is afflicted by it, having lost control over his mind he plans harm to himself, to others and to both. He experiences painful and unpleasant mental feelings. When ill-will is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is bewildered with delusion is overcome by it, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When delusion is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, because he enjoys the extinction of lust without any remainder, the extinction of ill-will without any remainder, the extinction of delusion without any remainder, thus O brahmin is *Nibbāna* visualised by himself, can be attained simultaneously (with *Magga*) invites everyone to come and see it, can be realised and experienced by the wise.”

Wonderful indeed, O Gotama, delightful indeed, O Gotama. Just as, O Gotama, one should set upright that which is upset, or one should reveal that which is covered, or one should point out the way to one who has gone astray, or should hold a lamp in the darkness with the intention, “those who have eyes may see”, in the same way, the Buddha expounds the Dhamma in various ways.

I take refuge in the *Buddha*, in the *Dhamma* and in the *Sangha*. May the Venerable Gotama receive me as a disciple who has taken refuge in the Three Jewels from this day onwards up to the end of my life.

ANGUTTARA-NIKĀYA

Tikanipāta—Mahāvagga,

TITTHĀYATANA-SUTTA

(DISCOURSE ON HERETICAL VIEWS)

Three Kinds of Wrong Views

“Monks, there are three kinds of wrong views, which although fully enquired into, deeply considered and discussed by recluses and brahmins, nevertheless they go to extremes and become *akiriya-dīṭṭhi* (holders of the ‘View of the Inefficacy of action’)”

“What are these three ?”

“Monks, there are some recluses and brahmins who set forth and hold the following view :

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.’” *

“Monks, there are some recluses and brahmins who set forth and hold the following view :

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are created by a Supreme Being.’” **

“Monks, there are some recluses and brahmins who set forth and hold the following view :

‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are uncaused and unconditioned.’” ***

Now, monks, as to those recluses and brahmins who set forth and hold the first of these three wrong views—that all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are caused and conditioned solely by the volitional actions done

by them in their past existences—, I approach them and say : ‘Friends, is it true that you set forth and hold the wrong view that all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations are caused and conditioned solely by the volitional actions done by beings in their past existences ?’

To this those recluses and brahmins reply : “Yes, Venerable Sir.”

I then declare : “Friends, if that be the case, there will be persons who, conditioned by the volitional actions done by them in their past existences,

- (1) kill any living being ;
- (2) steal ;
- (3) tell lies ;
- (4) practise illicit sexual intercourse ;
- (5) slander ;
- (6) use harsh language ;
- (7) foolishly babble ;
- (8) are avaricious ;
- (9) maintain ill-will against others ;
- (10) maintain Wrong Views.

“Monks, indeed, in those who believe only in the volitional actions done by beings in their past existences and hold this view, there cannot arise such mental factors as *chanda* (Desire-to-do) and *virīya* (Energy), to differentiate between what actions should be done and what actions should be refrained from.

“Monks, indeed, in those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and who live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements.

“Monks, this is the first factual statement to refute the heretical views advanced by those recluses and brahmins who maintain that all sensations experienced by beings in

* Pubbekata-Hetu-Dīṭṭhi
** Issaranimmāna-Hetu-Dīṭṭhi
*** Ahetu-Apaccaya-Dīṭṭhi

the present life are caused and conditioned only by the volitional actions performed by them in their past existences."

Refutation of Issaranimmāna View

"Monks, of these three wrong views, there are some recluses and brahmins who hold the following view :

'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present life are created by a Supreme Being or God.'

I approach them and ask : " Friends, is it true that you hold and set forth the following view : "That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present life are created by a Supreme Being or God? "

To this those recluses and brahmins reply : "Yes, Venerable Sir."

I then declare : "Friends, if that be the case, there will be persons, who, owing to the creation of a Supreme Being or God,

- (1) kill any living being ;
- (2) steal ;
- (3) practise illicit sexual intercourse ;
- (4) tell lies ;
- (5) slander ;
- (6) use harsh language ;
- (7) foolishly babble ;
- (8) are avaricious ;
- (9) maintain ill-will against others ;
- (10) maintain Wrong Views."

"Monks, indeed, in those who believe only in the creation of a Supreme Being or God, there cannot arise such mental factors as Desire-to-do and Energy to differentiate between what actions should be done and what actions should be refrained from."

"Monks, indeed, in those who cannot truly and firmly differentiate between what actions should be done and what actions should be refrained from, and who live without the application of mindfulness and self-restraint, there cannot arise righteous belief that are conducive to the cessation of Defilements."

"Monks, this is the second factual statement to refute the heretical beliefs and views advanced by those recluses and brahmins

who maintain that all sensations experienced by beings in the present existence are created by a Supreme Being or God."

Refutation of Ahetu-Appaccaya View

" Monks, of these three wrong views, there are some recluses and brahmins who set forth and hold the following view :

"All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations experienced by beings in the present existence are uncaused and unconditioned." *

I approach them and ask : 'Friends, is it true that you hold and set forth the following view : "That all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations, and all indifferent sensations experienced by beings in the present life are uncaused and unconditioned?"

"To this those recluses and brahmins reply : "Yes, Venerable Sir."

"I then declare : 'Friends, if this be the case, there will be persons who, without any cause or condition (or without the Generative and Sustaining Kammās),

- (1) kill any living being ;
- (2) steal ;
- (3) practise illicit sexual intercourse ;
- (4) tell lies ;
- (5) slander ;
- (6) use harsh language ;
- (7) foolishly babble ;
- (8) are avaricious ;
- (9) maintain ill-will against others ;
- (10) maintain Wrong Views."

" Monks, indeed, in those who believe only in the 'Uncausedness and Unconditionality' of existence, there cannot arise such mental factors as Desire-to-do and Energy to differentiate between what should be done and what should be avoided."

" Monks, indeed, in those who cannot truly and firmly differentiate between what should be done and what should not be done, and who live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of Defilements."

" Monks, this is the third factual statement to refute the heretical beliefs and views

* i. e. beings in the present life come into existence of their own accord and without the help of the Generative and Sustaining Kammās.

advanced by those recluses and brahmins who maintain that all sensations experienced by beings in the present existence are uncaused and unconditioned."

"Monks, these are the three wrong views, which although fully enquired into, deeply considered and discussed by recluses and brahmins, nevertheless they go to extremes and become *akiriya-ditthi* (holders of the 'View of the Inefficacy of action'.)"

Now, monks, this Dhamma do I teach, one not refuted, pure, unblamed, uncensored by intelligent recluses and brahmins. And what is this Dhamma ?

"These are the six elements"—that Dhamma do I teach, one not refuted, pure, unblamed, uncensored by intelligent recluses and brahmins.

"These are the six sense organs of contact—that Dhamma do I teach, one not refuted, pure, unblamed, uncensored by intelligent recluses and brahmins.

"These are the eighteen *manopavicāra* (things with which the mind preoccupies itself)—that Dhamma do I teach, one not refuted, pure, unblamed, uncensored by the intelligent recluses and brahmins.

"Monks, I teach the six elements as the Dhamma, one not refuted, pure, unblamed, uncensored by the intelligent recluses and brahmins. Depending upon what do I teach them ?"

"Monks, these six elements are the element of extension, the element of cohesion, or the holding, the fluid, the element of kinetic energy, the element of motion, the element of space and the element of consciousness"....

