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Caatuma Sutta

The Discourse at Catuma

I heard thus:

At one time the Blessed One was living in the Aamalaki forest in Catuma. At that time about five hundred Bhikkhus had come to Catuma headed by venerable Shariputra and venerable Moggallana to see the Blessed One. While exchanging friendly greetings, arranging beddings, putting away bowls and robes, they made much noise. The Blessed One addressed venerable Ānanda: ‘Ānanda, who are those making such a noise, like fishermen hauling a catch of fish’ ‘Venerable sir, about five hundred Bhikkhus, headed by Shariputra and Moggallana have arrived in Catuma to see the Blessed One. They exchanging friendly greetings with the resident Bhikkhus, while arranging beddings, putting away bowls and robes are making much noise. Then Ānanda, call those Bhikkhus in my words’.. Venerable Ananda agreed, approached those Bhikkhus and said. ‘Venerable ones, the Teacher calls you.’. Then those Bhikkhus, agreeing approached the Blessed One, worshipped and sat on a side. The Blessed One addressed those Bhikkhus. ‘Bhikkhus, why do you make such a big noise? It’s like fishermen hauling a catch of fish.’ ‘Venerable sir, about five hundred Bhikkhus, headed by Shariputra and Moggallana have arrived in Catuma to see the Blessed One. Exchanging friendly greetings, with the the resident Bhikkhus, arranging beddings, putting away bowls and robes they are making much noise’. ‘Go! Bhikkhus, I turn you away, you should not stay close to me’. Those Bhikkhus, agreed, worshipped the Blessed One circumambulated the Blessed

One and taking their bowls and robes left the presence of the Blessed One.

At that time the Sakyas of Catuma had assembled in the assembly hall for some matter. The Sakyas of Catuma saw the Bhikkhus going away in the distance, approaching them said thus: 'Venerable Ones, why do you go away?' 'The Blessed One has turned out the Community of bhikkhus'. 'Then venerable ones wait a moment, perhaps I would be able to win over the Blessed One' Then those Bhikkhus listened to the words of the Sakyas of Catuma and waited. The Sakyas of Catuma approached the Blessed One worshipped the Blessed One and sitting on a side said thus: 'Let, the Blessed One take pleasure in the Community of Bhikkhus. May, the Blessed One welcome, the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new Bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds. Like small plants that die in want of water. Venerable sir, if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. May the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let there be compassion now too.'

Then Brahma Samapatti knowing the Blessed One's thoughts, as a strong man would stretch his bent arm, or bend his stretched arm in that manner disappearing from the

world of Brahma appeared before the Blessed One. Brahma Samapatti arranging his shawl on one shoulder and clasping hands towards the Blessed One said 'Let the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new Bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds, like small plants that die in want of water. Venerable sir, if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Let the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too.'

The Sakyas of Catuma and Brahma Samapatti could win over the Blessed One with the comparison of the plants and the calf. Then venerable Maha Moggallana addressed the Bhikkhus: 'Friends, get up, take your bowls and robes, it was possible for the Sakyas of catuma and Brahma Samapatti to win over the Blessed One with the comparison of the plants and the calf'. Those Bhikkhus agreeing got up from their seats and taking bowls and robes, approached the Blessed One, worshipped and sat on a side. Then the Blessed One spoke to venerable Shariputra. 'Shariputra, when I turned away the Community of Bhikkhus, what occurred to you?' 'Venerable sir, it occurred to me. The Blessed One will abide in pleasantness here and now, unconcerned, I too will abide

in pleasantness here and now, unconcerned. Come! Shariputra, you should not arouse such a thought in the future' Then the Blessed One addressed venerable Maha Moggallana: 'Moggallana, when I turned away the Community of Bhikkhus, what occurred to you?'. Venerable sir, it occurred to me thus: The Blessed One will abide in pleasantness here and now unconcerned, I and venerable Shariputra will lead the Community of Bhikkhus.' 'Good! Moggallana, either I or Shariputra and Moggallana should lead the Community of Bhikkhus'.

Then the Blessed One addressed the Bhikkhus: 'Bhikkhus, four fears should be expected by one descending to water: What four? Fear of, waves, crocodiles, whirl pools and alligators. Bhikkhus, these four fears should be expected by one entering water. In the same manner four fears should be expected by a person leaving the household to become a homeless. What four?. The fear of waves, fear of crocodiles, fear of whirlpools and fear of alligators.

Bhikkhus, what is the fear of waves? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There's only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should go forward like this, turn and go like this, Look on, like this and look this and other side like this. Thus you should bend your limbs and stretch you limbs. Thus you should bear the three robes and bowl. Then it occurs to him: When I was a householder, I advised others, here I have to abide by the advice of those who are like my sons and grand sons. Then he gives up robes and becomes a layman, out of fear for waves, it is said. Bhikkhus, fear of waves is a synonym for anger and aversion.

Bhikkhus, what is the fear of crocodiles? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should eat this, should not eat this. You should partake thus, not partake thus, You should taste thus and not taste thus. You should drink thus, and not drink thus. You should drink the suitable and avoid the unsuitable. Eat, partake and taste the suitable and avoid the unsuitable. You should eat and partake at the right time, avoid eating food at untimely hours. Then it occurs to him. When I was a householder, I ate what I liked, and not what I disliked, Partook what I liked and not what I disliked. Drank what I liked and not what I disliked. I ate, partook, tasted and drank the suitable and the unsuitable. I partook, tasted and drank at timely hours and at untimely hours. Householders offer us nourishing food and drinks out of faith during the day time, when it is not the correct time. I think it is a restriction for the mouth. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman, out of fear for crocodiles it is said. Crocodiles is a synonym for, greed for food.

Bhikkhus, what is the fear for whirl pools? Bhikkhus, a certain son of a clansman out of faith goes forth from a household and becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. He thinks there's only a few who could declare the complete ending of this unpleasantness. He gone forth thus, putting on robes in the morning, takes bowl and robes and goes the alms round, in the village or hamlet controlled in body and speech, mindfulness not established and mental faculties not protected. In the village

he sees a householder or the son of a householder partaking the five strands of sensual pleasures, possessed and provided with them. Then it occurs to him, when I was a householder, I too partook these five strands of sensual pleasures, possessed and provided. I have wealth in my clan, to enjoy these sensual pleasures. I could do merit, too. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for whirlpools, it is said. Bhikkhus, fear for whirlpool is a synonym for, the five strands of sensual pleasures.

Bhikkhus, what is the fear for alligators? .Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. He gone forth thus, putting on robes in the morning, taking bowl and robes goes the alms round, in the village or hamlet controlled in body and speech, mindfulness not established and mental faculties not protected. In the village he sees a woman not well covered and dressed. Seeing her in that manner, greed assails his mind and with a mind assailed by greed he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for alligators. Bhikkhus, fear for alligators is a synonym for women.

Bhikkhus, these are the four fears, that should be expected by a certain person who goes forth as a homeless, in this dispensation of the Discipline.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cakkavattisihananda Sutta

The Lion's Roar on the Turning of the Wheel

Thus Have I Heard:

Once the Lord was staying among the Magadhans at Matula. Then he said: 'Monks!'

'Lord,' they replied, and the Lord said:

'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. And how does a monk dwell on an island unto himself, as a refuge unto himself with no other refuge, with Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings... mind as mind... mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Keep to your own preserves, monks, to your ancestral haunts. If you do so, then Mara will find no lodgement, no foothold. It is just by the building up of wholesome states that this merit increases.

Once, monks, there was a wheel turning monarch named Dalhanemi, a righteous monarch of the law, conqueror of the four quarters, who had established the security of his realm and was possessed of the seven treasures. These are: The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Female Treasure, the Householder Treasure, and, as seventh, the Treasure of Advisors. He has

more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law.

And, after many hundreds and thousands of years, King Dalhanemi said to a certain man: "My good man, whenever you see that the sacred wheel treasure has slipped from its position, report it to me."

"Yes Sire," the man replied. And after many hundreds and thousands of years the man saw that the sacred wheel treasure had slipped from its position. Seeing this, he reported the fact to the king. Then King Dalhanemi sent for his eldest son, the crown prince, and said: "My son, the sacred wheel treasure has slipped from its position. And I have heard say that when this happens to a wheel turning monarch he has not much longer to live. I have had my fill of human pleasures, now is the time to seek heavenly pleasures. You, my son, take over control of this Ocean Bounded Land I will shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness." And, having installed his eldest son in due form as king, King Dalhanemi shaved off his hair and beard, donned yellow robes, and went forth the household life into homelessness. And, seven days after the Royal Sage had gone forth, the sacred Wheel Treasure vanished.

Then a certain man came to the anointed Khattiya King and said, "Sire, you should know that the sacred Wheel Treasure has disappeared." At this the king was grieved and felt sad. He went to the Royal Sage and told him the news. And the royal sage said to him, "My son, you should not grieve or feel sad at the disappearance of the wheel treasure. The Wheel Treasure is not an heirloom from your fathers. But now, my

son, you must turn yourself into an Ariyan wheel turner. And then it may come about that, if you perform the duties of an Ariyan Wheel Turning Monarch, on the fast day of the fifteenth, when you have washed your head and gone up to the Verandah on top of your palace for the fast day, the sacred Wheel Treasure will appear to you, thousand spoked, complete with felloe, hub and all accessories."

"But what, sire, is the duty of an Ariyan wheel turning monarch?"

"It is this, my son: Yourself depending on the Dhamma, honoring it, revering it, cherishing it, doing homage to it and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish guard, ward and protection according to Dhamma for your own household, your troops, your nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds. Let no crime prevail in your kingdom, and to those who are in need, give property. And whatever ascetics and Brahmins in your kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one tamping himself, each one calming himself and each one striving for the end of craving, if from time to time they should come to you and consult you as to what is wholesome and what is unwholesome, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, and what action will in the long run lead to harm and sorrow., and them to avoid evil and do what is good. That, my son, is the duty of an Ariyan Monarch."

"Yes Sire," Said the king, and he performed the duties of an Ariyan wheel-turning Monarch. And as he did so, on the Fast Day of the fifteenth, when he had washed his head and gone

up to the verandah on top of his palace for the fast day, the sacred wheel treasure appeared to him, thousand spoked, complete with felloe, hub, and all accessories. Then the King thought, "I have heard that when a duly anointed Khattiya King sees such a wheel on the fast day of the fifteenth, he will become a wheel turning monarch. May I become such a Monarch!"

Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel Treasure turn, may the noble Wheel Treasure conquer!" The Wheel Turned to the east, and the King followed it with his fourfold army. And in whatever country the Wheel stopped, the King took up residence with his fourfold army. And those who opposed him in the eastern region came and said: "Come, Your Majesty, Welcome! We are yours, Your Majesty. Rule us, your Majesty." And the King said: "Do not take life. Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating." And those who had opposed him in the Eastern Region became his subjects.

Then the Wheel turned south, west, and north, each time resulting in like manner. Then the Wheel Treasure, having conquered the lands from sea to sea, returned to the royal capital and stopped before the King's Palace as he was trying a case, as if to adorn the royal palace.

And a second wheel turning monarch did likewise, and a third, a fourth, a fifth, a sixth, and a seventh king also ... told a man to see of the wheel had slipped from its position. And seven days after the Royal Sage had gone forth, the wheel disappeared.

Then a man came to the King and said: "Sire, you should know that the sacred wheel treasure has disappeared."

At this the king was grieved and felt sad. But he did not go to the Royal Sage and ask him about the duties of a wheel turning monarch. Instead, he ruled the people according to his own ideas, and, being so rules, the people did not prosper so well as they had done under the previous kings who had performed the duties of a wheel turning monarch. Then the ministers, counselors, treasury officials, guards and doorkeepers, and the chanters of mantras came to the King and said: "Sire, as long as you rule the people according to your own ideas, and differently from the way they were ruled before under previous wheel turning monarchs, the people do not prosper so well. Sire, there are ministers...in your realm, including ourselves, who have persevered the knowledge of how a wheel turning king should rule. Ask us, Your Majesty, and we will tell you!"

Then the King ordered all the ministers and others to come together, and he consulted them. And they explained to him the duties of a wheel turning monarch. And having listen to them, the King established guard and protection, but he did not give property to the needy, and as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft. They arrested him, and brought him before the king, saying: "Your Majesty, this man took what was not given, which we call theft." The King said to him: "Is it true that you took what was not given – which is called theft?"

"It is, your Majesty."

"Why?"

"Your Majesty, I have nothing to live on."

Then the King gave the man some property, saying, "With this, my good man, you can keep yourself, support your mother and father, keep a wife and children, carry on a business and make gifts to ascetics and Brahmins, which will promote your spiritual welfare and lead to a happy rebirth with pleasant result in a heavenly sphere."

"Very Good, Your Majesty." Replied the man.

And exactly the same thing happened with another man.

Then people heard that the King was giving away property to those who took what was not given and they thought:

"Suppose we were to do likewise!" and then another man took what was not given, and they brought him before the king. The King asked him why he had done this, and he replied: "Your Majesty, I have nothing to live on." Then the King thought: "If I give property to everybody who takes what is not given, this theft will increase more and more. I had better make an end of him, finish him off once for all, and cut his head off." So he commanded his men: 'Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there finish by inflicting the capital penalty and cutting off his head!" And they did so.

Hearing about this, people thought: "Now let us get sharp swords made for us, and then we can take from anybody what is not given, which is called theft, we will make an end of them, finish them off once for all and cut off their heads." So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robbery, killing their victims by cutting off their heads.

Thus, from not giving of property to the needy, poverty became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the use of weapons increased, from the increased use of weapons, the taking of life increased – and from the increase in the taking of life, people's life span decreased, their beauty decreased, and as a result of this decrease of life-span and beauty, the children of those whose life span had been eighty thousand years lived only forty thousand.

And a man of the generation that lived for forty thousand years took what was not given. He was brought before the king, who asked him: "Is it true that you took what as not given – what is called theft?"

"No, your majesty." He replied, thus telling a deliberate lie.

Thus, from the not giving of property to the needy,... the taking of life increased, and from the taking of life, lying increased, from the increase in lying, peoples life span decreased, their beauty decreased, and as a result the children of whose life span had been forty thousand years lived only twenty thousand.

And a man of the generation that lived for twenty thousand years took what was not given. Another man denounced him to the King saying, "Sire, such and such a man has taken what was not given."

Thus, from the not giving property to the needy... the speaking evil of others increased, and in consequence, peoples life span decreased, their beauty decreased, and as a result the children of those whose life span had been twenty thousand years lived only for ten thousand.

And of the generation that lived for ten thousand years, some were beautiful, and some were ugly. And those who were ugly, being envious of those who were beautiful, committed adultery with others' wives.

Thus from the not giving of property to the needy... sexual misconduct increased, and in consequence people's life spans decreased, their beauty decreased, and as a result, the children of those whose life span had been ten thousand years lived only five thousand.

And among the generation whose life span was five thousand years, two things increased: Harsh speech and idle chatter, in consequence of which people's life span decreased, their beauty decreased, and as a result, the children of those whose life span had been five thousand years live, some for two and a half thousand years, and some for only two thousand.

And among the generation whose life span was two and a half thousand years, covetousness and hatred increased, and in consequence people's life span decreased, their beauty decreased, and as a result the children of those whose life span had been two and a half thousand years lived for only a thousand.

Among the generation of a thousand year life spans, false opinions increased, and as a result, their children lived for only five hundred. Among that generation three things increased: incest, excessive greed, and deviant practices...and as a result their children lived for only two hundred and fifty years, and some for only two hundred. Among those people, there was a lack of respect for parents, teachers, and sovereign and because of this their children's beauty decreased, and their life span decreased to one hundred years.

Monks, there will come a time when the children of these people will have a life span of ten years, and with them girls will be marriageable at five years old. And with them, these flavors will disappear: ghee, butter, salt, sesame oil, molasses and salt. Among them, Kudrusa grain will be their chief food, just as rice and curry are today. And with them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of the ten year life span, there will be no word for "moral," so how can there be anyone who acts in a moral way? Those people who have no respect for their parents, for teachers, for sovereign. Will be ones who enjoy honor and prestige. Just as it is now the people who show respect for their parents, for teachers, for sovereign who are praised and honored, so will it be with people who do the opposite.

Among those of a ten year life span no account will be taken of mother or aunt, or of sister in law, or of teachers wife, or fathers wives and so on – all will be promiscuous in the world like sheep and goats, chickens and hogs, wolves and dogs. Among them, fierce enmity will prevail one for another, fierce hatred, fierce anger and thoughts of killing, mother against child and child against mother, father against child and likewise – brother against brother, brother against sister, just as a hunter feels against the beast he stalks.

And for those of a ten year life span, there will come to be a "sword interval" of seven days, during which they will mistake each other for wild beasts. Sharp swords will appear in their hands and, thinking, "There is an untamed beast!" they will take each others little lives with those swords. But there will be some beings who will think: "Let us not kill or be killed by anyone! Let us make for some grassy thickets or jungle hideaways, or clumps of trees, or for rough rivers, or for difficult mountains, and there live on roots and fruits of

the forest." And this they will do for seven days. Then, at the end of the seven days they will emerge from their hiding places and rejoice together of one accord, saying, "Good beings, I see that you are alive!" and then the thought will occur to those beings: "It is only because we became addicted to evil ways that we suffered this loss of our kindred, so now let us do good! What good can we do? Let us abstain from the taking of life, and, having undertaken this good thing, will practice it. And through having undertaken such wholesome things, they will increase in life span and beauty. And their children will live for twenty years, while they had only lived for ten.

Then it will occur to those beings: "It is through having taken to wholesome practices that we have increased in lifespan and beauty, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from untruthful speech, from idle chatter, from covetousness, from ill-will, from wrong views, let us abstain from [all of the things that brought about this calamity] and let us persevere in these wholesome actions."

And so they will do these things, and on account of this they will increase in life span and in beauty. The children whose life spans were twenty years will live to be forty, of forty, eighty, of eighty, one hundred and sixty, of one hundred and sixty, three hundred and twenty, etc., and in time their children will attain to eighty thousand years.

Among the people with an eighty thousand year life span, girls will become marriageable at five hundred. And such people will know only three kinds of disease: greed, fasting, and old age. And in the time of those people this continent of Jambudvipa will be powerful and prosperous, and villages, towns, and cities will be but a raven's flight one from the next.

This Jambudvipa, like Avici, will be as thick with people as the jungle is thick with reeds and rushes. At that time the Varanasi of today will be a royal city called Ketumati, powerful and prosperous, crowded with people and well supplied. In Jambudvipa there will be eighty-four thousand cities headed by Ketumati as the Royal Capital.

And in the time of the people with eighty thousand year life span, there will arise in the capital city of Ketumati a king called Sankha, a wheel turning monarch, a righteous ruler of the law, conqueror of the four quarters who had established the security of his realm and was possessed of the seven treasures. These are: The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Female Treasure, the Householder Treasure, and, as seventh, the Treasure of Advisors. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law.

And in that time of the people with an eighty thousand year life span, there will arise in the world a blessed lord, an arahant fully enlightened Buddha named Metteyya (Maitreya, Sanskrit), endowed with wisdom and conduct, a well farer, knower of the worlds, incomparable trainer of men to be tamed, teacher of gods and men, enlightened and blessed, just as I am now... Then King Sankha will re-erect the long lost palace of King Maha Panada, which was drowned in the Ganges, and, having lived in it, he will give it up and present it to the ascetics and Brahmins, the beggars, the wayfarers, the destitute. Then, shaving off hair and beard, he will don a yellow robe and go forth from the householders life into homelessness under the supreme Buddha Maitreya. Having gone forth, he will remain alone, in seclusion, ardent, eager and resolute, and before long he will have attained in this

very life, by his own super-knowledge and resolution, that unequalled goal of the holy life, for the sake of which young men of good family go forth from the household life into homelessness, and will abide therein.

‘Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. And how does a monk dwell on an island unto himself, as a refuge unto himself with no other refuge, with Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings... mind as mind... mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Keep to your own preserves, monks, to your ancestral haunts. If you do so, your life span will increase, your wealth will increase, your beauty will increase, your happiness will increase, and your power will increase.

And what is the length of life for a monk? Here, a monk develops the road to power which is concentration of intention accompanied by effort of will, the road to power which is concentration of energy... the road to power which is concentration of consciousness... the road to power which is concentration of investigation accompanied by effort of will. By frequently practicing these four roads to power he can, if he wishes, live for a full century, or the remaining part of a century. This is what I call Length of Life for a monk.

And what is beauty for a monk? Here, a monk practices right conduct, is restrained according to the discipline, is perfect in behavior and habits, sees danger in the slightest fault, and

trains un the rules of training he has undertaken. That is beauty for a monk/

And what is happiness for a monk? Here, a monk, detached from sense-desires...enters the four jhanas, purified by equanimity and mindfulness. That is happiness for a monk.

And what is wealth for a monk? Here, a monk, with his heart filled with loving kindness, dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across –everywhere, always with a mind filled with loving kindness, abundant, unbounded, without hate or ill will. This is wealth for a monk.

And what is power for a monk? Here a monk, by the destruction of the corruptions, enters into and abides in that corruption-less liberation of heart and liberation by wisdom which he has attained, in this very life, by his own super knowledge and realization. That is power for a monk.

Monks, I do not consider any power so hard to conquer as the power of Mara. It is just by this building up of wholesome states that this merit increases.

Thus the Lord spoke, and the monks were delighted and rejoiced at his words.

Cakkhu Sutta

The Eye

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, the eye is inconstant, changeable, alterable. The ear... The nose... The tongue... The body... The mind is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Originally from

<http://www.accesstoinsight.org/canon/sutta/samyutta/sn25-001.html>

Cala Sutta

Sister Cala

At Savatthi: Then, early in the morning, Cala the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall from solitude, approached her and said, "What is it that you don't approve of, nun?"

"I don't approve of birth, my friend."

[Mara:]

"Why don't you approve of birth?
One who is born
enjoys sensual pleasures.
Who on earth
ever persuaded you:
'Nun, don't approve of birth'?"

[Sister Cala:]

"For one who is born
there's death.
One who is born
sees pain.
It's a binding, a flogging, a torment.

That's why one shouldn't approve
of birth.

The Awakened One taught me the Dhamma
-- the overcoming of birth --
for the abandoning of all pain,
he established me in
the truth.

But beings who have come to form
and those with a share in the formless,
if they don't discern cessation,
return to becoming-again."

Then Mara the Evil One -- sad and dejected at realizing,
"Cala the nun knows me" -- vanished right there.

Candala Sutta

The Outcaste

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she does not have conviction in the Buddha's Awakening; is un-virtuous; is eager for protective charms and ceremonies; trusts protective charms and ceremonies, not kamma; and searches for recipients of his/her offerings outside of the Sangha, and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.

"Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms and ceremonies; trusts kamma, not protective charms and ceremonies; does not search for recipients of his/her offerings outside of the Sangha, and gives offerings here first. Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower."

Cankii Sutta

To the Brahmin Cankii

I heard thus:

At one time the Blessed One touring Kosala, with a large community of monks, came to the Brahmin village Opasaada. The Blessed One abode in the sporting Sala forest to the north of Opasaada. At that time the Brahmin Cankii lived in Opasaada, endowed with seven marks of a Great Man. He was supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. The Brahmin householders of Opasaada heard. The good recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of monks, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maras Brahmas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.

The Brahmin householders, left Opasaada, and gathering and increasing in numbers went towards the sporting Sala forest to the north of Opasaada. At this time the Brahmin Cankii, was sleeping in the day, in his chamber, on the upper story of his house. Then he saw the Brahmin householders of Opasaada going north towards the sporting Sala forest, in

large numbers. He addressed his servant. 'Friend, why are the Brahmin householders of Opasaada going north towards the sporting Sala forest?'

'Good sir Cankii, the recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of monks, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maras Brahmas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.'

'Then friend, approach those Brahmin householders of Opasaada and tell. The Brahmin Cankii says, good sirs go, the Brahmin Cankii too will approach to see the Blessed One'

The servant agreed, approached those Brahmin householders of Opasaada and said. 'The good Brahmin Cankii says, good sirs go. Brahmin Cankii too will approach to see the Blessed One.'

At that time about five hundred Brahmins from various states were residing in Opasaada come there for some purpose. They heard, that the Brahmin Cankii was going to see the recluse Gotama and approached the Brahmin Cankii. They asked. 'Is it true that good Canakii is going to see the recluse Gotama?'

‘Yes, good ones, I too will approach to see the recluse Gotama.’

‘It is not suitable that good Cankii should approach to see the recluse Gotama; it is suitable that the recluse Gotama should approach to see good Cankii. Good Cankii is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that good Cankii should approach the recluse Gotama, but the recluse Gotama should approach good Cankii. Good Cankii has great wealth, is learned in the three Vedas, and the rites and rituals as officiating priest. Knows the phonology and etymology of words. Is learned in the marks of a Great Man. Good Cankii is pleasant to look at, has a beautiful skin complexion, talks politely, has nothing inferior in his appearance. Good Cankii is virtuous and well developed in them. Speaks politely, distinctly, words full of meaning. Good Cankii is a teacher of many, teaches three hundred young men orally. King Pasenadi of Kosala reveres good Cankii. The Brahmin Pokkarasaati reveres good Cankii. The Brahmin Cankii lives in Opasaada, endowed with seven marks of a Great Man. He is supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. Therefore it is not suitable that good Canakii should approach to see the Blessed One, it is suitable that the recluse Gotama should approach to see good Cankii.

‘Then good sirs, listen to what I have to say about good Gotama, why I should approach the recluse Gotama and not that the recluse Gotama should approach me. The good recluse Gotama, is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that the good recluse Gotama should approach me, but I

should approach the good recluse Gotama. The recluse Gotama gave up much sterling gold, treasures hidden and open and went forth homeless. When young, even in the prime of youth, with dark black hair, when his mother and father were crying with tearing eyes, he shaved head and beard and went forth. The recluse Gotama is pleasant to look at, has a beautiful skin complexion, talks politely, there is nothing inferior in his appearance. The good recluse Gotama, is endowed with the noble one's virtues, speaks politely, distinctly wise words full of meaning. The recluse Gotama is the teacher of, the teachers of many. He has destroyed greed for sensuality and is firm in his decision. The recluse Gotama tells of the results of actions, and is honored, for not doing evil by the wise. The good recluse Gotama went forth from an honored, wealthy clan with many resources. Many come from external countries and states to get questions answered by the good recluse Gotama. Thousands of deities have taken refuge in good Gotama until the end of their lives. This fame has spread about good Gotama. That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, gone well, the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. The recluse Gotama is complete with the two and thirty marks of a Great Man. The king of Magadha Seniya Bimbisara together with his wife and children has taken refuge in the good recluse Gotama while life lasts. King Pasenadi of Kosala together with his wife and children has taken refuge in the good recluse Gotama. The Brahmin Pokkarasaati together with his wife and children has taken refuge in the good recluse Gotama. The recluse Gotama has arrived in Opasaada and abides in the sporting Sala forest in the north of Opasaada. Whoever comes to our villages and fields are our guests. We should look after our guests revere and honor them. On account of these things it is not suitable that the recluse Gotama should

approach to see me and it is suitable I should approach the recluse Gotama. These are not all the good qualities of good Gotama, there is much more untold. Taking into account even one of these, it is not proper that the recluse Gotama should approach me, but I should approach the recluse Gotama. Therefore let us all approach the recluse Gotama.

The Brahmin Cankii, with a large gathering of Brahmins approached the Blessed One, exchanged friendly greetings and sat on a side. At that time some elderly Brahmins were exchanging friendly greetings with the Blessed One. A young man named Kaapathika, about sixteen years of age, with shaven head, learned in the three Vedas was seated in that gathering. He had learned the phonology and etymology of words, was learned in the marks of a Great Man. He interrupted the Blessed One when exchanging friendly greetings with the elderly Brahmins. The Blessed One said. 'Venerable Bhaaravdaaja do not interrupt when we are talking with the elderly Brahmins. When this conversation comes to an end. You should talk,' The Brahmin Cankii said. 'Good Gotama do not blame the young man Kaapathika. He speaks well, is wise and young and he could dispute with good Gotama on these words.' Then it occurred to the Blessed One. Indeed, there will be a discussion with the young man Kaapathika on the three Vedas, that he is honored so much by the Brahmins.' It occurred to the young man Kaapathika, when the recluse Gotama's eyes meet with mine, I will, ask my question. The Blessed One knowing the thought and thought processes of the young man directed his eyes to Kaapathika. It occurred to young Kaapathika, my eyes have met with those of the recluse Gotama, what if I ask the question. He said. 'Good Gotama, the Brahmins believe the ancient sayings handed down through hearsay and by authority is the truth, all else is not the truth. What has good Gotama to say about it?'

‘Bharadvaaja, is there a single Brahmin, who says, I know this. I see this. This only is the truth, all else is false?’

‘No, good Gotama, there isn’t’

‘Bharadvaaja, is there a single teacher, or a teacher’s teacher up to the seventh generation, who says. I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, there isn’t.’

‘Bharadvaaja, did a single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, say I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, they didn’t.’

‘Bharadvaaja, a single Brahmin, among the Brahmins did not say. I know this. I see this. This, is the truth, all else is false. A single teacher, or a teacher’s teacher up to the seventh generation did not say. I know this. I see this. This, only is the truth, all else is false. A single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say I know this. I see this. This, only is the truth, all else is false. Bharadvaaja, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When this is so, the words of the Brahmins are similar to the words of a line of blind men. Bharadvaaja, isn’t this faith not well established?’

‘Good Gotama, the Brahmins associate it, on not only faith but, also hearsay.’

‘Bharadvaaja, earlier your dispute was on faith, now it is on hearsay. These five things have twofold results here and now. What are the five? They are faith, liking, hearsay, careful thinking and forbearance with view. These five things are with twofold results here and now. Bharadvaaja, there is good faith, it becomes useless, not true, changes. Again there is much liking, it becomes useless, not true, changes. There is hearsay, which becomes useless, not true, changes. There is very careful thinking too, which becomes useless, not true, changes. Also there is forbearance with view, which becomes useless, not true, changes. It is not suitable for a wise man who protects the truth to take a one sided view and say, this only is the truth, all else is not the truth.’

‘Good Gotama, how is the truth protected? I ask good Gotama, how is the truth protected?’

‘Bharadvaaja, to a man there comes faith, this is my faith, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes a liking, this is my liking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth.. Bharadvaaja, to a man there is hearsay, this is my hearsay, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes careful thinking, this is my careful thinking, he protects those words truthfully.

On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes forbearance with views, this is my view, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth.'

'Good Gotama, the truth is protected with this much. Now we see the protection of the truth. How is the truth realized? I ask the realization of the truth from good Gotama.'