"And depending upon what do I teach these sense organs of contact ?"

"The six sense organs of contact are these: The organ of eye-contact, that of ear-contact, nose-contact, tongue-contact, body-contact, and the organ of mind-contact.".....

"And depending upon what do I teach these eighteen applications of mind ?"....

"Seeing an object with the eye one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation. The same as regards ear, nose, tongue and other sense-organs.....Contacting a mental object with the mind one's thoughts are concerned with the object, whether it gives ground for agreeable, disagreeable or indifferent sensation.

This is what I mean when I teach the eighteen applications of mind."

"And as to these four Noble Truths, depending upon what do I teach ?"

"Conditioned by the six elements, conception in the womb arises. This conception taking place, Mind and Form come into existence. Through the Mental and Physical Phenomena the 6 Bases are conditioned. Through the 6 Bases Contact is conditioned. Through Contact Sensation is conditioned. Now to him who has sensation, monks, I make known : This is Suffering. I make known : This is the Origin of Suffering. I make known : This is the Extinction of Suffering. I make known : This is the Path leading to the Extinction of Suffering."

"And what, monks, is the noble truth of the Suffering ?

Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering : in short the 5 groups of existence connected with clinging are suffering.

And what, monks, is the noble truth of the Origin of Suffering ?

Through Ignorance Kammaformations are conditioned ;

through Kammaformations Consciousness is conditioned ;

through Consciousness Mental and Physical Phenomena are conditioned ;

through Mental and Physical Phenomena the 6 Bases are conditioned ;

through the 6 Bases Contact is conditioned ;

through Contact Sensation is conditioned ;

through Sensation Craving is conditioned ;

through Craving Clinging is conditioned ;

through Clinging the Process of Becoming is conditioned ;

through the Process of Becoming Rebirth is conditioned ;

through Rebirth are conditioned Old Age and Death (sorrow, lamentation, pain, grief and despair. Thus arises the whole mass of suffering again in the future.)"

This, monks, is called the noble truth of the Origin of Suffering.

“And what, monks, is the noble truth of the Extinction of Suffering?

From the utter fading out and extinction of Ignorance comes the extinction of the Kammaformations ; from the extinction of the Kammaformations, the extinction of Consciousness ; from the extinction of Consciousness, the extinction of the Mental and Physical Phenomena ; from the Mental and Physical Phenomena, the extinction of the 6 Bases ; from the extinction of the 6 Bases, the extinction of the Contact ; from the extinction of the Contact, the extinction of Sensation ; from the extinction of the Sensation, the extinction of Craving ; from the extinction of Craving, the extinction of Clinging ; from the extinction of Clinging, the extinction of the Process of Becoming ; from the extinction of the Process of Becoming, the extinction of

Rebirth ; from the extinction of Rebirth, the extinction of Old Age and Death (sorrow, lamentation, pain, grief and despair. Thus ceases the whole mass of suffering.)” This, monks, is called the noble truth of the Extinction of Suffering.

“And what, monks, is the Path leading to the Extinction of Suffering ?

“It is just this Eightfold Noble Path namely, Right View, Right Aim, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, Right Concentration. This is called the noble truth of the Path leading to the Extinction of Suffering.

This Dhamma, monks, do I teach, these four Noble Truths, Dhamma not refuted, pure, unblamed, uncensured by intelligent recluses and brahmins.”

ANGUTTARA NIKĀYA, CAṬUKKANIPĀTA, DUTIYAPANÑĀSAKA, PUÑÑĀBHISANDA-VAGGA

“Pathama-samvāsa Sutta”*

Discourse on living together as husband and wife.

On one occasion, the Buddha was travelling between Madhura and Verañja. Many householders and their wives were also on the same journey. The Buddha then went and sat down at the foot of a certain tree by the side of the road; the householders and their wives saw the Buddha sitting there, approached him, paid homage to him and sat down at one side. The Buddha said to them while they were sitting there. ‘O householders, there are four ways of men and women living together. What are the four?’

- (1) A dead man **lives with a dead woman.
- (2) A dead man lives with a *devi*.***
- (3) A *deva* lives with a dead woman.
- (4) A *deva* lives with a *devī*.

1. O, householders, how does a dead man live with a dead woman? In this case, the husband is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with his mind agitated by the evil of selfishness and abuses and threatens monks and brahmins.

His wife also is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

Thus, O householders, a dead man lives with a dead woman.

2. O householders, how does a dead man live with a *devī*? In this case, householders, the husband is one who takes the life of

sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

But his wife refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with her mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way, householders a dead man lives with a *devī*.

3. O householders, how does a *deva* live with a dead woman? O householders, in this case, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

But his wife is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins. In this way householders, a *deva* lives with a dead woman.

* Sangayana Edition, Vol. I. p. 368.

** ‘Dead’ because his or her good qualities are dead.

*** God or Goddess (because his or her qualities are divine).

4. O householders, how does a *deva* live with a *devī*? In this case, householders, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

His wife also refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way householders, a *deva* lives with a *devī*. These are the four ways of living together.

1. Both are vicious, stingy and abusers. They are husband and wife living together as dead persons.

2. The husband is vicious, stingy and abusive; the wife is virtuous, liberal and free from selfishness. That wife is a *devī* who lives with a dead husband.

3. The husband is virtuous, liberal and free from selfishness; the wife is vicious, stingy and an abuser; she is a dead person who lives with a *deva* as her husband.

4. Both have faith and are liberal; they have self-control, they live righteously and speak pleasantly to each other. There is so much prosperity for the couple who are equally virtuous, and there is so much happiness in their life that people who are unfriendly to them are displeased.

The couple having morality equally, practise the *Dhamma* in this world and rejoice in the *deva* world enjoying the pleasures of the senses.

A HOUSEWIFE'S FIVE-FOLD DUTY

On one occasion the Exalted One was staying at Jātiyā Wood in Bhaddiya. At that time, Uggaha, the grandson of Meṇḍaka the millionaire, approached Him and, after paying his veneration to Him, sat down on one side. So seated, he addressed the Exalted One:

“Venerable Sir, let the Exalted One accept a meal for four including the Exalted One at my house tomorrow.”

The Exalted One accepted the invitation by remaining silent.

Then Uggaha, Meṇḍaka's grandson, knowing that the Exalted One had accepted, rose from his seat, paid his veneration to Him, and departed, keeping Him on the right.

When night passed, the Exalted One, robing Himself in the morning, took His bowl, went to Uggaha's house, and sat on the seat specially prepared for Him.

And Uggaha, Meṇḍaka's grandson offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Uggaha sat down on one side and said:—

“Lord, these young maidens of mine will be going to their husbands' houses; let the Exalted One admonish and advise them. Such admonition and advice will be conducive to their progress and prosperity for a great length of time.”

Then the Exalted One said to the young maidens:

Five-fold discipline:

- I. “Wherefore in this matter, maidens, you should train yourselves in this manner:

“To whatever husbands we shall be given out of compassion by our parents who are our well-wishers, who desire to promote our welfare, and

who are compassionate to us, we shall (1) get up before him, (2) go to bed after him, (3) always consider what work there is to be done, (4) always try to please him, and (5) always speak affectionately. Maidens, you should train yourselves in this manner.”

II. Honour those to whom honour is due:

“And again, maidens, you should train yourselves in this manner: ‘We will revere, esteem, venerate and honour all whom our husbands revere, whether mother, father, *samaṇa* or *brāhmaṇa*, and when they come we will offer them a seat and water.’ Maidens, you should train yourselves in this manner.

III. Handicraft:

“And again, maidens, you should train yourselves in this manner: ‘We will be skilful and active at our husbands' domestic works, whether it relates to wool or cotton. We shall find ways and means and make ourselves efficient to do it ourselves and to supervise others’. Maidens, you should train yourselves in this manner.

IV. Household Management:

“And again, maidens, you should train yourselves in this manner: ‘Whoever may be inmates of our husbands' household as servants, messengers or workmen, we will know what amount of work each has done and what amount of work each has left undone; we will know the strength and weakness of the sick among them; we shall provide them with food according to what they deserve.’ Maidens, you should train yourselves in this manner.

V. Thrift and Economy:

“And again, maidens, you should train yourselves in this manner: ‘Money, corn, silver and gold that our husbands bring to us, we will keep them securely and guard them properly; we will not squander them by way of robbing, stealing and taking intoxicating drinks.’ Maidens, you should train yourselves in this manner.

VI. Indeed, maidens being possessed of these five qualities, a housewife, on the dissolution of her body after death, will be reborn among the *Manāpa-*

kāyika Devas.”

“A husband always strives hard and with care maintains his wife. A good wife should not slight such a husband who provides her with all her needs.

A good wife shall not rouse her husband’s anger by jealousy; and a wise housewife should revere all whom her husband reveres.

A housewife is active and heedful; and she also has attendants who are well maintained. She behaves herself in such a way as to please her husband and properly looks after the property which has been earned by him.

A housewife who lives in this manner complying with her husband’s wishes will be reborn in the *Manāpa Devas’* abode (*Nimmānarati*).”

* Please see Suttanta Piṭaka, Pāthikā-vagga, Siṅgāla Sutta, page 146, 6th Synod Edition; and Pāthika-vagga Aṭṭhakathā, Siṅgāla Sutta Vanṇaṇā, page 124, 6th Synod Edition.

ANĀGUTTARA-NIKĀYA, PAÑCAṄGUT-
TARA, NIRAYA SUTTA

(Discourse on Hell)

O monks, one who has the following five vices arises in hell as if he were taken and thrown there. What five?

He kills a living being; he takes what is not given; he indulges in sexual misconduct; he tells lies; and he partakes of intoxicants.

O monks, one who has these five vices arises in hell as if he were taken and thrown there.

O monks, one who has the following five virtues arises in heaven as if he were taken and placed there. What five?

He abstains from killing any living being; he abstains from taking what is not given; he abstains from indulging in sexual misconduct; he abstains from telling lies; and he abstains from partaking of intoxicants.

O monks a lay adherent who has these five virtues arises in heaven as if he were taken and placed there.

ANĀGUTTARA-NIKĀYA, PAÑCAKA-
NIPĀTA CATUTTHA-PANÑASĀSAKA,
UPĀSAKA-VAGGA, VISĀRADA SUTTA
(Discourse on Self-confidence)

Thus I have heard. On one occasion the Buddha was staying at Jeta's Grove in the monastery of Anāthapiṇḍika at Sāvattī. There the Buddha addressed the monks, "O monks". "Yes, Reverend Sir", answered those monks to the Buddha.

O monks, a lay adherent who has the following five vices lives the home-life without self-confidence. What five?

He takes life; he takes what is not given; he indulges in sexual misconduct; he tells lies; and he partakes of intoxicants.

O monks, a lay adherent who has these five vices lives the home-life without self-confidence.

O monks, a lay adherent who has the following five virtues lives the home-life with self-confidence. What five?

He abstains from killing any living being; he abstains from taking what is not given; he abstains from sexual misconduct; he abstains from telling lies; and he abstains from intoxicants.

O monks, a lay adherent who has these five virtues lives the home-life with confidence.

ĀṄGUTTARA-NIKĀYA, PAÑCAKANIPĀTA, CATUTTHAPANÑĀSAKA UPĀSAKAVAGGA, VERA SUTTĀ

(DISCOURSE ON THE FIVE THINGS WHICH ARE DANGERS AND ENEMIES)

Now the householder, Anāthapiṇḍika, visited the Buddha, paid homage to Him and sat down at one side; and the Buddha spoke to the householder, thus seated, saying:

'Householder, he who has not got rid of the five dangers and enemies is called "vicious" and arises in hell. What five?'

Killing living beings, taking what is not given, sexual misconduct, telling lies, partaking of intoxicants.

Householder, in not getting rid of these five dangers and enemies a man is termed "vicious", and he arises in hell.

Householder, he who has got rid of these five dangers and enemies is called 'virtuous' and arises in the happy plane of existence. What five?

Killing living beings, taking what is not given, sexual misconduct, telling lies, partaking of intoxicants.

Householder, in having got rid of these dangerous things, he is called "virtuous" and arises in the happy plane of existence.

When, householder, the killer of a living being, by reason of his killing, breeds hatred in this very life or breeds hatred in the life hereafter, he feels in his mind pain and grief; but he who abstains from killing living beings breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from killing living beings danger is dispelled.

When, householder, the thief, by reason of his stealing, breeds hatred in this very life and the life hereafter, he feels in his mind pain and grief; but he who abstains from stealing breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from stealing danger is dispelled.

When, householder, the indulger in sexual misconduct, by reason of his sexual misconduct, breeds hatred in this life and the life hereafter, he feels in his mind pain and grief, but he who abstains from sexual misconduct breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from sexual misconduct, danger is dispelled.

When, householder, the liar, by reason of his telling lies, breeds hatred in this very life and the life hereafter he feels in his mind pain and grief; but he who abstains from telling lies, breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from telling lies danger is dispelled.

When, householder, the drinker, by reason of his partaking of intoxicants, breeds hatred in this very life and the life hereafter, he feels in his mind pain and grief; but he who abstains from intoxicants breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from intoxicants danger is dispelled.

One who kills a living being, takes what is not given, indulges in sexual misconduct, tells lies and partakes of intoxicants, on account of his not having got rid of these five dangers and enemies is said to be "vicious". On the dissolution of the body after death, that unwise man is reborn in hell.

One who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies and from intoxicants, on account of his abstinence from these five dangerous things, is called "virtuous". On the dissolution of the body after death he arises in the Happy Course of Existence.

GAVESĪ SUTTA *

Thus I have heard. On one occasion the Exalted One toured through the kingdom of Kosala with a great company of brethren. And as He went along the highway He saw a place where a big grove of sal trees grew; and seeing it there, He moved down from the road and having approached that grove, He smiled at a certain place.

Then the venerable Ānanda thought: "What is the cause of the Exalted One's smiling? What is the reason? Tathāgatas do not smile for nothing." And the venerable Ānanda asked the Exalted One: "Lord, what is the cause of the Exalted One's smiling? What is the reason? Tathāgatas do not smile for nothing."

(Then the Exalted One replied:)

"At this place, Ānanda, in ancient times there was a rich and flourishing city inhabited by many people; and by the city, there dwelt the Exalted One, Kassapa, Arahat, Supremely Enlightened. At that time Gavesī was a lay-disciple of the Exalted One, Kassapa, Arahat, Supremely Enlightened; but he did not keep the moral precepts. Ānanda, the lay-disciple Gavesī incited other five hundred persons who did not keep the moral precepts, to declare themselves as "lay-devotees" and become lay-devotees'.