'Bharadvaaja, a monk lives supported on a certain village or hamlet. A householder or the son of a householder approaches this venerable one to examine him to see whether he has greedy, angry or deluded thoughts. He examines, is this venerable one with such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of a not greedy one. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by a greedy one. When examining he sees the venerable one is pure, has no greedy thoughts and examines him further.

Is this venerable one with such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing

for a long time. Then he knows, this venerable one does not have such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of one not angry. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is angry. When examining he sees the venerable one is pure, has no angry thoughts and examines him further.

Is this venerable one with such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of one not deluded. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is deluded. When examining he sees the venerable one is pure, not deluded. Thus faith gets established in him, with faith he approaches to associate. When associating he lends ear to listen to the Teaching and to bear it in his mind. When the Teaching is borne in the mind it is examined. When examining the meanings, he speculates patiently and an interest is born. With born interest he struggles to weigh facts. Weighing makes the fourfold endeavourer to realize the highest truth. Then realizes the highest truth even with the body, also sees it with penetrating wisdom. Bharadvaja, with this much the truth is realized. I declare this as the realizing of the truth.'

‘Good Gotama, now, I know the realizing of the truth. How is this attained? Good Gotama, teach me that attainment and realization.’

‘Bharadvaaja, practicing, developing and making much of those same things lead to the realization of the truth. I declare that the realization of the truth is this much.’

‘Good Gotama, now I know the realizing of the truth. What things are of much help for realizing the truth?’

‘Bharadvaaja, the fourfold endeavor is of much help for the realization of the truth. If not for the fourfold endeavor, the realization of the truth is not. Therefore the fourfold endeavor is of much help for the realization of the truth.’

‘Good Gotama, for the fourfold endeavor, what thing is of much help?’

‘Bharadvaaja, weighing [1] is of much help for the fourfold endeavor. Without the weighing there is no fourfold effort, therefore weighing is of much help for the fourfold endeavor.’

‘Good Gotama, for weighing, what thing is of much help?’

Bharadvaaja, struggling [2] is of much help for weighing. Without that struggle there is no weighing, therefore that struggle is of much help for weighing’

‘Good Gotama, for struggling, what thing is of much help?’

‘Bharadvaaja, interest, is of much help for struggling. Without that interest, there is no struggle, therefore that interest is of much help for struggling.’

‘Good Gotama, for interest, what thing is of much help?’

‘Bharadvaaja, rightful speculation [3], is of much help for interest.. Without the rightful speculating mind, there is no interest, therefore the rightful speculative mind is of much help for interest.’

‘Good Gotama, for a rightful speculative mind, what thing is of much help?’

‘Bharadvaaja, examining the meanings in the Teaching, is of much help for a rightful speculative mind. Without that examining of meanings in the Teaching, there is no rightful speculation, therefore examining meanings in the Teaching is of much help for a speculative mind.’

‘Good Gotama, for examining meanings in the Teaching, what thing is of much help?’

‘Bharadvaaja, bearing the Teaching in the mind, is of much help for examining meanings in the Teaching. Without bearing the Teaching in mind, there is no examination of meanings, therefore bearing the Teaching in mind is of much help for examining meanings in the Teaching.’

‘Good Gotama, for bearing the Teaching in the mind, what thing is of much help?’

‘Bharadvaaja, listening to the Teaching, is of much help for bearing the Teaching in the mind. Without listening to the Teaching, there is no bearing of the Teaching, therefore listening to the Teaching, is of much help for bearing the Teaching in the mind.’

‘Good Gotama, for listening to the Teaching, what thing is of much help?’

‘Bharadvaaja, lending ear, is of much help for listening to the Teaching. Without lending ear there is no listening to the

Teaching, therefore, lending ear, is of much help for listening to the Teaching.'

'Good Gotama, for lending ear, what thing is of much help?'

'Bharadvaaja, associating, is of much help for lending ear. Without association there is no lending ears, therefore associating is of much help for lending ear.'

'Good Gotama, for associating, what thing is of much help?'

'Bharadvaaja, approaching, is of much help for associating. Without an approach there is no association, therefore approaching is of much help for associating..'

'Good Gotama, for approaching, what thing is of much help?'

'Bharadvaaja, faith, is of much help for approaching. Without faith there is no approaching, therefore faith is of much help for approaching..'

'I asked good Gotama, how the truth is protected. Good Gotama explained it to me, I like that explanation, I'm pleased with it. I asked good Gotama, how the truth is realized. Good Gotama explained it to me, I like that explanation, I'm pleased with it. I asked good Gotama, how the realization of the truth is attained. Good Gotama explained it to me, I like that explanation, I'm pleased with it. I asked good Gotama, what things are of much help for realization of the truth. Good Gotama explained them to me, I like that explanation, I'm pleased with it. Whatever questions I asked, were explained to me. I like that explanation. I'm pleased with it. Good Gotama, earlier I thought, who are these shaveling menial recluses, the offerings of the feet of our kinsman. Do they know the Teaching? Good Gotama has aroused in me, love for the

recluses, now I appreciate them and honor them. Good Gotama now I understand. – May I be remembered as a lay disciple who has taken refuge in good Gotama from today while life lasts.’

Footnotes:

[1] Weighing is of much help for the fourfold endeavor. ‘padhaanassa kho bharadvaaja tulanaa bahukaaraa’ The fourfold endeavors are pushing the mind forward earnestly, to dispel arisen demerit to promote non arising of not arisen demerit To promote the arising of not arisen merit and to see the development and completion of arisen merit. For this kind of mental work to happen, we should mentally weigh our activities by body speech and mind. We should be aware of the activities at the six doors of mental contact.

[2] Struggling is of much help for weighing. ‘Tulanaaya kho bharadvaaja ussaaho bahukaaro hoti’ This is a mental struggle. It consists of thinking and pondering to sort out the correct and comes to be right thinking.

[3] Right speculation is of much help for interest. ‘Chandassa kho Bharadvaaja dhammanijjhaanakhanti bahukaaraa’. Right speculation falls to the category of right thinking. So this is falling to the Noble Eightfold path, with right view at the foremost.

Capala Sutta

Nodding

Translated from the Pali by Thanissaro Bhikkhu

Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. At that time Ven. Maha Moggallana prior to his Awakening sat nodding near the village of Kallavalaputta, in Magadha. The Blessed One, with his purified divine eye, surpassing the human, saw Ven. Maha Moggallana as he sat nodding near the village of Kallavalaputta, in Magadha. As soon as he saw this -- just as a strong man might extend his flexed arm or flex his extended arm -- he disappeared from among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt, and re-appeared near the village of Kallavalaputta, in Magadha, right in front of Ven. Maha Moggallana. There he sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Maha Moggallana, "Are you nodding, Moggallana? Are you nodding?"

"Yes, lord."

"Well then, Moggallana, whatever perception you have in mind when drowsiness descends on you, don't attend to that perception, don't pursue it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then recall to your awareness the Dhamma as you have heard and memorized it, re-examine it and ponder it over in

your mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard and memorized it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars and constellations. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, dwelling by night as by day, and by day as by night. By means of an awareness thus open and unhampered, develop a brightened mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then -- percipient of what lies in front and behind -- set a distance to meditate walking back and forth, your senses inwardly immersed, your mind not straying outwards. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then -- reclining on your right side -- take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up,

get up quickly, with the thought, 'I won't stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.' That is how you should train yourself.

"Furthermore, Moggallana, should you train yourself: 'I will not visit families with my pride [literally, "my trunk" (i.e., a elephant's trunk)] lifted high.' That is how you should train yourself. Among families there are many jobs that have to be done, so that people don't pay attention to a visiting monk. If a monk visits them with his trunk lifted high, the thought will occur to him, 'Now who, I wonder, has caused a split between me and this family? The people seem to have no liking for me.' Getting nothing, he becomes abashed. Abashed, he becomes restless. Restless, he becomes unrestrained. Unrestrained, his mind is far from concentration.

"Furthermore, Moggallana, should you train yourself: 'I will speak no confrontational speech.' That is how you should train yourself. When there is confrontational speech, a lot of discussion can be expected. When there is a lot of discussion, there is restlessness. One who is restless becomes unrestrained. Unrestrained, his mind is far from concentration.

"It's not the case, Moggallana, that I praise association of every sort. But it's not the case that I dispraise association of every sort. I don't praise association with householders and renunciates. But as for dwelling places that are free from noise, free from sound, their atmosphere devoid of people, appropriately secluded for resting undisturbed by human beings: I praise association with dwelling places of this sort."

When this was said, Ven. Moggallana said to the Blessed One: "Briefly, lord, in what respect is a monk released

through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among human and heavenly beings?"

"There is the case, Moggallana, where a monk has heard, '*All things are unworthy of attachment.*' Having heard that all things are unworthy of attachment, he fully knows all things. Fully knowing all things, he fully comprehends all things. Fully comprehending all things, then whatever feeling he experiences -- pleasure, pain, neither pleasure nor pain -- he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is un-sustained by (does not cling to) anything in the world. Un-sustained, he is not agitated. Un-agitated, he is unbound right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It is in this respect, Moggallana, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among human and heavenly beings."

Cetana Sutta

Intention

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

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Cetana Sutta

An Act of Will

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse.

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person.

"For a rapturous person, there is no need for an act of will, 'May my body be serene.' It is in the nature of things that a rapturous person grows serene in body.

"For a person serene in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person serene in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they actually

are.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they actually are.

"For a person who knows & sees things as they actually are, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person who knows & sees things as they actually are feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Pleasure has concentration as its purpose, concentration as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Rapture has serenity as its purpose, serenity as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities,
mental qualities bring mental qualities to their consummation,
for the sake of going from the near to the Further Shore."

Cetokhiila Sutta

The Arrow in the Mind

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the monks. "O! Monks, if the five arrows in the mind of the monk are not dispelled, and if the five bonds are not cut, that the monk should come to growth and development in the dispensation, is not a possibility. How are his five arrows of the mind not dispelled? Here the monk doubts and does not accept the Teacher with assurance. When he doubts and does not accept the Teacher with assurance his mind does not tend to exert and make effort to dispel. This is the first arrow in the mind not dispelled. Again the monk doubts and does not accept the Teaching with assurance. When the monk doubts and does not accept the Teaching with assurance his mind does not tend to exert and make effort to dispel. This is the second arrow in the mind not dispelled. Again the monk doubts and does not accept the Community of monks with assurance. When the monk doubts and does not accept the Community of monks with assurance his mind does not tend to exert and make effort to dispel. This is the third arrow in the mind not dispelled. Again, the monk doubts and does not accept the Training with assurance. When the monk doubts and does not accept the Training with assurance his mind does not tend to exert and make effort to dispel. This is the fourth arrow in the mind not dispelled. Again, the monk angry with the co-associates in the holy life is displeased and hurt, and his mind does not tend to exert and make effort to dispel.

This is the fifth arrow in the mind not dispelled. These five arrows in the mind are not dispelled.

How are the five bonds of the mind not cut? Here the monk has un-dispelled greed, interest, love, thirst and burning for sensuality. When he has not dispelled greed, interest, love, thirst and burning for sensuality, his mind does not tend to exert and make effort to dispel. This is the first bond not cut. Again the monk has un-dispelled greed, interest, love, thirst and burning for the body. When the monk has not dispelled greed, interest, love, thirst and burning for the body, his mind does not tend to exert and make effort to dispel. This is the second bond not cut. Again the monk has un-dispelled greed, interest, love, thirst and burning for material matter. When the monk has not dispelled greed, interest, love, thirst and burning for material, his mind does not tend to exert and make effort to dispel. This is the third bond not cut. Again, the monk partaking food as much as he likes, is yoked to the pleasure of torpor touch and sleep. When the monk partaking food as much as he likes, is yoked to the pleasure of torpor, touch and sleep, his mind does not tend to exert and make effort to dispel. This is the fourth bond not cut. Again the monk observing these virtues and austerities and leading this holy life, aspires, "May I be with those gods, or may I be a certain god." When the monk observes virtues and austerities and leads the holy life aspiring to be with a certain retinue of gods or to be a certain god his mind does not tend to exert and make effort to dispel. This is the fifth bond not cut. These are the five bonds of the mind not cut. If in that monk the five arrows in the mind are not dispelled, the five bonds are not cut, that he should come to growth and development in this dispensation is not possible.

Whoever monk has the five arrows in the mind dispelled and the five bonds cut, that he should come to growth and

development in this dispensation is possible. How are the five arrows in the mind dispelled? Here the monk does not doubt, accepts the Teacher with assurance. When he does not doubt and accepts the Teacher with assurance his mind tends to exert and makes effort to dispel. -This first arrow in the mind is dispelled. Again, the monk does not doubt, accepts the Teaching with assurance. When he does not doubt and accepts the Teaching with assurance his mind tends to exert and makes effort to dispel. This second arrow in the mind is dispelled. Again, the monk does not doubt, accepts the Community of Monks with assurance. When he does not doubt and accepts the Community of Monks with assurance his mind tends to exert and makes effort to dispel. This third arrow in the mind is dispelled. Again, the monk does not doubt, and accepts the Training with assurance. When he does not doubt and accepts the Training with assurance his mind tends to exert and makes effort to dispel. This fourth arrow in the mind is dispelled. Again the monk not angry with the co-associates in the holy life, is pleased and not hurt his mind tends to exert and makes effort to dispel. This fifth arrow in the mind is dispelled. Thus the five arrows in the mind are dispelled.

How are the five bonds in the mind cut. Here the monk has dispelled greed, interest, love, thirst and burning for sensuality. When the monk has dispelled greed, interest, love, thirst and burning for sensuality, his mind tends to exert and makes effort to dispel. This is the first bond cut. Again the monk has dispelled greed, interest, love, thirst and burning for the body. When the monk has dispelled greed, interest, love, thirst and burning for the body, his mind tends to exert and makes effort to dispel. This is the second bond cut. Again the monk has dispelled greed, interest, love, thirst and burning for material matter. When the monk has dispelled greed, interest, love, thirst and burning for material,

his mind tends to exert and makes effort to dispel. This is the third bond cut. Again, the monk not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep. When the monk not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep, his mind tends to exert and makes effort to dispel. This is the fourth bond cut. Again the monk observing these virtues and austerities and leading this holy life, does not aspire, "May I be with those gods, or may I be a certain god." When the monk observes virtues and austerities and leads the holy life not aspiring a certain retinue of gods or to be a certain god, his mind tends to exert and makes effort to dispel. This is the fifth bond cut. These are the five bonds of the mind cut. When the monk has dispelled the five arrows in the mind, and cut the five bonds, that he should come to growth and development in this dispensation is possible.

The monk develops the potential endowed with interest, concentration, effort, and determination, develops the potential endowed with endeavor, concentration, effort and determination. Develops the potential endowed with mind, concentration, effort, and determination. Develops the potential endowed with discrimination, concentration, effort and determination. The fifth is exertion. With exertion there are fifteen things, endowed with these fifteen things it becomes possible for the monk to attain enlightenment.

It becomes possible to come to the noble end of the yoke. Like the hen that had sat on the eggs for eight, or ten or twelve days, then a desire would rise to her, why shouldn't the chicken, come out of the shell breaking it with the nails of their feet or with the beak. Then the chicken come out of the shell safely breaking the shell with the nails of their feet or with their beak. In the same manner endowed with these fifteen things it becomes possible for the monk to attain

enlightenment, it becomes possible to come to the noble end of the yoke.

The Blessed One said thus and those monks delighted in the words of the Blessed One.

Chabbisodana Sutta

The Six-fold Examination

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, the Bhikkhu declares perfection. "Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish." The words of that Bhikkhu should not be approved, nor disapproved. He should be questioned. Friend, there are these four ways of defining, declared by the Blessed One who knows and sees and is rightfully enlightened. What are the four? Defining the seen as the seen, the heard as the heard, the sensed as the sensed and the cognized as the cognized. Out of these four ways of defining, through which is the venerable one's mind released without holdings? It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing it an error to fall for the seen, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the heard, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the sensed, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the cognized, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, knowing and seeing these four ways of defining, my mind is

released from desires without holdings. His words should be accepted as good words and a further question should be asked Friend, these five holding masses are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the five? They are the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. Knowing what and seeing what in the five holding masses, is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing that matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter. [1] Seeing that feelings are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding feelings. Seeing that perceptions are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding perceptions. Seeing that determinations are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding determinations. Seeing that consciousness is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding consciousness. Friend, knowing and seeing these five holding masses my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked Friend, these six elements are declared by the Blessed One who knows and

sees and is rightfully enlightened. What are the six? They are the elements of earth, water, fire, air, space and consciousness.

Knowing what and seeing what in these six elements is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, the earth element is void of a self. The self has no settlements in matter. The latent tendencies of falling for and firmly holding settlements in matter destroyed, ceased, given up, I know that the mind is released. I realized that the water element...fire element...air element...space element...re...and the consciousness element is void of a self. The self has no settlements in consciousness. The latent tendencies of falling for and firmly holding settlements in consciousness destroyed, ceased, given up I know that the mind is released. Friend, knowing and seeing these six elements in this manner, my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked. Friend, these six internal and external spheres are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the six? Eye and forms, ear and sounds, nose and smells, tongue and tastes, body and touches and mind and ideas. Knowing what and seeing what in these six internal and external spheres is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. The latent tendencies of following up erroneously with interest, greed and craving, eye

consciousness, forms and things cognizable by eye
consciousness, are destroyed, ceased and given up, I know
my mind is released. The latent tendencies of following up
erroneously with interest, greed and craving ear
consciousness, sounds and things cognizable by ear
consciousness...nose consciousness, smells and things
cognizable by nose consciousness...tongue consciousness,
tastes and things cognizable by tongue consciousness...
body consciousness, touches and things cognizable by body
consciousness and mind consciousness, ideas, and things
cognizable by mind consciousness are destroyed, ceased
and given up, I know my mind is released. Friend, knowing
and seeing these six internal and external spheres in this
manner, my mind is released from desires without holdings.
His words should be accepted as good words and a further
question should be asked. Friend, knowing and seeing what
in this six-fold conscious body and all external signs are the
latent tendencies of conceited measuring of me and mine
completely destroyed. It is lawful that a Bhikkhu who has
destroyed desires, lived the holy life, done what should be
done, dismissed the weight, come to the highest good,
destroyed the desire 'to be' and is rightfully released should
explain it.

Friend, earlier when I was an ignorant householder, the Thus
Gone One or disciple of the Thus Gone One preached the
Teaching and I gained faith, with that faith I thought, the
household life is full of difficulties, going forth homeless is
like open space. Living in a household it is not easy to lead a
holy life complete and pure without being defiled. Shaving
head and beard, putting on yellow clothes, why shouldn't I
go forth homeless? At some suitable time I gave up a little
wealth or a large mass of wealth, either left behind a small
circle of friends, or a large circle of friends shaving head and
beard and donning yellow clothes, went forth as a homeless.

Gone forth I became a trainer in the life of a Bhikkhu. I gave up hurting living things, throwing away stick and weapon ashamed abode arousing compassion for all beings. Abstaining from taking what is not given, desired the given, made my mind pure, without theft I abode Abstaining from low sexual intercourse led the holy life. Abstaining from telling lies became reliable and trustworthy and abode without a dispute with the world. Gave up slandering. Hearing it here did not say it elsewhere, to split these. Hearing elsewhere did not say it hereto split those, Thus I united the split, promoted unity. Fond of unity spoke words to unite. Gave up rough talk, saying pleasing words that went straight to the heart of all. Abstained from frivolous talk saying appropriate, truthful and meaningful words, in accordance with the Teaching and Discipline, words that could be treasured.

Abstained from destroying seed groups and vegetable groups. Partaking one meal a day, abstained from food at night and at untimely hours. Abstained from dance, singing, music, decorations, flowers and scents, anointments and adornments. Abstained from high and stately beds. Abstained from accepting gold and silver, uncooked rice and uncooked flesh. Abstained from accepting women and girls, slaves, men or women. Abstained from accepting goats and cows, lowland pigs, elephants, cattle, horses and mares.

Abstained from accepting fields and wealth, and doing the work of a messenger. Abstained from buying and selling and unfair ways of weighing and measuring. Abstained from cutting severing, destroying and highway robbery, and wrong ways of gaining food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, went with all the belongings wherever I

went. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels I went with all my belongings wherever I went. Endowed with this mass of virtues, I experienced the pleasure of blamelessness internally.

Seeing a form with the eye, I did not take the sign or the elements. To one abiding with the mental faculty of the eye uncontrolled, demerit of covetousness and displeasure may trickle. I abode protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell... tasting...re...cognizing touches with the body...Cognizing an idea with the mind, did not take the sign or the elements. To one abiding with the mental faculty of the mind not controlled, demerit of covetousness and displeasure may trickle. I abode protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, I experienced the untouched pleasure of the mental faculties. Going forward or returning I became aware. Looking on, or looking aside I became aware. Bending or stretching, bearing the bowl and three robes, tasting, drinking, eating and enjoying I became aware. Going, standing, sitting, lying, if awake, and keeping silence I became aware.

Endowed, with the mass of virtues, the control of the mental faculties, right mindfulness of the noble ones, I abode in a secluded dwelling, such as a forest, the root of a tree, a mountain grotto, a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. After the meal and returning from the alms round, I sat legs crossed, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world I abode freeing the mind. Dispelling anger I abode with a mind free of anger,

compassionate to all born. Dispelling sloth and torpor abode, aware of a perception of light, mindful of cleaning sloth and torpor. Dispelling restlessness and worry abode with a mind internally appeased, cleaning the mind of restlessness and worry. Abode with doubts dispelled of merit that should and should not be done.

I dispelled the five hindrances of the mind, and wisely making the minor defilements weak, secluded the mind from sensual thoughts and demerit. With thoughts and thought processes and with joy and pleasantness, born of seclusion abode in the first jhana.

Again overcoming thoughts and thought processes, the mind internally appeased, in a single point, with joy and pleasantness born of concentration I abode in the second jhana.

Again, with equanimity to joy and detachment and aware of experiencing pleasantness, with the body too, abode in the third jhana. The noble ones say this is abiding in pleasantness, mindful of equanimity.

Again, dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, mindfulness purified with equanimity I abode in the fourth jhana.

When the mind was concentrated, pure, free from minor defilements, malleable, workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, this is, its arising, this its cessation, and this the path to the cessation of unpleasantness as it really is. Knew the desires, the arising, their cessation and the path to their cessation as it really was. The mind that knew and saw thus, was released from sensual desires, from desires 'to be' and from

ignorant desires. When released, I knew, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish. Friend, knowing and seeing this six fold conscious body and all external signs in this manner, I completely destroyed the latent tendencies of conceited measuring of me and mine. Bhikkhus, his words should be accepted as good words and he should be told. 'Friend, it is great gain, that we meet co-associates like you.'

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnote:

1. Seeing matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter.

'ruupa.m kho aha.m aavuso,

abala.m.viraaga.manassaasika.m veditvaa ye ruupe

upaayupaadaanaa

cetasoadhi.t.thaanaabhinivesanaanusayaa, tesa.m khayaa

viraagaa nirodhaa caagaapa.tinissaggaa vimutta.m me

citta.m ti pajaanaami.' Holding matter, is something done

with the mind. It is the mind's follow up with interest and

greed. So too with the other four masses of feelings,

perceptions, determinations and consciousness. Thus it is

the follow up with interest and greed for these five masses

that have to be destroyed, ceased, given up and thus the

mind should be released.

Chachakka Sutta

The Six Sextets

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars and in its essence, entirely complete, surpassingly pure -- in other words, the six sextets. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "The six internal media should be known. The six external media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The six classes of feeling should be known. The six classes of craving should be known."

"'The six internal media should be known.' Thus it was said. In reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal media should be known.' Thus it was said. And in reference to this was it said. This is the first sextet.

"'The six external media should be known.' Thus it was said. In reference to what was it said? The form-medium, the

sound-medium, the aroma-medium, the flavor-medium, the tactile sensation-medium, the idea-medium. 'The six external media should be known.' Thus it was said. And in reference to this was it said. This is the second sextet.

"'The six classes of consciousness should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. Dependent on the ear and sounds there arises consciousness at the ear. Dependent on the nose and aromas there arises consciousness at the nose. Dependent on the tongue and flavors there arises consciousness at the tongue. Dependent on the body and tactile sensations there arises consciousness at the body. Dependent on the intellect and ideas there arises consciousness at the intellect. 'The six classes of consciousness should be known.' Thus it was said. And in reference to this was it said. This is the third sextet.

"'The six classes of contact should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. Dependent on the tongue and flavors there arises consciousness at the tongue. The meeting of the three is contact. Dependent on the body and tactile sensations there arises consciousness at the body. The meeting of the three is contact. Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. 'The six classes of contact should be known.' Thus it was said. And in reference to this was it said. This is the fourth sextet.

"The six classes of feeling should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the tongue and flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the body and tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. 'The six classes of feeling should be known.' Thus it was said. And in reference to this was it said. This is the fifth sextet.

"The six classes of craving should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling.

With feeling as a requisite condition there is craving.
Dependent on the tongue and flavors there arises
consciousness at the tongue. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving.
Dependent on the body and tactile sensations there arises
consciousness at the body. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving.
Dependent on the intellect and ideas there arises
consciousness at the intellect. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving. 'The six
classes of craving should be known.' Thus it was said. And
in reference to this was it said. This is the sixth sextet.

"If anyone were to say, 'The eye is the self,' that wouldn't be
tenable. The arising and falling away of the eye are
discerned. And when its arising and falling away are
discerned, it would follow that 'My self arises and falls away.'
That's why it wouldn't be tenable if anyone were to say, 'The
eye is the self.' So the eye is not-self. If anyone were to say,
'Forms are the self,' that wouldn't be tenable...Thus the eye
is not-self and forms are not-self. If anyone were to say,
'Consciousness at the eye is the self,' that wouldn't be
tenable...Thus the eye is not-self, forms are not-self,
consciousness at the eye is not-self. If anyone were to say,
'Contact at the eye is the self,' that wouldn't be
tenable...Thus the eye is not-self, forms are not-self,
consciousness at the eye is not-self, contact at the eye is
not-self. If anyone were to say, 'Feeling is the self,' that
wouldn't be tenable...Thus the eye is not-self, forms are not-
self, consciousness at the eye is not-self, contact at the eye
is not-self, feeling is not self. If anyone were to say, 'Craving
is the self,' that wouldn't be tenable. The arising and falling

away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' that wouldn't be tenable...

"If anyone were to say, 'The nose is the self,' that wouldn't be tenable...

"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable...

"If anyone were to say, 'The body is the self,' that wouldn't be tenable...

"If anyone were to say, 'The intellect is the self,' that wouldn't be tenable. The arising and falling away of the intellect are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'The intellect is the self.' So the intellect is not-self. If anyone were to say, 'Ideas are the self,' that wouldn't be tenable... Thus the intellect is not-self and ideas are not-self. If anyone were to say, 'Consciousness at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self. If anyone were to say, 'Contact at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the intellect is not-self,

ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising and falling away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self, craving is not-self.

"This, monks, is the path of practice leading to self-identification. One assumes about the eye that 'This is me, this is my self, this is what I am.' One assumes about forms...One assumes about consciousness at the eye...One assumes about contact at the eye...One assumes about feeling...One assumes about craving that 'This is me, this is my self, this is what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is me, this is my self, this is what I am.' One assumes about ideas...One assumes about consciousness at the intellect...One assumes about contact at the intellect...One assumes about feeling...One assumes about craving that 'This is me, this is my self, this is what I am.'

"Now, this is the path of practice leading to the cessation of self-identification. One assumes about the eye that 'This is

not me, this is not my self, this is not what I am.' One assumes about forms...One assumes about consciousness at the eye...One assumes about contact at the eye...One assumes about feeling...One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is not me, this is not my self, this is not what I am.' One assumes about ideas...One assumes about consciousness at the intellect...One assumes about contact at the intellect...One assumes about feeling...One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one. If, when touched by a feeling of pain, one sorrows, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one. That a person -- without abandoning the underlying tendency to

passion with regard to a feeling of pleasure, without abolishing the underlying tendency to resistance with regard to a feeling of pain, without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing isn't possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one. If, when touched by a feeling of pain, one sorrows, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one. That a person -- without abandoning the underlying tendency to passion with regard to a feeling of pleasure, without abolishing the underlying tendency to resistance with regard to a feeling of pain, without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving

rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing isn't possible.

"Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one. That a person -- through abandoning the underlying tendency to passion with regard to a feeling of pleasure, through abolishing the underlying tendency to resistance with regard to a feeling of pain, through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing is possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one. That a person -- through abandoning the underlying tendency to passion with regard to a feeling of pleasure, through abolishing the underlying tendency to resistance with regard to a feeling of pain, through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing is possible.

"Seeing thus, the instructed noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye, disenchanted with feeling, disenchanted with craving.

"He grows disenchanted with the ear...

"He grows disenchanted with the nose...

"He grows disenchanted with the tongue...

"He grows disenchanted with the body...

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect, disenchanted with feeling, disenchanted with craving. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of 60 monks, through no clinging not being sustained, were fully released from fermentation/effluents.

Chachakkasuttam

The Discourse of Six Sixes

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the Bhikkhus: 'Bhikkhus, I will give you the Teaching, good at the beginning, in the middle and at the end, full of meanings in letters and words. It describes the complete and pure holy life, in six sixes. Listen to it attentively and carefully. 'Bhikkhus, you should know the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the six bodies of feeling and the six bodies of craving.

It was said the six internal spheres should be known. Why was it said? Sphere of the eye, sphere of the ear, sphere of the nose, sphere of the tongue, sphere of the body, and sphere of the mind. If it was said the six internal spheres should be known, it was said on account of this. This is the first six.

It was said the six external spheres should be known. Why was it said? Sphere of forms, sphere of sounds, sphere of scents, sphere of tastes, sphere of touches, and sphere of thoughts. If it was said the six external spheres should be known, it was said on account of this. This is the second six.

It was said the six conscious bodies should be known. Why was it said? Eye and forms come together, arise eye consciousness Ear and sounds come together, arise ear-consciousness. Nose and scents come together arise nose-consciousness. Tongue and tastes come together, arise

tongue consciousness. Body and touches come together, arise body consciousness. Mind and thoughts come together arise mind consciousness. If it was said the six bodies of consciousness should be known, it was said, on account of this. This is the third six.

It was said the six bodies of contact should be known. Why was it said? Eye and forms coming together arises eye consciousness. Inter action of the three is contact. Ear and sounds coming together arises ear-consciousness. Inter action of the three is contact. Nose and scents coming together arises nose-consciousness. Inter action of the three is contact. Tongue and tastes coming together arises tongue consciousness. Inter action of the three is contact. Body and touches coming together arises body consciousness. Inter action of the three is contact. Mind and thoughts coming together arises mind consciousness. Inter action of the three is contact. If it was said the six bodies of contact should be known, it was said, on account of this. This is the fourth six.