1. 'Ānanda, Gavesī then thought thus: "I have been of great service to these five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. Yet, I do not keep the moral precepts, nor do these five hundred lay-disciples. I am on the same level as they and do not surpass them in any way. Now, I shall practise myself so that I may surpass them."

'Then, Ānanda, Gavesī went to the five hundred and said: "Sirs, from today please recognise me as one who keeps the moral precepts."

'Now, Ānanda, those five hundred lay-disciples thought to themselves: "Master Gavesī has been of great service to us; he has

been our leader; and he has caused us to become lay-disciples. He will now keep the moral precepts—why then not we too?"

'Then, Ānanda, those five hundred lay-disciples went to Gavesī and said: "Master Gavesī, from today please recognise us five hundred lay-disciples as those who keep the moral precepts."

2 'Then, Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. Now, I am keeping the moral precepts, and they too are doing so. I am on the same level as they and do not surpass them in any way. I shall now practise so that I may surpass them."

'Ānanda, Gavesī then went to those five hundred lay-disciples and said, "Sirs, from today please recognise me as one who practises to live a pure life, one who practises to live a life (free from vices), and one who abstains from having sexual intercourse which is the habit of the village folks."

'Then, Ānanda, those five hundred lay-disciples thought thus: "Master Gavesī has been of great service to us; he has been our leader, and he has caused us to become lay-disciples. He is now practising to live a pure life, is practising to live a life (free from vices), and is abstaining from having sexual intercourse which is the habit of village folks. Why not we too?"

'Then, Ānanda, those five hundred lay-disciples went to Gavesī and said: "Master Gavesī, from today please recognise us five hundred lay-disciples as those who are practising to live a pure life, those who are practising to live a life (free from vices) and those who are abstaining from sexual intercourse which is the habit of the village folks."

3. 'Then, Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. I have kept the moral precepts,

* *Aṅguttara Nikāya, Pañcaka-nipāta, Catuttha-paññāsaka, 3. Upāsaka-vagga, 10. Gavesī Sutta, page 189, 6th Syn. Edn.*

and they too have done so. I am practising to live a pure life; I am practising to live a life (free from vices); and I am abstaining from sexual intercourse which is the habit of the village folks. They too are now practising so. I am on the same level as they and do not surpass them in any way. Now, I shall practise myself so that I may surpass them."

'Ānanda, Gavesī then went to those five hundred lay-disciples and said: "Sirs, from today please recognise me as one who takes one meal a day, and one who abstains from taking meal at night or after midday."

'Ānanda, then those five hundred lay-disciples thought to themselves: "Master Gavesī has been of great service to us; he has been our leader; and he has caused us to become lay-disciples. Now he even is one who takes only one meal and one who abstains from taking meal at night or after midday—why not we too?"

4. 'Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. I have kept the moral precepts and they also have done so. I have practised to live a pure life; I have practised to live a life (free from vices); and I have abstained from sexual intercourse which is the habit of village folks. They too have done the same. I have been one who takes only one meal a day, and one who abstains from taking meal at night or after midday. They also have done the same. I am on the same level as they and do not surpass them in any way. Now, I shall practise so that I may surpass them."

'And, Ānanda, the lay-disciple Gavesī went to the Exalted One, Kassapa, Arahat, Supremely Enlightened, and, having approached Him, said to Him:

"Lord, grant me an ordination as a *sāmaṇera* and then a full ordination as a *Bhikkhu*."

'Ānanda, the lay-disciple Gavesī obtained ordination as a *sāmaṇera* and then as a *Bhikkhu* under the preceptorship of the Exalted One, Kassapa, Arahat, Supremely Enlightened.

5. 'Ānanda, not long after his being ordained, Gavesī, dwelling solitary, detached,

earnest, ardent and aspiring, attained that goal for which the sons of good families rightly leave home for the homeless life, even that unrivalled goal* or righteous living, attained it in that very life, and knowing it for himself lived in full realisation thereof: "Rebirth is no more; I have lived the pure life. I have done all that ought to be done; I have nothing more to do for Arahatship."

And the venerable Gavesī was another of the Arahats.

"Then, Ānanda, those five hundred lay-disciples thought thus: "Master Gavesī has been of great service to us; he has been our leader; and he has caused us to become lay-disciples. Now, even Master Gavesī has had his hair and beard shaved off, donned the yellow robe, and gone forth from the home to the homeless life; why then not we too?"

'Ānanda, those five hundred lay-disciples then approached the Exalted One, Kassapa Arahat, Supremely Enlightened and addressed Him:—

"Lord, may the Exalted One be pleased to ordain us as *sāmaṇeras* and then as *Bhikkhus*."

'Ānanda, those five hundred lay-disciples obtained ordination as *sāmaṇeras* and then as *Bhikkhus* under the preceptorship of the Exalted One, Kassapa, Arahat, Supremely Enlightened.

'Ānanda, then *Bhikkhu* Gavesī thought thus: "I, verily, have obtained this unsurpassed bliss of liberation at will, with ease, and without difficulty; it would be a good thing if those five hundred *Bhikkhus* obtain this unsurpassed bliss of liberation at will, with ease, and without difficulty, in like manner."

'Ānanda, then those five hundred lay-disciples, dwelling solitary, detached, earnest, ardent and aspiring, attained that goal for which the sons of good families rightly leave home for the homeless life, even that unrivalled goal of righteous living, attained it in that very life, and knowing it for themselves lived in full realisation thereof: "Rebirth is no more; we have lived the pure life; we have done all that ought to be done; we have nothing more to do for Arahatship."

* The 'goal' means 'Arahatta-phala' (Fruition of Holiness.)

'Thus, Ānanda, those five hundred Bhikkhus with Gavesī as their leader, in striving from higher things to higher, from nobleness to nobleness attained in this very life that incomparable bliss of liberation—*Arahatta-phala*.

'Wherefore, Ānanda, you should train yourselves in this way: From higher things to higher, from nobleness to nobleness, we will strive and will come to realise that bliss of liberation—*Arahatta-phala* in this very life.

'Well, Ānanda, you should train yourselves in this way.'

"Bhikkhus, these are known as *kāma-guṇā*, but in the teaching of *Ariyas kāma-guṇā* are not *kāmā*.*

"*Saṅkappa-rāga*—lust which arises from impure thought is called *kāma*. Pretty objects in the world are not *kāmā*, Pretty objects stand in this world, as they are and yet wise man get rid of desire for them.

(2) "Bhikkhus, what is the origin of *kāma* (sensuality)?"

"Bhikkhus, *phassa* (contact) is the origin of sensuality.

(3) "Bhikkhus, what is the variety of sensuality?"

"Bhikkhus, one kind of sensuality is with regard to visible objects, another with regard to sounds, another with regard to smells, another with regard to tastes, another with regard to physical contacts. This, Bhikkhus, is called the variety of sensuality.

(4) "Bhikkhus, what is the resultant of sensuality?"

"Bhikkhus, whatever being is brought into existence in the planes of merits or in the planes of demerits by *kāma* as its offspring is the resultant of *kāma* (sensuality).**

(5) "Bhikkhus, what is the cessation of sensuality?"

"Bhikkhus, the cessation of contact is the cessation of sensuality.

(6) "Bhikkhus, what is the practice leading to the cessation of sensuality?"

"The Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of sensuality.

"And when the Noble disciple thus understands sensuality, the origin of sensuality, the variety of sensuality, the resultant of sensuality, the cessation of sensuality, and the practice leading to the cessation of sensuality, he understands this *nibbedhika-brāma-*

cariya (Noble practice which explodes masses of *Lobha, Dosa* and *Moha*).

"Bhikkhus, it is said: 'Sensuality should be understood; the origin of sensuality should be understood; the variety of sensuality should be understood; the resultant of sensuality should be understood; the cessation of sensuality should be understood; the practice leading to the cessation of sensuality should be understood'—and because of this it is said.

II. VEDANĀ

(1) "Bhikkhus, it is said: 'Feeling should be understood; the origin of feeling should be understood; the variety of feeling should be understood; the resultant of feeling should be understood; the practice leading to the cessation of feeling should be understood—and wherefore is this said?'

"Bhikkhus, feelings are these three: (i) Agreeable feeling, (ii) disagreeable feeling, (iii) indifferent feeling.

(2) "Bhikkhus, what is the origin of feeling?"

"Bhikkhus, *phassa* (contact) is the origin of feeling.

(3) "Bhikkhus, what is the variety of feeling?"

"Bhikkhus, (i) there are agreeable feelings associated with *kilesa* (defilement); (ii) there are agreeable feelings not associated with *kilesa*; (iii) there are disagreeable feelings associated with *kilesa*; (iv) there are disagreeable feelings not associated with *kilesa*; (v) there are indifferent feelings associated with *kilesa*; (vi) there are indifferent feelings not associated with *kilesa*. This Bhikkhus, is the variety of feeling.

(4) "Bhikkhus, what is the resultant of feeling?"

"Bhikkhus, whatever being is brought into existence in the plane of merits or in the plane of demerits by feeling as its offspring is the resultant of feeling.

(5) "Bhikkhus, what is the cessation of feeling?"

* There are two kinds of *kāma*, viz:

(i) *Vatthu-kāma*—Objects of sensuality, and
(ii) *Kilesa-kāma*—Sensuality itself.

What has to be got rid of is *kilesa-kāma*.

The teaching of *Ariyas* is the *Buddha Sāsana*.

** Those who long for *dibba-kāma* (the pleasure of *devas*) and practise virtues are reborn in the planes of *devas*. Those who fall into vice (in their quest for pleasure) are reborn in the *Apāya* (planes of demerits, etc).

"Bhikkhus, the cessation of *phassa* (contact) is the cessation of feeling.

(6) "Bhikkhus, what is the practice leading to the cessation of feeling ?

"Bhikkhus, This Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of feeling.

"And when the noble disciple understands feeling, the origin of feeling, the variety of feeling, the resultant of feeling, the cessation of feeling, the practice leading to the cessation of feeling, he understands this *nibbedhika-brāhmacariya* (Noble Practice which explodes masses of *Lobha*, *Dosa* and *Moha*).

"Bhikkhus, it is said: 'Feeling should be understood; the origin of feeling should be understood; the variety of feeling should be understood; the resultant of feeling should be understood; the cessation of feeling should be understood; the practice leading to the cessation of feeling should be understood'—and because of this it is said.

III SAÑÑĀ

(1) "Bhikkhus, it is said: 'Perception should be understood; the origin of perception should be understood; the variety of perception should be understood; the resultant of perception should be understood; the cessation of perception should be understood; the practice leading to the cessation of perception should be understood'—and wherefore is this said ?

"Bhikkhus, there are six kinds of perceptions. They are:— (i) *Rūpa-saññā* (perceptions having visible things as its objects), (ii) *sadda-saññā* (perception having sounds as its objects), (iii) *gandha-saññā* (perception having smells as its objects), (iv) *rasa-saññā* (perception having tastes as its objects), (v) *Phoṭṭhabba-saññā* (perception having physical contacts as its objects), (vi) *dhamma-saññā* (perception having mental states as its object).

(2) "Bhikkhus, what is the origin of perception ?

"Bhikkhus, *phassa* is the origin of perception.

(3) "Bhikkhus, what is the variety of perception ?

"Bhikkhus, there is one kind of perception with regard to visible objects, another with regard to sounds, another with regard to smells, another with regard to tastes, another with regard to physical contacts and another with regard to mental states. This, Bhikkhus is called the variety of perception.

(4) "What is the resultant of perception ?

"Bhikkhus, perception gives rise to conventional term. A certain thing is perceived and is cognized by a conventional term. Thus the conventional term is the resultant of perception."

(5) "Bhikkhus, what is the cessation of perception ?

"Bhikkhus, the cessation of *phassa* is the cessation of perception.

(6) "Bhikkhus, what is the practice leading to the cessation of perception ?

"Bhikkhus, this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of perception.

"And when the Noble disciple understands perception, the origin of perception, the variety of perception, the resultant of perception, the cessation of perception and the practice leading to the cessation of perception, he understands this *nibbedhika-brāhmacariya* (Noble practice which explodes masses of *Lobha*, *Dosa* and *Moha*).

"Bhikkhus, it is said: 'Perception should be understood; the origin of perception should be understood; the variety of perception should be understood; the resultant of perception should be understood; the cessation of perception should be understood; the practice leading to the cessation of perception should be understood'—and because of this it is said.

IV. ĀSAVA

(1) "Bhikkhus, it is said: '*Āsavas* should be understood; the origin of *āsavas* should be understood; the variety of *āsavas* should be understood; the resultant of *āsavas* should be understood; the cessation of *āsavas* should be understood; the practice leading to the cessation of *āsavas* should be understood'—and wherefore is this said ?

“Bhikkhus, there are three kinds of *āsavas*, namely, (i) *kāmāsava* (mental impurities of sensuality), (ii) *bhāvāsava* (mental impurities for existence), (iii) *avijjāsava* (mental impurities of ignorance).

(2) “Bhikkhus, what is the origin of *āsavas* ?

“Bhikkhus, *avijjā* (ignorance) is the origin of *āsavas*.

(3) “Bhikkhus, what is the variety of *āsavas* ?

“Bhikkhus, there are the following:—

- (i) *āsavas* that bear fruit in hell.
- (ii) *āsavas* that bear fruit in the animal-world.
- (iii) *āsavas* that bear fruit in the *petā*-world.
- (iv) *āsavas* that bear fruit in the world of men.
- (v) *āsavas* that bear fruit in the *deva loka*. This, Bhikkhus, is the variety of *āsavas*.

(4) “Bhikkhus, what is the resultant of *āsavas* ?

“Bhikkhus, whatever being is brought into existence in the plane of merits or in the plane of demerits by *āsavas* as its offspring is the resultant of *āsavas*.

(5) “Bhikkhus, what is the cessation of *āsavas* ?

“Bhikkhus, the cessation of *avijjā* is the cessation of *āsavas*.

(6) “What is the practice leading to the cessation of *āsavas* ?

“Bhikkhus, this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of *āsavas*.

“And when the Noble disciple understands *āsavas*, the origin of *āsavas*, the variety of *āsavas*, the resultant of *āsavas*, the cessation of *āsavas*, the practice leading to the cessation of *āsavas*, he understands this *nibbēdhika-brahmacariya* (Noble Practice which explodes masses of *Lobha*, *Dosa* and *Moha*).