It was said the six bodies of feeling should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. Nose and scents coming together arises nose-consciousness, inter action of the three is contact. On account of a contact there is feeling. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact. On account of a contact there is feeling. Body and touches coming together arises body consciousness, inter action of the three is contact. Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. If it was

said the six bodies of feeling should be known, it was said, on account of this. This is the fifth six.

It was said the six bodies of craving should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Nose and scents coming together arises nose-consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Body and touches coming together arises body consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. If it was said the six bodies of craving should be known, it was said, on account of this. This is the sixth six .

If someone said eye is self; it could not be born. The arising and fading of the eye is evident. When the arising and fading of the eye is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye is self. Eye lacks self. If someone said forms are self; they could not be born. The arising and fading of forms are evident. When arising and fading of forms are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say forms are self. Thus eye

lacks self and forms lack self. If someone said eye-consciousness is self; it could not be born. The arising and fading of eye consciousness is evident. When arising and fading of eye-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye-consciousness is self. Thus eye lacks self, forms lack self and eye-consciousness lacks self. If someone said eye contact is self; it could not be born. The arising and fading of eye contact is evident. When arising and fading of eye contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye contact is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self and eye contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self, feelings lack self, and craving lacks self.

If someone said ear is self...re...If someone said nose is self...re...If someone said tongue is self...re...If someone said body is self...re....If someone said mind is self; it could not be born. The arising and fading of the mind is evident. When the arising and fading of the mind is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind is self. Mind lacks self. If someone said thoughts are self; it could not be born. The arising and

fading of thoughts are evident. When arising and fading of thoughts are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say thoughts are self. Thus the mind lacks self and thoughts lack self. If someone said mind-consciousness is self; it could not be born. The arising and fading of mind-consciousness is evident. When arising and fading of mind-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind-consciousness is self. Thus mind lacks self, thoughts lack self and mind-consciousness lacks self. If someone said mind contact is self; it could not be born. The arising and fading of mind contact is evident. When arising and fading of mind contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind contact is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self and mind contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self, feeling lacks self, and craving lacks self.

Bhikkhus, this is the method for the growth of the self. Reflecting, eye is me, I'm in it. It's self. Forms are me. I'm in them. They're self. Eye-consciousness is me, I'm in it. It's self. Eye contact is me. I'm in it. It's self. Feelings are me,

I'm in them. They're self. Craving is me, I'm in it. It's self
Reflecting, ear is me, I'm in it. It's self. Sounds are me, I'm in
them. They're self. Ear-consciousness is me, I'm in it. It's
self. Ear contact is me, I'm in it. It's self. Feelings are me, I'm
in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, nose is me, I'm in it. It's self. Scents are me, I'm
in them. They're self. Nose-consciousness is me, I'm in it.
It's self. Nose contact is me, I'm in it. It's self. Feelings are
me, I'm in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, tongue is me, I'm in it. It's self. Tastes are me, I'm
in them, they're self. Tongue-consciousness is me, I'm in it,
it's self. Tongue contact is me, I'm in it, it's self. Feelings are
me, I'm in them, they're self. Craving is me, I'm in it, it's self

Reflecting, body is me, I'm in it. It's self. Touches are me, I'm
in them. They're self. Body-consciousness is me, I'm in it. It's
self. Body contact is me, I'm in it. It's self. Feelings are me,
I'm in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, mind is me. I'm in it. It's self. Thoughts are me,
I'm in them. They're self. Mind-consciousness is me, I'm in it.
It's self. Mind contact is me, I'm in it. It's self. Feelings are
mine. I'm in them. They're self. Craving is me, I'm in it. It's
self

Bhikkhus, this is the path and method for the cessation of
self. Reflecting, eye is not me, I'm not in it. It's not self.
Forms are not me, I'm not in them. They're not self. Eye-
consciousness is not me. I'm not in it. It's not self. Eye
contact is not me, I'm not in it. It's not self. Feelings are not
me, I'm not in them. They're not self. Craving is not me. I'm
not in it. It's not self. Reflecting, ear is not me, I'm not in it.
It's not self. Sounds are not me, I'm not in them. They're not
self. Ear-consciousness is not me. I'm not in it. It's not self.
Ear contact is not me, I'm not in it. It's not self. Feelings are
not me, I'm not in them. They're not self. Craving is not me,

I'm not in it. It's not self. Reflecting, nose is not me, I'm not in it. It's not self. Scents are not mine. I'm not in them. They're not self. Nose-consciousness is not me, I'm not in it. It's not self. Nose contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in it. . They're not self. Craving is not me, I'm not in it. It's not self. Reflecting, tongue is not me, I'm not in it. It's not self. Tastes are not me, I'm not in them. They're not self. Tongue-consciousness is not me, I'm not in it. It's not self. Tongue contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me I'm not in it. It's not self. Reflecting, body is not me, I'm not in it. It's not self. Touches are not me, I'm not in them. They're not self. Body-consciousness is not me I'm not in it, it's not self. Body contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them, they're not self. Craving is not me, I'm not in it. It's not self. Reflecting, mind is not me, I'm not in it. It's not self. Thoughts are not me, I'm not in them. They're not self. Mind-consciousness is not me, I'm not in it. It's not self. Mind contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me, I'm not in it. It's not self

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, delights, welcomes and gets bound by it and the latent tendency to greed streams down to him. Touched by an unpleasant feeling, grieves, worries, wails, beats the breast and comes to bewilderment and the latent tendency to anger streams down to him. Touched by neither an unpleasant nor pleasant feeling, does not know the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore

streams down to him. Bhikkhus, it is not possible that he should end unpleasantness, here and now without dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, does not delight, welcome and get bound by it and the latent tendency to greed does not stream down to him. Touched by an unpleasant feeling, does not grieve, worry, wail, beat the breast and come to bewilderment and the latent tendency to be angry does not stream down to him. Touched by neither an unpleasant nor pleasant feeling, knows the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore does not stream down to him. Bhikkhus, it is possible that he should end unpleasantness, here and now, by dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, the noble disciple reflecting thus turns away from eye, forms, eye-consciousness, eye contact, feelings and craving. Turns away from ear, sounds, ear-consciousness, ear contact, feelings and craving. Turns away from nose, scents, nose-consciousness, nose contact, feelings and craving. Turns away from tongue, tastes, tongue-consciousness, tongue contact, feelings and craving. Turns away from body, touches, body-consciousness, body contact, feelings and craving. Turns away from mind, thoughts, mind-

consciousness, mind contact, feelings and craving. Turning the mind away detaches it and releases it. Then knowledge arises, I'm released, birth is destroyed, the holy life is lived, what should be done is done there is nothing more to wish.

The Blessed One said thus. Those Bhikkhus delighted in the words of the Blessed One. When this Teaching was given the minds of about sixty Bhikkhus were released.

Channovaadasuttam

Advice to Venerable Channa

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time, venerable Shariputra, venerable Mahacunda and venerable Channa lived on the Gijjha peak. At that time venerable Channa was seriously ill. Venerable Shariputra getting up from his seclusion in the evening approached venerable Mahacunda and said. 'Friend, Chunda, let's approach venerable Channa to inquire about his health.' Venerable Mahacunda accepting venerable Shariputra's suggestion, both approached venerable Channa. After exchanging friendly greetings with venerable Channa they sat on a side and venerable Shariputra said. 'Friend, Channa, how are you feeling? Would you survive? Are the unpleasant feelings decreasing or increasing? Do the feelings show the increasing end or the decreasing end?'

'Friend, Shariputra, I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, my top hurts a lot. I feel as though a strong man was giving me a headdress with a strong headband. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, my belly hurts a lot as though a lot of air was turning about in my belly. I feel as though a clever butcher or his apprentice was carving my belly with a sharp butcher's knife I do not feel well and will not survive. My

unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, there is a lot of burning in my body. I feel as though two strong men taking me by my hands and feet are pulling me to a pit of burning embers and are scorching and burning me. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, I will take a weapon to end life.'

'Friend, Channa, do not take a weapon--do survive. We desire that you survive. If venerable Channa does not get suitable nourishment, I will find it for venerable Channa. If venerable Channa does not get suitable medical requisites, I will find them for venerable Channa...If venerable Channa does not have a suitable attendant, I will attend to venerable Channa. Friend, Channa, do not take a weapon--do survive. We desire that you survive.

'Friend, Shariputra, it is not that I'm in want of suitable nourishment, or suitable medical requisites, or a suitable attendant, yet my duties by the Teacher are done long ago, with pleasure and not with displeasure.

Friend, Shariputra, for a disciple who has done his duties by the Teacher pleasantly, there is nothing wrong if he takes a weapon to end life, remember it as that.'

'Friend Channa, I will ask a certain question if venerable Channa would volunteer to explain.'

'Friend, Shariputra, ask, I will explain.'

'Friend, Channa, is your reflection, eye, eye-consciousness, and things cognizable by eye consciousness, are me, I'm in them, they are self? Is your reflection, ear, ear-

consciousness, and things cognizable by ear -
consciousness are me, I'm in them and they are self? Is your
reflection, nose, nose-consciousness, and things cognizable
by nose-consciousness are me, I'm in them, they are self? Is
your reflection, tongue, tongue-consciousness, and things
cognizable by tongue-consciousness are me, I'm in them,
they are self? Is your reflection, body, body-consciousness,
and things cognizable by body-consciousness are me, I'm in
them, they are self? Is your reflection, mind, mind-
consciousness, and things cognizable by mind-
consciousness are me, I'm in them, they are self?

'Friend, Shariputra, eye, eye-consciousness, and things
cognizable by eye consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, ear, ear-
consciousness, and things cognizable by ear -
consciousness, are not me, I'm not in them, they are not self.
Friend, Shariputra, nose, nose-consciousness, and things
cognizable by nose-consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, tongue, tongue-
consciousness, and things cognizable by tongue-
consciousness, are not me, I'm not in them, they are not self.
Friend, Shariputra, body, body-consciousness, and things
cognizable by body-consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, mind, mind-
consciousness, and things cognizable by mind-
consciousness, are not me, I'm not in them, they are not
self.'

'Friend, Channa, seeing what in the eye, eye-consciousness
and things cognizable by eye-consciousness do you realize,
eye, eye-consciousness and things cognizable by eye
consciousness are not me, I'm not in them and they are not
self? 'Friend, Channa, seeing what in the ear, ear-
consciousness and things cognizable by ear-consciousness

do you realize, ear, ear-consciousness and things cognizable by ear consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the nose nose-consciousness and things cognizable by nose-consciousness do you realize, nose, nose-consciousness and things cognizable by nose consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in taste, taste-consciousness and things cognizable by taste-consciousness do you realize, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the body, body-consciousness and things cognizable by body-consciousness do you realize, body, body-consciousness and things cognizable by body-consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the mind, mind-consciousness and things cognizable by mind-consciousness do you realize, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I'm not in them and they are not self?

'Friend, Shariputra seeing the cessation of the eye, eye-consciousness and things cognizable by eye-consciousness I realized, eye, eye-consciousness and things cognizable by eye consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of ear, ear-consciousness and things cognizable by ear-consciousness I realized, ear, ear-consciousness and things cognizable by ear consciousness are not me, I'm not in them and they are not self. Friend, Shariputra seeing cessation of the nose, nose-consciousness and things cognizable by nose-consciousness, I realized, nose, nose-consciousness and things cognizable by nose consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the

cessation of taste, taste-consciousness and things cognizable by taste-consciousness I realized, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of the body, body-consciousness and things cognizable by body-consciousness I realized, body, body-consciousness and things cognizable by body-consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of the mind, mind-consciousness and things cognizable by mind-consciousness I realized, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I'm not in them and they are not self'

Then venerable Mahacunda said to venerable Channa. 'Friend, Channa, constant attention should be given to this too in the dispensation of the Blessed One. To the settled there is change, to the not settled there is no change. [1] When there is no change, there is delight. [2] When there is delight, there is no inclination. [3] When there is no inclination, there is no coming and going. [4] When there is no coming and going, there is no disappearing and appearing. [5] When there is no disappearing and appearing, there is no here or there, or in between. [6] That is the end of unpleasantness.

Venerable Shariputra and venerable Mahcunda having advised venerable Channa, in this manner got up from their seats and went away. Soon after they had gone venerable Channa took a weapon and put an end to his life. Then venerable Shariputra approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, venerable Channa has put an end to his life, what are his movements after death?'

‘Shariputra, wasn’t the faultlessness of the Bhikkhu Channa declared in your presence?’

‘Venerable sir, in Pabbajira, the village of the Vajjii’s, the families of venerable Channa’s friends, well-wishers and earlier relations live.’

‘Shariputra, there may be the families of venerable Channa’s friends, well-wishers and earlier relatives, I say, there is no fault to that extent. Shariputra, if someone gives up this body and seizes another, I say it is a fault. In the Bhikkhu that fault is not apparent. Bhikkhu Channa took his life faultlessly.’

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One.

Footnotes:

1. To the settled there is change, to the not settled there is no change. ‘nissitassa calita.m, anissitassa calita.m na’tthi’ When the Bhikkhu develops his mind, there are various stages in which the mind makes settlements. When such a settlement is made, there is change, when no such settlement is made there is no change. The Blessed One’s Teaching is that the Bhikkhu should not be settled anywhere. It is the Teaching of the mind’s extinction.

2. When there is no change, there is delight. ‘calite asati passaddhi’ A change is a change in feelings, as a result of a contact at one or the other of the doors of mental contact. When there is no such change, there is delight. Delight is a special feature necessary for the development of the mind, so that it may not deviate from the correct path.

3. When there is delight there is no inclination. ‘passaddhiyaa sati, nati na hoti.’ Inclination is to be bent to this and that.

The delighted one enjoys the path, and does not deviate from it. He becomes so sure of the path, that a teacher is not necessary for him any more.

4. When there is no inclination, there is no coming and going. 'natiyaa asati aagatigati na hoti.' The coming and going is a persistent feature of the mind. Always coming to its place of interest. The mind's nature of persistently returning to a point is the factor, which paves someone's rebirth in some place.

5. When there is no coming and going, there is no disappearing and appearing. 'aagatigatiyaa asati cutuupapaato na hoti' When the mind's nature of coming and going is not evident, the disappearing and appearing does not happen.

6. When there is no disappearing and appearing, there is no here or there or in between. 'cutuupapaate asati n'eva idha na hura.m na ubhaya.m antarena.' When the mind does not disappear and appear, and when it is neither in between, it is the end of unpleasantness.

Chappana Sutta

The Six Animals

Translated from the Pali by Thanissaro Bhikkhu

"Suppose that a man, wounded and festering, were to go into a swampy jungle. Its sharp-bladed grasses would pierce his feet; its thorns would scratch his festering sores. And so, from that cause, he would experience an even greater measure of pain and unhappiness. In the same way, there is the case where a certain monk, having gone to a village or to the wilderness, meets up with someone who upbraids him: 'This venerable one, acting in this way, undertaking practices in this way, is a thorn of impurity in this village.' Knowing this person to be a thorn, one should understand restraint and lack of restraint.

"And what is lack of restraint? There is the case where a monk, seeing a form with the eye, is obsessed with pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness un-established, with limited awareness. He does not discern, as it actually is present, the release of awareness, the release of discernment where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is obsessed with pleasing ideas, is repelled by unpleasing ideas, and remains with body-mindfulness un-established, with limited awareness. He does not discern, as it actually is present, the release of awareness, the release of discernment where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range and habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped and un-pursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds... The nose pulls toward pleasing aromas... The tongue pulls toward pleasing flavors... The body pulls toward pleasing tactile sensations... The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

"And what is restraint? There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the release of awareness, the release of discernment where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is not obsessed with pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the release of awareness, the release of discernment where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, he would tether them to a strong post or stake.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range and habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird

would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed and pursued, the eye does not pull toward pleasing forms, and unpleasing forms are not repellent. The ear does not pull toward pleasing sounds... The nose does not pull toward pleasing aromas... The tongue does not pull toward pleasing flavors... The body does not pull toward pleasing tactile sensations... The intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

"The 'strong post or stake' is a term for mindfulness immersed in the body.

"Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding. We will steady it, consolidate it, and set about it properly.' That's how you should train yourselves."

Chiggala Sutta

The Hole

Translated from the Pali by Thanissaro Bhikkhu

"Monks, suppose that this great earth were totally covered with water, and a man were to toss a yoke with a single hole there. A wind from the east would push it west; a wind from the west would push it east. A wind from the north would push it south; a wind from the south would push it north. And suppose a blind sea turtle were there. It would come to the surface once every one hundred years. Now what do you think: would that blind sea-turtle, coming to the surface once every one hundred years, stick his neck into the yoke with a single hole?"

"It would be a sheer coincidence, lord, that the blind sea-turtle, coming to the surface once every one hundred years, would stick his neck into the yoke with a single hole."

"It's likewise a sheer coincidence that one obtains the human state. It's likewise a sheer coincidence that a Tathágata, worthy and rightly self-awakened, arises in the world. It's likewise a sheer coincidence that a doctrine and discipline expounded by a Tathágata appears in the world. Now, this human state has been obtained. A Tathágata, worthy and rightly self-awakened, has arisen in the world. A doctrine and discipline expounded by a Tathágata appears in the world.

"Therefore your duty is the contemplation: 'this is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.'"

Contemplation Of Buddha Amitayus

PART I

1. Thus have I heard: At one time the Buddha dwelt in Rajagriha, on Vulture Peak, with a large assembly of Bhikkhus and with thirty-two thousand Bodhisattvas, with Manjushri the Dharma-Prince at the head of the assembly.

2. At that time, in the great city of Rajagriha there was a prince, the heir-apparent, named Ajatashatru. He listened to the wicked counsel of Devadatta and other friends and forcibly arrested Bimbisara his father, the king, and shut him up by himself in a room with seven walls, proclaiming to all the courtiers that no one should approach (the king). The chief consort of the king, Vaidehi by name, was true and faithful to her lord, the king. She supported him in this way: having purified herself by bathing and washing, she anointed her body with honey and ghee mixed with corn-flour, and she concealed the juice of grapes in the various garlands she wore in order to give him food without being noticed by the warder. As she stole in and made an offering to him, he was able to eat the flour and to drink the juice of grapes. Then he called for water and rinsed his mouth. That done, the king stretched forth his folded hands towards Vulture Peak and duly and respectfully made obeisance to the World-Honored One, who at that time was living there. And he uttered the following prayer: 'Maha Maudgalyayana is my friend and relative; let him, I pray, feel compassion towards me, and come and communicate to me the eight prohibitive precepts of the Buddha.' On this, Maha Maudgalyayana at once appeared before the king, coming with a speed equal to the flight of a falcon or an eagle, and communicated to him the eight precepts.

Day after day he visited the king. The World-Honored One sent also his worthy disciple Purna to preach the Dharma to the king. Thus a period of three weeks passed by. The king showed in his expression that he was happy and contented when he had an opportunity of hearing the Dharma as well as of enjoying the honey and flour.

3. At that time, Ajatashatru asked the warder of the gate whether his father was yet alive. On this, the warder answered him : 'Exalted king, the chief consort of your father brought food and presented it to him by anointing her body with honey and flour and filling her garlands with the juice of grapes, and the Shramanas, Maha Maudgalyayana and Purna, approached the king through the sky in order to preach the Dharma to him. It is impossible, king, to prevent them coming.'

When the prince heard this answer his indignation arose against his mother: 'My mother,' he cried, 'is indeed a rebel, for she was found in the company of that rebel. Wicked people are those Shramanas, and it is their art of spells causing illusion and delusion that delayed the death of that wicked king for so many days.' Instantly he brandished his sharp sword, intending to slay his mother. At that moment, there intervened a minister named Chandraprabha, who was possessed of great wisdom and intelligence, and Jiva (a famous physician). They saluted the prince and remonstrated with him, saying: 'We, ministers, Great king, heard that since the beginning of the kalpas there had been several wicked kings, even to the number of eighteen thousand, who killed their own fathers, coveting the throne of their respective kingdoms, as mentioned in the Sutra of the discourse of the Veda. Yet never have we heard of a man killing his mother, though he be void of virtue. Now, if you, king, should dare to commit such a deadly sin, you would

bring a stain upon the blood of the Kshatriyas, the kingly race. We cannot even bear to hear of it. You are indeed a Chandala, the lowest race; we will not stay here with you.'

After this, the two great ministers withdrew stepping backward, each with his hand placed on his sword. Ajatashatru was then frightened and greatly afraid of them, and asked Jiva, 'Will you not be my friend?' In reply Jiva said to him, 'Do not then, O great king, by any means think of injuring your mother.' On hearing this, the prince repented and sought for mercy, and at once laid down his sword and did his mother no harm. He finally ordered the officers of the inner chambers to put the queen in a hidden palace and not to allow her to come out again.

4. When Vaidehi was thus locked up in confinement she became afflicted by sorrow and distress. She began to do homage to Buddha from afar, looking towards the Vulture Peak. She uttered the following words: 'Tathágata! World-Honored One! In former times you have constantly sent Ánanda to me for enquiry and consolation. I am now in sorrow and grief. You, World-Honored One, are majestic and exalted; in no way shall I be able to see thee. Will thou, I pray you, command Maha Maudgalyayana and your honored disciple, Ánanda, to come and have an interview with me?' After this speech, she grieved and wept, shedding tears like a shower of rain. Before she raised her head from doing homage to the distant Buddha, the World-Honored One knew what Vaidehi was wishing in her mind, though he was on the Vulture Peak. Therefore, he instantly ordered Maha Maudgalyayana and Ánanda to go to her through the sky. Buddha himself disappeared from that mountain and appeared in the royal palace.

When the queen raised her head as she finished homage to Buddha, she saw before her the World-Honored Buddha Shakyamuni, whose body was purple gold in color, sitting on a lotus-flower which consists of a hundred jewels, with Maha Maudgalyayana attending on his left, and with Ánanda on his right. Sakra (Indra), Brahman, and other gods that protect the world were seen in the midst of the sky, everywhere showering heavenly flowers with which they made offerings to Buddha in their obeisance. Vaidehi, at the sight of Buddha the World-Honored One, took off her garlands and prostrated herself on the ground, crying, sobbing, and speaking to Buddha: 'World-Honored One! What former sin of mine has produced such a wicked son? And again, Exalted One, from what cause and circumstances have you such an affinity (by blood and religion) with Devadatta (Buddha's wicked cousin and once his disciple)?'

5. 'My only prayer,' she continued, 'is this: World-Honored One, may you preach to me in detail of all the places where there is no sorrow or trouble, and where I ought to go to be born anew. I am not satisfied with this world of depravities, with Jambudvipa, which is full of hells, full of hungry spirits, and of the brute creatures. In this world of depravities, there are many assemblies of the wicked. May I not hear, I pray, the voice of the wicked in the future and may I not see any wicked person.'

'Now I throw my limbs down to the ground before you, and seek for your mercy by confessing my sins. I pray for this only that the Sun-like Buddha may instruct me how to meditate on a world wherein all actions are pure.' At that moment, the World-Honored One flashed forth a golden ray from between his eyebrows. It extended to all the innumerable worlds of the ten quarters. On its return the ray rested on the top of the Buddha's head and transformed

itself into a golden pillar just like Mount Sumeru, wherein the pure and admirable countries of the Buddhas in the ten quarters appeared simultaneously illuminated.

One was a country consisting of seven jewels, another was a country all full of lotus-flowers; one was like the palace of Mahesvara Deva (god Siva), another was like a mirror of crystal, with the countries in the ten quarters reflected therein. There were innumerable countries like these, resplendent, gorgeous, and delightful to look upon. All were meant for Vaidehi to see (and choose from).

Thereupon Vaidehi again spoke to Buddha: 'World-Honored One, although all other Buddha countries are pure and radiant with light, I should, nevertheless, wish myself to be born in the realm of Buddha Amitayus, in the world of Highest Happiness, Sukhavati. Now I simply pray you, World-Honored One, to teach me how to concentrate my thought so as to obtain a right vision of that country.'

6. Thereupon the World-Honored One gently smiled upon her, and rays of five colors issued forth out of his mouth, each ray shining as far as the head of king Bimbisara.

At that moment, the mental vision of that exalted king was perfectly clear though he was shut up in lonely retirement, and he could see the World-Honored One from afar. As he paid homage with his head and face, he naturally increased and advanced in wisdom, whereby he attained to the fruition of an Anagamin, the third of the four grades to Nirvana.

7. Then the World-Honored One said: 'Now do you not know, Vaidehi, that Buddha Amitayus is not very far from here? You should apply your mind entirely to close meditation upon those who have already perfected the pure actions necessary for that Buddha country.'

'I now proceed to fully expound them for you in many parables, and thereby afford all ordinary persons of the future who wish to cultivate these pure actions an opportunity of being born in the Land of Highest Happiness (Sukhavati) in the western quarter. Those who wish to be born in that country of Buddha have to cultivate threefold goodness. First, they should act filially towards their parents and support them; serve and respect their teachers and elders; be of compassionate mind, abstain from doing any injury, and cultivate the ten virtuous actions." Second, they should take and observe the vow of seeking refuge with the Three jewels, fulfill all moral precepts, and not lower their dignity or neglect any ceremonial observance. Third, they should give their whole mind to the attainment of perfect wisdom, deeply believe in the principle of cause and effect, study and recite the Mahayana doctrine, and persuade and encourage others who pursue the same course as themselves.

'These three groups as enumerated are called the pure actions leading to the Buddha country.'

'Vaidehi!' Buddha continued, 'To clarify if do you not understand now: These three classes of actions are the effective cause of the pure actions taught by all the Buddhas of the past, present, and future.'

8. The Buddha then addressed Ānanda as well as Vaidehi: 'Listen carefully, listen carefully! Ponder carefully on what you hear! I, Tathágata, now declare the pure actions needful for Birth in that Buddha country, for the sake of all beings hereafter that are subject to the misery inflicted by the enemy of the passions. Well done, Vaidehi! Appropriate are the questions, which you have asked! Ānanda, be sure to remember these words of mine, the Buddha, and repeat

them openly to many assemblies. I, Tathágata, now teach Vaidehi and also all beings hereafter in order that they may meditate on the World of Highest Happiness, Sukhavati, in the western quarter.

'It is by the power of Buddha only that one can see that pure land of Buddha as clear as one sees the image of one's face reflected in the transparent mirror held up before one.

'When one sees the state of happiness of that country in its highest excellence, one greatly rejoices in one's heart and immediately attains a spirit of resignation prepared to endure whatever consequences may yet arise.' Buddha, turning again to Vaidehi, said: 'You are but an ordinary person; the quality of your mind is weak and confused.

'You have not as yet obtained the divine eye and cannot perceive what is at a distance. All the Buddhas, Tathágatas have various means at their disposal and can therefore afford you an opportunity of seeing that Buddha country.' Then Vaidehi rejoined: 'World-Honored One, people such as I can now see that land by the power of Buddha, but how shall all those beings who are to come after Buddha's Nirvana, and who, as being depraved and devoid of good qualities, will be harassed by the five worldly sufferings - how shall they see the World of Highest Happiness of the Buddha Amitayus?'

PART II

9. Buddha then replied: 'You and all other beings besides ought to make it your only aim, with concentrated thought, to get a perception of the western quarter. You will ask how that perception is to be formed. I will explain it now. All beings, if not blind from birth, are uniformly possessed of sight, and they all see the setting sun. You should sit down

properly, looking in the western direction, and prepare your thought for a close meditation on the sun; cause your mind to be firmly fixed on it so as to have an unwavering perception by the exclusive application of your mind, and gaze upon it in particular when it is about to set and looks like a suspended drum.

'After you have thus seen the sun, let that image remain clear and fixed, whether your eyes be shut or open;-such is the perception of the sun, which is the First Meditation.

10. 'Next you should form the perception of water; gaze on the water clear and pure, and let (this image) also remain clear and fixed (afterwards); never allow your thought to be scattered and lost.

'When you have thus seen the water you should form the perception of ice. As you see the ice shining and transparent, you should imagine the appearance of lapis lazuli.

'After that has been done, you will see the ground consisting of lapis lazuli, transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with the seven jewels, diamonds and the rest, supporting the ground. It extends to the eight points of the compass, and thus the eight corners (of the ground) are perfectly filled up. Every side of the eight quarters consists of a hundred jewels, every jewel has a thousand rays, and every ray has eighty-four thousand colors which, when reflected in the ground of lapis lazuli, look like a thousand million suns, and. it is difficult to see them all one by one. Over the surface of that ground of lapis lazuli there are stretched golden ropes intertwined crosswise; divisions are made by means of strings of seven jewels with every part clear and distinct.

'Each jewel has rays of five hundred colors which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a tower of rays, whose stories and galleries are ten millions in number and built of a hundred jewels. Both sides of the tower have each a hundred million flowery banners furnished and decked with numberless musical instruments. Eight kinds of cool breezes proceed from the brilliant rays. When those musical instruments are played, they emit the sounds "suffering," "non-existence," "impermanence," and "non-self "; such is the perception of the water, which is the Second Meditation.

11. 'When this perception has been formed, you should meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether your eyes be shut or open. Except only during the time of your sleep, you should always keep this in your mind. One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhavati).'

'One who has obtained the Samádhi of supernatural calm is able to see the land of that Buddha country clearly and distinctly: this state is too much to be explained fully; such is the perception of the land, and it is the Third Meditation.

'You should remember, Ánanda, the Buddha words of mine, and repeat this law for attaining to the perception of the land of the Buddha country for the sake of the great mass of the people hereafter who may wish to be delivered from their sufferings. If any one meditates on the land of that Buddha country, his sins which bind him to births and deaths during eighty million kalpas shall be expiated; after the abandonment of his present body, he will assuredly be born in the pure land in the following life. The practice of this kind

of meditation is called the "right meditation." If it is of any other kind it is called "heretical meditation."

12. Buddha then spoke to Ānanda and Vaidehi: 'When the perception of the land (of that Buddha country) has been gained, you should next meditate on the jewel-trees (of that country). In meditating on the jewel-trees, you should take each by itself and form a perception of the seven rows of trees; every tree is eight hundred yojanas high, and all the jewel-trees have flowers and leaves consisting of seven jewels all perfect. All flowers and leaves have colors like the colors of various jewels -from the color of lapis lazuli there issues a golden ray; from the color of crystal, a saffron ray; from the color of agate, a diamond ray; from the color of diamond, a ray of blue pearls. Corals, amber, and all other gems are used as ornaments for illumination; nets of excellent pearls are spread over the trees, each tree is covered by seven sets of nets, and between one set and another there are five hundred million palaces built of excellent flowers, resembling the palace of the Lord Brahman; all heavenly children live there, quite naturally; every child has a garland consisting of five hundred million precious gems like those that are fastened on Sakra's (Indra's) head, the rays of which shine over a hundred yojanas, just as if a hundred million suns and moons were united together; it is difficult to explain them in detail. That (garland) is the most excellent among all, as it is the commixture of all sorts of jewels. Rows of these jewel-trees touch one another; the leaves of the trees also join one another.