“Bhikkhus, it is said: ‘*Āsavas* should be understood; the origin of *āsavas* should be

understood; the variety of *āsavas* should be understood; the resultant of *āsavas* should be understood; the cessation of *āsavas* should be understood; the practice leading to the cessation of *āsavas* should be understood’—and because of this it is said.

V. KAMMA

(1) “Bhikkhus, it is said: ‘*kamma* should be understood; the origin of *kamma* should be understood; the variety of *kamma* should be understood; the resultant of *kamma* should be understood; the cessation of *kamma* should be understood; the practice leading to the cessation of *kamma* should be understood’—and wherefore is this said ?

“The volition, Bhikkhus, do I call *kamma*. Through volition one performs *kamma* (wholesome or unwholesome) by means of body, speech and mind.

(2) “Bhikkhus, what is the origin of *kamma* ?

“Bhikkhus, *phassa* (contact) is the origin of *kamma*.

(3) “Bhikkhus, what is the variety of *kamma* ?

“Bhikkhus, there are the following:—

- (i) *kamma* that bears fruit in hell.
- (ii) *kamma* that bears fruit in the animal-world.
- (iii) *kamma* that bears fruit in the *petā*-world.
- (iv) *kamma* that bears fruit in the world of men.
- (v) *kamma* that bears fruit in the *deva loka*. This, Bhikkhus, is the variety of *kamma*.

(4) “Bhikkhus, what is the resultant of *kamma* ?

“Bhikkhus, there are three kinds of *kamma*-resultants:

- (i) *kamma* bearing fruit during lifetime;
- (ii) *kamma* bearing fruit in the next life; and
- (iii) *kamma* bearing fruit in later lives.

“This, Bhikkhus, is called the resultant of *kamma*.

(5) “Bhikkhus, what is the cessation of *kamma* ?

“Cessation” of *phassa* (contact), Bhikkhus, is the cessation of *kamma*.

(6) “Bhikkhus, what is the practice leading to the cessation of *kamma* ?

“Bhikkhus, this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of *kamma*.

“And when the Noble disciple understands *kamma*, the origin of *kamma*, the variety of *kamma*, the resultant of *kamma*, the cessation of *kamma*, the practice leading to the cessation of *kamma*, he understands this *nibbedhika-brāhmacariya* (Noble Practice which explodes masses of *Lobha*, *Dosa* and *Moha*).

“Bhikkhus, it is said: ‘*Kamma* should be understood; the origin of *kamma* should be understood; the variety of *kamma* should be understood; the resultant of *kamma* should be understood; the cessation of *kamma* should be understood; the practice leading to the cessation of *kamma* should be understood’—and because of this it is said.

VI. DUKKHA

(1) “Bhikkhus, it is said: ‘*Dukkha* should be understood; the origin of *dukkha* should be understood; the variety of *dukkha* should be understood; the resultant of *dukkha* should be understood; the cessation of *dukkha* should be understood; the practice leading to the cessation of *dukkha* should be understood’—and wherefore is this said ?

“Bhikkhus, Birth is Suffering; Old Age is Suffering; Disease is Suffering; Death is Suffering; Sorrow, Lamentation, Pain, Grief and Despair are Suffering; not getting what one wants is Suffering. In short, the five constituent groups of existence which are the objects of Clinging are Suffering.

(2) “Bhikkhus what is the origin of *dukkha* ?

“Bhikkhus, Craving is the origin of *dukkha*.

(3) “Bhikkhus, what is the variety of *dukkha* ?

“Bhikkhus, (i) Suffering that is above measure; (ii) Suffering that is trifling; (iii)

Suffering that is slow to disappear; (iv) Suffering that is quick to disappear. This, Bhikkhus, is the variety of *dukkha*.

(4) “Bhikkhus, what is the resultant of *dukkha* ?

“Bhikkhus, in the world, some people being oppressed by Suffering (*dukkha*) and mentally worn out, grieve, mourn, lament, beat their breasts and become bewildered.

“Or, being oppressed by this Suffering, they seek outside (the *Sāsanā*) saying to themselves, ‘Who will be able to know a word or two to put an end to this *dukkha* (Suffering)?’ Bhikkhus, I say that Suffering leads to bewilderment and search for such a person.

This, Bhikkhus, is the resultant of *dukkha*.

(5) “Bhikkhus, what is the cessation of *dukkha* ?

“Bhikkhus, the cessation of Craving is the cessation of *dukkha*.

(6) “Bhikkhus, what is the practice leading to the cessation of *dukkha* ?

“Bhikkhus, this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, is the practice leading to the cessation of *dukkha*.

“And when the Noble disciple understands *dukkha*, the origin of *dukkha*, the variety of *dukkha*, the resultant of *dukkha*, the cessation of *dukkha* and the practice leading to the cessation of *dukkha*, he understands this *nibbedhika-brāhmacariya* (Noble Practice which explodes masses of *Lobha*, *Dosa* and *Moha*).

“Bhikkhus, it is said: ‘*Dukkha* should be understood; the origin of *dukkha* should be understood; the variety of *dukkha* should be understood; the resultant of *dukkha* should be understood; the cessation of *dukkha* should be understood and the practice leading to the cessation of *dukkha* should be understood’—and because of this it is said.”

“Verily, Bhikkhus, such is this *dhamma*-discourse on the way to explode (Masses of *Lobha*, *Dosa* and *Moha*).”

ĀṄGUTTARA-NIKĀYA AṬṬHAKA-NIPĀTA, PATHAMA-PANNĀSAKA GAHAPATI-VAGGA, ANURUDDHA-MAHĀVITAKKA SŪTTA

Discourse on the Great Reflections of Venerable Anuruddha

On one occasion the Bhagavā was staying at the Deer Park in Bhesakaḷa grove at Saṁsumāgiri in the kingdom of Bhagga. At that time the venerable Anuruddha was dwelling in the Eastern Bamboo Forest in the kingdom of Ceti. Then the venerable Anuruddha, being in a secluded place, reflected:

‘This Buddha-Dhamma is for one whose wants are few, this Buddha-Dhamma is not for one whose wants are many. This Buddha-Dhamma is for the contented, not for the discontented. This Buddha-Dhamma is for one who practises seclusion, not for one fond of society. This Buddha-Dhamma is for one who is energetic, not for one who is indolent. This Buddha-Dhamma is for one who is setting up mindfulness, not for one who is heedless. This Buddha-Dhamma is for one who has composure of mind, not for one whose mind is confused. This Buddha-Dhamma is for the wise, not for the unwise.’

Now the Buddha, knowing these reflections of Anuruddha, by His higher spiritual power, just as a strong man might stretch forth and bend back his arm, travelled from Bhesakaḷa Grove in Bhagga to the Eastern Bamboo Forest, appeared before the venerable Anuruddha and sat down on the seat specially prepared for Him. Then the venerable Anuruddha made obeisance to the Buddha and sat at one side. When Anuruddha was thus seated, the Buddha addressed him :

‘Well done! Well done! Anuruddha. You have entertained the thoughts of a superman: “This Buddha-Dhamma is for one whose wants are few, this Buddha-Dhamma is not for one whose who wants are many. This Buddha-Dhamma is for the contented, not for the discontented. This Buddha-Dhamma is for one who practises seclusion, not for one fond of society. This Buddha-Dhamma is for one who is energetic, not for one who is indolent. This Buddha-

Dhamma is for one who is setting up mindfulness, not for one who is heedless. This Buddha-Dhamma is for one who has composure of mind, not for one whose mind is confused. This Buddha-Dhamma is for the wise, not for the unwise.” As you have reflected so far Anuruddha, you should reflect on this eighth thought of a superman: “This Buddha-Dhamma is for one who is free from Hindrances and who delights in things which are free from Hindrances, not for one who indulges in sensuous pleasures and who delights in things that impede spiritual progress.”