'Among the dense foliage there blossom various beautiful flowers, upon which are miraculously found fruits of seven jewels. The leaves of the trees are all exactly equal in length and in breadth, measuring twenty-five yojanas each way;

every leaf has a thousand colors and a hundred different pictures on it, just like a heavenly garland. There are many excellent flowers, which have the color of Jambunada gold and an appearance of fire-wheels in motion, turning between the leaves in a graceful fashion. All the fruits are produced just (as easily) as if they flowed out from the pitcher of the God Sakra. There is a magnificent ray, which transforms itself into numberless jeweled canopies with banners and flags. Within these jeweled canopies the works of all the Buddhas of the Great Chiliocosm appear illuminated; the Buddha countries of the ten quarters also are manifested therein. When you have seen these trees you should also meditate on them one by one in order. In meditating on the trees, trunks, branches, leaves, flowers, and fruits, let them all be distinct and clear;- such is the perception of the trees (of that Buddha country), and it is the Fourth Meditation.

13. 'Next, you should perceive the water (of that country). The perception of the water is as follows:

'In the Land of Highest Happiness there are waters in eight lakes; the water in every lake consists of seven jewels which are soft and yielding. Deriving its source from the king of jewels that fulfills every wish, the water is divided into fourteen streams; every stream has the color of seven jewels; its channel is built of gold, the bed of which consists of the sand of variegated diamonds.

'In the midst of each lake there are sixty million lotus-flowers, made of seven jewels; all the flowers are perfectly round and exactly equal (in circumference), being twelve yojanas. The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus); the sound of the streaming water is melodious and pleasing, and propounds all the perfect virtues (Paramitas), "suffering," "non-existence,"

"impermanence," and "non-self;" it proclaims also the praise of the signs of perfection, and minor marks of excellence of all Buddhas. From the king of jewels that fulfills every wish, stream forth the golden-colored rays excessively beautiful, the radiance of which transforms itself into birds possessing the colors of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the remembrance of Buddha, the remembrance of the Dharma, and the remembrance of the Sangha -- such is the perception of the water of eight good qualities, and it is the Fifth Meditation.

14. 'Each division of that (Buddha) country, which consists of several jewels, has also jeweled stories and galleries to the number of five hundred million; within each story and gallery there are innumerable Devas engaged in playing heavenly music. There are some musical instruments that are hung up in the open sky, like the jeweled banners of heaven; they emit musical sounds without being struck, which, while resounding variously, all propound the remembrance of Buddha, of the Dharma and of the Sangha, Bhikkhus, and so forth. When this perception is duly accomplished, one is said to have dimly seen the jewel-trees, jewel-ground, and jewel-lakes of that World of Highest Happiness (Sukhavati) -- such is the perception formed by meditating on the general features of that Land, and it is the Sixth Meditation.

'If one has experienced this, one has expiated the greatest sinful deeds which would otherwise lead one to Transmigration for numberless millions of kalpas; after his death he will assuredly be born in that land.

15. 'Listen carefully! listen carefully! Think over what you have heard! I, Buddha, am about to explain in detail the law of delivering one's self from trouble and torment. Commit this to your memory in order to explain it in detail before a

great assembly.' While Buddha was uttering these words, Buddha Amitayus stood in the midst of the sky with Bodhisattvas Mahasthama and Avalokiteshvara, attending on his right and left respectively. There was such a bright and dazzling radiance that no one could see clearly; the brilliance was a hundred thousand times greater than that of gold (Jambunada). Thereupon Vaidehi saw Buddha Amitayus and approached the World-Honored One, and made obeisance to him, touching his feet, and spoke to him as follows: 'Exalted One! I am now able, by the power of Buddha, to see Buddha Amitayus together with the two Bodhisattvas. But how shall all the beings of the future meditate on Buddha Amitayus and the two Bodhisattvas?'

16. The Buddha answered: 'Those who wish to meditate on that Buddha ought first to direct their thought as follows: form the perception of a lotus-flower on a ground of seven jewels, each leaf of that lotus exhibits the colors of a hundred jewels, and has eighty-four thousand veins, just like heavenly pictures; each vein possesses eighty-four thousand rays, of which each can be clearly seen. Every small leaf and flower is two hundred and fifty yojanas in length and the same measurement in breadth. Each lotus-flower possesses eighty-four thousand leaves, each leaf has the kingly pearls to the number of a hundred million, as ornaments for illumination; each pearl shoots out a thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems, which are like those that are fastened on Sakra's head. It is inlaid and decked with eighty thousand diamonds, Kimsuka jewels, Brahma-mani and excellent pearl nets.

'On that tower there are miraculously found four posts with jeweled banners; each banner looks like a hundred thousand million Sumeru mountains.

'The jeweled veil over these banners is like that of the celestial palace of Yama, illuminated with five hundred million excellent jewels, each jewel has eighty-four thousand rays, each ray has various golden colors to the number of eighty-four thousand, each golden color covers the whole jeweled soil, it changes and is transformed at various places, every now and then exhibiting various appearances; now it becomes a diamond tower, now a pearl net, again clouds of mixed flowers, freely changing its manifestation in the ten directions it exhibits the state of Buddha -- such is the perception of the flowery throne, and it is the Seventh Meditation.'

Buddha, turning to Ānanda, said: 'These excellent flowers were created originally by the power of the prayer of Bhikkhu, Dharmakara. All who wish to exercise the remembrance of that Buddha ought first to form the perception of that flowery throne. When engaged in it one ought not to perceive vaguely, but fix the mind upon each detail separately. Leaf, jewel, ray, tower, and banner should be clear and distinct, just as one sees the image of one's own face in a mirror. When one has achieved this perception, the sins, which would produce births and deaths during fifty thousand kalpas, are expiated, and he is one who will most assuredly be born in the World of Highest Happiness.

17. 'When you have perceived this, you should next perceive Buddha himself. Do you ask how? Every Buddha Tathāgata is one whose spiritual body is the principle of nature (Darmadhatu-kaya), so that he may enter into the mind of any beings. Consequently, when you have perceived

Buddha, it is indeed that mind of yours that possesses those thirty-two signs of perfection and eighty minor marks of excellence, which you see in a Buddha. In conclusion, it is your mind that becomes Buddha nay it is your mind that is indeed Buddha. The ocean of true and universal knowledge of all the Buddhas derives its source from one's own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha Tathágata, Arhat, the Holy and Fully Enlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha; whether, your eyes are open or shut, look at an image like Jambunada gold in color, sitting on that flower throne mentioned before.

'When you have seen the seated figure your mental vision will become clear, and you will be able to see clearly and distinctly the adornment of that Buddha country, the jeweled ground, and so forth. In seeing these things, let them be clear and fixed just as you see the palms of your hands. When you have passed through this experience, you should further form a perception of another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus-flower of Buddha. Still further, you should form (a perception of) another lotus-flower, which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalokiteshvara is sitting on the left-hand flowery throne, shooting forth-golden rays exactly like those of Buddha. Perceive then that an image of Bodhisattva Mahasthama is sitting on .the right-hand flowery throne.

'When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the jewel-trees with golden color. Under every tree there are also three lotus-flowers. On every lotus-flower

there is an image, either of Buddha or of a Bodhisattva; thus (the images of the Bodhisattvas and of Buddha) are found everywhere in that country. When this perception has been gained, the devotee should hear the excellent Dharma preached by means of a stream of water, a brilliant ray of light, several jewel-trees, ducks, geese, and swans. Whether he be wrapped in meditation or whether he has ceased from it, he should ever hear the excellent Dharma. What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sutras, for if it does not agree with the Sutras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of Highest Happiness;-such is the perception of the images, and it is the Eighth Meditation.

'He who has practiced this meditation is freed from the sins (which otherwise involve him in) births and deaths for innumerable million kalpas, and during this present life he obtains the Samádhi due to the remembrance of Buddha.

18. 'Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitayus.

'You should know, Ánanda, that the body of Buddha Amitayus is a hundred thousand million times as bright as the color of the Jambunada gold of the heavenly abode of Yama; the height of that Buddha is six hundred thousand nayutas of kotis of yojanas innumerable as are the sands of the river Ganges.

'The white twist of hair between the eyebrows all turning to the right is just like the five Sumeru mountains.

'The eyes of Buddha are like the water of the four great oceans; the blue and the white are quite distinct.

'All the roots of hair of his body issue forth brilliant rays which are also like the Sumeru mountains.

'The halo of that Buddha is like a hundred million Great Chiliocosms; in that halo there are Buddhas miraculously created, to the number of a million nayutas of kotis innumerable as the sands of the Ganges; each of these Buddhas has for attendants a great assembly of numberless Bodhisattvas who are also miraculously created.

'Buddha Amitayus has eighty-four thousand signs of perfection, each sign is possessed of eighty-four minor marks of excellence, each mark has eighty-four thousand rays, each ray extends so far as to shine over the worlds of the ten quarters, whereby Buddha embraces and protects all the beings who think upon him and does not exclude any one of them. His rays, signs, and so forth are difficult to be explained in detail. But in simple meditation let the mind's eye dwell upon them.

'If you pass through this experience, you will at the same time see all the Buddhas of the ten quarters. Since you see all the Buddhas it is called the Samádhi of the remembrance of the Buddhas.

'Those who have practiced this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha's body, they will also see Buddha's mind. It is great compassion that is called Buddha's mind. It is by his absolute compassion that he receives all beings.

'Those who have practiced this meditation will, when they die, be born in the presence of the Buddhas in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise.

'Therefore those who have wisdom should direct their thought to the careful meditation upon that Buddha Amitayus. Let those who meditate on Buddha Amitayus begin with one single sign or mark -- let them first meditate on the white twist of hair between the eyebrows as clearly as possible; when they have done this, the eighty-four thousand signs and marks will naturally appear before their eyes. Those who see Amitayus will also see all the innumerable Buddhas of the ten quarters. Since they have seen all the innumerable Buddhas, they will receive the prophecy of their future destiny to become Buddha in the presence of all the Buddhas -- Such is the perception gained by a complete meditation on all forms and bodies of Buddha, and it is the Ninth Meditation.

19. 'When you have seen Buddha Amitayus distinctly, you should then further meditate upon Bodhisattva Avalokiteshvara, whose height is eight hundred thousand nayutas of yojanas; the color of his body is purple gold, his head has a turban at the back of which there is a halo; the circumference of his face is a hundred thousand yojanas. In that halo, there are five hundred Buddhas miraculously transformed just like those of Shakyamuni Buddha; each transformed Buddha is attended by five hundred transformed Bodhisattvas who are also attended by numberless gods. Within the circle of light emanating from his whole body appear illuminated the various forms and marks of all beings that live in the five paths of existence.

'On the top of his head is a heavenly crown of gems like those that are fastened (on Indra's head), in which crown there is a transformed Buddha standing, twenty-five yojanas high.

'The face of Bodhisattva Avalokiteshvara is, like Jambunada gold in color.

'The soft hair between the eyebrows has all the colors of the seven jewels, from which eighty-four kinds of rays flow out, each ray has innumerable transformed Buddhas, each of whom is attended by numberless transformed Bodhisattvas; freely changing their manifestations they fill up the worlds of the ten quarters; (the appearance) can be compared with the color of the red lotus-flower.

'He wears a garland consisting of eight thousand rays, in which is seen fully reflected a state of perfect beauty. The palm of his hand has a mixed color of five hundred lotus-flowers. His hands have ten tips of fingers, each tip has eighty-four thousand pictures, which are like signet-marks, each picture has eighty-four thousand colors, each color has eighty-four thousand rays which are soft and mild and shine over all things that exist. With these jewel hands he draws and embraces all beings. When he lifts up his feet, the soles of his feet are seen to be marked with a wheel of a thousand spokes, which miraculously transform themselves into five hundred million pillars of rays. When he puts his feet down to the ground, the flowers of diamonds and jewels are scattered about, and all things are simply covered by them. All the other signs of his body and the minor marks of excellence are perfect, and not at all different from those of Buddha, except the signs of having the turban on his head and the top of his head invisible, which two signs of him are inferior to those of the World-Honored One -- such is the

perception of the real form and body of Bodhisattva Avalokiteshvara, and it is the Tenth Meditation.'

The Buddha, especially addressing Ānanda, said: 'Whosoever wishes to meditate on Bodhisattva Avalokiteshvara must do so in the way I have explained. Those who practice this meditation will not suffer any calamity; they will utterly remove the obstacle that is raised by karma, and will expiate the sins, which would involve them in births-and deaths for numberless kalpas. Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him!

'Whosoever will meditate on Bodhisattva Avalokiteshvara should first meditate on the turban of his head and then on his heavenly crown.

'All the other signs should also be meditated on according to their order, and they should be clear and distinct just as one sees the palms of one's hands.

'Next you should meditate on Bodhisattva Mahasthama, whose :bodily signs, height and size are equal to those of Avalokiteshvara; the circumference of his halo is one hundred and twenty-five yojanas, and it shines as far as two hundred and fifty yojanas. The rays of his whole body shine over the countries of the ten quarters, they are purple gold in color, and can be seen by all beings that are in favorable circumstances. If one but sees the ray that issues from a single root of the hair of this Bodhisattva, he will at the same time see the pure and excellent rays of all the innumerable Buddhas of the ten quarters.

'For this reason this Bodhisattva is named the Unlimited Light; it is with this light of wisdom that he shines over all

beings and causes them to be removed from the three paths of existence, and to obtain the highest power. For the same reason this Bodhisattva is called the Bodhisattva of Great Strength (Mahasthama). His heavenly crown has five hundred jewel-flowers; each jewel-flower has five hundred jewel-towers, in each tower are seen manifested all the pure and excellent features of the far-stretching Buddha countries in the ten quarters. The turban on his head is like a lotus-flower; on the top of the turban there is a jewel pitcher, which is filled with various brilliant rays fully manifesting the state of Buddha. All his other bodily signs are quite equal to those of Avalokiteshvara. When this Bodhisattva walks about, all the regions of the ten quarters tremble and quake. Wherever the earth quakes there appear five hundred million jewel-flowers; each jewel-flower with its splendid dazzling beauty looks like the World of Highest Happiness (Sukhavati).

'When this Bodhisattva sits down, all the countries of seven jewels at once tremble and quake: all the incarnate, divided Amitayuses - innumerable as the dust of the earth - and all the incarnate Bodhisattvas - Avalokiteshvara and Mahasthamaprapta - who dwell in the middlemost Buddha countries situated between the Buddha country of the lower region presided over by Buddha "Golden Light," and the country of the upper region presided over by Buddha "King of Light" -- all these assemble in the World of Highest Happiness (Sukhavati) like gathering clouds, sit on their thrones of lotus-flowers which fill the whole sky, and preach the excellent Dharma in order to deliver all the beings that are immersed in suffering -- such is the perception of the form and body of Bodhisattva Mahasthamaprapta, and it is the Eleventh Meditation.

'Those who practice this meditation are freed from the sins which would otherwise trap them in births-and-deaths for innumerable asamkhya kalpas.

'Those who have practiced this meditation do not live in an embryo state but obtain free access to the excellent and admirable countries of Buddhas. Those who have experienced this are said to have perfectly meditated upon the two Bodhisattvas Avalokiteshvara and Mahasthamaprapta.

20. 'After you have had this perception, you should imagine yourself to be born in the World of Highest Happiness in the western quarter, and to be seated, cross-legged, on a lotus-flower there. Then imagine that the flower has shut you in and has afterwards unfolded; when the flower has thus unfolded, five hundred colored rays will shine over your body, your eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole sky; you will hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Dharma, in accordance with the twelve divisions of the scriptures. When you have ceased from that meditation you must remember the experience ever after.

'If you have passed through this experience you are said to have seen the World of Highest Happiness in the realm of the Buddha Amitayus -- this is the perception obtained by a complete meditation on that Buddha country, and is called the Twelfth Meditation.

'The innumerable incarnate bodies of Amitayus, together with those of Avalokiteshvara and Mahasthamaprapta, constantly come and appear before such devotees as above mentioned.'

21. Buddha then spoke to Ānanda and Vaidehi: 'Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits high, seated on a lotus-flower in the water of the lake. As it was stated before, the real body and its measurement are unlimited, incomprehensible to the ordinary mind.

'But by the efficacy of the ancient prayer of that Tathágata, those who think of and remember him shall certainly be able to accomplish their aim.

'Even the mere perceiving of the image of that Buddha brings to one immeasurable blessings. How much more, then, will the meditating upon all the complete bodily signs of that Buddha! Buddha Amitayus has supernatural power; since everything is at his disposal, he freely transforms himself in the regions of the ten quarters. At one time he shows himself as possessing a magnificent body, which fills the whole sky, at another he makes his body appear small, the height being only sixteen or eighteen cubits. The body he manifests is always pure gold in color; his halo - bright with transformed Buddhas - and his jewel lotus-flowers are as mentioned above. The bodies of the two Bodhisattvas are the same always.

'All beings can recognize either of the two Bodhisattvas by simply glancing at the marks of their heads. These two Bodhisattvas assist Amitayus in his work of universal salvation -- such is the meditation that forms a joint perception of the Buddha and Bodhisattvas, and it is the Thirteenth Meditation.'

PART III

22. Buddha then spoke to Ánanda and Vaidehi: 'The beings who will be born in the highest form of the highest grade (i. e. to Buddhahood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there. What is the threefold thought, you may ask. First, the True Thought; second, the Deep Believing Thought; third, the Desire to be born in that Pure Land by bringing one's own stock of merit to maturity. Those who have this threefold thought in perfection shall most assuredly be born into that country.

'There are also three classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings? First, those who are possessed of a compassionate mind, who do no injury to any beings, and accomplish all virtuous actions according to Buddha's precepts; second, those who study and recite the Sutras of the Mahayana doctrine, for instance, the Vaipulya Sutras; third, those who practice the six fold remembrance. These three classes of beings who wish to be born in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious deeds for one day or even for seven days.

'When one who has practiced (these merits) is about to be born in that country, Buddha Amitayus, together with the two Bodhisattvas Avalokiteshvara and Mahasthamaprapta, also numberless created Buddhas, and a hundred thousand Bhikkhus and Sravakas, with their whole retinue, and innumerable gods, together with the palaces of seven jewels, will appear before him out of regard for his diligence and courage; Avalokiteshvara together with Mahasthamaprapta,

will offer a diamond seat to him; thereupon Amitayus himself will send forth magnificent rays of light to shine over the dying person's body. He and many Bodhisattvas will offer their hands and welcome him, when Avalokiteshvara, Mahasthamaprapta, and all the other Bodhisattvas will praise the glory of the man who practiced the meritorious deeds, and convey an exhortation to his mind. When the new-comer, having seen these, rejoicing and leaping for joy, looks at himself, he will find his own body seated on that diamond throne; and as he follows behind Buddha he will be born into that country, in a moment. When he has been born there, he will see Buddha's form and body with every sign of perfection complete, and also the perfect forms and signs of all the Bodhisattvas; he will also see brilliant rays and jewel forests and hear them propounding the excellent Dharma, and instantly be conscious of a spirit of resignation to whatever consequences may hereafter arise. Before long he will serve every one of the Buddhas who live in the regions of the ten quarters. In the presence of each of those Buddhas he will obtain successively a prophecy of his future destiny. On his return to his own land Sukhavati, in which he has just been born he will obtain countless hundreds of thousand Dharanis -- such are those who are to be born in the highest form of the highest grade to Buddhahood.

23. 'Next, the beings who will be born in the middle form of the highest grade are those who do not necessarily learn, remember, study, or recite those Vaipulya Sutras, but fully understand the meaning of the truth contained in them, and having a firm grasp of the highest truth do not speak evil of the Mahayana doctrine, but deeply believe in (the principle of) cause and effect; who by bringing these good qualities to maturity seek to be born in that Country of Highest Happiness. When one who has acquired these qualities is about to die, Amitayus, surrounded by the two Bodhisattvas

Avalokiteshvara and Mahasthamaprapta, and an innumerable retinue of dependents, will bring a seat of purple gold and approach him with words of praise, saying: "O my son in the Dharma! You have practiced the Mahayana doctrine; you have understood and believed the highest truth; therefore I now come to meet and welcome you." He and the thousand created Buddhas extend their hands all at once.

'When that man looks at his own body, he will find himself seated on that purple gold seat; he will, then, stretching forth his folded hands, praise and eulogize all the Buddhas. As quick as thought he will be born in the lake of seven jewels of that country. That purple gold seat on which he sits is like a magnificent jewel-flower, and will open after a night; the new-comer's body becomes purple gold in color, and he will also find under his feet a lotus-flower consisting of seven jewels. Buddha and the Bodhisattvas at the same time will send forth-brilliant rays to shine over the body of that person whose eyes will instantaneously be opened and become clear. According to his former usage (in the human world) he will hear all the voices that are there, preaching primary truths of the deepest significance.

'Then he will descend from that golden seat and make obeisance to the Buddha with folded hands, praising and eulogizing the World-Honored One. After seven days, he will immediately attain to the state of the highest perfect knowledge, anuttara-samyak-sambodhi, from which he will never fall away; next he will fly to all the ten regions and successively serve all the Buddhas therein; he will practice many a Samádhi in the presence of those Buddhas. After the lapse of a lesser kalpa he will attain a spirit of resignation to whatever consequences may hereafter arise, and he will

also obtain a prophecy of his future destiny in the presence of Buddhas.

24. 'Next are those who are to be born in the lowest form of the highest grade: this class of beings also believes in the principle of cause and effect, and without slandering the Mahayana doctrine, simply cherishes the thought of obtaining the highest Bodhi and by bringing this good quality to maturity seeks to be born in that Country of Highest Happiness. When a devotee of this class dies, Amitayus, with Avalokiteshvara, Mahasthamaprapta and all the dependents, will offer him a golden lotus-flower; he will also miraculously create five hundred Buddhas in order to send for and meet him. These five hundred created Buddhas will all at once extend their hands and praise him, saying: "O my son in the Dharma! you are pure now; as you have cherished the thought of obtaining the highest Bodhi, we come to meet you." When he has seen them, he will find himself seated on that golden lotus-flower. Soon the flower will close upon him; following behind the World-Honored One he will go to be born in the lake of seven jewels. After one day and one night the lotus-flower will unfold itself. Within seven days he may see Buddha's body, though his mind is not as yet clear enough to perceive all the signs and marks of the Buddha, which he will be able to see clearly after three weeks; then he will hear many sounds and voices preaching the excellent Dharma, and he himself, traveling through all the ten quarters, will make obeisance to all the Buddhas, from whom he will learn the deepest significance of the Dharma. After three lesser kalpas he will gain entrance to the knowledge of a hundred divisions of nature and become settled in the first joyful stage of Bodhisattva. The perception of these three classes of beings is called the meditation upon the superior class of beings, and is the Fourteenth Meditation.

25. 'The beings who will be born in the highest form of the middle grade are those who observe the five prohibitive precepts, the eight prohibitive precepts and the fasting, and practice all the moral precepts; who do not commit the five deadly sins, and who bring no blame or trouble upon any being; and who by bringing these good qualities to maturity seek to be born in the World of Highest Happiness in the western quarter. On the eve of such a person's departure from this life, Amitayus, surrounded by Bhikkhus and dependents, will appear before him, flashing forth rays of golden color, and will preach the Dharma of suffering, non-existence, impermanence, and non-self. He will also praise the virtue of homelessness that can liberate one from all sufferings. At the sight of Buddha, that believer will excessively rejoice in his heart; he will soon find himself seated on a lotus-flower. Kneeling down on the ground and stretching forth his folded hands he will pay homage to Buddha. Before he raises his head he will reach that Country of Highest Happiness and be born there. Soon the lotus-flower will unfold, when he will hear sounds and voices praising and glorifying the Four Noble Truths of suffering. He will immediately attain to the fruition of Arhat-ship, gain the threefold knowledge and the six supernatural faculties, and complete the eightfold emancipation.

26. 'The beings who will be born in the middle form of the middle grade are those who either observe the eight prohibitive precepts, and the fasting for one day and one night, or observe the prohibitive precept for Shramaneras for the same period, or observe the perfect moral precepts, not lowering their dignity nor neglecting any ceremonial observance for one day and one night, and by bringing their respective merits to maturity seek to be born in the Country of Highest Happiness. On the eve of departure from this life, such a believer who is possessed of this moral virtue, which

he has made fragrant by cultivation during his life, will see Amitayus, followed by all his retinue; flashing forth rays of golden color, this Buddha will come before him and offer a lotus-flower of seven jewels.

'He will hear a voice in the sky, praising him and saying: "O son of a noble family, you are indeed an excellent man. Out of regard for your obedience to the teachings of all the Buddhas of the three worlds, I now come and meet you." Then the newcomer will see himself seated on that lotus-flower. Soon the lotus-flower will fold around him, and being in this he will be born in the jewel-lake of the World of Highest Happiness in the western quarter.

'After seven days that flower will unfold again, when the believer will open his eyes, and praise the World-Honored One, stretching forth his folded hands. Having heard the Dharma, he will rejoice and obtain the fruition of an Srota-apanna.

'In the lapse of half a kalpa he will become an Arhat.

27. 'Next are the beings who will be born in the lowest form of the middle grade to Buddhahood. If there are sons or daughters of a noble family who are filial to their parents and support them, besides exercising benevolence and compassion in the world, at their departure from this life such persons will meet a good and learned teacher who will fully describe to them the state of happiness in that Buddha country of Amitayus, and will also explain the forty-eight prayers of the Bhikkhu Dharmakara. As soon as any such person has heard these details, his life will come to an end. In a brief moment he will be born in the World of Highest Happiness in the western quarter.

'After seven days he will meet Avalokiteshvara and Mahasthamaprapta, from whom he will learn the Dharma and rejoice. After the lapse of a lesser kalpa he will attain to the fruition of an Arhat. The perception of these three sorts of beings is called the meditation of the middle class of beings, and is the Fifteenth Meditation.

28. 'Next are the beings who will be born in the highest form of the lowest grade. If there be any one who commits many evil deeds, provided that he does not speak evil of the Mahayana Sutras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahayana scriptures. Having thus heard the names of all the Sutras, he will be freed from the greatest sins, which would involve him in births and deaths during a thousand kalpas.

'A wise man also will teach him to stretch forth his folded hands and to say, "Adoration to Buddha Amitayus" (*Namo Amitabhaya Buddhaya*, or *Namu Amida Butsu*). Having uttered the name of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty million kalpas. Thereupon the Buddha will send a created Buddha, and the created Bodhisattvas Avalokiteshvara and Mahasthamaprapta, to approach that person with words of praise, saying: "O son of a noble family, as you have uttered the name of that Buddha, all your sins have, been destroyed and expiated, and therefore we now come to meet you." After this speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life. Seated on a lotus-flower he will follow that created Buddha and go to be born in the jewel-lake.

'After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhisattvas Avalokiteshvara and Mahasthamaprapta will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures. Having heard this, he will understand and believe it, and cherish the thought of attaining the highest Bodhi. In a period of ten lesser kalpas he will gain entrance to the knowledge of the hundred divisions of nature and be able to enter upon the first joyful stage of Bodhisattva. Those who have had an opportunity of hearing the name of Buddha, the name of the Dharma, and the name of the Sangha - the names of the Three jewels - can also be born in that country.'

29. Buddha continued: 'next are the beings that will be born in the middle form of the lowest grade. If there is any one who transgresses the five and the eight prohibitive precepts, and also all the perfect moral precepts; he, being himself so stupid as to steal things that belong to the whole community or things that belong to a particular Bhikkhu and not be ashamed nor sorry for his impure preaching of the Dharma (in case of preacher), but magnify and glorify himself with many wicked deeds - such a sinful person deserves to fall into hell in consequence of those sins. At the time of his death, when the fires of hell approach him from all sides, he will meet a good and learned teacher who will, out of great compassion, preach the power and virtue of the ten faculties of Amitayus and fully explain the supernatural powers and brilliant rays of that Buddha; and will further praise moral virtue, meditation, wisdom, emancipation, and the thorough knowledge that follows emancipation. After having heard this, he will be freed from his sins, which would involve him in births and deaths during eighty million kalpas; thereupon those violent fires of hell will transform themselves into a pure and cool wind blowing about heavenly flowers. On

each of these flowers will stand a created Buddha or Bodhisattva to meet and receive that person. In a moment he will be born in a lotus-flower growing in the lake of seven jewels. After six kalpas the lotus-flower will open, when Avalokiteshvara and Mahasthama will soothe and encourage him with their Brahma-voices, and preach to him the Mahayana Sutras of the deepest significance.

'Having heard this Dharma, he will instantaneously direct his thought toward the attainment of the highest Bodhi.

30. 'Finally, there are the beings who will be born in the lowest form of the lowest grade. If there is any one who commits evil deeds, and even completes the ten wicked actions, the five deadly sins and the like; that man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many kalpas. On the eve of death he will meet a good and learned teacher who will, soothing and encouraging him in various ways, preach to him the excellent Dharma and teach him the remembrance of Buddha, but, being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him: "Even if you cannot exercise the remembrance of Buddha, you may, at least, utter the name, "Buddha Amitayus." Let him do so serenely with his voice uninterrupted; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating the formula, "Adoration to Buddha Amitayus" (Namah Amitabha Buddhayah, Namu Amida Butsu). On the strength of his merit of uttering that Buddha's name he will, during every repetition, expiate the sins which involved him in births and deaths during eighty million kalpas. He will, while dying, see a golden lotus-flower like the disk of the sun appearing before his eyes; in a moment he will be born in the World of Highest Happiness. After twelve greater kalpas

the lotus-flower will unfold; thereupon the Bodhisattvas Avalokiteshvara and Mahasthamaprapta, raising their voices in great compassion, will preach to him in detail the real state of all the elements of nature and the law of the expiation of sins. On hearing them he will rejoice and will immediately direct his thought toward the attainment of the Bodhi -- such are the beings who are to be born in the lowest form of the lowest grade to Buddhahood. The perception of the above three is called the meditation of the inferior class of beings, and is the Sixteenth Meditation.'

PART IV

31. When Buddha had finished this speech, Vaidehi, together with her five hundred female attendants, could see, as guided by the Buddha's words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: 'Never have I seen such a wonder!' Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. Her five hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sought to be born in that Buddha country.

32. The World-Honored One predicted that they would all be born in that Buddha country and be able to obtain the Samádhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) also directed their thought toward the attainment of the highest Bodhi.

Thereupon Ánanda rose from his seat, approached Buddha, and spoke thus: 'World-Honored One, what should we call

this Sutra? And how should we receive and remember it in the future?'

Buddha said in his reply to Ánanda: 'Ánanda, this Sutra should be called 'The Meditation on the Land of Sukhavati, on Buddha Amitayus, Bodhisattva Avalokiteshvara, Bodhisattva Mahasthamaprapta,' or otherwise be called 'The Sutra on the entire removal of the obstacle of Karma, the means of being born in the realm of the Buddhas.' You should take and hold it, not forgetting nor losing it. Those who practice the Samádhi in accordance with this Sutra will be able to see, in the present life, Buddha Amitayus and the two great Bodhisattvas.

'In case of a son or a daughter of a noble family, the mere hearing of the names of the Buddha and the two Bodhisattvas will expiate the sins which would involve them in births and deaths during innumerable kalpas. How much more will the remembrance of that Buddha and the Bodhisattvas!

'Know that the one who remembers that Buddha is the White Lotus among people, whom the Bodhisattvas Avalokiteshvara and Mahasthama consider an excellent friend. Such a person will, sitting in the Bodhi-Mandala, be born in the abode of Buddhas.'

The Buddha further spoke to Ánanda: 'you should carefully remember these words. To remember these words is to remember the name of Buddha Amitayus.' When Buddha concluded these words, the worthy disciples Maha Maudgalyayana, and Ánanda, Vaidehi and the others were all enraptured with boundless joy.

33. Thereupon the World-Honored One came back, walking through the open sky to Vulture Peak. Ánanda soon after

spoke before a great assembly of all the occurrences as stated above. On hearing this, all the innumerable Devas, Nagas and Yakshas were inspired with great joy; and having made obeisance to the Buddha they went their way.

Here ends the Sutra of the Meditation on Buddha Amitayus, spoken by Buddha Shakyamuni.

Culasunnatta Sutta

1. Thus I heard: On one occasion the Blessed One was living at Savatthi in the Eastern Park, the Palace of Migara's Mother.

2. Then when it was evening, the venerable Ánanda rose from retreat, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One:

3. 'Venerable sir, once the Blessed One was living in the Sakyan country. There is a town of the Sakyans called Nagaraka; there I heard and learnt this from the Blessed One's own lips: "Now I abide much in the voiding, Ánanda." Venerable sir, was this well heard by me, well apprehended, well attended to and well remembered?' 'Certainly, Ánanda, that was well heard by you, well apprehended, well attended to and well remembered. As formerly, so now too, I abide much in the void.

4. 'Ánanda, just as the Palace of Migara's Mother is void of elephants, cattle, horses and mares, void of gold and silver, void of the forgathering of women and men, and there is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) the community of Bhikkhus; so too, without giving attention to perception of village, without giving attention to perception of man, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of forest. His mind enters into that perception of forest and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of village are not present here,

disturbances that would be present on perception of man are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of forest." He understands: "This field of perception is void of perception of village." He understands: "This field of perception is void of perception of man." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of forest." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

5. 'Again, Ánanda, without giving attention to perception of man, without giving attention to perception of forest, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of earth. His mind enters into that perception of earth and acquires confidence, steadiness and decision. Just as though a bull's hide were freed from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges and hollows, the river ravines, the tracts of stumps and thorns, the rocky inequalities, on this earth, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of earth. His mind enters into the perception of earth and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would have been present dependent on perception of man are not present here, disturbances that would be present dependent on perception of forest are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of earth." He understands: "This field of

perception is void of perception of man." He understands: "This field of perception is void of perception of forest." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of earth." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, and is pure.

6. 'Again, Ānanda, without giving attention to perception of forest, without giving attention to perception of earth, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space. His mind enters into that perception of the base consisting of infinite space and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of forest are not present here, disturbances that would be present on perception of earth are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space." He understands: "This field of perception is void of perception of forest." He understands: "This field of perception is void of perception of earth." (And he understands:) "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

7. 'Again, Ānanda, without giving attention to perception of earth, without giving attention to perception of the base consisting of infinite space, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness. His mind enters into the perception of the base consisting of infinite consciousness and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of earth are not present here, disturbances that would be present dependent on perception of the base consisting of infinite space are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of earth." He understands: "This field of perception is void of perception of the base consisting of infinite space", (and he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, and is pure.

8. 'Again, Ānanda, without giving attention to perception of the base consisting of infinite space, without giving attention to perception of the base consisting of infinite consciousness, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness. His mind enters into the perception of the base consisting of nothingness and he

acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of the base of infinite space are not present here, disturbances that would be present dependent on perception of the base of infinite consciousness are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness." He understands: "This field of perception is void of perception of the base consisting of infinite space." and he understands: "This field of perception is void of perception of the base consisting of infinite consciousness." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what is, without perversion of meaning and is pure.

9. 'Again, Ánanda, without giving attention to perception of the base consisting of infinite consciousness, without giving attention to perception of the base consisting of nothingness, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception. His mind enters into the perception of the base consisting of neither-perception-nor-non-perception and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of infinite consciousness are not present here, disturbances that would present dependent on the perception of the base consisting of nothingness are not present here, and only this measure of

disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." He understands: "This field of perception is void of perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of the base consisting of nothingness." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

10. 'Again, Ánanda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-non-perception, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) the sign less concentration of mind. His mind enters into the sign less concentration of mind and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of nothingness are not present here, disturbances that would be present dependent on the perception of the base consisting of neither-perception-nor-non-perception are not present here, and only this measure of disturbance is present, that is to say, that (disturbance) which has life as its condition dependent on the presence of this body with its six bases." He understands: "This field of perception is void of perception of the base consisting of nothingness." He understands: "This

field of perception is void of perception of the base consisting of neither-perception-nor-non-perception." (And he understands): "There is (present) only this non-void ness, that is to say, that (non-void ness) with life as its condition dependent on this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

11. 'Again, Ānanda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-non-perception, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) the sign less concentration of mind. His mind enters into the sign less concentration of mind and acquires confidence, steadiness and decision. He understands thus: "This sign less concentration of mind is conditioned and mentally produced." He understands: "Whatever is conditioned and mentally produced is impermanent and liable to cessation." When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, from the taint of ignorance. When liberated there comes the knowledge "It is liberated". He understands: "Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come." He understands thus: "Disturbances that would be present dependent on the taint of sensual desire are not present here, disturbances that would be present dependent on the taint of being are not present here, disturbances that would be present dependent on the taint of ignorance are not present here, and only this measure of disturbance is present, that is to say, that (non-void ness) with life as its condition dependent on (the

presence of) this body with its six bases." He understands: "This field of perception is void of the taint of sensual desire." He understands: "This field of perception is void of the taint of being." He understands: "This field of perception is void of the taint of ignorance." (And he understands): "There is (present) only this non-void ness, that is to say, that (non-void ness) with life as its condition dependent on (the presence of) this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, is pure and is unsurpassed by any other.

12. 'Whatever monks or divines in the past have entered upon and abode in a void ness that was purified and unsurpassed by any other, they have all of them entered upon and abode in this void ness that is pure and unsurpassed by any other.

_____ 'Whatever monks and divines in the future will enter upon and abide in a void ness that will be purified and unsurpassed by any other, they will all of them enter upon and abide in this void ness that is pure and unsurpassed by any other.

_____ 'Whatever monks and divines in the present enter upon and abide in a void ness that is purified and unsurpassed by any other, they all of them will enter upon and abide in this void ness that is pure and unsurpassed by any other.

_____ 'Therefore, Ānanda, you should train thus: "We will enter upon and abide in the void ness that is pure and unsurpassed by any other."

_____ That is what the Blessed One said. The venerable Ānanda was satisfied, and he delighted in the Blessed One's words.

Cula-dhammasamadana Sutta

The Shorter Discourse on Taking on Practices

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks, replied.

"Monks, there are these four ways of taking on practices. Which four? There is the taking on of a practice that is pleasant in the present but yields pain in the future. There is the taking on of a practice that is painful in the present and yields pain in the future. There is the taking on of a practice that is painful in the present but yields pleasure in the future. There is the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"Now, what is the taking on of a practice that is pleasant in the present but yields pain in the future? There are some priests and contemplatives who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'Now what future danger concerning sensual pleasures do those other priests and contemplatives foresee that they have spoken of the relinquishment of sensual pleasures and describe the full comprehension of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

"Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they go to a bad bourn, destitution, the realm of the hungry shades, hell. There they experience sharp, burning pains. They say: '*this* was the future danger concerning sensual pleasures those priests and contemplatives foresaw that they spoke of the relinquishment of sensual pleasures and described the full comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"Just as if a maluva creeper pod were to burst open in the last month of the hot season, and a maluva creeper seed were to fall at the foot of a sala tree. The deity living in the tree would become frightened, apprehensive, and anxious. Her friends and companions, relatives and kin -- garden deities, forest deities, tree deities, deities living in herbs, grass, and forest monarchs -- would gather together to console her: 'Have no fear, have no fear. In all likelihood a peacock is sure to swallow this maluva creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed.'

"And then no peacock swallowed it, no deer ate it, no brush fire burned it up, no woodsmen picked it up, no termites carried it off, and it really *was* a seed. Watered by a rain-laden cloud, it sprouted in due course and curled its soft, tender, downy tendril around the sala tree.

"The thought occurred to the deity living in the sala tree: 'Now what future danger did my friends and companions, relatives and kin -- garden deities, forest deities, tree deities,

deities living in herbs, grass, and forest monarchs -- foresee in that maluva creeper seed that they gathered together to console me: "Have no fear, have no fear. In all likelihood a peacock is sure to swallow this maluva creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed." It's pleasant, the touch of this maluva creeper's soft, tender, downy tendril.'

"Then the creeper, having enwrapped the sala tree, having made a canopy over it, and cascading down around it, caused the massive limbs of the sala tree to come crashing down. The thought occurred to the deity living in the tree: '*This* was the future danger my friends... foresaw in that maluva creeper seed, that they gathered together to console me... It's because of that maluva creeper seed that I'm now experiencing sharp, burning pains.'

"In the same way, monks, there are some priests and contemplatives who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'now what future danger do those other priests and contemplatives foresee that they teach the relinquishment and analysis of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they go to a bad bourn, destitution, the realm of the hungry shades, hell. There they experience sharp, burning pains. They say: '*this* was the future danger concerning sensual

pleasures those priests and contemplatives foresaw that they spoke of the relinquishment of sensual pleasures and described the full comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"This is called the taking on of a practice that is pleasant in the present but yields pain in the future.

"And what is the taking on of a practice that is painful in the present and yields pain in the future?

"There is the case where someone is a cloth-less [1] ascetic, rejecting conventions, licking his hands, not coming when asked, not staying when asked. He doesn't consent to food brought to him or food dedicated to him or to an invitation to a meal. He accepts nothing from the mouth of a pot or from the mouth of a bowl. He accepts nothing from across a stick, across a pestle, from two eating together, from a pregnant woman, from a nursing woman, from a woman lying with a man, from a food collection, from where a dog is waiting or flies are buzzing. He takes no fish or meat. He drinks no liquor, wine, or fermented drink. He limits himself to one house and one morsel a day, or two houses and two morsels... seven houses and seven morsels. He lives on one saucerful a day, two... seven saucerfuls a day. He takes food once a day, once every two days... once every seven days, and so one up to a fortnight, devoted to regulating his intake of food. He is an eater of greens, millet, wild rice, hide-parings, moss, rice bran, rice-scum, sesame flour, grass, or cow dung. He lives on forest roots and berries. He feeds on fallen fruits. He wears hemp, canvas, shrouds, refuse rags, tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-

hair garments, animal wool, owl's wings. He is a hair-and-beard puller, one devoted to the practice of pulling out his hair and beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus in a variety of ways he stays devoted to the practice of tormenting and afflicting the body. With the break-up of the body, after death, he goes to a bad bourn, destitution, the realm of the hungry shades, hell.

"This is called the taking on of a practice that is painful in the present and yields pain in the future.

"And what is the taking on of a practice that is painful in the present but yields pleasure in the future? There is the case of a person who is normally strongly passionate by nature and frequently experiences pain and grief born of passion; a person who is normally strongly aversive by nature and frequently experiences pain and grief born of aversion; a person who is normally strongly deluded by nature and frequently experiences pain and grief born of delusion. Even though touched with pain and grief, crying with a tearful face, he lives the holy life that is utterly perfect, surpassingly pure. With the break-up of the body, after death, he reappears in the good bourn, the heavenly world. This is called the taking on of a practice that is painful in the present but yields pleasure in the future.

"And what is the taking on of a practice that is pleasant in the present and yields pleasure in the future? There is the case of a person who is not normally strongly passionate by nature and doesn't frequently experience pain and grief born

of passion; who is not normally strongly aversive by nature and doesn't frequently experience pain and grief born of aversion; who is not normally strongly deluded by nature and doesn't frequently experience pain and grief born of delusion. Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. With the break-up of the body, after death, he reappears in the good bourn, the heavenly world. This is called the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"And these are the four ways of taking on practices."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Footnote:

1. *Acela*: Often translated as "naked," but as the description shows, such a person might wear garments, although the garment would not be made of cloth.

Cula-Assapura Sutta

The Shorter Discourse in Assapura

I heard thus:

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura. The Blessed One addressed the Bhikkhus from there. Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, recluses, have a promise to keep. Should take upon yourself to follow that method of recluse-ship. So that our recluse-ship becomes true, and our promise carried out. May it be of much fruit to those who offer us of robes, morsel food, dwellings and requisites when ill. By that our going forth will be fruitful and full of results. [1] Bhikkhus, you should train thus.

Bhikkhus, how doesn't the Bhikkhu follow the method of recluse-ship? The Bhikkhu whose covetousness is not dispelled, the corrupt heart isn't dispelled, anger is not dispelled, ill will is not dispelled, hypocrisy is not dispelled, malice is not dispelled, jealousy is not dispelled, selfishness is not dispelled, craftiness is not dispelled, deceit is not dispelled, evil desires are not dispelled, wrong view is not dispelled, has not fallen to the method of recluse-ship. Without dispelling these impurities, defects and blemishes, which bring hellish feelings to a recluse, I say, you have not fallen to the method of recluse-ship To the edges of the yellow robe is fixed a weapon named Matajaa, sharp on both edges, and with it the Bhikkhu is wrapped. I compare the going forth of the Bhikkhu with these impurities, to that.

Bhikkhus; for the matter of wearing the three robes, I do not call him a recluse, for the matter of going naked I do not call

him a recluse, for living with dust and dirt, I do not call him a recluse, for that matter of descending to water I do not call him a recluse. For sitting at the root of a tree, for living in open space, for maintaining the standing posture, I do not call him a recluse. For taking food at regular intervals, for reciting the Teaching, for wearing a headdress one does not become a recluse.

Bhikkhus, when wearing the three robes, if the coveting mind fades, the corrupt heart fades, anger fades, ill will fades, hypocrisy fades; the malice fades, the jealousy fades, the selfishness fades, the craftiness fades, the deceit fades, evil desires fade, and the wrong view gets dispelled. His friends and blood relations should make him wear the three robes and maintain it, from his birth. Come! You lucky one when you wear the three robes, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one wearing the three robes with covetousness, I say that, for the matter of wearing the three robes one is not a recluse.

Bhikkhus, if for the matter of going naked,-- living in dust and dirt,-- ascending the water,--sitting at the root of a tree,-- living in open space,--maintaining the standing posture, -- being fed at regular intervals, --reciting the Teaching,--when wearing a headdress, if covetousness fades, corruptions in the heart fades, anger fades, ill will fades, hypocrisy fades; malice fades, jealousy fades, selfishness fades, craftiness fades, deceit fades, evil desires fade, and if wrong view gets dispelled. His friends and blood relations should make him wear the headdress and maintain it, when he is born Come! You lucky one when you wear the headdress, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness,

craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one, wearing the headdress with covetousness, I say that, for the matter of wearing the headdress one is not a recluse.

Bhikkhus, how does the Bhikkhu follow the method of recluse-ship? When covetousness is dispelled, the corrupt heart is dispelled, anger is dispelled, ill will is dispelled, hypocrisy is dispelled, malice is dispelled, jealousy is dispelled, selfishness is dispelled, craftiness is dispelled, deceit is dispelled, evil desires are dispelled, wrong view is dispelled, I say you have fallen to the method of recluse-ship. When these impurities, defects and blemishes of a recluse, which bring hellish feelings are dispelled, I say, you have fallen to the method of recluse-ship. Seeing himself pure when all these evil things of demerit are dispelled, he finds himself relieved. When released he is delighted. To the delighted arises joy. The body of one with joyful mind is appeased. An appeased body feels pleasant. The pleasant mind concentrates. He abides pervading one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, entirely, the thought of loving kindness grown great limitless, free of ill will and anger. He abides pervading one direction with thoughts of compassion, ---- He abides pervading one direction with thoughts of intrinsic joy,---He abides pervading one direction with thoughts of equanimity, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, entirely, with the thought of equanimity grown great limitless, free of ill will and anger, he abides.

Bhikkhus, there is a pond with clear, transparent, pure, cool, water with well formed banks in a pleasant setting. A man from the east would come to it thirsty, tired and overcome

with the heat and the burning. Coming there he would dispel his thirst, and burning. A man from the west would come,-- from the north would come,---from the south would come. In whatever direction they come; coming to that pond they would quench their thirst and dispel the burning. In the same manner, even from the warrior clan a certain one would go forth as a homeless to the discipline declared by the Thus Gone One and developing thoughts of loving kindness, compassion, intrinsic joy and equanimity will gain internal appeasement When internally appeased, I say he has followed the method of recluse-ship. One gone forth as a homeless even from the warrior clan, would destroy desires, his mind released and released through wisdom here and now, knowing realizing would abide. With the destruction of desires he is a recluse. One gone forth as a homeless even from the Brahmin clan—even from the householder clan,-- even from the clan of out castes, would also destroy desires, his mind released and released through wisdom here and now, knowing and realizing would abide. He with the destruction of desires is a recluse.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. By that our going forth will be fruitful and full of results. '*amhaakancaaya.m pabbajjaa avanjhaa bhavissati saphalaa saudraa*' To those who offer the four requisites, to the Bhikkhu, much merit will accumulate, and it will be fruitful to the Bhikkhu, when he attains some distinction above human.

Cula Kammavibhanga Sutta

The Shorter Analysis of Action

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Subha the student, Todeyya's son, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness and excellence are seen among human beings, among the human race? For short-lived and long-lived people are to be seen, sickly and healthy, ugly and beautiful, un-influential and influential, poor and rich, lowborn and highborn, stupid and discerning people are to be seen. So what is the reason, what is the cause, why baseness and excellence are seen among human beings, among the human race?"

"Student, beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness and excellence."

"I don't understand the detailed meaning of Master Gotama's statement spoken in brief without explaining the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of his brief statement."

"In that case, student, listen and pay close attention. I will speak."

"As you say, Master Gotama," Subha the student responded.

The Blessed One said: "There is the case, student, where a woman or man is a killer of living beings, brutal, bloody-handed, given to killing and slaying, showing no mercy to living beings. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation, the bad destination, the lower realms, hell. If, on the break-up of the body, after death -- instead of reappearing in the plane of deprivation, the bad destination, the lower realms, hell -- he/she comes to the human state, then he/she is short-lived wherever reborn. This is the way leading to a short life: to be a killer of living beings, brutal, bloody-handed, given to killing and slaying, showing no mercy to living beings.

"But then there is the case where a woman or man, having abandoned the killing of living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, and sympathetic for the welfare of all living beings. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, in the heavenly world. If, on the break-up of the body, after death -- instead of reappearing in a good destination, in the heavenly world -- he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, and sympathetic for the welfare of all living beings.

"There is the case where a woman or man is one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted and carried out such

actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is sickly wherever reborn. This is the way leading to sickness: to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"But then there is the case where a woman or man is not one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is healthy wherever reborn. This is the way leading to health: not to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"There is the case, where a woman or man is ill-tempered and easily upset; even when lightly criticized, he/she grows offended, provoked, malicious, and resentful; shows annoyance, aversion, and bitterness. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is ugly wherever reborn. This is the way leading to ugliness: to be ill-tempered and easily upset; even when lightly criticized, to grow offended, provoked, malicious, and resentful; to show annoyance, aversion, and bitterness.

"But then there is the case where a woman or man is not ill-tempered or easily upset; even when heavily criticized, he/she doesn't grow offended, provoked, malicious, or resentful; doesn't show annoyance, aversion, or bitterness. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a

good destination... If instead he/she comes to the human state, then he/she is beautiful wherever reborn. This is the way leading to beauty: not to be ill-tempered or easily upset; even when heavily criticized, not to be offended, provoked, malicious, or resentful; nor to show annoyance, aversion, and bitterness.

"There is the case where a woman or man is envious. He/she envies, begrudges, and broods about others' gains, honor, respect, reverence, salutations, and veneration. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she gains no prominence wherever reborn. This is the way leading to no prominence: to be envious, to envy, begrudge, and brood about others' gains, honor, respect, reverence, salutations, and veneration.

"But then there is the case where a woman or man is not envious. He/she does not envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, he/she is prominent wherever reborn. This is the way leading to prominence: not to be envious; not to envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration.

"There is the case where a woman or man is not a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives. Through having adopted and carried out such actions, on the break-up of the body, after death he/she reappears in the plane of deprivation... If instead he/she comes to the human state,

he/she is poor wherever reborn. This is the way leading to poverty: not to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives.

"But then there is the case where a woman or man is a giver of food, drink, cloth, sandals, scents, ointments, beds, dwellings, and lighting to priests and contemplatives. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is wealthy wherever reborn. This is the way leading to great wealth: to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, and lighting to priests and contemplatives.

"There is the case where a woman or man is obstinate and arrogant. He/she does not pay homage to those who deserve homage, rise up for those for whom one should rise up, give a seat to those to whom one should give a seat, make way for those for whom one should make way, worship those who should be worshipped, respect those who should be respected, revere those who should be revered, or honor those who should be honored. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is lowborn wherever reborn. This is the way leading to a low birth: to be obstinate and arrogant, not to pay homage to those who deserve homage, nor rise up for... nor give a seat to... nor make way for... nor worship... nor respect... nor revere... nor honor those who should be honored.

"But then there is the case where a woman or man is not obstinate or arrogant; he/she pays homage to those who deserve homage, rises up... gives a seat... makes way... worships... respects... reveres... honors those who should be honored. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is highborn wherever reborn. This is the way leading to a high birth: not to obstinate or arrogant; to pay homage to those who deserve homage, to rise up... give a seat... make way... worship... respect... revere... honor those who should be honored.

"There is the case where a woman or man when visiting a priest or contemplative, does not ask: 'what is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm and suffering? Or what, having been done by me, will be for my long-term welfare and happiness?' Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she will be stupid wherever reborn. This is the way leading to stupidity: when visiting a priest or contemplative, not to ask: 'what is skillful... Or what, having been done by me, will be for my long-term welfare and happiness?'

"But then there is the case where a woman or man when visiting a priest or contemplative, asks: 'what is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm and suffering? Or what, having been

done by me, will be for my long-term welfare and happiness?' Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is discerning wherever reborn. This is the way leading to discernment: when visiting a priest or contemplative, to ask: 'what is skillful... Or what, having been done by me, will be for my long-term welfare and happiness?'

"So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived; the way leading to sickness makes people sickly, the way leading to health makes people healthy; the way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful; the way leading to lack of influence makes people un-influential, the way leading to influence makes people influential; the way leading to poverty makes people poor, the way leading to wealth makes people wealthy; the way leading to low birth makes people low-born, the way leading to high birth makes people highborn; the way leading to stupidity makes people stupid, the way leading to discernment makes people discerning.

"Beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness and excellence."

When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has

Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

The Cula Malunkya Sutra

Thus have I heard:

At one time, when the Buddha was at Savatthi, the monk Malunkyaputta asked "If the Blessed One knows whether the world is eternal, whether the world is finite, whether the life principle and the body are the same, whether an enlightened person continues to exist after death, please teach me about these things."

The Buddha answered, "Malunkyaputta, I never said 'Follow me and I will answer your questions' nor did you say 'I will follow the Blessed One because he will explain these matters.'

"Then what is your position? You are like a person shot with a poisoned arrow, who says 'I will not have this arrow removed until I know who shot it, his name, his family, whether he is tall or short, young or old...' This person would die before all these questions could be answered.

"Malunkyaputta, the religious life does not depend on dogma. Whether the world is eternal or not, whether the world is finite or not, whether the life principle and the body are or are not the same, and whether or not an enlightened person continues to exist after death, there undoubtedly do exist sorrow, discontent, grief and despair, the overcoming of which I make known.

"Why then have I not answered your questions? Because they are not profitable, do not concern religious practice, and do not lead to Enlightenment."

Cula Malunkyaovada Sutta

The Shorter Instructions to Malunkya

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then, as Ven. Malunkyaputta was alone in seclusion, this train of thought arose in his awareness: "These positions that are undisclosed, set aside, discarded by the Blessed One -- 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul and the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathágata exists,' 'After death a Tathágata does not exist,' 'After death a Tathágata both exists and does not exist,' 'After death a Tathágata neither exists nor does not exist' -- I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that 'The cosmos is eternal,' that 'The cosmos is not eternal,' that 'The cosmos is finite,' that 'The cosmos is infinite,' that 'The soul and the body are the same,' that 'The soul is one thing and the body another,' that 'After death a Tathágata exists,' that 'After death a Tathágata does not exist,' that 'After death a Tathágata both exists and does not exist,' or that 'After death a Tathágata neither exists nor does not exist,' then I will live the holy life under him. If he does not disclose to me that 'The cosmos is eternal'... or that 'After death a Tathágata neither exists nor does not exist,' then I will renounce the training and return to the lower life."

Then, when it was evening, Ven. Malunkyaputta arose from seclusion and went to the Blessed One. On arrival, having

bowed down, he sat to one side. As he was sitting there he said to the Blessed One, "Lord, just now, as I was alone in seclusion, this train of thought arose in my awareness: 'these positions that are undisclosed, set aside, discarded by the Blessed One... I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist," then I will live the holy life under him. If he does not disclose to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist," then I will renounce the training and return to the lower life.'

"Lord, if the Blessed One knows that 'The cosmos is eternal,' then may he disclose to me that 'the cosmos is eternal.' If he knows that 'The cosmos is not eternal,' then may he disclose to me that 'The cosmos is not eternal.' But if he doesn't know or see whether the cosmos is eternal or not eternal, then, in one who is unknowing and unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'... If he doesn't know or see whether after death a Tathágata exists... does not exist... both exists and does not exist... neither exists nor does not exist,' then, in one who is unknowing and unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'"

"Malunkya-putta, did I ever say to you, 'Come, Malunkya-putta, live the holy life under me, and I will disclose to you that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul and the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathágata exists,' or 'After death a Tathágata does not exist,' or 'After death a

Tathágata both exists and does not exist,' or 'After death a Tathágata neither exists nor does not exist'?"

"No, lord."

"And did you ever say to me, 'Lord, I will live the holy life under the Blessed One and [in return] he will disclose to me that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul and the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathágata exists,' or 'After death a Tathágata does not exist,' or 'After death a Tathágata both exists and does not exist,' or 'After death a Tathágata neither exists nor does not exist'?"

"No, lord."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?"

"Malunkya-putta, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist,"' the man would die and those things would still remain undisclosed by the Tathágata.

"It's just as if a man were wounded with an arrow thickly smeared with poison. His friends and companions, kinsmen and relatives would provide him with a surgeon, and the man would say, 'I won't have this arrow removed until I know whether the man who wounded me was a noble warrior, a priest, a merchant, or a worker.' He would say, 'I won't have this arrow removed until I know the given name and clan name of the man who wounded me... until I know whether he was tall, medium, or short... until I know whether he was

dark, ruddy-brown, or golden-colored... until I know his home village, town, or city... until I know whether the bow with which I was wounded was a long bow or a crossbow... until I know whether the bowstring with which I was wounded was fiber, bamboo threads, sinew, hemp, or bark... until I know whether the shaft with which I was wounded was wild or cultivated... until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird... until I know whether the shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' The man would die and those things would still remain unknown to him.

"In the same way, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that 'The cosmos is eternal'... or that 'After death a Tathágata neither exists nor does not exist,' the man would die and those things would still remain undisclosed by the Tathágata.

"Malunkyaputta, it's not the case that when there is the view, 'The cosmos is eternal,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is not eternal,' there is the living of the holy life. When there is the view, 'The cosmos is eternal,' and when there is the view, 'The cosmos is not eternal,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'The cosmos is finite,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is infinite,' there is the living of the holy life. When there is the view, 'The cosmos is finite,' and when there is the view, 'The cosmos is infinite,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'The soul and the body are the same,' there is the living of the holy life. And it's not the case that when there is the view, 'the soul is one thing and the body another,' there is the living of the holy life. When there is the view, 'The soul and the body are the same,' and when there is the view, 'The soul is one thing and the body another,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'After death a Tathágata exists,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata both exists and does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata neither exists nor does not exist' there is the living of the holy life. When there is the view, 'After death a Tathágata exists'... 'After death a Tathágata does not exist'... 'After death a Tathágata both exists and does not exist'... 'After death a Tathágata neither exists nor does not exist,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation,

pain, despair, and distress whose destruction I make known right in the here and now.

"So, Malunkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed. And what is undisclosed by me? 'The cosmos is eternal,' is undisclosed by me. 'The cosmos is not eternal,' is undisclosed by me. 'The cosmos is finite'... 'The cosmos is infinite'... 'The soul and the body are the same'... 'The soul is one thing and the body another'... 'After death a Tathágata exists'... 'After death a Tathágata does not exist'... 'After death a Tathágata both exists and does not exist'... 'After death a Tathágata neither exists nor does not exist,' is undisclosed by me.

"And why are they undisclosed by me? Because they are not connected with the goal, are not fundamental to the holy life. They do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are undisclosed by me.

"And what is disclosed by me? 'This is stress,' is disclosed by me. 'This is the origination of stress,' is disclosed by me. 'This is the cessation of stress,' is disclosed by me. 'This is the path of practice leading to the cessation of stress,' is disclosed by me. And why are they disclosed by me? Because they are connected with the goal, are fundamental to the holy life. They lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are disclosed by me.

"So, Malunkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed."

That is what the Blessed One said. Gratified, Ven. Malunkyaputta delighted in the Blessed One's words.