‘Anuruddha, when you entertain these eight thoughts of a superman, at that time you will be devoid of sensuous pleasures and evil thoughts and abide in the first Jhāna,* which is accompanied by Thought-conception and Discursive thinking, is born of Detachment, and filled with Rapture and Joy.

‘Anuruddha, when you entertain these eight thoughts of a superman, at that time you will, after the subsiding of Thought-conception and Discursive thinking, abide in the second Jhāna, which is born of Concentration, and accompanied by Rapture and Joy.

‘Anuruddha, when you entertain these eight thoughts of a superman, at that time you will, after the fading away of rapture, dwell in equanimity, be mindful and clearly conscious; and will experience in your person that ease which the Noble Ones talk of when they say: “Happy lives the man of equanimity and attentive mind”; thus will you enter the third Jhāna.

‘Anuruddha, when you entertain these eight thoughts of a superman, at that time, after having given up pleasure and pain, and through the disappearance of the previous joy and grief which you had, you will enter into a state beyond pleasure and pain, into

* Jhāna has been variously translated as “Ecstasy”, “Rapture”, “Absorption” (Nyanatiloka); and the latter, though best, does not give a completely satisfactory definition. It is a state which supervenes on the practice of “awareness” of “setting up of mindfulness” and so the opposite of a hypnotic “trance”. There is only one way to arrive at the meaning of the word and that is to enter the state.

the fourth Jhāna, a state of pure Equanimity and clear mindfulness.

'Anuruddha, when you entertain these eight thoughts of a superman, at that time whenever you will, you can enjoy these four Jhānas according to your wish, without difficulty and pain, bringing comfort here and now. Then Anuruddha, just as a box containing multi-coloured clothes is an object of delight to some householder or householder's son; you who are contented with any clothing will contemplate that this robe which is besmeared with dust serves you as an object of delight in the sense that you use this robe simply as a requisite, that you have no attachment for this robe, and that it will lead you to the portals of emancipation.

'Anuruddha, when you entertain these eight thoughts of a superman, at that time, whenever you will, you can enjoy these four Jhānas according to your wish, without difficulty and pain, bringing comfort here and now. Then, Anuruddha, just as a meal of rice served with deliciously cooked curries is an object of delight to some householder or householder's son; the alms-food which you receive by begging from door to door will be an object of delight to you in the sense that you simply take food as a requisite, that you have no attachment for that meal, and that it will lead you to the portals of emancipation.

'Anuruddha, when you entertain these eight thoughts of a superman, at that time, whenever you will, you can enjoy these four Jhānas according to your wish, without difficulty and pain, bringing comfort here and now. Then, Anuruddha, just as a gabled house, plastered both inside and outside, with doors barred and shutters closed, and draught-free, is an object of delight to some householder or householder's son; the place at the foot of some tree will be an object of delight to you who are contented with dwelling, in the sense that you simply use the foot of the tree as a requisite, that you have no attachment for this dwelling, and that it will lead you to the portals of emancipation.

'Anuruddha, when you entertain these eight thoughts of a superman, at that time, whenever you will, you can enjoy these four Jhānas according to your wish, without difficulty and pain, bringing comfort here and now. Then, Anuruddha, just as a place with fleecy cover, woollen cloth or coverlet, spread with rugs of deer-skins, with awnings

over it, with crimson cushions at either end, is an object of delight to some householder or householder's son; to you who are contented with bed and seat, this bed and seat, made of grass will be an object of delight in the sense that you simply use it as a requisite, that you have no attachment for it, and that it will lead you to the portals of emancipation.

'Anuruddha, when you entertain these eight thoughts of a superman, at that time, whenever you will, you can enjoy these four Jhānas according to your wish, without difficulty and pain, bringing comfort here and now. Then, Anuruddha, just as the variegated medicines: butter pure and fresh, oil, honey and treacle, are objects of delight to some householder or householder's son: to you who are contented, this medicine made of cattle urine will be an object of delight in the sense that you simply use it as a requisite, that you have no attachment for it and that it will lead you to the portals of emancipation.

'Wherefore, Anuruddha, stay here in this Eastern Bamboo Grove in Ceti during the coming Vassa.'

And the Venerable Anuruddha replied: 'Yes, Lord.'

Then the Buddha, having given His advice to the venerable Anuruddha, just as a strong man might stretch his arm and bend it back, returned by His power and appeared at Bhesakaḷa Grove in Bhagga. Now the Buddha sat down on the seat specially prepared for Him and addressed the monks as follows:

'Monks, I shall declare the "Discourse on the eight thoughts of a superman". Listen to me.'

'Yes, Lord' the monks replied, and the Buddha said:

'This Buddha-Dhamma is for one whose wants are few, this Buddha-Dhamma is not for one whose wants are many. This Buddha-Dhamma is for the contented, not for the discontented. This Buddha-Dhamma is for one who practises seclusion, not for one fond of society. This Buddha-Dhamma is for one who is energetic, not for one who is indolent. This Buddha-Dhamma is for one who is setting up mindfulness, not for one who is heedless. This Buddha-Dhamma is for one who has composure of mind, not

for one whose mind is confused. This Buddha-Dhamma is for the wise, not for the unwise. This Buddha-Dhamma is for one who is free from Hindrances and who delights in things which are free from Hindrances, but not for one who indulges in sensuous pleasures and who delights in things that impede spiritual progress.

'O monks! This Buddha-Dhamma is for one whose wants are few, this Buddha-Dhamma is not for one whose wants are many, thus it is said. But why is this said ?

'Herein, monks, a monk wanting little does not wish: "May they know me as wanting little; may they know me as contented; may they know me as practising seclusion; may they know me as energetic; may they know me as setting up mindfulness; may they know me as composed; may they know me as wise; may they know me as one who is free from Hindrances and who delights in things that are free from Hindrances."

'O monks! This Buddha-Dhamma is for one whose wants are few, this Buddha-Dhamma is not for one whose wants are many—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for the contented, not for the discontented, thus it is said. But why is this said ?

'Herein, monks, a monk is contented with such requisites—robe, alms, dwelling, medicine for illness.

'O monks! This Buddha-Dhamma is for the contented, not for the discontented—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for one who practises seclusion, not for one fond of society, thus it is said. But why is this said ?

'Herein, monks, while a monk practises seclusion, there come to him visitors such as monks, nuns, male and female devotees, kings and their chief ministers, heretics and their disciples. Then the monk with his mind inclined towards seclusion, leaning towards seclusion, abiding in seclusion and delighting in the life of a recluse, entirely confines his talk to that which encourages him to live in a place free from all worldly troubles.

'O monks! This Buddha-Dhamma is for one who practises seclusion, not for one fond of society—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for one who is energetic, not for one who is indolent, thus it is said. But why is this said ?