Cula Punnama Sutta

The Shorter Discourse on the Full-moon Night

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. And on that occasion -- the uposatha of the fifteenth, the night of a very full moon -- he was sitting out in the open with the community of monks. Then, having surveyed the silent community of monks, he addressed them: "Monks, could a person of no integrity know of a person of no integrity: 'This is a person of no integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of no integrity know of a person of integrity: 'This is a person of integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of no integrity is endowed with qualities of no integrity; he is a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift.

"And how is a person of no integrity endowed with qualities of no integrity? There is the case where a person of no integrity is lacking in conviction, lacking in conscience, lacking in concern [for the results of unskillful actions]; he is unlearned, lazy, of muddled mindfulness, and poor discernment. This is how a person of no integrity is endowed with qualities of no integrity."

"And how is a person of no integrity a person of no integrity in his friendship? There is the case where a person of no integrity has, as his friends and companions, those priests and contemplatives who are lacking in conviction, lacking in conscience, lacking in concern, unlearned, lazy, of muddled mindfulness, and poor discernment. This is how a person of no integrity is a person of no integrity in his friendship.

"And how is a person of no integrity a person of no integrity in the way he wills? There is the case where a person of no integrity wills for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he wills.

"And how is a person of no integrity a person of no integrity in the way he gives advice? There is the case where a person of no integrity gives advice for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he gives advice.

"And how is a person of no integrity a person of no integrity in the way he speaks? There is the case where a person of no integrity is one who tells lies, engages in divisive tale-bearing, engages in harsh speech, engages in idle chatter. This is how a person of no integrity is a person of no integrity in the way he speaks.

"And how is a person of no integrity a person of no integrity in the way he acts? There is the case where a person of no integrity is one who takes life, steals, engages in illicit sex. This is how a person of no integrity is a person of no integrity in the way he acts.

"And how is a person of no integrity a person of no integrity in the views he holds? There is the case where a person of no integrity is one who holds a view like this: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how a person of no integrity is a person of no integrity in the views he holds.

"And how is a person of no integrity a person of no integrity in the way he gives a gift? There is the case where a person of no integrity gives a gift inattentively, not with his own hand, disrespectfully, as if throwing it away, with the view that nothing will come of it. This is how a person of no integrity is a person of no integrity in the way he gives a gift.

"This person of no integrity -- thus endowed with qualities of no integrity; a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift -- on the break-up of the body, after death, reappears in the destination of people of no integrity. And what is the destination of people of no integrity? Hell or the animal womb.

"Now, monks, could a person of integrity know of a person of no integrity: 'This is a person of no integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of integrity know of a person of integrity: 'This is a person of integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of integrity is endowed with qualities of integrity; he is a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift.

"And how is a person of integrity endowed with qualities of integrity? There is the case where a person of integrity is endowed with conviction, conscience, concern; he is learned, with aroused persistence, un-muddled mindfulness, and good discernment. This is how a person of integrity is endowed with qualities of integrity."

"And how is a person of integrity a person of integrity in his friendship? There is the case where a person of integrity has, as his friends and companions, those priests and contemplatives who are endowed with conviction, conscience, concern; who are learned, with aroused persistence, un-muddled mindfulness, and good discernment. This is how a person of integrity is a person of integrity in his friendship.

"And how is a person of integrity a person of integrity in the way he wills? There is the case where a person of integrity

wills neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he wills.

"And how is a person of integrity a person of integrity in the way he gives advice? There is the case where a person of integrity gives advice neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he gives advice.

"And how is a person of integrity a person of integrity in the way he speaks? There is the case where a person of integrity is one who refrains from lies, refrains from divisive tale-bearing, refrains from harsh speech, refrains from idle chatter. This is how a person of integrity is a person of integrity in the way he speaks.

"And how is a person of integrity a person of integrity in the way he acts? There is the case where a person of integrity is one who refrains from taking life, refrains from stealing, refrains from illicit sex. This is how a person of integrity is a person of integrity in the way he acts.

"And how is a person of integrity a person of integrity in the views he holds? There is the case where a person of integrity is one who holds a view like this: 'There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how a person of integrity is a person of integrity in the views he holds.

"And how is a person of integrity a person of integrity in the way he gives a gift? There is the case where a person of integrity gives a gift attentively, with his own hand, respectfully, not as if throwing it away, with the view that something will come of it. This is how a person of integrity is a person of integrity in the way he gives a gift.

"This person of integrity -- thus endowed with qualities of integrity; a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift -- on the break-up of the body, after death, reappears in the destination of people of integrity. And what is the destination of people of integrity? Greatness among devas or among human beings."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Cula Suññata Sutta

The Lesser Discourse on Emptiness

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother. Then in the evening, Ven. Ānanda, coming out of seclusion, approached the Blessed One and, on arrival, having bowed down, sat down to one side. As he was sitting there, he said to the Blessed One: "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyian town named Nagaraka, there -- face to face with the Blessed One -- I heard and learned this: 'I now often remain in an attitude of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

[The Buddha:] "Yes, Ānanda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I often remain in an attitude of emptiness. Just as this palace of Migara's mother is empty of elephants, cattle and mares, empty of gold and silver, empty of assemblies of women and men, and there is only this non-emptiness -- the singleness based on the community of monks; even so, Ānanda, a monk -- not attending to the perception (mental note) of village, not attending to the perception of human being -- attends to the singleness based on the perception of forest. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of forest.

"He discerns that 'whatever disturbances that would exist based on the perception of village are not present. Whatever

disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of forest.' He discerns that 'this mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of forest.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Perception of Earth

"Further, Ánanda, the monk -- not attending to the perception of human being, not attending to the perception of forest -- attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so - - without attending to all the ridges and hollows, the river ravines, the tracts of stumps and thorns, the craggy irregularities of this earth -- he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of earth.

"He discerns that 'whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances would exist based on the perception of forest are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'this mode of perception is empty of the perception of human being. This mode of perception is

empty of the perception of forest. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Infinitude of Space

"Further, Ānanda, the monk -- not attending to the perception of forest, not attending to the perception of earth -- attends to the singleness based on the perception of the dimension of the infinitude of space. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of the infinitude of space.

"He discerns that 'whatever disturbances that would exist based on the perception of forest are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of space.' He discerns that 'this mode of perception is empty of the perception of forest. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Infinitude of Consciousness

"Further, Ānanda, the monk -- not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space -- attends to the singleness based on the perception of the dimension of the infinitude of consciousness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of the infinitude of consciousness.

"He discerns that 'whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'this mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Nothingness

"Further, Ānanda, the monk -- not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness -- attends to the singleness based on the perception of the dimension of nothingness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of nothingness.

"He discerns that 'whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of nothingness.' He discerns that 'this mode of perception is empty of the perception of the dimension of the infinitude of space. This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the dimension of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Neither Perception nor Non-Perception

"Further, Ānanda, the monk -- not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness - - attends to the singleness based on the dimension of neither perception nor non-perception. His mind takes pleasure, finds satisfaction, settles, and indulges in the dimension of neither perception nor non-perception.

"He discerns that 'whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of neither perception nor non-perception.' He discerns that 'this

mode of perception is empty of the perception of the dimension of the infinitude of consciousness. This mode of perception is empty of the perception of the dimension of nothingness. There is only this non-emptiness: the singleness based on the dimension of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Theme-Less Concentration

"Further, Ánanda, the monk -- not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its theme-less concentration of awareness.

"He discerns that 'whatever disturbances would exist based on the perception of the dimension of nothingness are not present. Whatever disturbances would exist based on the perception of the dimension of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'this mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever

remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Release

"Further, Ānanda, the monk -- not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its theme-less concentration of awareness.

"He discerns that 'This theme-less concentration of awareness is fabricated and mentally fashioned.' And he discerns that 'Whatever is fabricated and mentally fashioned is inconstant and subject to cessation.' For him -- thus knowing, thus seeing -- the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He discerns that 'whatever disturbances would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'this mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not

there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure -- superior and unsurpassed.

"Ánanda, whatever contemplatives and priests who in the past entered and remained in an emptiness that was pure, superior, and unsurpassed, they all entered and remained in this very same emptiness that is pure, superior, and unsurpassed. Whatever contemplatives and priests who in the future will enter and remain in an emptiness that will be pure, superior, and unsurpassed, they all will enter and remain in this very same emptiness that is pure, superior, and unsurpassed. Whatever contemplatives and priests who at present enter and remain in an emptiness that is pure, superior, and unsurpassed, they all enter and remain in this very same emptiness that is pure, superior, and unsurpassed.

"Therefore, Ánanda, you should train yourselves: 'We will enter and remain in the emptiness that is pure, superior, and unsurpassed.'"

That is what the Blessed One said. Gratified, Ven. Ánanda delighted in the Blessed One's words.

Cula Vedalla Sutta

The Shorter Set of Questions-and-Answers

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then Visakha the lay follower went to Dhammadinna the nun and, on arrival, having bowed down to her, sat to one side. As he was sitting there he said to her, "Self-identification. Self-identification,' it is said, lady. Which self-identification is described by the Blessed One?"

"There are these five clinging-aggregates, friend Visakha: form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. These five clinging-aggregates are the self-identification described by the Blessed One."

Saying, "Yes, lady," Visakha the lay follower delighted and rejoiced in what Dhammadinna the nun had said. Then he asked her a further question: "The origination of self-identification, the origination of self-identification,' it is said, lady. Which origination of self-identification is described by the Blessed One?"

"The craving that makes for further becoming -- accompanied by passion and delight, relishing now here and now there -- i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This, friend Visakha, is the origination of self-identification described by the Blessed One."

"The cessation of self-identification, the cessation of self-identification,' it is said, lady. Which cessation of self-identification is described by the Blessed One?"

"The remainder-less fading and cessation, renunciation, relinquishment, release, and letting go of that very craving: This, friend Visakha, is the cessation of self-identification described by the Blessed One."

"The way of practice leading to the cessation of self-identification, the way of practice leading to the cessation of self-identification,' it is said, lady. Which way of practice leading to the cessation of self-identification is described by the Blessed One?"

"Precisely this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration: This, friend Visakha, is the way of practice leading to the cessation of self-identification described by the Blessed One."

"Is it the case, lady, that clinging is the same thing as the five clinging-aggregates or is it something separate?"

"Friend Visakha, neither is clinging the same thing as the five clinging-aggregates, nor is it something separate. Whatever desire and passion there is with regard to the five clinging-aggregates, that is the clinging there."

"But, lady, how does self-identification come about?"

"There is the case, friend Visakha, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or

the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self..."

"He assumes perception to be the self..."

"He assumes (mental) fabrications to be the self..."

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification comes about."

"But, lady, how does self-identification not come about?"

"There is the case where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He does not assume feeling to be the self..."

"He does not assume perception to be the self..."

"He does not assume fabrications to be the self..."

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification does not come about."

"Now, again, lady, what is the noble eightfold path?"

"This is the noble eightfold path, friend Visakha: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Is the noble eightfold path fabricated or un-fabricated?"

"The noble eightfold path is fabricated."

"And are the three aggregates [of virtue, concentration, and discernment] included under the noble eightfold path, lady, or is the noble eightfold path included under the three aggregates?"

"The three aggregates are not included under the noble eightfold path, friend Visakha, but the noble eightfold path is included under the three aggregates. Right speech, right action, and right livelihood come under the aggregate of virtue. Right effort, right mindfulness, and right concentration come under the aggregate of concentration. Right view and right resolve come under the aggregate of discernment."

"Now what is concentration, lady, what qualities are its themes, what qualities are its requisites, and what is its development?"

"Singleness of mind is concentration, friend Visakha; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, development, and pursuit of these qualities is its development."

"Now, lady, what are fabrications?"

"These three fabrications, friend Visakha: bodily fabrications, verbal fabrications, and mental fabrications."

"But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"

"In-and-out breaths are bodily fabrications. Directed thought and evaluation are verbal fabrications. Perceptions and feelings are mental fabrications."

"But why are in-and-out breaths bodily fabrications? Why are directed thought and evaluation verbal fabrications? Why are perceptions and feelings mental fabrications?"

"In-and-out breaths are bodily; these are things tied up with the body. That's why in-and-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought and evaluation are verbal fabrications. Perceptions and feelings are mental; these are things tied up with the mind. That's why perceptions and feelings are mental fabrications."

"Now, lady, how does the attainment of the cessation of perception and feeling come about?"

"The thought does not occur to a monk as he is attaining the cessation of perception and feeling that 'I am about to attain the cessation of perception and feeling' or that 'I am attaining the cessation of perception and feeling' or that 'I have attained the cessation of perception and feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is attaining the cessation of perception and feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception and feeling, friend Visakha, verbal fabrications cease first, then bodily fabrications, then mental fabrications." [1]

"Now, lady, how does emergence from the cessation of perception and feeling come about?"

"The thought does not occur to a monk as he is emerging from the cessation of perception and feeling that 'I am about to emerge from the cessation of perception and feeling' or that 'I am emerging from the cessation of perception and feeling' or that 'I have emerged from the cessation of perception and feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is emerging from the cessation of perception and feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception and feeling, friend Visakha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

"When a monk has emerged from the cessation of perception and feeling, lady, how many contacts make contact?"

"When a monk has emerged from the cessation of perception and feeling, friend Visakha, three contacts make contact: contact with emptiness, contact with the sign-less, and contact with the undirected." [2]

"When a monk has emerged from the cessation of perception and feeling, lady, to what does his mind lean, to what does it tend, to what does it incline?"

"When a monk has emerged from the cessation of perception and feeling, friend Visakha, his mind leans to seclusion, tends to seclusion, inclines to seclusion." [3]

"Now, lady, how many kinds of feeling are there?"

"These three kinds of feeling: pleasant feeling, painful feeling, and neither-pleasant-nor-painful feeling."

"What is pleasant feeling? What is painful feeling? What is neither-pleasant-nor-painful feeling?"

"Whatever is experienced physically or mentally as pleasant and gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful and hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling."

"In what way is pleasant feeling pleasant, lady, and in what way painful?"

"Pleasant feeling is pleasant in remaining, and painful in changing, friend Visakha. Painful feeling is painful in remaining and pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

"What obsession gets obsessed with pleasant feeling? What obsession gets obsessed with painful feeling? What obsession gets obsessed with neither-pleasant-nor-painful feeling?"

"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

"Does passion-obsession get obsessed with all pleasant feeling? Does resistance-obsession get obsessed with all painful feeling? Does ignorance-obsession get obsessed with all neither-pleasant-nor-painful feeling?"

"No..."

"But what is to be abandoned with regard to pleasant feeling?
What is to be abandoned with regard to painful feeling?
What is to be abandoned with regard to neither-pleasant-
nor-painful feeling?"

"Passion-obsession is to be abandoned with regard to pleasant feeling. Resistance-obsession is to be abandoned with regard to painful feeling. Ignorance-obsession is to be abandoned with regard to neither-pleasant-nor-painful feeling."

"Is passion-obsession to be abandoned with regard to all pleasant feeling? Is resistance-obsession to be abandoned with regard to all painful feeling? Is ignorance-obsession to be abandoned with regard to all neither-pleasant-nor-painful feeling?"

"No... There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With that he abandons passion. No passion-obsession gets obsessed there. [4] There is the case where a monk considers, 'O when will I enter and remain in the dimension that those who are noble now enter and remain in?' And as he thus nurses this yearning for the unexcelled liberations, there arises within him sorrow based on that yearning. With that he abandons resistance. No resistance-obsession gets obsessed there. [5] There is the case where a monk, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. With that he abandons ignorance. No ignorance-obsession gets obsessed there." [6]

"Now what, lady, lies on the other side of pleasant feeling?"

"Passion lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"resistance lies on the other side of painful feeling."

"What lies on the other side of neither-pleasant-nor-painful feeling?"

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

"What lies on the other side of ignorance?"

"Clear knowing lies on the other side of ignorance."

"What lies on the other side of clear knowing?"

"Release lies on the other side of clear knowing."

"What lies on the other side of release?"

"Unbinding lies on the other side of release."

"What lies on the other side of Unbinding?"

"You've gone too far, friend Visakha. You can't keep holding on up to the limit of questions. For the holy life plunges into Unbinding, culminates in Unbinding, has Unbinding as its final end. If you wish, go to the Blessed One and ask him the meaning of these things. Whatever he says, that's how you should remember it."

Then Visakha the lay follower, delighting and rejoicing in what Dhammadinna the nun had said, bowed down to her and, keeping her to his right, went to the Blessed One. On

arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he told the Blessed One the full extent of the conversation he had had with Dhammadinna the nun. When this was said, the Blessed One said to him, "Dhammadinna the nun is wise, Visakha, a woman of great discernment. If you had asked me those things, I would have answered you in the same way she did. That is the meaning of those things. That is how you should remember it."

That is what the Blessed One said. Gratified, Visakha the lay follower delighted in the Blessed One's words.

Footnotes

1. Verbal fabrication grows still on attaining the second jhana; bodily fabrication grows still on attaining the fourth jhana; mental fabrication grows still on attaining the cessation of perception and feeling.

2. Emptiness, the sign-less, and the undirected are names for a state of concentration that lies on the threshold of Unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of Unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend Unbinding as sign-less; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

3. According to the commentary, "seclusion" here stands for Unbinding. On emerging from the cessation of perception and feeling, and having had contact with emptiness/the sign-

less/the undirected, the mind inclines naturally to a direct experience of Unbinding.

4. In other words, once the pleasure of the first jhana has been used as a basis for giving rise to the discernment that leads to Arahantship, the mind has no further passion-obsession with pleasant feeling. (The commentary says that this is true at attainment of non-returning, but this must be a mistake, as non-returners are still subject to passion for form and formless phenomena.)

5. Once this sorrow has been used as a basis for giving rise to the discernment that leads to non-returning, the mind has no further resistance-obsession with painful feeling.

6. Once this feeling of neither pleasure nor pain has been used as a basis for giving rise to the discernment that leads to Arahantship, the mind has no further ignorance-obsession with feelings of neither pleasure nor pain.

Culadukkhakkhandha Sutta

The Shorter Discourse On The Mass Of Suffering

Thus have I heard:

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park. Then Mahanama the Sakyan went to the Blessed One, and after paying homage to him, he sat down at one side and said:

"Venerable sir, I have long understood the Dhamma taught by the Blessed One thus: greed is an imperfection that defiles the mind, delusion is an imperfection that defiles the mind. Yet while I understand the Dhamma taught by the Blessed One thus, at times states of greed, hate, and delusion invade my mind and remain. I have wondered, venerable sir, what state is still un-abandoned by me internally, owing to which at times states of greed, hate, and delusion invade my mind and remain?"

"Mahanama, there is still a state un-abandoned by you internally, owing to which at times states of greed, hate and delusion invade your mind and remain; for were that state already abandoned by you internally you would not be living the home life, you would not be enjoying sensual pleasures. It is because that state is un-abandoned by you internally that you are living the home life and enjoying sensual pleasures.

Even though a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great the is the danger in them, as long as he still does not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something

more peaceful than that, he may still be attracted to sensual pleasures. But when a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and he attains to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, then he is no longer attracted to sensual pleasures.

Before my enlightenment, while I was still only a unenlightened Bodhisattva, I too clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, but as long as I did not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognized that I still could be attracted to sensual pleasures. But when I clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and I attained to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognized that I was no longer attracted to sensual pleasures.

And what is the gratification in the case of sensual pleasures? Mahanama, there are these five cords of sensual pleasure: forms recognized by the eye, sounds recognized by the ears, odors recognized by the nose, flavors recognized by the tongue, and tangibles recognized by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. This is the danger in the case of sensual pleasures: a mass of suffering in the life

to come, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Now, Mahanama, on one occasion I was living at Rajagaha on the mountain Vulture Peak (also known as 'Eagle Peak'). On that occasion a number of Niganthas living on the black rock on the slopes of Isigili were practicing continuous standing, rejecting seats, and were experiencing painful, racking, piercing feelings due to exertion. (Jains practiced an extreme form of self-punishment in the belief that this would help them purify past negative karma.)

Then, when it was evening, I rose from meditation and went to the Niganthas there. I asked them: friends, why do you practice continuous standing, rejecting seats, and experience painful, racking, piercing feelings due to exertion?

When this was said, they replied: 'friend, the Nigantha Nataputta is omniscient and all-seeing and claims to have complete knowledge and vision thus: 'whether I am walking or standing or asleep or awake, knowledge and vision are continuously and uninterruptedly present to me. He says thus: Niganthas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted. This is the doctrine we approve of and accept, and we are satisfied with it.'

When this was said, I told them: but, friends, do you know that you existed in the past, and that it is not the case that you did not exist?

‘No, friend.’

But, friends, do you know that you did evil actions in the past and did not abstain from them?

‘No, friend.’

But, friends, do you know that you did such and such evil actions?

‘No, friend.’

But, friends, do you know that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted?

‘No, friend.’

But, friends, do you know what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now?

‘No, friend.’

So, friends, it seems that you do not know that you existed in the past and that it is not the case that you did not exist; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted; or what the abandoning of unwholesome states

is and what the cultivation of wholesome states is here and now. That being so, those who are murderers, bloody-handed evil doers in the world, when they are re-born among human beings, go forth into homelessness as Niganthas.

‘Friend Gotama, pleasure is not to be gained through pleasure; pleasure is to be gained through pain. For were pleasure to be gained through pleasure, then King Bimbisara of Magadha would gain pleasure, since he abides in greater pleasure than the venerable Gotama.’

Surely the venerable Niganthas have uttered those words rashly and without reflection. Rather it is I who ought to be asked: who abides in greater pleasure, King Bimbisara of Magadha or the venerable Gotama?

‘Surely, friend Gotama, we uttered those words rashly and without reflection. But let that be. Now we ask the venerable Gotama: who abides in greater pleasure, King Bimbisara of Magadha or the venerable Gotama?’

Then, friends, I shall ask you a question in return. Answer it, as you like. What do you think, friends? Can King Bimbisara of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for seven days and nights?

‘No, friend.’

Can King Bimbisara of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for six, five, four, three, or two days and nights? Can he experience this pleasure for even one day and night?

‘No, friend.’

But, friends, I can abide without moving my body or uttering a word, experiencing the peak of pleasure for up to seven days and nights. What do you think, friends? That being so, who dwells in greater pleasure, King Bimbisara of Magadha or I?"

"That being so, the venerable Gotama abides in greater pleasure than King Bimbisara of Magadha."

This is what the Blessed One said. Mahanama the Sakyan was satisfied and delighted in the Blessed One's words.

Culagopalaka Sutta

The Minor Discourse on the Cowherd

I heard thus:

At one time the Blessed One lived in the country of the Vajjis, in Ukkacela on the bank of river Ganges. From there the Blessed One addressed the Bhikkhus.

Bhikkhus, in the past, there was a foolish cowherd, in Magadha. At the end of the rains, in autumn he did not reflect the hither bank, nor the thither bank and even without a ford made his herd cross the river to go to the other bank. That herd in the middle of the river got caught in a whirlpool of the stream and came to destruction. What is the reason: As the foolish cowherd of Magadha at the end of the rains, in Autumn without reflecting the hither bank or the thither bank and without a ford would make his herd cross to the other bank of river Ganges. Likewise if someone listens and takes faith in such recluses and Brahmins, not clever of this world, or the other world, not clever about the domain of death, or the domain of non-death, not clever about the sphere of death, or the sphere of non-death, it would be for their undoing and unpleasantness for a long time. [1]

Bhikkhus, in the past, there was a wise cowherd, in Magadha. At the end of the rainy months in autumn reflecting the hither bank and the thither bank, and from a ford he made his herd cross-river Ganges to the other bank. First he sent the bulls, the leaders of the herd, the forefathers of the herd, they cut the stream of the Ganges and safely reached the other bank. Then he sent the powerful, tamed bulls, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young

bulls and cows, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young calves and weaklings, they too cut the stream of the Ganges and safely reached the other bank. It happened that even the young ones, those recently born, that had to follow the calling of the mother, cut the stream of the Ganges and safely reached the other bank. Bhikkhus, the wise cowherd of Magadha, at the end of the autumn rains, reflecting the hither bank and the thither bank, and from a ford made his herd cross to the other bank of river Ganges. Likewise if someone, listens and takes faith in such recluses and Brahmins, clever in this world, clever in the other world, clever about the domains of death, clever about the domains of non-death, clever about the sphere of death and clever about the sphere of non-death, it would be for their well being for a long time. [1]

Bhikkhus, the bulls, and the leaders the forefathers of the herd would cut the stream of the Ganges and safely reach the other bank. Likewise the perfected Bhikkhus, with desires destroyed, the holy life lived, done what should be done, put the weight down, come to the highest good, and destroyed the bindings 'to be' and released knowing rightfully, they too have cut the stream of death and have safely reached the other bank.. The powerful and tamed bulls cut the stream of the Ganges and safely reached the other bank. Likewise the Bhikkhus, who have destroyed the five bindings to the sensual world, born spontaneously, [2] would not proceed from there, would extinguish in that same birth. They would not fall from there, cutting the stream of death would safely reach the other shore. The young bulls and cows, would cut the stream of the Ganges, and safely reach the other bank Likewise the Bhikkhus, who have destroyed the three lower fetters and lessened greed hate and delusion, would come once more to this world, to make

an end of unpleasantness. They too have cut the stream of death and have safely reached the other shore. The young calves and weaklings too cut the stream of the Ganges and safely reached the other bank. Likewise the Bhikkhus who have destroyed the three lower bonds enter the stream of the Teaching, not falling from there, are intent on extinction. They too have cut the stream of death and have safely reached the other shore. The young ones, born recently, and had to follow the calling of the mother, they too cut the stream of the Ganges and safely reached the other bank. Likewise those abiding in the Teaching through faith too cut the stream of death and safely reach the other shore. Bhikkhus, as for me I am clever in this world, clever in the other world, clever in the domain of death, clever in the domain of non-death, clever in the sphere of death and clever in the sphere of non-death. Bhikkhus, it will be for their well fare and good for a long time that some will think to listen and take faith in me. Then the Blessed One further said thus:

The one who knows has declared this world and the other world,

What could be attained by death and what could not be attained by death.

The rightfully enlightened one has realized the whole world,
The door is open to deathlessness, to attain appeasement and extinction

The Evil One's stream is cut, destroyed and made useless
Bhikkhus, you that have attained appeasement and highest good rejoice!

Footnotes:

1. If someone will think to listen and take faith in such recluses and Brahmins not clever of this world, not clever of

the other world, not clever of the domains of death, not clever of the domains of non-death, not clever of the sphere of death, not clever of the sphere of non-death, it would be for their undoing and unpleasantness for a long time.'*ye hi keci samanaa vaa braahamanaa vaa akusalaa imassa lokassa akusalaa parassa lokassa akusalaa Maaradheyassa akusalaa aMaaradeyyassa akusalaa Maccudheyassa akusalaa aMaccudheyassa, tesa.m ye sotabba.m saddahaatabba.m ma~n~nissanti tesa.m ta,m bhavissati diigharatta.m ahitaaya dukkhaaya.'*

To be clever of this world is the ability to show, how one could lead an accomplished life in this world to lead a righteous life, to have a right livelihood and to be doing right actions. Clever of the other world the Blessed One shows that there is another world, another birth, and instructs to avoid misbehavior by body, speech and mind, in expectation of avoiding a hellish birth in the future. Clever of the domains of death, the Blessed One shows the domains of death as the luring of sensuality, and the luring to the material world, as these are subject to death. The domain of non-death, the Blessed One shows a domain where one could overcome death. [For further reading M.1.26 Ariyapariyesana Sutta] It is the attainment of extinction. Clever of the sphere of death all attainments that do not group with the attainments of the eight noble beings are the sphere of death. However high those attainments may be, there is ultimate death for them, even Sakka and Brahma comes under the sway of death. The sphere of non- death, The Blessed One shows the sphere of the Thus Gone Ones, and the sphere of the noble disciples of the Thus Gone One as the sphere of non-death.

2. Beings born spontaneously '*opapaatika*' Even in this very life one could become an enterer to the stream of the

Teaching, one would not find any outward evidence, that kind of change in the mind is called a spontaneous birth.

Culakammavibhanga Sutta

The Shorter Exposition of Kamma

Translated from the Pali by Ñānamoli Thera

1. Thus have I heard: On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (Brahmin), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammās, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then listen, student, and heed well what I shall say."

"Even so, Master Gotama," Subha the student replied. The Blessed One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kammās, on the dissolution of the body, after death, he

reappears in a happy destination...If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears in a state of deprivation...If instead he comes to the human state, he is

poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom

he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for..., to give a seat to..., to make way for..., to worship...respect...revere...honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or Brahmin, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or Brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or Brahmin, asks: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state,

he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or Brahmin, to ask: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammass, student, heirs of kammass, they have kammass as their progenitor, kammass as their kin, kammass as their homing-place. It is kammass that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of Bhikkhus. From today let Master

Gotama accept me as a lay follower who has gone to him for refuge for life."

Cunda Sutta

Shariputra's Passing Away

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now at that time Ven. Shariputra was staying among the Magadhans in Nalaka village -- diseased, in pain, severely ill. Cunda the novice was his attendant. Then, because of that illness, Ven. Shariputra attained total Unbinding.

So Cunda the novice, taking Ven. Shariputra's bowl and robes, went to Ven. Ánanda in Jeta's Grove, Anathapindika's monastery, near Savatthi, and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ánanda: "Venerable sir, Ven. Shariputra has attained total Unbinding. Here are his bowl and robes."

"Cunda, my friend, this news is reason for seeing the Blessed One. Come, let's go to the Blessed One and report this matter to him."

"Yes, venerable sir," Cunda the novice replied.

So Ven. Ánanda and Cunda the novice went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ánanda said to him, "Lord, just now Cunda the novice said to me, 'Venerable sir, Ven. Shariputra has attained total Unbinding. Here are his bowl and robes.' It was as if my body were drugged, I lost my bearings, things weren't clear to me, on hearing that Ven. Shariputra had attained total Unbinding."

"But, Ánanda, when he attained total Unbinding, did Shariputra take the aggregate of virtue along with him? Did he take the aggregate of concentration... discernment... release... the aggregate of knowledge and vision of release along with him?"

"No, lord, when he attained total Unbinding, Ven. Shariputra didn't take the aggregate of virtue... concentration... discernment... release... the aggregate of knowledge and vision of release along with him. It's just that he was my instructor and counselor, one who exhorted, urged, roused, and encouraged me. He was tireless in teaching the Dhamma, a help to his companions in the holy life. We miss the nourishment of his Dhamma, the wealth of his Dhamma, his help in the Dhamma."

"But, Ánanda, haven't I already taught you the state of growing different with regard to all things dear and appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, and subject to disintegration from disintegrating.

"Just as if the largest limb were to fall off of a great tree composed of heartwood, standing firm; in the same way, Shariputra has attained total Unbinding from this great community of monks composed of heartwood, standing firm. What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, and subject to disintegration from disintegrating.