'Herein, monks, a monk strives energetically to avoid unwholesome deeds and to perform wholesome ones; firm and steadfast, he does not lay aside the yoke of performing wholesome actions—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for one who is setting up mindfulness, not for one who is heedless, thus it is said. But why is this said ?

'Herein, monks, a monk sets up mindfulness, he is endowed with supreme intentness of mind and discrimination; he recollects and remembers both the doings and sayings of long ago—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for one who has composure of mind, not for one whose mind is confused, thus it is said. But why is this said ?

'Herein, monks, a monk having got rid of sensuous desires... enters and abides in... the first... second... third... and fourth Jhāna—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for the wise not for the unwise, thus it is said. But why is this said ?

'Herein, monks, a monk is wise; is endowed with a knowledge by means of which he is able to see the physical and mental phenomena as they really are, and is also able to penetrate into the complete destruction of suffering—so, what is said, is said on this account.

'O monks! This Buddha-Dhamma is for one who is free from Hindrances and who delights in things which are free from Hindrances, not for one who indulges in sensuous pleasures and delights in things that impede spiritual progress, thus it is said. But why is this said ?

'Herein, monks, a monk's mind is at the portals of emancipation, becomes calm, composed and free. This Buddha-Dhamma is for one who is free from Hindrances and who delights in things which are free from Hindrances, not for one who indulges in sensuous pleasures and who delights in things

that impede spiritual progress— so, what is said, is said on this account.'

And the venerable Anuruddha spent his Vassa at Ceti in the Eastern Bamboo Forest.

There, dwelling alone, solitary, earnest, strenuous, resolute, he attained not long after, in this world, by the knowledge gained in the practice of meditation, the realization of the *cessation of suffering*, for the sake of which householders rightly go forth from their

homes to the homeless life, He realised: 'Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.

And the venerable Anuruddha was numbered among the Arahats.

Now at the time of his attaining Arahatsip, the venerable Anuruddha uttered these verses :

'The Master knew what thoughts were in my mind.
With Power supreme He then appeared before me.
Great were the thoughts I 'd had anent the goal,
But what was still unthought He taught to me.
He who had first attained defilement's end,
Taught me the way to reach that selfsame goal.
Hearing, I followed close the Path He showed :
Won is the Threefold Knowledge* by His Way,
Done is the task the Buddha set for me!'

* Tisso vijjā = Te-vijja : Three-fold knowledge : —

- (1) Remembrance of former births, (2) Insight into the arising and passing away of all beings,
(3) Full recognition of the origin of Suffering and of the Way to its removal which culminates in the Extinction of all Biases.



ANGUTTARA-NIKĀYA, ATTHAKA NIPĀTA,

DĀNA-VAGGA, DUCCARITA-VIPĀKA SUTTA

(DISCOURSE ON BAD EFFECTS OF EVIL DEEDS)

(1) 'Monks, killing a living being, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of taking life is the shortening of one's life when reborn as a man.

(2) 'Monks, stealing, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of stealing is loss of one's wealth when reborn as a man.

(3) 'Monks, sexual misconduct, when practised, developed, and frequently performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of practising sexual misconduct is that one will breed rivalry and hatred when reborn as a man.

(4) 'Monks, telling lies, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of telling lies is that one will be falsely accused when reborn as a man.

(5) 'Monks, backbiting, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of backbiting is the breaking up of one's friendship when reborn as a man.

(6) 'Monks, harsh speech, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of harsh speech is that one will possess an unpleasing voice when reborn as a man.

(7) 'Monks, frivolous talk, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of frivolous talk is that one's words will be not accepted by others, when reborn as a man.

(8) 'Monks, partaking of intoxicants, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of partaking of intoxicants is that one will be afflicted with insanity when reborn as a man.

* Ghosts.



ĀṄGUTTARA-NIKĀYA, ATTHAKA NIPĀTA, PAṬHAMA-PANNĀSAKA UPOSATHA-VAGGA, SANKHITTUPOSATHA SUTTA.

(DISCOURSE ON OBSERVING THE PRECEPTS IN BRIEF)

Thus I have heard. On one occasion the Bhagavā* was staying at Jeta's Grove in the monastery c' Anāthapiṇḍika at Sāvatti. There the Bhagavā addressed the monks. "O monks". "Yes, Lord," answered the monks to the Bhagavā.

"Monks, the observance of the Eight Precepts on Fasting Day is very fruitful, of great merit, of great splendour, and radiantly shining.

"Monks, how are they observed and kept ?

1. 'Herein, monks, a Noble disciple reflects: "All their lives Arahats desist from taking life and refrain therefrom; they lay aside stick and weapon; they are compassionate to all beings; and they look to the welfare of all beings. I, too, now, during this night and day, will desist from taking life and refrain therefrom; I will lay aside stick and weapon; I will be compassionate to all beings; and I will look to the welfare of all beings, and thus in this way, I shall follow the example of Arahats and observe this Precept". This is the first of the Precepts in which he establishes himself.

2. "All their lives Arahats desist from taking what is not given; they take only what is given; they desire to take only what is given; they dwell with a body clean and untainted with the speck of stealing. I, too, now, during this day and night, will desist from taking what is not given; I will take only what is given; I will desire to take only what is given; I will dwell with a body clean and untainted with the speck of stealing, and thus in this way, I shall follow the example of Arahats and observe this Precept". This is the second of the Precepts in which he establishes himself.

3. "All their lives Arahats desist from living unchastely; living the chaste life, abiding apart, they refrain from sexual practices which are indulged in by the village folk. I, too, now during this night and day, will live the chaste life; abiding apart, I will refrain from the practices of the village folk, and thus following the example of Arahats I shall observe this Precept". This is the third of the Precepts in which he establishes himself.

4. "All their lives Arahats desist from telling lies and refrain therefrom; they speak the truth; they are bondsmen to truth; they speak honestly; they speak believable words; they deceive no one in the world. I, too, now, during this day and night, will speak the truth; will be bondsmen to truth; will speak honestly; will speak believable words; will deceive no one in the world, and thus in this way, I shall follow the example of Arahats and observe this Precept." This is the fourth of the Precepts in which he establishes himself.

5. "All their lives Arahats desist from sloth-producing intoxicants and refrain therefrom. I, too, this night and day, will desist from intoxicants, and thus in this way, I shall follow the example of Arahats and observe this Precept." This is the fifth of the Precepts in which he establishes himself.

6. "All their lives Arahats take but one meal a day, and refrain from taking food after noon and at night. I, too, now, during this night and day, will act just as Arahats and observe this Precept." This is the sixth of the Precepts in which he establishes himself.

7. "All their lives Arahats refrain from dancing, singing, music, and unseemly shows; from the use of garlands, perfumes and unguents; and from things that tend to beautify and adorn the person. I, too, now, during this night and day, shall follow the example of Arahats and observe this Precept." This is the seventh of the Precepts in which he establishes himself.

8. "All their lives Arahats desist from using high and luxurious seats and refrain therefrom; they lie on low beds, couches or on strewn grass. I, too, now, during this night and day, shall follow the example of Arahats and observe this Precept." This is the eighth of the Precepts in which he establishes himself.

"Monks, the observance of these Eight Precepts on Fasting Day is very fruitful, of great merit, of great splendour, and radiantly shining."

* A title of the Buddha: Various translated as "Exalted one," "Fortunate one," "Sublime one" "Illustrious one."

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