"Therefore, Ánanda, each of you should remain with your self as an island, your self as your refuge, without anything else as a refuge. Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge. And how does a monk remain with his self as an island, his

self as his refuge, without anything else as a refuge? How does he remain with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is how a monk remains with his self as an island, his self as his refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge. For those who -- now or after I am gone -- remain with their self as an island, their self as their refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as their refuge, without anything else as a refuge, they will be the highest of the monks who desire training."

Cuuladhammasamaadaana Sutta

The Shorter Discourse on Observances

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the Bhikkhus from there:

Bhikkhus, these four are the observances in the Teaching, what four? There is an observance, which is pleasant now and brings unpleasant results in the future. There is an observance, which is unpleasant now and brings unpleasant results in the future. There is an observance, which is unpleasant now and brings pleasant results in the future. There is an observance, which is pleasant now and brings pleasant results in the future.

Bhikkhus, what is that observance which is pleasant now and brings unpleasant results in the future? Bhikkhus, there are certain recluses and Brahmins who hold the view there is nothing wrong in sensuality, and they fall for sensuality. They are the followers of those wearing a knot on the head. They said, these good recluses and Brahmins seeing that future fear in sensuality, declared the dispelling of sensuality with a thorough knowledge of it. The hairy soft hands of these young ascetic women are pleasant. Thus they falling for sensuality and after death went to loss and were born in hell. There they experience sharp rough unpleasant feelings. They then say, these good recluses and Brahmins seeing this future fear in sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality. Like in the last month of Summer the Maaluwaa shoots bear fruits. The seeds that

have split and had fallen under the trees are collected under a certain tree. Then Bhikkhus, the goddess who lived in that tree was frightened and shivered. Her friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified her. Good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals. Some will be burnt by forest fires and the foresters will uproot some. Termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hung on the Sala tree and grew on her. Then it occurred to that goddess: My friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified me. They said, good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals and some will be burnt by forest fires. The foresters will uproot some, termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hang on the Sala tree and grew on her. They have embraced the Sala tree making an overhead tuft and have broken open large parts of the trunk. Now I experience sharp rough unpleasant feelings on account of the Maaluwaa seeds. Bhikkhus, in the same manner, there are certain recluses and Brahmins who have this view. They saying there is nothing wrong in sensuality, fall for it. They are the followers of those wearing a knot on the head. They said, these good recluses and Brahmins seeing that future fear in sensuality, asked the dispelling of sensuality declaring a thorough knowledge of sensuality. The hairy soft hands of these young ascetic women are pleasant. They falling for sensuality after death go to loss and are born in hell. There they experience sharp rough unpleasant feelings. Then they said, these good recluses and Brahmins seeing this future

fear of sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality.

Bhikkhus, what is the observance, which is now unpleasant and brings unpleasant results in the future? Here, Bhikkhus, a certain one goes without clothes and without manners licks the hands. Does not accept an invitation, or extend an invitation. Does not accept what is brought, or specially prepared. Does not enjoy an invitation. Does not accept from the rim of a pot, the rim of a cooking vessel, when a goat is about the place, across a stick, across a broom, from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Does not accept from a place where flies abound. Does not accept fish, meat, intoxicating drinks and brewed drinks. Is support in one house, on one morsel, in two houses on two morsels, or in seven houses on seven morsels. Or is supported on what is given by one woman, two women, or even seven women. Or is supported on what is brought by one man, two men, or seven men...Is yoked to this method of partaking food for half a month. Eats vegetables and millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, flour of oil seeds, grass, cow dung, forest roots and fruits. Or is supported on what falls on the way. Wears hemp clothes, coarse clothes, miserable garments, rag clothes, bark clothes, skin clothes, strips of skin, grass clothes, bark clothes, clothes made of planks and of hair, tails and the wings of owls. Is yoked to pulling hairs of head and beard. Is yoked to standing, rejecting seats, is yoked to sitting, yoked to lying on a bed of thorns, descending in water up to three time by night fall. Thus practices the torture and mortification of the body, and after death goes to loss is born in hell.

Bhikkhus, this is the observance which is unpleasant now and brings unpleasant results in the future.

Bhikkhus, what is the observance, which is now unpleasant and brings pleasant results in the future? Bhikkhus, here a certain one who is greedy by nature, constantly feeling displeased and unpleasant on account of that greed. Angry by nature and constantly feeling displeased and unpleasant on account of anger. Deluded by nature and constantly feeling displeased and unpleasant on account of that delusion. With tears leads the holy life. He after death, goes to increase and is born in heaven. Bhikkhus, this is the observance, which is now unpleasant and brings pleasant results in the future.

Bhikkhus, what is the observance which is now pleasant and also brings pleasant results in the future. Bhikkhus, here a certain one not greedy by nature, does not feel displeased and unpleasant on account of greed. Not angry by nature does not feel displeased and unpleasant on account of anger. Not deluded by nature does not feel displeased and unpleasant on account of delusion. He secluding the mind from sensual desires and demerit, with thoughts and thought processes and with joy and pleasant born of seclusion attained to abide in the first jhana. Again overcoming thoughts and thought processes, and appeasing the mind internally brings it to one point, and without thoughts and thought processes and with joy and pleasantness born of concentration attained to abide in the second jhana. Again with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body and attained to abides in the third Jhana To this the noble ones say, abiding mindfully in pleasantness...Dispelling pleasantness and unpleasantness, and earlier having overcome pleasure and displeasure, without unpleasantness and pleasantness

and with equanimity mindfulness purified, attained to abides in the fourth jhana. He after death is born in increase, in heaven. This is the observance which is pleasant now and also brings pleasant results in the future.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cuuladukkhakkhandha Sutta

The Minor Mass of Unpleasantness

I heard thus:

At one time the Blessed One was living in Nigrodhaa's monastery in Kapilavatthu in the country of the Sakyas. Then the Sakya Mahánáma approached the Blessed One worshipped, sat on a side and said: "I remember the Blessed One teaching some time ago that greed is a minor defilement of the mind, anger is a minor defilement of the mind, and delusion is a minor defilement of the mind.

Venerable sir, I know this teaching well that greed, anger, and delusion are minor defilements of the mind, yet on some days greed takes hold of my mind and persists, anger takes hold of my mind and persists and delusion takes hold of my mind and persists. Then it occurs to me: Why are these things not dispelled from me internally, that on a day greed takes hold of me and persists, anger too takes hold of me and persists, and delusion too takes hold of me and persists."

"Mahánáma, those things are not dispelled in you internally, so one day greed takes hold of your mind and persists, anger takes hold of your mind and persists, and delusion takes hold of your mind and persists."

"Mahánáma, if these things were dispelled in you internally, you would not live in a household and partake of sensuality. Mahánáma, by a noble disciple, with his right wisdom, it is clearly seen that sensuality has little satisfaction, much unpleasantness, much trouble and many dangers and if he does not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or

something more appeasing than that until then he falls for sensuality. When the noble disciple sees as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers he attains a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that. Then he falls no more for sensuality. Mahánáma, I too, when a seeker of enlightenment, saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and when I did not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I did not realize of a no fall for sensuality. When I saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and attained a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I realized there is no fall for sensuality."

"Mahánáma, what is the satisfaction in sensuality, Mahánáma, fivefold are the strands of sensuality. What five: Exciting, agreeable, pleasant forms, arousing sensual desires, cognizable by eye consciousness. Exciting, agreeable, pleasant sounds, arousing sensual desires cognizable by ear consciousness. Exciting, agreeable, pleasant smells, arousing sensual desires cognizable by nose consciousness. Exciting, agreeable pleasant tastes, arousing sensual desires cognizable by tongue consciousness. Exciting agreeable pleasant touches, arousing sensual desires cognizable by body consciousness Whatever pleasantness and pleasure arises on account of these five strands of sensuality, that is the satisfaction in sensuality."

"Mahánáma, what is the danger in sensuality? Whoever son of a clansman would have to make a living by some craft either handling money, or counting, or Mathematics, or farming, or trading, or rearing cattle, or ruling the country, or serving the king, or doing any other craft would have to undergo cold and heat, the sting of gad flies and yellow flies, the heat of the air, the touch of creeping things, would have to bear hunger and thirst. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. This son of a clansman, strives and puts forth effort yet wealth would not accrue to him. He grieves and laments beats his breast and comes to bewilderment of mind. This son of a clansman strives and puts forth effort and wealth accrues to him, then he comes to unpleasantness and displeasure administering ways and means to protect his wealth. What if the king carries away my wealth, or thieves run away with it, what if fire burns it or be carried away by water. Or if unwelcome heirs carry it away. Then his wealth is either carried away by the king or carried away by thieves, or burnt by fire, or carried away by water, or some unwelcome heirs would carry it away and he grieves and comes to much unpleasantness and displeasure. Mahánáma, this is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again, Mahánáma, kings dispute with kings, warriors with warriors, Brahmins with Brahmins, householders with householders, mother disputes with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend, They dispute quarrel and approach each other with hands, clods, sticks, weapons, and even face death, or come to deadly unpleasantness. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again on account of sensuality the two parties, take swords and shields, bows and arrows, and other weapons and approach each other, throw slippery implements at each other, shoot arrows, swords flickering like lightening, boiling oil is sprinkled and each other is crushed with superior force, necks are cut and they face death or deathly unpleasantness. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again on account of sensuality, robbers break into houses, plunder, rob, stay in ambush, go to others' wives. The king metes out punishment are caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands are scorched, the bark dress is given, put with snakes, putting the flesh is hooked, pieces of flesh are cut from the body, a spike is driven from ear to ear, the body is made like straw beating, immersed in boiling oil, given to the dogs to be eaten, raised on a spike alive until death, and the neck is cut with the sword. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again, Mahánáma, on account of sensuality, misbehaving in body, in words and mentally, after death are born in loss, in decrease are born in hell. This is the danger of sensuality here after, the mass of unpleasantness."

"Mahánáma, at one time I lived in Rajagaha on vultures' peak at that time many Niganthas were standing erect rejecting seats on the black rock on the Isigili side. They were feeling sharp rough unpleasant feelings. When I got up from my seclusion, I approached those Niganthas on the black rock on Isigili side and asked them – 'Friends,

Niganthas, why do you stand erect rejecting seats and feel sharp rough unpleasant feelings.' When, asked they said 'Friend, Nigantha Naathaputta acknowledges remainder-less knowledge and vision is all knowing and all seeing . He said walking or standing or lying or awake constantly my knowledge and vision is established.' 'Niganthas, you have earlier done demerit, by this difficult performance finish them; When you are now restrained in body, words and mind, demerit is not done for the future, the earlier actions are with austerities destroyed. When new actions are not done, there are no tricklings for the future. When there are no tricklings for the future, there is destruction of action. With the destruction of action, there is the destruction of unpleasantness, with the destruction of unpleasantness there is the destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like this teaching and it appeals to us."

"Then I asked the Niganthas, "Niganthas, do you know, we were in the past or we were not in the past" -"No, friend."
"Niganthas, do you know we did not do demerit in the past not we did not do demerit in the past". "No friend." "Do you know, we did not do this demerit and this demerit" "No friend." "Niganthas, do you know this much unpleasantness is finished, this much unpleasantness has to be finished, or when this much unpleasantness is finished all unpleasantness will finish." -"No friend." "Niganthas, do you know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions" "No. Friend" "
So then, friends Niganthas, you do not know, we were in the past, not we were not in the past. You do not know we did not do demerit in the past, not we did not do demerit in the past. You do not know, we did not do this demerit and this demerit. You do not know, this much unpleasantness is finished, this much unpleasantness has to be finished, or

when this unpleasantness is finished, all unpleasantness will finish. You do not know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions. When this is so, friends, Niganthas, those bloody handed with fierce actions born among humans go forth as Niganathas- Friend, Gotama, from pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama."

"Indeed the Niganthas have spoken unreflective words 'From pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama' This question should have been asked from me, Who has a more pleasant abiding, king Seniya Bimbisara of Magadha or venerable Gotama. Indeed Gotama, we have said those words unreflectively. Now we ask venerable Gotama this question: Of the two venerable ones who has a more pleasant abiding, king Seniya Bimbisara of Magadha or Gotama. Then Niganthas, I will cross question you on this, as it pleases, you may reply. Can king Seniya Bimbisara of Magadha abide in only pleasantness for seven nights and days without moving the body and without uttering a word. -Friend, it is not possible. Can king Seniya Bimbisara of Magadha abide in only pleasantness for six nights and days, -five nights and days, -four nights and days, -three nights and days, - two nights and days, -one night and day without moving the body and without uttering a word- Friend, it is not possible. Friend, I can abide in only pleasantness for one night and day without moving the body and without uttering a word. I can

abide in only pleasantness for two nights and two days without moving the body and without uttering a word. I can abide in only pleasantness for three nights and three days without moving the body and without uttering a word. I can abide in only pleasantness for four nights and four days without moving the body and without uttering a word. I can abide in only pleasantness for five nights and five days without moving the body and without uttering a word. I can abide in only pleasantness for six nights and six days without moving the body and without uttering a word. I can abide in only pleasantness for seven nights and seven days without moving the body and without uttering a word. Niganthas, when this is so, who has a more pleasant abiding, king Seniya Bimbisara or I. When this is so, venerable Gotama has a more pleasant abiding than king Seniya Bimbisara of Magadha."

The Blessed One said thus and the Sakya Mahánáma delighted in the words of the Blessed One.

Cuulakammavibhangasuttam

A shorter Classification of actions

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the young man Subha, Toddeyya's son approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, among humans, why is there evident inferior and superior states? We see humans with short life and long life, with many ailments and few ailments, beautiful and ugly, weak and powerful, poor and wealthy, from low clans and high clans, foolish and wise. Good Gotama, why are these differences seen among humans?'

'Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

'Good Gotama, I do not understand this short exposition given without details. Good! If Gotama would teach me, so that I would understand this short exposition.'

'Then listen young man, attend carefully I will teach.

Young man, a certain woman or man destroys living things, is fierce with bloody hands, engaged in destroying living things without compassion. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever he is born, has short life. Young man the behavior of destroying living things, being fierce with bloody hands, engaging in

destroying living things without compassion is conducive to be born with short life.

Young man, a certain woman or man gives up and abstains from destroying living things, throws away stick and weapon ashamed, and abides with compassion for all living things. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, has long life. Young man the behavior of giving up and abstaining from destroying living things, throwing away stick and weapon ashamed, abiding with compassion for all living things, is conducive to be born with long life.

Young man, a certain woman or man by nature, hurts beings with hands, clods, sticks or weapons On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever is born, he has many ailments. Young man the behavior of hurting beings with hands, clods, sticks or weapons, is conducive to be born with short life.

Young man, a certain woman or man by nature does not hurt beings with hands, clods, sticks or weapons On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever is born, he has few ailments. Young man the behavior of not hurting beings with hands, clods, sticks or weapons, is conducive to be born with few ailments

Young man, a certain woman or man is angry, not restful, of cursing nature, retorts angrily and shows anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After

death, if he is not born in hell, and if born with humans, wherever he is born, is born ugly. Young man the behavior of being angry, not restful, speaking with a curse, retorting angrily and showing anger, ill will and contempt, is conducive to be born ugly.

Young man, a certain woman or man is not angry, is restful, not of cursing nature, does not retort angrily and show anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born is handsome. Young man the behavior of not being angry, being restful, not cursing, nor retorting angrily and not showing anger, ill will and contempt is conducive to be born beautiful..

Young man, a certain woman or man is jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows a bond of jealousy. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born inferior. Young man the behavior of being jealous of others' gains, of hospitality, reverence, esteeming, veneration, offerings and angrily growing a bond of jealousy is conducive to be born inferior.

Young man, a certain woman or man is not jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows no bond of jealousy. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is superior. Young man the behavior of not being jealous of others' gains of hospitality, reverence, esteeming, veneration

and offerings and not growing a bond of jealousy is conducive to be born superior.

Young man, a certain woman or man is of the nature of not giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born poor with little means. Young man the behavior of not giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born poor with little means.

Young man, a certain woman or man is of the nature of giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven after death, if he is not born in heaven, and if born with humans, wherever he is born, is born rich with much means. Young man the behavior of giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born rich with much means.

Young man, a certain woman or man is stubborn and conceited. Does not revere, the worthy of reverence, offer a seat to one worthy of a seat, give prominence to one worthy of prominence, honor the worthy of honor On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born, in a low clan Young man the behavior of not, revering, the worthy of reverence,

not offering a seat to one worthy of a seat, not giving prominence to one worthy of prominence, not honoring the worthy of honor is conducive to be born in a low clan.

Young man, a certain woman or man is not stubborn and not conceited, reveres the worthy of reverence, offers a seat to one worthy of a seat, gives prominence to one worthy of prominence, honors the worthy of honor On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born, in a high clan Young man the behavior of revering, the worthy of reverence, offering a seat to one worthy of a seat, giving prominence to one worthy of prominence, honoring the worthy of honor is conducive to be born in a high clan.

Young man, a certain woman or man does not approach a recluse or Brahmin and ask. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practiced and what should not be practiced? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born foolish. Young man the behavior of not, approaching recluses and Brahmins to get doubts cleared is conducive to be born foolish and unpleasant for a long time.

Young man, a certain woman or man approaches a recluse or Brahmin and asks. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practiced and what should not be practiced? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of

that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born very wise. Young man the behavior of approaching recluses and Brahmins to get doubts cleared is conducive to be born very wise and is conducive for pleasantness for a long time.

So then young man, the method conducive to, short life brings short life, long life brings long life, many ailments brings many ailments, few ailments brings few ailments, ugliness brings ugliness, beauty brings beauty, superiority brings superiority, inferiority brings inferiority, poverty brings poverty, great wealth brings great wealth, low clan brings low clan, high clan brings high clan, foolishness brings foolishness and wisdom brings wisdom.

Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

Then the young man Subha, the son of Todeyya said to the Blessed One.' Good Gotama, now I understand, it is like something overturned is reinstalled...re...so that those who have their sight could see forms. Good Gotama has explained the Teaching in various ways now I take refuge in Good Gotama, in the Teaching and the Community of Bhikkhus. Bear me as a lay disciple who has taken refuge from today until life lasts.

Cuulamalunkya Sutta

Advice to Venerable Malunkhyaputta.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. When venerable Malunkhyaputta was in his seclusion this thought occurred to him These views are unexplained, put aside by the Blessed One: Is the world eternal or not eternal, is it limited or unlimited? Is the soul and body the same, is the soul different from the body? Is the Thus Gone One after death. Isn't the Thus Gone One after death? Or is it the Thus Gone One is and isn't after death? Or the Thus Gone One neither is, nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, I will lead the holy life under him, or else I will give up robes. These were the thoughts and discursive thoughts that occurred to venerable Malunkhyaputta in his seclusion

Then venerable Malunkhyaputta got up from his seclusion, approached the Blessed One, worshipped and sat on a side and said, 'Venerable sir, in my seclusion this thought occurred to me These views are unexplained and put aside by the Blessed One: Is the world eternal or not? Is it limited or unlimited, Is the soul and body the same, or is the soul different from the body? Is the Thus Gone One after death? Isn't the Thus Gone One after death? Or is it, the Thus Gone One is and isn't after death? Or is it, the Thus Gone One neither is nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, to me, I will lead the holy life, otherwise I will give up robes: If the Blessed One knows the world is eternal,

may the Blessed One declare the world is eternal. If the Blessed One knows, the world is not eternal may the Blessed One declare the world is not eternal. If the Blessed One does not know whether the world is eternal or not eternal, he should be straightforward and say I do not know and see this. : If the Blessed One knows the world is limited, may the Blessed One declare the world is limited. If the Blessed One knows the world is not limited, may the Blessed One declare the world is not limited. If the Blessed One does not know whether the world is limited or not limited he should be straightforward and say I do not know and see this. : If the Blessed One knows whether the soul and body is the same. May the Blessed One declare the soul and body is the same. If the Blessed One knows, the soul is different from the body, may the Blessed One declare the soul is different from the body If the Blessed One does not know whether the soul and body is the same or the soul is different from body. He should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is after death, may the Blessed One declare the Thus Gone One is after death. If the Blessed One knows The Thus Gone One is not after death, may the Blessed One declare, the Thus Gone One is not after death If the Blessed One does not know whether the Thus Gone One is after death or the Thus Gone One is not after death. Should be straightforward and say, I do not know and see this. : If the Blessed One knows the Thus Gone One is not after death, may the Blessed One declare the Thus Gone One is not after death. If the Blessed One does not know, The Thus Gone One is, or is not after death, should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is, and is not after death, may the Blessed One declare the Thus Gone One is, and is not after death. If the Blessed One does not know The Thus Gone One neither is nor is not after death, may the Blessed One declare, the Thus Gone One

neither is nor is not after death. If the Blessed One does not know whether the Thus Gone One neither is, nor is not after death or the Thus Gone One neither is not or is not, not that after death, he should be straightforward and say I do not know and see this:

Malunkhyaputta, did I tell you, Come Malunkhyaputta lead the holy life in my dispensation I will declare to you, whether the world is eternal or not eternal The Thus Gone One neither is not or is not, not that after death.? No, venerable sir. Then did you tell me, venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not? The Thus Gone One neither is not, nor is not that, after death? No, venerable sir. Malunkhyaputta, I did not ask you to lead the holy life in my dispensation, with a promise to declare to you whether the world is eternal or not eternal and the thus Gone One neither is not or is not, not that after death and you did not tell me venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not eternal and The Thus Gone One neither is not nor is not, not that after death. When this is so, what is the reason to give up robes?

Malunkhyaputta, if some one were to say I will not lead the holy life in the dispensation of the Blessed One until it is declared to me whether the world is eternal or not and the Thus Gone One neither is not nor is not, not that after death. Those things would never be declared by the Thus Gone One, and that person would die. It is like a man shot with a poisoned arrow, and his friends, co-associates and blood relations would call a surgeon to attend on him. He would say, I will not pull out this arrow until I know, the one who shot this arrow is of warrior, Brahmin, householder or out castes' clan. I will not pull out this arrow until, I knew, the name and family of the one who shot this arrow. I will not pull

out this arrow until, I knew whether the one who shot this arrow is short or tall or of middling size. I will not pull out, this arrow until, I knew whether the one who shot this arrow is dark, or fair or tan. I will not pull out this arrow until, I knew the town, village or the hamlet from which he came. I will not pull out this arrow until, I knew the kind of bow used, I will not pull out the arrow until, I knew the kind of string used for the bow. I will not pull out this arrow until, I knew the kind of shaft used to shoot. Malunkhyaputta, this man will die before he knew all this In the same manner, Malunkhyaputta, if anyone was to say I will not lead the holy life in the dispensation of the Blessed One until, it is declared to me whether the world is eternal or not and The Thus Gone One neither is not nor is not, not that after death. Those things will never be declared by the Thus Gone One, and that person will die.

Malunkhyaputta, with the view, the world is eternal, a holy life is not lead, even with the view the world is not eternal, a holy life is not lead. Malunkhyaputta, with the view the world is eternal or even the world is not eternal, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the world is limited, a holy life is not lead, even with the view the world is not limited, a holy life is not lead. Malunkhyaputta, with the view the world is limited or even the world is not limited, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the soul and body is the same, a holy life is not lead, even with the view the soul is different from the body, a holy life is not lead. Malunkhyaputta, with the view, the soul and body is the same or even with the view the soul is different from the body, there is birth, decay, death, grief, lament,

unpleasantness and displeasure, I declare he is destroyed here and now.

Malunkhyaputta, with the view, the Thus Gone One is, after death, a holy life is not lead. Even with the view the Thus Gone One is not after death, a holy life is not lead.

Malunkhyaputta, with the view the Thus Gone One is after death or even the view the Thus Gone One is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now

Malunkhyaputta, with the view, the Thus Gone One is and is not after death, a holy life is not lead. Even with the view the Thus Gone One neither is, nor is not after death. A holy life is not lead. Malunkhyaputta, with the view the Thus Gone One is and is not after death or even the view the Thus Gone One neither is nor is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now.

Therefore Malunkhyaputta, bear the undeclared as undeclared. Malunkhyaputta, what are the not declared? The world is eternal, is not declared by me. The world is not eternal, is limited, is not limited. The soul and body are the same. The soul is different from the body. The Thus Gone One is, after death. The Thus Gone One, is not after death. The Thus Gone One is and is not after death. The Thus Gone One neither is, nor is not after death, are not declared by me. Malunkhyaputta, why are these not declared by me? They are not the essential for the principles of the holy life, they do not lead to turning away, to detachment, to cessation, to appeasement, to realization, to enlightenment and to extinction. Malunkhyaputta, what are the declared by me? This, is unpleasant, is declared. This, is its arising, is declared. This, is its cessation is declared. This is the path to its cessation, is declared. Malunkhyaputta, why are these

declared by me? These are the essentials for the principles of the holy life, they lead to turning away, to detachment, to cessation, to appeasement, to realization, to enlightenment and to extinction. Malunkhyaputta, I declare them. Bear the undeclared as undeclared and the declared as declared.

The Blessed One said thus and venerable Malunkhyaputta delighted in the words of the Blessed One....

Cuulapunmasuttam

The Shorter Discourse on the Full Moon Night

I heard thus:

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother, in Savatthi. On that full moon night of the fifteenth day the Blessed One sat in the open, attended by the Community of Bhikkhus. Then the Blessed One observed the silent Community of Bhikkhus and addressed them. 'Bhikkhus, does the unworthy one know the unworthy one, as this good one is unworthy?'

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, does the unworthy one know the worthy one, as this good one is worthy?'

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the worthy one, as this good one is worthy. Bhikkhus, the unworthy one is endowed with unworthy qualities, unworthy devotion, thoughts, musings, words, actions and views and gives gifts that are unworthy. Bhikkhus, how is the unworthy one endowed with unworthy qualities? Bhikkhus, the unworthy one has no faith, shame and remorse. Has learned little, is forgetful and without wisdom. Thus the unworthy one is endowed with unworthy qualities. Bhikkhus, how is the unworthy one with unworthy devotion? Bhikkhus, the unworthy one becomes friendly with those without faith, shame, remorse, with little learning, forgetful and without wisdom. Thus the unworthy one is with

unworthy devotion. Bhikkhus, how is the unworthy one with unworthy thoughts? Bhikkhus, the unworthy one thinks to trouble himself, thinks to trouble others and thinks to trouble both. Thus the unworthy one thinks unworthily. Bhikkhus, how is the unworthy one with unworthy musings? Bhikkhus, the unworthy one muses to trouble himself, muses to trouble others and muses to trouble both. Thus the unworthy one muses unworthily. Bhikkhus, how is the unworthy one with unworthy words? Bhikkhus, the unworthy one tells lies, talks maliciously, talks roughly, and talks frivolously. Thus the unworthy one is with unworthy words. Bhikkhus, how is the unworthy one with unworthy actions? Bhikkhus, the unworthy one destroys living things, takes what is not given and misbehaves sexually. Thus the unworthy one is with unworthy actions. Bhikkhus, how is the unworthy one with unworthy views? Here the unworthy one is with the view, there are no results for gifts, sacrifices and offerings, there are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no beings that arise spontaneously, no recluses and Brahmins in the world, who have come to the right path, realizing this world and the other world, by themselves, declare it. Thus the unworthy one is with unworthy view. Bhikkhus, how does the unworthy one make an unworthy offering? Bhikkhus, the unworthy one gives an offering disrespectfully, does not give with his own hands, does not give it honorably, gives it as though throwing it, gives it without faith in results. Thus Bhikkhus, the unworthy one makes unworthy offerings..

Bhikkhus, the unworthy one endowed with unworthy, qualities, devotion, thoughts, musings, words, actions and views and giving gifts unworthily, after death is born in unworthy states. Bhikkhus, what are unworthy states? It is either birth in hell or in an animal womb.

‘Bhikkhus, does the worthy one know the worthy one, as this good one is worthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the worthy one, as this good one is worthy. Bhikkhus, does the worthy one know the unworthy one, as this good one is unworthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, the worthy one is endowed with worthy qualities worthy devotion, thoughts, musings, words, actions and views and gives worthy gifts. Bhikkhus, how is the worthy one endowed with worthy qualities? Bhikkhus, the worthy one has faith, shame and remorse. Has much learnedness, is with aroused effort, mindful and wise. Thus the worthy one is endowed with worthy qualities. Bhikkhus, how is the worthy one with worthy devotion? Bhikkhus, the worthy one makes friends with those who have faith, shame, remorse, much learning, aroused effort mindfulness and wisdom. Thus the worthy one has worthy devotion. Bhikkhus, how is the worthy one with worthy thoughts? Bhikkhus, the worthy one, does not think, to trouble himself, others and both. Thus the worthy one, has worthy thoughts. Bhikkhus, how is the worthy one with worthy musings? Bhikkhus, the worthy one, does not muse to trouble himself, others and either. Thus the worthy one, has worthy musings. Bhikkhus, how is the worthy one with worthy words? Bhikkhus, the worthy one, does not, tell lies, talk maliciously, talk roughly, and talk frivolously. Thus the worthy one is with worthy words. Bhikkhus, how is the worthy one with worthy actions? Bhikkhus, the worthy one does not, destroy living things,

take what is not given and misbehave sexually. Thus the worthy one is with worthy actions. Bhikkhus, how is the worthy one with worthy views? The worthy one is with the view, there are results for gifts, sacrifices and offerings, for good and bad actions. There is this world, the other world, mother, father. There are beings that arise spontaneously, there are recluses and Brahmins in the world, who, come to the right path, realize this world and the other world, by themselves and declare it. Thus the worthy one is with worthy views. Bhikkhus, how does the worthy one make a worthy offering? Bhikkhus, the worthy one makes an offering respectfully, gives it with his own hands, gives it honorably, gives it thoughtfully, gives it knowing there are results for giving. Thus Bhikkhus, the worthy one gives worthy gifts.

Bhikkhus, the worthy one endowed with worthy qualities, devotion, thoughts, musings, words, actions and views and giving gifts that are worthy, after death is born in worthy states. Bhikkhus, what are worthy states? They are births as the noblest of gods or the noblest of men.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cuularaahulovaadasuttam

Advice in short, to venerable Rahula

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Saavatthi. The Blessed One was in seclusion, this thought and thought process arose to the Blessed One. The thoughts leading to release are ripe in Rahula. What if I advise him further, for the destruction of desires. Then the Blessed One put on robes in the morning and taking bowl and robes entered Savatthi for the alms round. After the meal was over, and returning from the alms round the Blessed One addressed venerable Rahula. 'Rahula, take a seat and let us go to the dark forest.' Venerable Rahula agreeing took a seat and pursued the Blessed One close behind.

At that time innumerable hundred thousands of gods followed the Blessed One, saying today venerable Rahula will be further advised for the destruction of desires.

The Blessed One entered the dark forest and sat on the prepared seat under a certain tree. Venerable Rahula too worshipped the Blessed One and sat on a side.

The Blessed One said. 'Rahula, is the eye permanent or impermanent?'

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, is eye-contact permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, feelings, perceptions, determinations and consciousness that arise on account of eye contact are they permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is the ear ...re.... Is the nose ...re.... Is the tonguere.... Is the body ...re... Is the mind permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, are sounds permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is mind-consciousness permanent or impermanent?'

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is mind-contact permanent or impermanent?'

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, feelings, perceptions, determinations and consciousness that arise on account of a mind-contact are they permanent or impermanent?'

‘Impermanent. Venerable sir.’

‘Those impermanent things are they unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With those impermanent, unpleasant, changing things, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, the learned noble disciple who sees thus turns away from the eye, forms, eye-consciousness, eye-contact, and all feelings, perceptions, determinations and conscious things born of that eye contact. Turns away from the ear, sounds, ear-consciousness, ear-contact, and all feelings, perceptions, determinations and conscious things born of that ear contact. Turns away from the nose, smells, nose-consciousness, nose-contact, and all feelings, perceptions, determinations and conscious things born of that nose-contact. Turns away from the tongue, tastes, tongue-consciousness, tongue-contact, and all feelings, perceptions, determinations and conscious things born of that tongue contact. Turns away from the body, touches, body-consciousness, body-contact, and all feelings, perceptions, determinations and conscious things born of that body-contact. Turns away from the mind, thoughts, mind-consciousness, mind-contact, and all feelings, perceptions, determinations and conscious things born of that mind-contact. Turning away, does not greed. Not greedy, is released. Released, knows, I’m released, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.’

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One. Hearing this discourse

venerable Rahula's mind was released from desires without any desires remaining. To innumerable thousands of heavenly beings the purified, unblemished eye of the Teaching arose. 'Whatever thing arises, that also fades.' [1]

Footnotes:

[1] The purified, unblemished eye of the Teaching arose. Whatever thing arises, that also fades.' *Viraja.m viitamala.m dhammacakku.m udapaadi; ya.m ki~nci samudayadhamma.m sabba.m ta.m nirodhadhamma.m ti'*
This is the gain of a new perspective to life, seeing through which one knows that all data through the six doors of mental contact are impermanent, unpleasant and not self. It's equivalent to the attainment the realization of the entry into the stream of the Teaching. The second stage of sainthood.

Cuulasunnatasuttam

The Shorter Discourse on Void-Ness

I heard thus:

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother in Savatthi. Venerable Ánanda, getting up from his seclusion in the evening, approached the Blessed One, worshipped, sat on a side and said thus. 'Venerable sir, once when the Blessed One was living with the Sakyas in the hamlet Naagaraka, I heard these acknowledged words from the Blessed One himself: "Ánanda, at present I abide much in Void-Ness." How could I, hearing it, grasp it thoroughly bear it?'

'Then Ánanda, listen, hear, grasp thoroughly and bear it. Ánanda, in the past as well as now, I abide much in Void-Ness. Just as the palace of Migaara's mother is void of elephants, cattle, mares, raw gold, sovereign gold and assemblies of women and men and is not void of the community, on account of this there is a single perception. In the same manner the Bhikkhu not attending to the perception of village or humans attends to the single perception of remoteness. [1] With the perception of remoteness, the mind springs, gets settled and is released. [2] Whatever anxiety there's on account of the perception of village, is not evident here. Whatever anxiety there's on account of the perception of humans, is not evident here. There is this anxiety of the perception of remoteness. He knows, this is void of the perception of village and the perception of humans. He knows it is not void of the perception of remoteness. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is

perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of humans or the perception of remoteness, attends to the single perception of earth. With the perception of earth the mind springs, gets settled and is released. Like the bull beaten with the goad, is no more in his own power In the same manner the Bhikkhu disregarding the irregular features such as highlands, lowlands, river valleys and ridges attends to the single perception of earth. To him with the perception of earth the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of humans and the perception of remoteness, they're not evident here. There is non Void-Ness on account of the single perception of earth. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of remoteness or the perception of earth, attends to the single perception of the sphere of space. With the perception of the sphere of space the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of remoteness and the perception of earth, they're not evident here. There is non Void-Ness on account of the single perception of the sphere of space. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ánanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of earth or the perception of the sphere of space, attends to the single perception of the sphere of consciousness. With the perception of the sphere of consciousness the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of earth and the perception of the sphere of space, they're not evident here. There is non Void-Ness on account of the single perception of the sphere of consciousness. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ānanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of the sphere of space or the perception of the sphere of consciousness, attends to the single perception of the sphere of nothingness. With the perception of the sphere of nothingness the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of space and the perception of the sphere of consciousness, are not evident here. There is non Void-Ness on account of the single perception of the sphere of nothingness. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains is perceived as peaceful. Ānanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of the sphere of consciousness or the perception of the sphere of nothingness, attends to the single perception on account of neither perception nor non perception. With neither perception nor non perception the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of consciousness

and the perception of the sphere of nothingness, they're not evident here. There is anxiety on account of the single perception of neither perception nor non-perception. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains there, is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non-perception, attends to the single sign-less concentration of the mind. With the sign-less concentration, the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of nothingness and the perception of the sphere of neither perception nor non-perception they're not evident here. There is anxiety on account of life and the body of six mental spheres. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains there, is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non-perception, attends to the single sign-less concentration of the mind. With the sign-less concentration, the mind springs, gets settled and is released. He knows, even this sign-less concentration is compounded and mentally thought out. Whatever is compounded and mentally thought out is impermanent and it ceases. When he knows and sees this, his mind finds release, from sensual desires, from desires 'to be,' and from ignorant desires. When released knowledge arises, I'm released. Birth is destroyed, the holy life is lived, what should be done is done.

He knows, there is nothing to wish. He knows, whatever anxiety there's on account of sensual desires, they're not evident. On account of desires 'to be' they're not evident. On account of ignorant desires, they're not evident. There is anxiety on account of life and the body of six mental spheres. He knows this is void of sensual desires, void of desires 'to be' and void of ignorant desires. There is non Void-Ness on account of life and the body of six mental spheres Thus on account of whatever is not there, Void-Ness is perceived whatever remains is perceived as peaceful. *Ánanda*, as it is enjoyed, thus comes about the most noble un-perverted, pure ascend to Void-Ness *Ánanda*, whoever recluses or Brahmins abode in Void-Ness, they all abode in this most noble and pure Void-Ness. Whoever recluses or Brahmins will abide in Void-Ness, they all will abide in this most noble and pure Void-Ness. Whoever recluses or Brahmins now abide in Void-Ness, they all abide in this most noble and pure Void-Ness. Therefore *Ánanda*, you should train, we should abide in this most noble pure Void-Ness.'

The Blessed One said thus and venerable *Ánanda* delighted in the words of the Blessed One.

Footnotes:

1. Attends to the single perception of remoteness. 'arannsannam paticca manasikaroti ekattam' The perception of remoteness is the physical displacing of the enjoyments of the five strands of sensual pleasures.
2. With the perception of remoteness, the mind springs, gets settled and is released. 'tassa arannasannaaya cittam pakkhandati pasiidati santitthati vimuccati.' It is the nature of the mind to spring at a sign, if agreeable get settled there and if ready to be released, to be released.

Cuulatanhaasankhaya Sutta

The Shorter Discourse On the Destruction of Craving

I heard thus:

At one time the Blessed One was living in the Pubba monastery, in the palace of Migaara's mother in Savatthi. Then Sakka the king of gods approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the Bhikkhu released, by destroying craving in short? How does he become perfect, come to the end of the yoke and end of the holy life and become the chief among gods and men?

Here, king of gods, the Bhikkhu becomes learned, that anything is not suitable to settle in. Becomes learned, learning all things thoroughly and accurately recognizing all things. Feels all feelings pleasant, unpleasant or neither unpleasant nor pleasant. In those feelings he sees impermanence, detaches the mind from them, and sees their cessation, and gives them up. Abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed, done what should be done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much, the Bhikkhu is highly perfect, thoroughly come to the end of the yoke, is released by the destruction of craving and becomes the chief among gods and men. Then the king of gods, delighting and agreeing with the words of the Blessed One worshipped and circumambulated the Blessed One and vanished from there itself.

At that time venerable Maha Moggallana was seated near the Blessed One and it occurred to venerable Maha Moggallana did this non-human really understand the words of the Blessed One, delighted vanish or didn't he, I should find it out. Then venerable Maha Moggallana, as a strong man would stretch his bent arm or bend his stretched arm, vanished from the Pubba monastery the palace of Migaara's mother and appeared with the gods of the thirty-two. At that time Sakka the king of gods was in the park of the single white lotus attended by the fivefold heavenly music. Sakka the king of gods seeing venerable Maha Moggallana coming in the distance, dismissed the fivefold heavenly music approached venerable Maha Moggallana and said: Welcome! Sir Moggallana, it is after a long time that sir Moggallana has found an occasion to come here. Sit, sir, the seat is ready. Venerable Maha Moggallana sat on the prepared seat. Sakka the king of gods too sat on a low seat, and venerable Maha Moggallana said thus to the king of gods.

Kosiya, how did the Blessed One explain to you the release through the destruction of craving in short. We too like to hear it. Good sir, we have much work to do, and much to do for the gods of the thirty-two. Yet sir, Moggallana, we heard it, grasped it well, thoroughly considered it and bore it in mind, and we vanished immediately. In the past there was a battle between the gods and the demi gods. We defeated the demi gods in that battle and on returning after the victory to celebrate the victory, I created a mansion named Vejanta This mansion has one hundred pinnacles, and each pinnacle has seven, seven hundred gables, each gable has seven nymphs and each nymph has seven attendants. Sir, Moggallana, do you desire to see the splendor of the Vejanta mansion. Venerable Maha Moggallana accepted in silence.

Then Sakka the king of gods and Vessavana the great king approached the Vejanta mansion following venerable Maha Moggallana. Seeing venerable Maha Moggallana approaching in the distance, the attendants of Sakka the king of gods entered their own rooms with remorse and shame, like the daughters-in-law who have seen the mother-in-law. Then Sakka the king of gods and Vessavana the great king wandering to and fro in the Vejanta palace said. Sir Moggallana look at the splendor of the Vejanta palace. This splendor is on account of venerable Kosiya having done merit in the past. Even people seeing something good would say, it is splendid, would say it is the work of the gods of the thirty-two. Venerable Kosiya lives in splendor owing to having done merit in the past. Then it occurred to venerable Maha Moggallana. This foolish non-human lives in negligence, what if I arouse consternation in him. Then venerable Maha Moggallana exercised a psychic power by which he caused the Vejanta mansion to shake and tremble with his toe. Sakka the king of gods, the great king Vessavana and the retinue of gods of the thirty three, were amazed, and surprised to think that a recluse could shake violently a heavenly mansion with the toe of his foot. Then venerable Maha Moggallana knowing that Sakka the king of gods was frightened and was with hairs standing on end, said thus to him.

Kosiya, how did the Blessed One tell you the release through the destruction of craving in short, we too would like to hear it Sir, Moggallana, I approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the Bhikkhu released with the destruction of craving in short? How is he highly perfected, thoroughly come to the end of the yoke and the end of the holy life and become the chief among gods and men? Sir, Moggallana then the Blessed One said thus to me. Here, king of gods, the

Bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly, accurately recognizing all things, feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in those feelings, detaches the mind from them, sees their cessation, and gives them up. Thus abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry, not worried is internally extinguished. Birth is destroyed, what should be done, is done. The holy life lived, knows there is nothing more to wish. O! king of gods, with this much done, the Bhikkhu is released with the destruction of craving in short. Thus he becomes highly perfected, thoroughly come to the end of the yoke, end of the holy life and becomes the chief among gods and men.. Sir, Moggallana, the Blessed One explained the release through the destruction of craving in short thus . Then venerable Maha Moggallana delighting and agreeing with the words of Sakka the king of gods vanished from the presence of the gods of the thirty three and appeared in the Pubba monastery the palace of Migaara's mother as a strong man would stretch his bent arm or bend his stretched arm. Soon after venerable Maha Moggallana had left, the attendant gods of Sakka the king of gods said thus to him-Sir, is that the Blessed One your teacher-Sirs he is not the Blessed One, our Teacher, he is a co-associate of mine. Venerable Maha Moggallana. It is gain for you sir, your co-associate is so powerful, so what about your Teacher.

Then venerable Maha Moggallana approached the Blessed One worshipped and sat on a side and said thus to the Blessed One: Venerable sir, does the Blessed One remember explaining the release through the destruction of craving in short to a certain powerful non human. Maha Moggallana, I remember. Here, Sakka the king of gods

approached worshipped me and stood on a side and asked Venerable sir, how is the Bhikkhu released with the destruction of craving in short? How does he become highly perfect and thoroughly come to the end of the yoke and the end of the holy life. Moggallana, when this was said, I said thus, to Sakka the king of gods, Here, king of gods, the Bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly and accurately recognizing all things. He feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in these feelings. Detaching his mind from them and seeing their cessation, gives them up. Thus he abides seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed. What should be done is done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much done the Bhikkhu is released with the destruction of craving in short. Become highly perfect, thoroughly come to the end of the yoke and the end of the holy life. Becomes the chief among gods and men.. Moggallana, I remember explaining the release through the destruction of craving in short to Sakka the king of gods, thus.

The Blessed One said thus and venerable Maha Moggallana delighted in the words of the Blessed One.

Cuulavedalla Sutta

The Small Discourse Consisting of Questions and Answers

An Interpretation by Bartholomew Maxillian Klick

Thus has it been told to me:

Once, the Lord Buddha was staying in Rajagaha at the Squirrel Sanctuary. Then the Layman Visakha approached the nun Dhammadinna, made obeisance to her, sat to a side, and addressed her with these words:

"Venerable Lady, people often speak of "self," discussing the various aspects of "self" and debate about the nature of "self." On this subject, what did the Buddha say?"

"Visakha, my friend, in regards to "the self" the Buddha speaks of five components constituting attachment. Of these, there is the Component of attachment in regards to Matter, in regards to Perceptions, in regards to Determinations, in regards to Feelings, and in regards to consciousness. These five things are the Buddha's teaching on "The Self"

The Layman Visakha, having agreed with the words of the Nun Dhammadinna presented a new question to her, with these words:

"Venerable Lady, people also engage in heated discussions concerning the arising of self, wondering 'what brings on self?' 'what is the cause of self?' etc. – How does the Buddha answer this question concerning the origin of "the self?""

"Visakha, my friend, the Buddha says that longing, desires, craving, yearning cause us to take a place in this world—that these passions lead to attachment and greedy thoughts: greed for sensual pleasures, greed for the worldly life, and greed for the holy life. That is the Buddha's teaching with regards to the origin of self."

Again the Layman proposed a question to the Nun, saying:

"Venerable Lady, people argue about how to achieve an end to self—it is common for people to ask, 'what is the cessation of self?' 'How does one reach this cessation, this end of self?' – with regards, then, to this matter, what does the Buddha say?"

"Visakha, my friend, in regards to "the end of self" the Buddha speaks of removing the five components constituting attachment that I mentioned before. Again, these consist of the Component of attachment in regards to Matter, in regards to Perceptions, in regards to Determinations, in regards to Feelings, and in regards to consciousness. The removal of these five things, the removal of craving for sensual pleasures, attachment for them, and the removal for the desire of both the worldly life and the holy life is the Buddha's teaching on "Ending Self."

"Venerable Lady, what then is the path that leads to this end of self? People often discuss theories about a path that takes a person to an end of Self. What does the Buddha have to say with regards to this?"

"Visakha, my friend, the Buddha has stated that this path leading to the end of self is none other than the Noble Eightfold Path. What is this eight faceted path? The first facet, Visakha, is Correct View: where a man discards false views and accepts correct views in accord to what he deems

the most logical. The second facet, Visakha, is Correct Thought: where a man discards malicious and idle thoughts and replaces them with healthy, wholesome meaningful and profound thoughts. The third facet, Visakha, is Correct Speech: where a man shuns the use of harsh language, such as unfounded scolding, scolding without grounds to scold: shuns the use of idle and worthless language such as gossip, shuns the use of false language, such as telling lies and embraces the use of kind language, such as bestowing compliments where even the smallest compliment is due, such as circulating truths that do not cause friction, such as enlightening conversation. The fourth facet, Visakha, is Correct Action: where a man shies from brawling and fighting, shies from disrespect, shies from unbeneficial practices and instead embraces meaningful practices, embraces peaceful means, and embraces respect. The Fifth Facet, Visakha, is Correct Livelihood: where a man does not engage in making his living through harm, such as by becoming a butcher, a soldier or general for a warmonger, a thief, a gambler or one who owns a casino, a pimp for sensual or for ideological things, or a barkeep, or a dealer for addictive or controlled substances to people who are not in need of them; instead, he embraces healthy, constructive positions, such as a doctor, a fire fighter, an honest merchant, a guard for an honest merchant, a soldier for a peaceful man, a monk or nun, a keeper of good laws, or the leader of men. The Sixth Facet, Visakha, is Correct Effort: where a man does not lean towards war, does not lean towards evil plots, does not lean toward un-gainful practices, but instead leans towards peace, leans towards plots of a healthy nature, leans towards practices that cultivate enlightenment and mindfulness. The Seventh Facet, Visakha, is Correct Mindfulness: where a man does not dwell on either the set-in-stone past, nor the non-existent future, but instead plans wisely for upcoming events, and remains ever

mindful of the present moment, and of the holy Dhamma. The Final Facet, Visakha, is Right Concentration: where a man, withdrawn from sensuality, withdrawn from unskillful mental qualities enters and remains in the rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains into rapture and pleasure born of composure, unification of awareness, free from directed thought and evaluation having internal assurance. With the fading of rapture he remains in equanimity, mindful, and fully alert, and physically sensitive of pleasure. He enters and remains equanimous and ever mindful with a pleasant abiding. With the abandoning, the forfeit of pleasure and pain; as with the earlier disappearance of elation and distress; he enters and remains in the purity of equanimity, mindfulness, neither pleasure nor pain."

Visakha then asked a question that occurred to him from what the Venerable Dhammadinna had stated. He said:

"My Lady, is there any other attachment to be found outside of the five components you had mentioned before? Is there any "grasping to" apart from this?"

"My friend Visakha, there is no other attachment to be found outside of those five components; the greed for them is the one, the singular fetter."

"My Lady, how then, does this tainted 'self' view come about?"

"My friend Visakha, here the average man, not wise, unlearned, inexperienced, he who has not encountered the wise and noble ones and the other great beings, who is not keen to their Dhamma, who is not trained in the Dhamma,

contemplates and is engulfed in matters concerning the "self," in emotions, lost in thoughts that bear no fruit, false perceptions about that which he considers himself to be. This is the manner in which the thought "self" comes to exist in men."

"Well spoken, Noble Lady, but how then does one squash the arising of the thought "self" – how does one remove this fetter, this ball and chain?"

"My friend Visakha, suppose a man becomes a disciple of the noble ones and the other great beings, becomes keen to the Dhamma, or knows the Dhamma, becomes well trained in the Dhamma, he becomes learned and wise: as an instinct, these engulfing thoughts of emotions, of "self," of false perceptions are settled: like one who stops stirring a pot of water – he does not need to do anything but cease stirring, the water stops of itself.

"What again, Venerable Lady, is the Noble Path?"

"As I said before, my friend Visakha, the path to ending thoughts of self is eight faceted; consisting of Correct View, Correct Thought, Correct Speech, Correct Action, Correct Livelihood, Correct Effort, Correct Mindfulness, and Correct Concentration."

"Venerable Lady, does this path exist of itself, or is it a means, created in the mind to serve the mind?"

"Visakha, my friend, this path is but a means, created in the mind to serve the mind. Lo, but this doesn't add fault to them in any case; for in any era, in any place, this noble eightfold path would still function correctly—it is a truth that is universal."

"Venerable Lady, there are three noble aggregates, that of virtue, that of attentiveness, and that of judgment. Are these to be found within the Eight Faceted Path, or is the Eight Faceted Path spawned of them?"

"My friend Visakha, the Noble Eight Faceted Path is a generation, a creation of the three aggregates you mentioned—the three aggregates are the base of the path. How so? Correct Speech, Correct Action, and Correct Livelihood are spawned from the aggregate of virtue. Speaking correctly, in an honest fashion with noble aims is a virtue. Acting correctly, in a noble fashion with noble aims, doing what needs to be done and helping others, is a virtue. Living correctly, doing no harm, creating value in society is also a virtue. Correct Effort, Correct Mindfulness, and Correct Concentration are spawned from the aggregate of attentiveness. Exerting yourself correctly, always striving for good means and good ends is attentiveness. Being ever mindful of the present moment is attentiveness. Concentrating on the things worthy of concentration is also attentiveness. Correct Views and Correct thoughts go to the aggregate of judgment. Holding views that are true and not false, and not possessing malicious thoughts are both in the aggregate of judgment."

"Venerable Lady, further define attentiveness in this manner for me: what are the signs that attentiveness is present, what are the properties of attentiveness, and how is it developed?"

"My Friend Visakha, attentiveness is defined by single-focused, one pointed-ness of mind. The Four Foundations of Mindfulness are the signs of attentiveness; they are the Contemplation of the Body; knowing how to breath, knowing the repulsiveness of the body, reflecting on material

elements, and knowing the valuable postures—The Contemplation of the Feelings; knowing to focus on feelings, embrace them, accept them, and to let them pass without chagrin or joy—The Contemplation of the Consciousness; knowing to focus on mental states and emotions in the same manner— And The Contemplation of the Dhammas [*]; knowing to contemplate the hindrances in like manner, and to contemplate the noble aspects of the teaching in like manner. The Four Correct Exertions are the properties of Attentiveness; they are—exertion for the sake of guarding the mind against dormant foul qualities— exertion for the sake of the abandoning of arisen, non-dormant foul qualities— exertion for the sake of the cultivation of dormant noble qualities— and exertion for the upkeep and harvest of arisen, non-dormant noble qualities. As to the development of Attentiveness, you must put into practice all of the aforementioned things.

[*] Usually translated as "Mental Objects", this is, however, not very accurate. See "The Four Foundations of Mindfulness" by the Venerable U Sílánanda, pp. 95

"Excellent, Venerable Lady, but what then is determination?"

"My Friend Visakha, there are three aspects to determination. There is determination with regards to the Body, with regards to Speech, and with regards to the Mind."

"Venerable Lady, please define these three aspects for me."

"My friend Visakha, the determination of the Body's value is breathing. The in and the out of breaths. An unenlightened one breathes, but is not aware of it, but a noble one sees the breath and recognizes it's true value; watching the breath, using the breath to cultivate calm, peaceful intentions. Breathing without thought creates no benefit, but breathing

and observing each in and out of the breath as a breath cultivates value. The determination of speeches value is our thoughts and our ponderings. Whenever we have a thought, it has potential to become words. An unenlightened one turns his thoughts to words without giving it a second notice, but a noble one recognizes that thoughts are the factor determining speeches value. If a harsh word is spoke to a friend with the thought, "I must correct my friend, or my friend will harm himself" then the thought created value in the speech – but if a harsh word is spoke to a friend with the thought, "He is an annoyance, he pesters me" then the thought created demerit in the speech. The determination of the Mind's value is even more subtle than that, for it is our feelings and our perceptions. An unenlightened man perceives a river and sees a tepid and boring thing, something to be ignored, but a noble one can look at that same river and see it for what it truly is, water that flows and brings benefit to all who live by it. An unenlightened man can pick up a smooth stone and think nothing of it, but a noble one would take in the stone exactly as it is, recognizing it's true nature.

"Venerable Lady, how do we achieve the end of false perceptions?"

"Visakha, my friend, never once should it occur to the man; "I am going to achieve the end of false perceptions" or "At this moment I am attaining the end of false perceptions" or even "I have attained to the end of false perceptions" – his mind should be developed and led to that point, and he should never have to think in those linear terms."

"Venerable Lady, of a man who has attained to the end of false perceptions, which is the first to cease? Which is the second to cease? Which is the last to cease?"

"Visakha, my friend, the first to cease are the valueless determinations of the body. The second to cease are the valueless determinations of speech. The third to cease are the valueless determinations of the mind."

"Venerable Lady, how does one rise above false perceptions and feelings?"

"Visakha, my friend, it will never occur to the man, "I am about to rise above false perceptions and feelings" – or "I am rising above false perceptions and feelings" – or "I have risen above false perceptions and false feelings." His mind has developed in such a way that he is led gently to this end, and he never had a specific train of ideas concerning his attainments."

"What does a man, rising above these false perceptions and feelings, use first to gain this end? Valuable determinations of the body, valuable determinations of speech, or valuable determinations of the mind?"

"Visakha, my friend, he uses first valuable mental determinations, then valuable bodily determinations, and finally, valuable determinations of speech."

"Venerable Lady, what signs become apparent when the man is rising above false perceptions and feelings?"

"There are three signs, Visakha, the sign of understanding emptiness, the sign of understanding that this is no-sign, and the sign of understanding non-settlement, non-permanence; that there is no permanent foundation. His mind leans away from false perceptions and feelings, and goes toward quiet feelings, that are conducive to attainment."

"Venerable Lady, what are the classes of feelings?"

"Visakha, my friend, there are three classes of feelings: those falling under pleasant, good, and warm, those falling under painful, evil, and cold, and those falling under neutral, dispassionate, and tepid."

"Venerable Lady, what are the feelings falling under pleasant, good, and warm? What are the feelings falling under painful, evil, and cold? What are the feelings falling under neutral, dispassionate, and tepid?"

"Visakha, my friend, any feeling that a man finds to bring comfort, any feeling that a man thinks to his liking, and any feeling that a man savors falls under pleasant, good, and warm. Any feeling that a man finds to bring agony, and feeling that a man finds not to his liking, and any feeling that a man loathes falls under painful, evil and cold. Any feeling that a man cannot bring himself to care about, any feeling that a man finds to arise boredom, and any feeling that does not stir any emotion at all in a man falls under neutral, dispassionate, insipid and tepid.

"Venerable Lady, in pleasant feelings, what is good and what is bad? In unpleasant feelings, what is bad, and what is good? In tepid, insipid feelings, what is good, and what is bad?"

"Visakha, my friend, in the pleasant feelings, it's presence is considered good, it's removal is considered bad. In unpleasant feelings, it is exactly the opposite, it's presence being considered bad, it's removal being considered good. In insipid, tepid feelings, knowledge is wonderful, to be embraced: it brings realizations; while boredom in insipid, tepid feelings is to be shunned, it causes restlessness, and that leads to re-entering the cycle of pleasant and unpleasant.

"Venerable Lady, what dormant, hidden feelings are to be found in pleasant, unpleasant, and insipid, tepid feelings?"

"Visakha, my friend, pleasant feelings can uncover greedy tendencies, slothful tendencies; attachment, clinging, grasping; tendencies that are not conducive to enlightenment. Unpleasant feelings can uncover fearful tendencies, the tendency to hide, aversion; attachment, clinging, grasping; and tendencies that are not conducive to enlightenment. Insipid, tepid feelings can uncover delusions and misguided tendencies; attachment, clinging, grasping; tendencies that are not conducive to enlightenment.

"Venerable Lady, must greedy and slothful tendencies, attachment, clinging and grasping always be the result of pleasant feelings? Must aversion and fear; attachment, clinging, and grasping tendencies always be the result of unpleasant feelings? Must delusion always be the result of insipid, tepid feelings?"

"Nay, friend Visakha, nay. These three categories of feelings do not have to produce these results. By discarding what needs to be discarded, eliminating what needs to be eliminated, destroying what needs to be destroyed, these tendencies do not have to be the result of the three categories of feelings."

"Venerable Lady, pray tell me what it is that must be dispelled from pleasant feelings, unpleasant feelings, and from insipid, tepid feelings."

"Why, Visakha, greedy, slothful tendencies, attachment, clinging and grasping are, of course, what one discards and destroys from pleasant feelings. Fear and aversion, attachment, clinging, and grasping are, naturally, what one discards and destroys from unpleasant feelings, and

delusions, ignorance, attachment, clinging and grasping are what one does away with from insipid, tepid feelings."

"So then, Venerable Lady, greed, aversion, and delusions must, in every possible condition of things be dispelled from the three categories of feelings? Forced out of the heart like a con-man banished from the realm? Defeated like a fighter in the arena?"

"Nay, my friend Visakha, nay. Visakha, consider the monk, secluded from sensual desires and from ideas that are not conducive to enlightenment; attained to a pleasantness born from his seclusion, he abides in the First Jhana—his greed for it is destroyed, gently diminished rather than forcefully hurled away, and the greedy tendency is to be found no more within his pleasant feeling. Then the monk reflects on this, and thinks a desire filled thought of, "O! When shall I attain to that enlightened state of mind?" Joy arises in his mind due to his longing for enlightenment, and in that manner aversion to the unpleasant is dispelled. Thus, he has eliminated the feelings of "pleasant" and "unpleasant" – and though they still exist within him, they are changed of him, he is changed to them, and they no longer uncover greed and aversion. Then the monk also dispels insipid, tepid feelings so that they are no longer insipid or tepid, but instead delightful. The ignorance is gone from them, his heart is purified, and he resides in perfect mindfulness and equanimity: he resides in the Fourth Jhana.

"Venerable Lady, what is the opposite of pleasant feelings?"

"Visakha, my friend, the opposite of pleasant feelings is unpleasant feelings.

"What, then, is the opposite of unpleasant feelings?"

"Pleasant feelings. They are a cycle. One leads to the other."

"What is the opposite of insipid, tepid feelings?"

"Ignorance."

"What is the opposite of ignorance?"

"Knowledge."

"What is derived from knowledge?"

"Release."

"What is derived from release?"

"Extinction."

"What is derived from extinction?"

"Visakha, my friend, the question asks for an answer that cannot exist. Visakha the holy life is engulfed in extinction and extinction is the ultimate aim and end. If you doubt, ask the Buddha, and he will verify my words."

Then Visakha, the layman, agreeing with the Nun Dhammadinna, paid homage to her with prostrations, he walked a circle around her in respect, and went to the place where the Buddha was. He paid homage to the Buddha, sat down to one side in respect, told him of his conversation with the Nun Dhammadinna. When he had finished relating her discourse, the Buddha said, "Visakha, the Nun Dhammadinna possesses much wisdom; she spoke exactly as I would have if you had questioned me in like manner. Bear her answers in mind as she has explained them."

The Buddha finished speaking, and Visakha took delight in his words.

